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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 7, 1927 (Gospel Witness Established 1905) No. 1

EDITORIAL

"Greater works shall ye do, because I go unto the Father."

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

It was the testimony of Paul that "I have learned in whatsoever state I am, therewith to be content." Is that our testimony also?

A library without the Bible as the principal book, and the model consulted in the selection of all other books, lacks the most important thing.

That Sunday school class of yours ought to inspire thoughts of pleasure and responsibility—pleasure, in that you have that many "bundles of possibilities" which you have the opportunity of helping to train for the Lord; responsibility, in that your example, your manner of teaching, and your personal interest in the welfare of each one of them have much to do in shaping their lives. Let them have a place in your prayers as you prepare your lessons and also as you contemplate their daily lives. Your business is to instruct and to mould rather than to entertain.

Well Said.—From one of our exchanges we copy the following observation on material and spiritual prosperity which we believe will also be sanctioned by most of our thoughtful readers:

"Precept, example and experience all combine to teach us that people do not thrive spiritually and materially at the same time. We mean by material those things **above** the actual and reasonable necessities of life. We also mean by spiritual, not merely the cultural arts and sciences of the intellect, but soul communion with God through the Holy Ghost. We repeat, these two conditions do not thrive together."

The writer has well spoken. The blight of commercialism has withered many a soul. Christ sounded a warning of a similar nature when He said, "How hardly shall they that have riches enter into the kingdom of God!" This does not mean that a man accounted rich who has all his treasures upon the altar of the Lord hasn't like chances with a man of less means but of like consecration. But it does mean that a man who makes a business of accumulating riches beyond the necessities of life is beset with so many temptations that the percentage of rich men who are also prosperous spiritually is very low. You can put it down as a rule which has very few exceptions that the more absorbed a man becomes in accumulating the riches of this world the less interest he takes in the riches of the world above.

It is worth much, both to the cause of Christ and the Church and to ourselves, to have an unselfish motive in all that we do. There are those whose chief burden it is to promote their own interests. There are also those whose chief burden it is to promote the interests of the Cause. The former class may for a time be of some service to the Church, but in testing times it invariably turns out that such persons sacrifice their interests of the Church upon the altar of self-interest. In the case of those whose sole desire it is to advance the cause of Christ it is different. Paul's testimony was, "The love of Christ constraineth us." It was this constraining love that kept him on the firing line until in a triumphant death he went on to wear the everlasting crown while millions of souls have been blessed through the inspiring influence of his example. Read Phil. 2:5-10; II Tim. 4:6-8; Tit. 2:11-14.

"Live for self, you live in vain;
Live for Christ, you live again."

Gospel Herald, Volume XX.—With this number of the Gospel Herald we begin the 20th year of its history. Our record during the past year is indicated by the table of contents published in last week's paper. Our record during this coming year is known to Him only who knows all things and orders all things for the best. But we shall endeavor, as God gives us grace and opportunity, to maintain the banner of the Cross, to uphold the standards of the Gospel, and to do what we can to advance the interests of the Church. From the beginning of its existence this paper has held to the attitude of a servant of God and the Church, and there is not a single congregation or conference or church institution or individual subscriber that we are not personally interested in and for whose spiritual prosperity we are not praying and working. To this end we ask an interest in your prayers and crave your sincerest coöperation and counsel and support.

There are a number of reasons why this paper should be cherished by every supporter and friend of the cause of Christ and the Church:

1. Its policy of "speaking the truth in love" and maintaining a loyal attitude toward a whole-Gospel faith and a whole-Gospel Church has brought words of commendation from many people, even from among those who are not Mennonites.

2. Its weekly message bearing church news, a discussion of live issues and Bible doctrines, and other things pertaining to the welfare of the Cause ought to be helpful to every live, consecrated worker who is interested in keeping in touch with the work of the Church and the problems confronting us from time to time.

3. Beginning with this number of the Gospel Herald, we are publishing a series of articles on "The Ideal Christian" which we trust will be

helpful to all the readers. This, together with the series of articles by Bro. C. Z. Yoder on "Power Belongeth unto God," and other series of articles published from time to time, adds to the value of the paper.

4. The monthly 16-page Mission Supplement and the quarterly 16-page Doctrinal Supplement are two other features of the paper that need to be mentioned as we enumerate the items that belong to this weekly messenger of Gospel truth.

5. If we were looking for other items to enumerate we might call attention to the weekly Family Circle page, the weekly writeups of the Sunday school and young people's meeting, the monthly message for ministers, the sermons as they appear from time to time, the question and answer department, and other regular features of the paper.

In this great work which we have undertaken we feel our responsibility. Only by the grace and power of God and the prayers and support of our fellow workers can we hope to accomplish anything worthwhile. But standing together in a common cause and to a common purpose, and relying upon the promise of our Lord to be with us "even unto the end of the world," we may say with Paul that we "can do all things through Christ which strengtheneth" us.

Victory.—The story is related in one of our old school histories that during a hard-fought battle in the Revolutionary War success was due to the courage of one of the minor officers. Out of a rain of bullets he called out, "Colonel, I am wounded." "Stick to your post," replied the colonel. After a few moments he repeated, "Colonel, I am wounded again; I can not stand it any longer." "If you can not stand, lie down; but stick to your post," was the colonel's last command. He did stick to his post, and when the smoke of battle had cleared away it was evident that this wounded soldier's loyalty in the midst of the severest trials had saved the day.

It is an illustration showing us the importance of standing by our guns when the enemy of souls is marshaling the forces of sin against us and we are hard pressed in the battle of life. While "the weapons of our warfare are not carnal," they are after all "mighty through God." There are times when by the enemy missiles of deception, misrepresentation, ridicule, flattery, bribery, lust, raillery, and other dangerous soul-destroying agencies may severely wound us; but "stick to your post." When you feel your weakness through loss of blood, loss of confidence on the part of others, or other losses, remember that the Captain of your salvation, who knows no defeat, can give you grace for every trial, and "stick to your post." After the smoke of battle clears away and eternity reveals that through your loyalty many souls were rescued from the thralldom of sin, your shouts of victory will be all the clearer and you will forever praise the Lord that throughout the entire struggle of your Christian warfare against sin you remained loyal to Jesus the King and stuck to your post of duty and opportunity.

"POWER BELONGETH UNTO GOD"

VI. The Power of Thought

By C. Z. Yoder

For the Gospel Herald.

"As he thinketh in his heart so is he."—Prov. 23:7.

A thought may seem to be a very small thing to speak or to write about, yet it is said that thought rules the world. It is the key to a man's life. "Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:23). Thought finds its way into action. "Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). Heart, as is so frequently spoken of in the Bible, has reference to the affections, the mind of man, his thinking faculties. "Blessed are the pure in heart; for they shall see God." To have a pure heart we must have pure thought.

We need to guard well our thoughts, for they are heard in heaven. "Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off" (Psa. 139:2). "The Lord knoweth the thoughts of man, that they are vanity" (Psa. 94:11). We can know the power of evil thoughts from the words of our Savior: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). What a catalogue of evil there comes from within!

From the above scriptures we conclude that all a man does is the outward expression of the thoughts he cherishes in his heart. We often hear it said, "If only the heart is right that is all we need;" but if covetousness, theft, pride, or any other sin is in the heart it is sure to manifest itself on the outside. It was said in Israel's time, "The rebellious people walketh in a way that was not good, after their own thoughts" (Isa. 65:2). From the above we can see the power of evil thoughts. And since thoughts come to us through our five senses, we will think upon things which we see, and hear, etc. Hence if we go to places of worldly amusements, we will see and hear things that will draw our minds away from God. If we read foolish and pernicious literature we become defiled.

May we also bear in mind that these senses are also alive in eternity. See what Christ said about the rich man who awoke in hell. He could see and hear and feel and taste. Luke 6:19-31. When Achan saw among the spoils in Jericho a goodly Babylonish garment, 200 shekels of silver, and a wedge of gold, he thought and coveted; he stole it, hid it, and then was stoned to death. As Israel thought towards Canaan, they marched toward Canaan. We can not be journeying toward heaven while we are thinking evil. "Let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord" (Zech. 8:17). "The thought of foolishness is sin" (Prov. 24:9).

Sin can never enter theaven. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:7). The sin, however, is not in the temptation, but in harboring and cherishing evil thoughts. Christ was tempted, but He at once resisted

these evil thoughts suggested to Him by the devil, who is the source of all evil. The happiness of our life depends upon the quality of our thoughts. Evil thoughts, like weed seeds germinating, should be eradicated before seen, in order to save much trouble, labor, and sorrow. "If thou hast thought evil, lay thine hand upon thy mouth" (Prov. 30:32). "I hate vain thoughts, but thy law do I love" (Psa. 119:113).

Let us now note the power of good thoughts. "Garner good thoughts, for pleasant thoughts make pleasant lives. Lovely thoughts crystalize a lovely disposition and a lovely face."

1. As Moses communed with God for 40 days his face shone with glory, so that the children of Israel could not behold his face. He had to put a veil over his face when he spoke to them. Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord" (II Cor. 3:18).

2. Paul in summing up the Christian graces and virtues says: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). We praise God that we can always find good things to think about if we look and search and listen for them.

3. Have we the desire for the "peace which passeth all understanding?" Isaiah in his song to God, sings "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). A very precious promise indeed.

4. Can we realize the blessings that lie in paths of obedience? Then "bring into captivity every thought to the obedience of Christ" (II Cor. 10:5). Consecrate your thoughts to God, and you will have no trouble with your words and your actions.

5. Would you have your name written in heaven? Keep thinking on the Lord. "And a book of remembrance was written before him, for them that feared the Lord and thought upon his name" (Mal. 3:16). May we then have the mind of Jesus, who being obedient to the death of the cross, God gave Him a name that is above every name in heaven and upon earth. Phil. 2:8, 9.

Wooster, Ohio.

(To be concluded)

THE IDEAL CHRISTIAN

I. INTRODUCTORY

By the Editor

This is the beginning of a series of articles which we trust will prove one of the most interesting series yet published in these columns.

Some tell us that "the ideal Christian" does not exist. That depends entirely upon how you define the term. If you have some one in mind who is absolutely perfect; who makes no mistakes in thought, speech, or action; whose judgment is unerring, and whose life reveals no shortcomings of any kind, you will hardly find that kind of a Christian this side of heaven. But here is a kind of Christian that should not only exist in every Christian community but whom every child of God should seek to exemplify: a human being who, along with his numerous shortcomings and imperfections, is devoted to God, separated from the world, filled with the Spirit, fully consecrated and obedient to God in life and service, living up to all the light that he has and prayerfully living up to all the light he can get, maintaining a clear conscience before God and man. In this sense every one professing the name of Christ should be "perfect," and they who maintain this kind of a standard may be said to be "ideal" Christians.

What we want, in the series of articles to follow, is to set the ideal Christian down in the home, in the schoolroom, on the farm, in the office, in the social circle, in the place of business, in the pulpit, in the pew, in business or professional life generally, and see how he looks, how he acts, how he lets his light shine, what he does or ought to do. As a home builder, as a Christian worker, as a member of the Church, as a missionary, as a worker in any of our church institutions, as a citizen in any ordinary community, as a preacher, as an ordinary layman—as this ideal Christian in these various positions stands out before us, how does he appeal to us, and what are his distinguishing traits?

To bring out these various word-pictures of the ideal Christian, we have arranged for a series of about a dozen articles, assigned them to as many Christian workers of experience, who represent a number of walks of life and a range of several decades in differences of ages, and we have every reason to believe that these several articles will be at once interesting, instructive, illuminating, and inspiring.

In what way are we to be profited in the reading of these weekly messages? In the first place it is always a help to meditate upon the higher realms of Christian life and service. Our ideals can not but impress us favorably or unfavorably, depending upon whether they are high or low. In this case the ideals will all be of the highest type, and the reader in looking at the word-pictures held before him will be in constant sight of the heavenlies. Again, the reader is supposed to compare these ideal characters with the Scripture light thrown on the life of people in the several walks in life. So by a careful reading of these articles we are brought face to face with not only what man has to say about these different ideals but also with what God has to say about them. And grasping these heavenly ideals we are expected to make the lessons practical by heeding the inspired admonition, "Be ye doers of the Word, and not hearers only."

This introductory article is about half the length of the average article to follow. In the language of a well known advertisement we will say, "Watch this space next week." And may God give grace and wisdom to the writers who have kindly consented to contribute the series of articles, that they may "speak as the oracles of God" and give us a line of thought that will give us a clearer view of practical Christian life and service and a deeper desire to live a life that is both "an example of the believers" and a light to the world.

MESSAGES OF LOVE

Sel. by Cora S. Martin

It has been such a long, such a trying day;
I am weary and worn to-night,
And I thank the dear Lord, as I kneel to pray,
That my bed is so soft and white.
But sweeter far the resting of the soul on words divine,—
"Fear not, I have redeemed thee, fear not," for "Thou art mine."

I awaken at morn with a heart of dread
To a day that I know will bring
Me a task that is hard. At the road ahead
Fails my courage, a feeble thing.
Then comes the voice of Jesus on whom my trust is stayed,—
"Let not your heart be troubled, nor let it be afraid."

There are storms I must meet, there are struggles sore,
There is pain, there is loneliness;
But my Master has trodden this way before,
And the Comforter comes to bless,
Recalling words of Jesus, Jesus my Lord and Friend,—
"Lo, I am with you alway, even unto the end." —Maud Frazer Jackson.

Preacher's Page

SERMON OUTLINE

PRACTICAL METHODS OF REACHING THE LOST

By Joseph M. Nissley

For the Gospel Herald.

Text.—And He said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

1. **In the Home.**
   a. Family altar.—I Sam. 1:27, 28.
   b. Teach the Word.—Psa. 78:3-6.
   c. Every day life.—II Cor. 3:2.
2. **Ordain Men to Preach.**
   a. Send.—Rom. 10:13-15.
   b. By the Church.—Acts 13:1-4; Luke 10:2.
   c. Christ.—(12) Matt. 12:16; (70) Luke 10:1.
3. **Public Service.**
   a. **Church.**—Acts 13:5, 14, 16, 20.
   b. Open air.—Acts 14:6, 7; 16:13; 17: 22, 23.
   c. Jail.—Acts 16:24-33.
   d. Tent meetings.—Acts 18:3, 4.
   e. Day school.—Acts 19:9.
   f. Sunday school.—Deut. 6:6-9.
   g. Cottage meetings.—Acts 18:7.
4. **Personal Work.**
   a. Talk to individuals.—Acts 26:24-29.
   b. Visitation.—Acts 20:20; Jas. 1:27.
   c. Home department.—Acts 46, 47.
   d. Song.—Acts 16:25.
   e. Writing letters.—Acts 18:27.
   f. Writing books.—Phil. 1:1; Gospel literature; advertising literature.
5. **Industrial Work.**
   a. Sewing.—Acts 9:36-39.
   b. Medical.—Luke 9:6; 10:33-38.
   c. Laying on of hands.—Mark 11:18.
   d. Relief.—Acts 19:12.
   e. Establishing churches.—Acts 16:5.
   f. Ordain other men to take care of the work started.—Tit. 1:3-5; Acts 16:1-4.

Altoona, Pa.

TIMELY HINTS FOR PREACHERS AND WORKERS

The question is quite frequently asked, Why do we not see the same results under present-day preaching that were seen a century ago? The soothing answer is usually given that the times have changed and the people are different, and we cannot expect the same results. This quiets many ecclesiastical consciences that might otherwise have been burdened enough to have produced soul travail and earnest effort for the salvation of the lost.

There are four factors in preaching. The Holy Spirit, the preacher, the Truth, and the congregation. This answer assumes that only one of the four has changed, namely the people. It is very singular that the congregation has changed with the times, but not the preacher and the preaching! Would it not be fair to lay some of the charge on the preacher and preaching and not all upon the people? Is it possible that the times have affected the pew to a great extent and not the pulpit? What candid man will so believe?

What candid man will dare affirm that the preaching is of the same nature to-day as when the results referred to occurred? We do not have the same results of a century ago, nor do we have the same preaching. Why, then, lay it all upon the people and "the times?" We are told on every hand that we live in an age of "the decay of conscience." It would seem to be true as we look at the administration of public affairs and a great deal of business life. The public conscience is certainly lethargic, and the pulpit is somewhat at fault for it. God has put in the human nature a conscience as the great human ally of the faithful preacher.

The weakness of the pulpit to-day is in leaving conscience undisturbed. Almost everything is resorted to in order to entertain, please, attract and "draw," but disagreeable truth is shelved.

The great problem is how to run a church and not offend any one. The preacher who takes issue with sin is considered a disturber, "has trouble on his appointment," is "hard to station." Churches to-day are made up of factions, leagues, brotherhoods, societies, etc. The great problem is not to bring unpalatable truth before them until conscience is aroused, but to be able to keep them all good-natured and raise the benevolence apportionment. To preach repentance that means abandonment of sin, would make some people feel bad; to urge men to instantly flee from the wrath to come is too great a venture to be often tried.

The aim of the real Gospel is to stir men. People got offended when Jesus and Paul preached, because their preaching really meant something. The men of old who produced such grand results meant to make men miserable until they were willing to go out of the sin business. There was a reason for the great success of Wesley and Finney. They aroused men's consciences.

In his first revival after his evangelistic labors began, Chas. G. Finney in the first meeting could make no impression on his congregation. He then said, "Now I must know your mind, and I want that you who have made up your minds to become Christians, and will give your pledge to make your peace with God immediately, should rise up; but on the contrary, those of you who are resolved that you will not become Christians, and wish me to so understand, and wish Christ so to understand, should sit still." They all sat still. He pressed them still farther, when they got up angry and started for the door. He adds: "I intended to put them in a position, which upon reflection would make them tremble." And sure enough it did. It made them decide. The old-fashioned preaching brought men to the point of decision and it had corresponding results—a great revival followed. The same kind of preaching will have the same kind of results to-day.

The Gospel was never intended to amuse or entertain but to **compel** men to decision. Real Gospel preaching does it now. Thomas Fuller says of the faithful minister: "I would suspect his preaching had no salt in it, if no galled horse did wince."

It would be amusing to see a race of successful fishermen who put a hook in their bait succeeded by another race who left the hook out, and then hear the last class make the excuse that the fish were different and the waters of the ocean had changed. —Christian Witness.

MAKING ANNOUNCEMENTS

By J. A. Ressler

For the Gospel Herald.

There are a great many people whose hearing is somewhat defective.

Those whose hearing is normal are sometimes prevented from hearing a statement because of some accidental noise, a cough, the closing of a door, or the energetic objection of an infant.

It may be that when the hymn is announced there was one of these accidental interferences, and you did not find out whether it was 31, 131, or 231, or some other number. You wait until the opening line, look up the hymn in the index, and wish you could have joined the others before the close of the second stanza.

The preacher has learned by several years of experience that if the people are to get his message he must make the most of the voice God gave him. He speaks clearly, slowly, with distinct pronunciation while the sermon is in progress, without occasional drops down below the hearing point—he has learned this.

But the sermon is over, he has given his message, and now he wants to make his announcements. No special emphasis is needed, so he makes up for the energy he lost in the sermon and tells about the special meeting on Tuesday night, or the sewing circle at Sister ——'s on Thursday as if these matters were a secret except to the few whose position and exceptionally good hearing let them understand.

Dear fellow preacher! If it's worth telling to anybody, let's tell it

so that all in the audience can hear if they want to.

Some time ago I saw that the announcements were being made, for the lips of the preacher moved. I turned to the man beside me and asked, "Did you hear that?" "No! I did not hear a word. I think my hearing is getting bad!"

Let us keep up the energy of enunciation just a little longer, please!

Scottdale, Pa.

SERMON QUOTATIONS

From Sermons Delivered at Kansas City Mission by J. D. Mininger

The Gospel is true, even if you don't believe it.

I would rather trust Jesus Christ than the Federal Reserve Bank.

Sin has a way of registering itself in the body of the person by whom it is committed.

Men and women are blindfolded when they are under the power of the devil.

Keep on submitting to God—that is the way to victory.

If we love God supremely we will think of Him often.

Unbelief lies at the root of all sin.

Sin blinds and binds.

What we need these days is men and women with burning hearts:—burning with love for the Lord Jesus; burning with love for the lost; burning with love for the Word; burning with love for our fellow men.

There are a hundred reasons why you should be reconciled to God through His Son.

Does it affect you that two-thirds of the world have never yet heard of Jesus?

After all, was it not the spirit of insubordination that was the cause of Satan's being cast out of heaven? And was it not the insubordination of the children of Israel that was the cause of the final overthrow of the nation? Even so today it is the spirit of insubordination to those whom God has set as overseers of the Church that is responsible for so much evil in the churches of the present time.—Jno. H. Gochenauer.

Jesus Christ is knocking at the door of the Mennonite Church because we have a message which He wants us to give to the world. Oh yes, we are giving it half-heartedly; but why not give it with the same zeal that we manifest in our business?—Oscar Burkholder.

You don't get Christian leadership where there is no sacrifice for it.—I. W. Royer.

QUOTATIONS ABOUT SERMONS FOR MENTAL BROODING

Collected by Jesse B. Martin

"You (preacher) are not in their eyes (congregation) just so many feet and inches or so many pounds avoirdupois of flesh and blood—you are a divinely accredited messenger ....."

"We are not set to produce great sermons, or to become great preachers as the saying of some is,—We are commissioned to produce by our work as preachers some great Christians."

"The final significance of every sermon is to be manifested at last not in the profundity of its thought or in the grace of its literary finish but in the spiritual results which it achieves."

"Keep in mind then that the sermon is not a work of art in the sense of being an end in itself—it is the tool of our trade."

"It is altogether wise to dig beforehand with your Greek spade and your Hebrew shovel but not to be digging while you are preaching."

"If a man is accustomed to pray for half an hour over his sermon when he preaches on the love of God, he had better pray for an hour and a half when he is to preach on the fate of the wicked."

"It is unfortunate if the appearance of the sermon is bony. And there are a great many sermons which would make a much better appearance if they had eaten more meat before they entered the pulpit."

"The minister who is accustomed to say, 'Now one thing more' would better not make it sixteen more. If he says, 'Now in conclusion,' let him conclude promptly."...."Do you suppose by any chance he has forgotten the conclusion of his sermon?"

"Arguments are the pillars of a discourse, illustrations are the windows which let in the light."

"We must not expect God's blessing to supersede our own exertions, but rather to rest on, and accompany, those exertions."

"Preaching is not, as some appear to consider it, the work of the lungs, or the mimicry of gesture, or the impulse of uncontrollable feeling; but the exercise of love, the spiritual energy of a heart devoted to the care of immortal souls."

"The Sunday sermon lasts but half an hour; whilst a holy life is a continual sermon all the week long."

"Apply pointedly; rebuke boldly; warn lovingly; encourage heartily."

"Honor the Holy Ghost."

Waterloo, Ont.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is money given for missionary support classed with the giving of alms, as recorded in Matt. 6:14? J. R. B.

Giving for the support of Missions and mission workers, both in home and foreign lands, is contributing to the Lord's work for the extension of His spiritual kingdom, hence is not classed with almsgiving.

The giving of alms means to contribute funds or other things to relieve those who are in need physically; such as feeding the hungry, clothing the naked, relieving the destitute, and other lines of charitable work.

The instructions given by our Lord in Matt. 6:1-4 relative to almsgiving should be conscientiously followed and applied by every Christian in contributing to mission activities and all other lines of giving. J. S. S.

Does Jude have in mind the ordinance of the Communion when he speaks of the "feasts of charity" in verse 12 of his epistle? J. R. B.

By a careful reading of the verse referred to it will be clearly revealed that Jude did not have in mind the communion service when he referred to the "feasts of charity." The words which immediately follow in the same sentence prove that the same were actual feasts, which were undoubtedly prepared occasionally for the feeding of the poor and needy in that early age. These feasts were attended by certain ungodly men who fed "themselves without fear." Note, they fed "themselves." No one does that at a communion service, but the bread is broken and a morsel given to the communicant by the officiating bishop or elder. In fact, the ordinance of the communion as instituted by our Lord and Master excludes every tendency to feasting. (See Luk. 22:19; and I Cor. 11:23-25, 34).

A feast implies a sumptuous repast or meal. The Jews had many religious feasts, and other feasts were in vogue in that early age, as well as in this present age. Those ungodly and reprobate characters to which Jude refers were a scandal and reproach to the cause of righteousness, and an infectious defilement to their civil and sacred feasts. While they made pretentions of being religious and doing good, they labored only to gratify their luxurious appetites.

J. S. S.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

WHAT IS A HOME?

By Sadie B. Carr

For the Gospel Herald.

What is a home? I asked a class
Of divers ages, rank and creed.
"A house," came back in husky tones,
A sordid answer that, indeed.

Say not "a house," for what is there—
In architect of wood or stone—
Hearts to inspire, emotions stir?
Ah! nay, 'tis not a house alone.

I asked again the question plain.
A little lad with beaming face
Quick raised his hand and gently said
"A **family,**" 'tis not a **place.**

The answer pierced like arrows sharp,
A tear I could no longer hide;
For well I knew the lowly cot
In which that little lad abides.

"A family"—that is well said,
Love can not blend with art;
For love both human and divine
Finds home within the heart.

"A family," what is it then?
A circle 'round the hearth.
With father, mother, children too,
With one we can not part.

A unit they, that naught can change;
A mutual love that flows
To all alike, and ever shares
Each other's joys and woes.

The **house,** it may be marble fair,
A cottage near the dell;
A home is not a boarding place,
But where a **family** dwells.

I love the place with beaten paths,
The spot I long called "home;"
It holds a sacred memory,
No matter where I roam.

But when I draw the curtain back
To search the mystery;
I find it is not in the **place**
But in the **family.**

Oakside, Mo.

THE HANDICAP OF DEBT

Too much emphasis cannot be placed upon the wisdom of living within a margin of one's income, no matter how small that income is. To live within the income, only, would mean to accumulate nothing, even for a life time, but just to have kept even. It would mean no provision for the proverbial "rainy day," which is certain to come. Every person should so gauge his expenditures, that at least a small amount remains over, each year. It is the only way to rise above absolute dependence upon circumstances. Of course, it may mean to do without some things, luxuries and even needs, but it is the only way to rise. It may require rigid economy, but thrift here will pay big dividends later, when they are so much needed. Let me urge again, that it is the part of wisdom, to keep the expenditures within a margin of the income, no matter how small the income is. Do not presume on the future: begin the practice of thrift now.

Debt is often a severe handicap, and with a few possible exceptions should be avoided. There are some things, which have a steady or constant value, which are indispensible to life, well-being and success, and which to secure require a larger sum of money than the average person could accumulate until late in life, which one is justified in obtaining on a promise of future payment. Among these might be included a home, a farm, a business, an education and an investment of a savings-deposit nature. Even here caution is necessary, for many have found the handicap of debt, for these most constant values, too great.

Perhaps the purchase of household furniture on the deferred payment plan, in some cases, should be conceded. This concession is made reluctantly, as it would be much better if the early practice of thrift should put the home building upon another basis. It may be true that the deferred payment plan of buying household furniture is the only one which can be practiced by many young married couples, therefore the only way for many to get started in home making. Only as a second best can the plan be conceded, and that in the interest of the home itself.

It should be strongly urged, however, that those who are compelled to finance their home making by the expensive method of the deferred payment plan, should purchase only such items as are really necessary to a comfortable home. Necessities only, not luxuries, should be purchased. Young people should free themselves from the obsession, that they must begin housekeeping with all the equipment and luxuries which their parents have accumulated in a life time. Even young people who have the money with which to pay cash for their home furniture would do well to remember this. The young couple who, together, had only five hundred dollars when they were married, and who spent two hundred and seventy-five dollars for furniture, and used the balance to start a savings account, might be very profitably imitated. It is almost needless to say, that this couple has never passed a year in their twenty-five years of married life, in which they have not lived within a margin of their income, and had something left over to add to their capital.

The pay-as-you-go plan has its decided advantages, and should be adopted as a fixed practice and maintained through life. This should apply to all articles not included in the above list. Exception may be taken to insistence upon a strict pay-as-you-go plan, but those who adopt and adhere to it will find it to their decided advantage.

A popular newspaper writer recently advised, that every family purchase an auto, whether they own a home of their own or not, even if they are compelled to purchase it upon the weekly installment plan. With this advice I most heartily disagree. With all sympathy for the family who is denied the pleasure and whatever profit may be derived from an auto, it should be insisted, that there are several things more important than an auto. One of these is a home, a place in which to be housed and sheltered, where the family may be secure from a landlord's unkind decrees, where children may be reared for the glory of God, and for the blessing of the race.

Many a family is without home, and always will remain homeless, because of the expenditure of resources for an automobile. Some purchase them on installments, only to find that the auto is little more than a pile of junk by the time the last payment is made. If people would practice the pay-as-you-go plan in relation to autos, many would do without them entirely, and in some instances would be better off in several respects, and others would purchase autos which they can afford, instead of the expensive luxurious cars which they cannot afford.—J. A. Huffman in "Gospel Banner."

HOLD ON

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to truth, for it will serve well, and do you good throughout eternity.

Hold on to virtue; it is above all price for you in all times and places. —Evan. Mess.

Jesus Christ is knocking at the door of homes, that He may counsel, that He may guide, that He may make the Home a citadel for God and godliness. But oh how many homes spurn this knocking and continue on in the path of indifference, of worldliness, of ruin!—O. B.

SUNDAY SCHOOL LESSON

Lesson for April 17, 1927—Matt. 28:1-10

THE RESURRECTION OF OUR LORD

Golden Text.—He is risen, as he said.—Matt. 28:6.

Introductory. — The price for our redemption had been paid. The supreme desire of the enemies of Christ seemed to have been gratified when they finally succeeded in manufacturing charges against Him that moved the Sanhedrin to declare Him "worthy of death" and bringing enough pressure to bear upon Pilate to get His consent to His crucifixion. With ghoulish glee they had Him nailed to the cross, where in shame and ignominy and indescribable pain He hung for six long hours. Finally the time was fulfilled, He expired on the cross, was laid in Joseph's tomb, and the Jews had gotten the consent of Pilate that a guard should be placed at the tomb where Jesus lay, that the disciples might not steal away His body. When the Sabbath day was ended a group of holy women went to the sepulchre to anoint His body. One question discussed along the way was as to who should roll away the stone from the mouth of the sepulchre.

The Empty Tomb (1-4). — But when they reached the sepulchre they found that the question as to who should roll away the stone was a needless one, for the Lord had taken care of that question. Before they arrived there the angel of the Lord had already visited the tomb, rolled away the stone, "and for fear of him the keepers did quake, and became as dead men." When the women arrived they found an empty tomb, and instead of paying homage to the dead body of their Lord they met the angel instead.

The Angelic Message (5-7).—"Fear not ye," was his first assurance of comfort to the faithful but affrighted women, "for I know that ye seek Jesus, which was crucified. He is not here, but is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead." It was indeed a thrilling message, an experience which tried their faith. Their faithfulness had been rewarded, for they received more than they had expected.

The Joyful Meeting (8-10). — No sooner had they received the angelic message than they departed to carry the news to the disciples. The eagerness with which they carried the news is made evident from the statement that they "did run." Here again another glorious experience was their happy lot, for as they were on their way to bring the disciples word, "Behold, Jesus met them, saying, All hail." It appears from parallel references that Mary Magdalene had left the company of the others and returned to the tomb—and there she was the first to see her risen Lord. These women did indeed succeed in their desire to see the blessed Lord, but instead of seeing His dead body in the grave they saw His living form and had indisputable evidence that they were paying homage to a victorious rather than a defeated Lord.

Points for Reflection. 1. The first thought that appeals to us as we witness the faithfulness of these women is that they refused to accept the death of Jesus as the end of their blessed Lord. They probably hadn't solved the problem of the Lord's death any nearer than the disciples had. But they had such unbounded faith in Him that their devotion did not end with His death. Their faith was abundantly rewarded, as faith in Him always is when we allow no mysteries to stand between us and Him.

2. The empty tomb stands as one of the "many infallible proofs" of the resurrection of Jesus of which Luke writes in the introduction to his book on the Acts of the Apostles. That the tomb was empty is testified to by both the friends and the enemies of Jesus—the former, by declaring the message of the risen Lord; the latter, by admitting that the tomb was empty but trying to cover it up with the lie that the disciples stole away His body.

3. It is remarkable that the woman who was first privileged to see her risen Lord was the one out of whom He had cast seven devils. The grace of God is sufficient to wipe out every sin, to cleanse every stain, and to make of the lowliest the most favored ones in His Kingdom.

4. Our interest is in both the crucified and the risen Redeemer. By His death He paid the penalty of sin and set the sinful captives free. By His resurrection He led the way out of the grave, became "the firstfruits of them that slept," turned defeat into victory, triumphed over every foe, and points us forward to the glorious time when the dead in Christ will arise, "meet the Lord in the air, and so shall we ever be with the Lord." Blessed be God for thus taking away the sting of sin and death and giving us "an inheritance among all them that are sanctified" through Him.

5. Through faith the most stinging defeats are turned into the most glorious victories. Where can we go to find a more ignominious death than that of Jesus on the cross? And where can we go to find a more complete triumph than that achieved by Jesus—His victorious resurrection? The encouraging thought is that in this triumph of our Lord we have an event that is typical of the triumphs of faith on the part of all who take Him at His Word. "This is the victory that overcometh the world, even our faith."

6. They who are true to their Lord, especially during times of trial and disappointment, will always find themselves on the winning side. "If ye then be risen with him, seek those things which are above."—K.

Bible Meeting Topic

"THE POWER OF HIS RESURRECTION."—Phil. 3.

Topic for April 17.

MOTTO

"We shall live with him by the power of God."

OUTLINE STUDY

I. What this Power Has Wrought.
1. Raised up Christ from the dead.—Heb. 13:20; Eph. 1:19, 20.
2. Led captivity captive.—Eph. 4:8.
3. Made complete provision for salvation.—Eph. 4:9-16.
   a. Sending the Holy Spirit to us.—Acts 2:33; Rom. 8:9-13.
   b. Making provision for the Church.—I Cor. 12:27-31.
4. Made possible the resurrection of the saints.—II Cor. 4:13-5:1.
5. Placed Christ in the position of Savior and Judge.—Eph. 1:21-23; Heb. 10:12-14; I Cor. 15:23-28.

II. How Such Knowledge Should Affect Us.
1. Cause us to give more earnest heed.—Heb. 2:1-4.
2. Bring a change in our conduct.—Eph. 4:17-24.
3. Make us confident in looking forward.—II Cor. 5:4-9.
4. Give concern for the souls of men.—II Cor. 5:10, 11.
5. Keep our affections in heaven.—Col. 3:1-4; Phil. 3:20, 21.
6. Impel us to a holy life.—I Pet. 1:13-16; I Jno. 3:1-3.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Resurrection."**
2. A Power to Raise the Dead.

For Young People.
1. The Position in Which the Resurrection Has Placed Jesus.
2. The Position in Which His Resurrection Can Place Us.
3. How to Become Acquainted with the Power of His Resurrection.

For Older People.
1. Incentives to a Holy Life.
2. Gifts Which the Resurrection of Christ Has Made Possible.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 7, 1927

Field Notes

In the Mission Supplement for this week you will find a first-hand account of the recent "hold-up" at the Millersville Children's Home.

Latest reports from the evangelistic meetings held by Bro. Jacob Hershey of Lititz, Pa., at the Rowe Church near Shippensburg, Pa., stated that already seven persons had made the good confession. May the work continue to the salvation of souls.

The **ninety-fifth** quarterly Sunday school review meeting was held at the A. M. Church at Belleville, Pa., on Sunday evening, March 27.

Bro. Wilson R. Moyer of Sellersville, Pa., has been secured to assist the brotherhood in the Strasburg and Pleasant View congregations, Franklin Co., Pa., some time this spring.

Bro. Jos. M. Nissley and wife of the Altoona, Pa., Mission were called to their former home at Mt. Joy, Pa., to attend the funeral of Bro. Phares B. Stehman, a brother-in-law of Bro. Nissley. The funeral was held Apr. 4.

The evangelistic meetings held at the Kansas City Mission by Bro. J. D. Mininger, the home minister, closed Sunday evening, March 27, with fifteen confessions. The correspondence elsewhere gives further details.

Among the Scottdale folks who were away over last week end were: Bro. Levi Mumaw and wife, and Bro. Geo. Cutrell and family who visited friends in Lancaster Co., also attending the annual meeting of the Eastern Mennonite Board of Missions and Charities; Bro. Charles Shoemaker and family who spent Sunday with friends at Springs, Pa.; and Bros. B. N. Gamber and Irvin Brunk, who were in Lancaster Co., Pa., over the week end.

Communion Dates.—As the season of the year is again at hand where we as members of the Body of Christ, intend to partake of the sacred emblems of the bread and the cup, by showing forth the broken body and the shed blood of our Lord and Savior Jesus Christ, I will herewith give date and places which are under my supervision for the convenience of all those who take an interest in the Church. And why should any fail to partake thereof? I am sure if death should overtake any they surely would not want to have the Lord to fail or overlook them, to give them eternal life, joy and happiness.

Skippack, April 17.
Providence, April 24.
Vincent, May 1.
Bally, May 8.
Norristown, May 22.

Warren G. Bean, Bishop.

Bro. B. B. Janz, formerly from Russia and very active in the administration of the affairs of the Mennonites in that country, now located at Rosthern, Sask., in the interests of Mennonite immigration to Canada, was a welcome caller at the office of the Publishing House Wednesday and Thursday of last week. While here he was the guest of Brethren Aaron Loucks, Levi Mumaw, and John Horsch. He is traveling in the interest of his brethren in Russia Mennonite immigration to Canada. He stated that there are about 17,000 Russian Mennonite immigrants now in Canada and efforts are being made to bring many more. Bro. Janz was the first Russian Mennonite to meet Bro. Alvin J. Miller on his arrival in Moscow to bring relief to the famine-stricken people in that country. He did much to assist Bro. Miller in getting started in the work as well as throughout the entire period of administering relief. Bro. Janz expected to spend several days in Lancaster County after leaving Scottdale.

Correspondence

Hershey, Pa.

(Stauffer congregation)

Dear Herald Readers:—We feel grateful to God for the many blessings received from His bountiful hand. Meetings closed at this place March 13 with six public confessions. Bro. John Hess preached the Word of God, the members being strengthened and sinners warned to flee from the wrath to come.

Sunday school was reorganized for another year. Supts., Bros. Aaron G. Coble and Samuel Z. Miller; Sec.-treas., Bros. S. Earl Lepperd and Allen B. Lehman.

Inquiry meeting was also conducted by Bishop Noah W. Risser and aged bishop, Bro. John G. Ebersole, these brethren giving us very timely warnings.

Yours in Christian love,
March 23, 1927. S. E. L.

Kenmare, N. Dak.

Dear Herald Readers, Greeting:—Our bishop, Bro. Eli Hochstetler of Wolford, N. Dak., came into our midst last Friday evening, the 18th, staying at this place until Tuesday morning. While here he preached five very impressive sermons and held council meeting and communion. All members present partook of the sacred emblems.

The results of the meetings were: A brother and sister reinstated into the church, three brothers made a confession that they were not satisfied with their past life, and want to be remembered in the prayers of God's people, two young girls were made to realize their lost condition and stood for Christ. Will you remember these dear souls at the throne of grace, that they may be faithful and loyal? We give honor and praise

to God for His convicting power during these meetings.

We are having real winter weather again after a spell of nice weather.

Pray for the work in this part of God's vineyard.

March 24, 1927. Cor.

Aberdeen, S. Dak.

Greetings to all Herald Readers:—We are grateful that spring is here again. Although we can't complain of the past winter; we had several cold snaps, but the roads were fine all the time.

On account of scarlet fever and influenza in several homes, Sunday school was closed for some time. About a month ago we started again. Sunday morning, Mar. 20, Bro. I. S. Mast came into our midst. He delivered an interesting message Sunday morning from Psa. 103:2. As Bro. Mast can not be with us the first of April, our set time for reorganization, we reorganized Sunday evening with Bro. Mast acting as C. C. Ziegler, A. D. Yoder; sec.-treas., Mrs. A. D. Yoder; chors., A. D. Yoder, Mrs. C. C. Ziegler; church trustees, Amos Yoder, A. D. Yoder; mission board member, Amos Yoder; cor., Mrs. A. D. Yoder.

Bro. Eli Hostetler of Wolford, N. D., came during the winter to hold meetings but was unable to do so on account of sickness in several homes. We hope he may come again in the near future.

J. Z. Yoder of Minot, N. D., returned home last week after spending some time with his son, A. D. and family.

C. C. Stutzman and family of Westport moved to Nebraska last fall, so that makes our little flock still smaller. We crave an interest in your prayers that we will always be faithful.

March 26, 1927. Cor.

Tuleta, Tex.

Dear Readers, Greetings:—Since our previous communication the little flock at this place has enjoyed rich spiritual blessings. After spending several months in the Lower Rio Grande Valley, Bro. and Sister J. F. Brunk returned to us about March 1. On Sunday morning Mar. 13, we began a series of evangelistic meetings in charge of Bro. Brunk. These meetings continued for a week. Each evening Bro. Brunk gave us a short Bible lesson before the sermon. While there were no confessions sinners were warned and some brought under conviction, and the brotherhood encouraged and helped spiritually. We trust the seed sown will yet germinate.

On the evening of Mar. 22, we once more had the privilege of commemorating the suffering of our Lord and Master. All the members partook of the sacred emblems as well as those of like faith visiting here. On Mar. 23, Bro. Brunks left for their home in Kansas, intending to visit along the way. The brotherhood was loath to see them leave as their ministry was much appreciated.

To-day Bro. Julius Stutzman, Aurora, O., left for Milford, Neb., after spending five weeks in our midst. He came South to escape the slush, snow and wintry blasts of the North and enjoy the sunshine and balmy Gulf breezes of South Texas, also to find relief from annual attacks of rheumatism which this delightful climate afforded him.

We are enjoying ideal spring weather. Most of the spring crops are in the ground. Corn is up and growing nicely, also some cotton.

The harvest field is extensive here. Pray that the flock here may reach some of the needy fields nearby. We had the privilege last night of bearing a Gospel message to a large and appreciative audience about ten miles east of Kenedy. We do not yet know how the matter will fall, but we may be able to fill regular appointments there. Calls from other communities have come to us to hold occasional services, which we expect to fill. Pray for the work here.

Mar. 28, 1927. H. F. Reist.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' Name:—The blessings of a kind heavenly Father are still resting upon us, and we are grateful to Him for His saving and keeping power. "Blessed is every one that feareth the Lord, that walketh in his ways" (Psa. 128:1). We are having a course of Bible lectures on Sunday evenings conducted by Bro. D. G. Lapp of this place. They are very helpful and instructive.

The Lord willing, we expect to have a series of meetings, to be held sometime in April conducted by Bro. B. B. King of Ft. Wayne, Ind. We earnestly ask God's people to pray for these meetings, so that each one may be built up in faith, and that there may be a great ingathering of lost souls.

Yours in His service,

Mar. 28, 1927. Mary E. Gingrich.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Inquiry meeting was held at this place yesterday and a desire for communion was expressed, which will be held on April 10. Three persons were received into church fellowship last Sunday by letter.

A need has been felt for some time for better accommodation for the Annual Bible School, the enrollment of which this last term passed the hundred mark. A movement is on foot to build an annex to the church building suitable for Bible school purposes and for this reason the Ontario Conference met last Thursday for consideration of the matter. Although final action was deferred until the Annual Meeting in June the Conference took action in appointing solicitors for funds, to expedite the work. The brethren appointed are M. C. Cressman, C. F. Derstine, and Moses Brubacher.

March 28, 1927. Geo. A. Weber.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greetings:—On the evening of Mar. 20, we reorganized our young people's meeting for the second quarter of the year. The following officers were elected: Mod., Bro. Andrew Hershberger; Asst. Mod., Bro. S. D. Miller; Chor., Sister Ella Miller.

On March 27 our bishop, Bro. S. C. Miller, announced the dates that he has set to hold communion services in his district: viz., at Protection Congregation, Protection, Kans., on April 17; at Pleasant Valley Congregation, Harper, Kans., on April 24; and here on May 1.

On the evening of March 27 we held our quarterly Sunday school meeting. A good program was rendered and many helpful thoughts were given. The following officers were elected for the next conference: Mod., Bro. Sam Troyer, Secy., Sister Gertrude Schrock.

Simon Hershberger.

March 28, 1927.

Canton, Kans.

Dear Herald Readers, Greeting:—"We are labourers together with God." May His Spirit work in and through us all, to do His will.

On Sunday, Feb. 6, Bro. and Sister J. L. Shellenburger of Limon, Colo., worshiped with us. In the evening of the same day Bro. Allen Erb of La Junta, Colo., preached for us, speaking from Heb. 12.

Feb. 13, Bro. Edward Diener formerly of Larned, Kans., preached for us, leaving the same day for his home in Iowa.

Sunday, March 20, we reorganized our Sunday school for the next six months.

Sunday evening, March 27, the Volunteer Band of Hesston College,

(Continued on page 12)

Miscellaneous

THE BRIDGE CALLED FAITH

By Ursula Miller

For the Gospel Herald.

Must I remain to that sweet day
To find Him in my need,
To feel His touch, to hear Him say
Words fitting every need?

Can I reach back two thousand years
Across the chasm of time,
To touch His hem with hoping fears
To hear His words sublime,

"Thy faith, my child, hath made thee whole
Now go thy way in peace"
Can words through centuries reach the soul
Their power not decrease?

We may not walk time's misty past
But prayer and His Spirit may
Meet on a bridge of faith so vast
No matter year nor day.

That past is past. Unchanging He
Whose power is Eternal power.
Faith is the bridge across time's sea
No matter day nor hour.

Hesston, Kans.

PRIMARY LESSONS

By Lina Z. Ressler

For the Gospel Herald.

"Oh, I wish we had easier lessons for the primaries!" sighs many a primary teacher, as she thinks of her day's lesson. How many times I have wished we could take time to think this matter over for a little while. The work with and for children in the Sunday school is so vital, and means so much, we need to do our very best.

There is some agitation along the line of more simple subject matter, and less of the deep things of God and His Word.

Seriously, now, my dear teacher, is that what we want? Children think deeply, and if you doubt it try to answer the questions just as the tiny would-be learner brings them to you.

Have you heard the story of the little girl who wanted to know where God is? She had asked her Papa and he said, "Run away Mary, you are too young to understand." And she went away wondering. Then she asked Mamma, for she was so wise and loving, but Mamma said, "Oh Mary, I am too busy just now, some other time we will talk about it." Again Mary was disappointed, she loved the heavenly Father and she wanted to know where to find Him. She thought of the young minister, he was wise for he had gone to school for a long time, and to him she went with her question, "Where is God?" "Why, in heaven, little one." "Yes, I know, but where is heaven?" The young theologian was puzzled, how could he tell one so young? "Well," he continued, "I think heaven is where God is," and the little questioner went away saddened. Surely some one would tell her, for this was important.

At last she thought of the old washerwoman. She liked to talk about God, maybe she would know, and as she asked her the old black face beamed and she said, "Heaven, dearie? and God? why it seems to me He is all around us, and everywhere we go His heaven is all around us. God is with us all the time if we are His children." The little one had sought the answer until she had found it.

It is not light, frothy nothings the little ones are looking for, but great deep truths so simplified and taught that they can get them. You can give a babe good nourishing food if you take time to prepare it properly.

"Nothing to those lessons. They are too light," is the conclusion of thoughtful people who have examined the subject matter intended to replace much of the Bible for the little folks.

Shall we then give the primaries the same teaching the grown folks get? By no means. Teach them alone, and give only a very small portion of what the lesson contains, but feed them. Give them a little, every Lord's day, of the meat He gives you, and as the days go on you will see in the little lives some of the precious seed growing.

Teach them alone if possible, talk about the Father's care of the birds and the flowers, look at the sweet green fields, and notice the thousand miracles happening every day because He is working and caring, and quietly and gently His lesson will have possession of the little hearts.

Scottdale, Pa.

POINTS FOR REFLECTION

(Some of the Good Things Heard at the meetings held Feb. 22—Mar. 4 at the Pike Church near Elida, O., by Bro. B. B. King. Reported by M. S. S.)

* * *

When people will not read their Bibles they are trying to hide from the Lord. Adam could not hide from the Lord, neither can you.

* * *

You will never know the corruption of your own heart until you let God search and sift you. God will clean you up clean if you will let Him.

* * *

Many people go wrong, get away from God, and don't know how to get back.

We cannot love God if we do not keep His commandments.

* * *

If you want fullness of joy you can find it only in God's Word and in fellowship with God and the Church, and not out in the world.

* * *

We are out and out for God or giving all our energy against Him.

* * *

Whenever you break your fellowship with the Church you are out of fellowship with God and you are not happy.

* * *

There is nothing so miserable to men as to have their sins hounding them around like an old dog. The effect of sin will be stamped upon your body and character.

* * *

The thing for us to do, if we are guilty of sin, is not only to **acknowledge** it, but **confess** it.

* * *

It will pay any of us to go down into the details of our life and ask ourselves the question: "Would Jesus do as I am doing?"

* * *

Women can easily adorn or blast domestic circles and determine the destiny of the Church and the nation, and if women fail to rise up to their opportunities it will mean the doom of the Church and the nation.

* * *

Give me a God-fearing and God-loving woman, and I'll give you a God-fearing and God-loving church.

* * *

Jesus was "God manifest in the flesh" to make an atonement **for** sin and clean people up **from** sin.

* * *

The Bible is a great love story—the most wonderful story ever written, in which God's love is told in a very unique way—so clear, concise, and yet so simple.

* * *

The supreme test of your love for others is the extent to which you are willing to sacrifice for them.

* * *

Perhaps more people lack the grace of patience than any other grace.

* * *

Being born again and filled with the Spirit is the secret of the overcoming life.

* * *

The Bible always shoots straight from the shoulder—a gun load that takes effect.

* * *

When there are riffles in your Christian life there is a lack of the abundant peace God wants to give you.

When a man is zealously affected for God the preacher doesn't need to poke the truth of God's Word at him more than once or twice before he takes it in.

* * *

If you want to bear fruit for God and live the abundant life you must allow the Lord to prune off the dead branches.

* * *

The man who goes ahead deliberately doing things he knows to be wrong has never known the Lord.

* * *

If you lost your first love you lost it somewhere along life's path out in the world.

* * *

When you begin to cool off and lose your first love, and cease to look out and see the fields white and ready to harvest, it is time for you to get down and repent in sackcloth and ashes for your cooling off.

* * *

The reason many people have lost out is because they are only living **for** Christ, and not **with** Christ.

* * *

If you have cooled off and God's Word did not tell you to repent it never told you to do anything.

* * *

Resisting the Holy Spirit puts a man on dangerous ground.

* * *

Many professing Christians to-day need to go through the fire and allow it to take the sin and corruption out of them.

* * *

If you never got off your perch you will get down when the fire of God strikes you and shows you your real condition.

* * *

Many people have their lives so protected by lightning rods that the fire of God can take no effect upon them.

* * *

You may steer clear of the preacher, the deacon, the Church, and all that is good; but some day you as an individual will meet God, and then you will wake up.

* * *

It is an awful thing when men persist in going on in sin and the Lord must say: "Let him go!"

* * *

There is no subject that should stir our hearts like the fact that some day we will bid good-bye to the things of this old world.

* * *

What will it mean when the angel of the Lord will record the last chapter of your life?

Elida, Ohio.

CHRISTIAN EDUCATION

VII. THE FUNCTION OF THE CHURCH SCHOOL

By Clayton F. Yake

For the Gospel Herald.

The Church school occupies a position such as no other educational institution does. It is unique because of its eminence by virtue of its important relation to the Church. After the fall of the Roman empire for about fourteen centuries education remained a function of the Church. Since then it has become primarily a function of the State, which has some very definite objectives for which it is striving. The Church school has been provided particularly to meet a need that the state does not supply in the instruction of the youth. Here is another reason why the Church school is distinctive.

The Primary Function

The Church school then is primarily an agency of the Church through which her young people may be thoroughly instructed in the Word of God and become indoctrinated in the faith for which the Church stands. The Church school might be called an instructive and interpretive agency of the Church, the Church herself functioning as an executive and legislative agency, besides exercising final interpretive authority also.

The fact that the Church school is called into existence by the Church, is dependent upon her for support, and is an agency through which the Church aims to instruct her young people for service for Christ makes the Church school a subsidiary of the Church. She gets her life from the Church; she gets her authority from the Church; she gets her primary objective from the Church; she exists purely by virtue of the Church's wishes. And because of these things she occupies a unique position among educational institutions. She is without a peer. She stands alone upon the pinnacle of eminence such as no other institutions of her kind enjoys. Her calling is indeed a high one. If she fails in this, she fails miserably indeed; for there is then absolutely no reason for her existence. If she succeeds in this, she succeeds nobly, and her service is inestimable indeed.

One of the causes for serious grievances against the Church school in times past by individuals and various bodies of the Church conferences has been the fact that in some instances the Church school failed in this primary function. If the Church is to have confidence in the Church school she must indeed meet this primary objective. The young folks who return home from the Church school must be ready to defend the doctrines of the Church and stand four-square upon the Word of God. They must be sympathetic to the problems of the Church and they must be fired with a spirit of sacrifice and devotion for the cause of Christ and the Church. When the Church sees her young folks return home from school like this then there will be much cause for rejoicing.

The Secondary Function

The secondary function of the Church school is to instruct and educate. In this respect her function is much like that of any other higher school of learning, but yet it is different. Why? Because the subjects of a secular curriculum taught in a Church school by Christian teachers to students under a Christian environment will indeed have a different effect. Science and history interpreted by a Christian teacher will make a youth's faith in God stronger than ever before; but when taught by a non-Christian teacher it will very likely undermine his faith.

The Church school will build into the pupil while educating him, even in secular subjects, a wholesome and abiding love for God and the Bible. The subjects will all be interpreted from the standpoint of service for Christ and the Church. "A part of the regal business of the soul is to be conscientious in every phase of life, and in every performance of duty," and this is the emphasis placed in the Church school upon life and its duties. It is indeed better that our young folks should be taught to be thoroughly conscientious rather than to be smart. It is indeed necessary to consecrate self to the religious and intellectual ideas acquired. Whatever we believe that is the thing to which all the energies of our soul must be consecrated. For "the first great vital quality of religious conduct lies in the fact that a man consecrates himself through and through to the things that he believes, and lives up to the standards of the best that is in him."

The End—Service

It is the Church school's function to help the youth settle within himself the things he believes, and to stand firmly upon these, live right out from them, along the plain, straight, unchanging course which is given him, because he has settled in his own soul certain fundamental things. It is the business of the

Church school to stabilize her students in the things of the Bible and the doctrine of the Church—the things that they believe. This is best accomplished through the consistent life of the instructors with their daily teaching no matter what the subject, secular or religious. And the sum total of all this will be in the end that the youth will have learned that we live best when we live least for ourselves and most for others—in the name of Jesus.

Scottdale, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CHRISTIAN'S HOPE

By J. A. Brilhart

For the Gospel Herald.

TEXT: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—Jno. 14:1-3.

Our minds have been drawn to three facts:

1. God is the Creator of all things. To Him we look for all that we have, in Him are centered all our hopes.

2. Jesus Christ is the Mediator between man and God. God and man can not get together except through this great Mediator. It was through this Mediator, sent by the Father into the world, that the opportunity for reconciliation with God was brought to man. And it is through this Mediator alone that man can get back to God. Man, fallen, was an outcast from God; and it was through the mediation of this Mediator, who had access to the Father, that the way was opened for man's restoration.

3. The third fact that we wish to notice is that of immortality. Here is one thing that must be done before the work of reconciliation is complete: "This mortal must put on immortality." Here we are reconciled to God through Jesus Christ the great Mediator. But before we go home to God the mortal robe of flesh must be laid aside, and the immortal spirit goes home to the great God that gave it. This is a great mystery.

Here are a few things which Christ taught His disciples:

1. "Ye believe in God." They had many evidences of the reality of an all-wise and ever-merciful God. But what does it mean to believe in God? It means faith in God as the Creator, the Sustainer, and the Uplifter of all things. When man recognizes God in His goodness and mercy and power, it makes him feel his unworthiness even to be numbered among the sons of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." And when we think of what God has done for us unworthy creatures it fills us with a feeling of reverence for Him who has done so much for us. "Ye believe in God," and you are prepared to

2. "Believe also in me." Here is the supreme test of our faith in God. When we believe in God we believe also in the Son. We can not believe in God when we do not believe in His Son. They who believe in the Son are born, both of man and of God.

The great thing that Christ has shown us is that of VICTORY. He was persecuted, reviled, crucified, and buried. But He overcame all. He lived a sinless life, and after He was in the grave three days He arose again a victor over all His foes. "This is the victory that overcometh the world, even our faith." Again, Jesus is to us the great Mediator by whom we again have access to the Father. He has gone to prepare a place for us, and after this place is prepared He is coming again. If we believe in Him we will see to it that we are ready for Him when He comes. In Him we will have victory. The great question is, Will we be ready to receive Him when He comes?

3. The test question connected with our religious experience is as to how we take on immortality. Paul says, "I bear in my body the marks of the Lord Jesus." Many Christian professors bear in their bodies the marks of the world. Our profession of Christianity is either true or false—true, if like Paul we bear in our bodies the marks of the Lord Jesus; false, if, like the world, we bear the marks of the god of this world. If the Lord should come to-night, would He find us ready, bearing the right kind of marks in our body? God wants us to show forth in our lives the death of Jesus till He comes, and thus prove that "mortality is swallowed up of life."

4. The Way. "Whither I go ye know, and the way ye know." We want to recognize Jesus Christ as the only WAY to the Father. Men have tried to find some other way to the Father, but Christ says they are all "thieves and robbers." The disciples were fully awakened to this fact when, on the day of Pentecost, they were by the Holy Spirit awakened to heavenly things. And ever after this they preached Christ as the only WAY to glory. "There is none other name given under heaven whereby we must be saved."

In conclusion I would say again, let us, like Paul, have on our body the marks of the Lord Jesus and not the marks of the world. We are looking for the coming of our Lord. We want to be ready when He comes. We recognize Him as the WAY, and we want to be living the life of those walking in the way of LIFE. "And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth forever."

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 9)

gave us a very interesting program.

If present plans are carried out we expect to hold our council meeting next Sunday, April 3, and our communion services the following Sunday. We ask an interest in your prayers.

March 28, 1927. Blanche Young.

Mattawana, Pa.

Dear Herald Readers, Greeting:—On Mar. 27, we reorganized our Sunday school for another year: Supts., Milo M. Yoder, Edward J. Harshbarger; Secy., Leah Kauffman; Treas., Bennet Byler. Help us with your prayers, as a little flock of believers in the faith once delivered to the saints.

March 29, 1927. J. H. B.

Schellsburg, Pa.

Dear Herald Readers, Greeting:—We feel grateful for the many blessings God is bestowing upon us from time to time. On March 27, Bro. C. A. Graybill of Martinsburg, Pa., and two others came into our midst. Bro. Graybill preached for us in the after-

noon, at which time we reorganized our Sunday school for the summer as follows: supts., W. E. Replogle, Irvin Weyant; Secy., Florence Replogle; Treas., Effie Hoover; Librs., Ross Weyant, John Weyant. We expect to have Sunday school and preaching every two weeks in the afternoon. We would be very glad to have brethren and sisters from other congregations help in the work here. Pray for us, that we may be faithful to the end.

In His name,
March 29, 1927. Effie Hoover.

Washington, Ind.

(Berea congregation)

Dear Readers, Greeting in the worthy name of Jesus:—Bro. Troyer was with us over Sunday, March 27, and held communion services. Four members from different congregations transferred their membership here.

Health is fair, as far as I know, with the exception of a few who are just getting over the whooping cough. The spring birds are coming back and are rejoicing over their home again. Weather is getting warm. We ask an interest in your prayers.

Bernadette Swartz.
March 29, 1927.

De Soto City, Fla.

Just four months have slipped by since the writer, her mother, and Sister Anna Freed, left our home in Souderton, Pa., for the "Sunny South." True to the phrase we had sunshine most every day. There were some rains but hardly sufficient for growing vegetation. Nights are usually cool. A few frosts through January damaged some of the citrus fruit in the lowlands, but as a whole the growers are having an average crop.

While the hurricane did no serious damage in this section, many refugees were brought here and provided for. It is estimated that there are not one-third as many real estate offices as there were a year ago, and those remaining are more honest in their dealings than before. Of course other conditions too have put prices on a more reasonable basis.

People in general are church members, representing almost all the denominations, but not all having a house of worship. The Lutheran Church opened its doors for Bro. A. O. Histand of Doylestown, Pa., and Bro. John Senger of Kinzer, Pa., to preach the Gospel as the Spirit led. We are offered a lot to erect a church free of charge.

If any of our people are interested in country or village life we would advise them to inspect De Soto City, Fla., before locating elsewhere. In a few weeks, the Lord willing, we intend to return to our home in Pennsylvania, for the summer months.

Mar. 30, 1927. Jennie Ebersole.

Kansas City, Kans.

(3701 Metropolitan Ave.)

Dear Herald Readers, Greeting in the Savior's Name:—Sunday evening closed a helpful and soul-stirring series of meetings at the Kansas City Mission. Bro. J. D. Mininger delivered the messages each evening for nine evenings. Large crowds attended these meetings and we believe many were helped spiritually and "feel like traveling on." The Holy Spirit was present, convicting of sin.

Fifteen yielded to Christ in open confession, and many others requested prayer that they might get right with God. Another visible result was that some who had been slack or careless manifested a spirit of penitence and expressed a determination to live closer to the Lord. "I had lost out in my Christianity," confessed one woman whose life is hard because of home conditions, "but I'm going to go on and live for the Lord, no matter what comes or goes."

On Sunday, Mar. 27, Bro. J. C. Driver was with us conducting communion and baptismal services. Three were admitted by baptism and one was reinstated. A good-sized class is receiving further instruction. In the afternoon about six homes were visited. They were homes in which were members who have been "shut in" for some time. Communion was administered in five of these homes.

Do not forget to pray for the work in Kansas City.

March 30, 1927. Cor.

IMPRESSIONS RECEIVED AT THE E. M. SCHOOL

By W. H. Benner

For the Gospel Herald.

In company with Pre. Joseph Boll and son Noah, we left Lititz Feb. 14 on a trip south to Harrisonburg, Va., to bring home two short Bible term students. The roads were covered with snow and a solid sheet of ice until we reached Marion, then they were very good all the way. In traveling south through the historic Shenandoah Valley with the high range of mountains to the left and the green wheat fields, cattle, sheep and horses grazing in the fields, it brought to us a picturesque scenery, especially this time of the year. We also thought of the large armies during the Civil War pushing their way back and forth, leaving havoc and destruction in their path.

In approaching the city of Harrisonburg we see the school building to the right over on the south side of the hill outside the city limits. With the natural drainage and high altitude it is an ideal location for a school. We were met by the faculty and a number of acquaintances, students and visitors from Lancaster Co., among them Bish. Benj. Weaver and Pre. Amos Horst.

In the evening we attended the revival meetings held by Bro. B. B. King in the chapel. His subject was, "Jesus the Friend of Sinners." The meetings were largely attended and very impressive. The forenoon following Bro. N. E. Miller taught a large Bible class the difference between World Standards and Christian Standards. In specializing along many lines and clinching every statement by the Word, he certainly made a lasting impression on all who heard him.

About eighteen months ago Bro. A. D. Wenger made a most startling statement in the Gospel Herald when he said that "one thousand of our young people of Mennonite parentage have been lost to the Church annually for the last twenty-five years" —making a total of twenty-five thousand. Many of these were no doubt of the brightest and best talent who went through high schools taught by worldly and unbelieving teachers, where the Bible has second place or no place. Such environments in course of several years in some cases become stronger than the home training. The student becomes spiritually unbalanced and is carried away by the strong current and great flood of modernism. It is the purpose of this school, if I understand rightly, to give the regular high school courses accompanied by sufficient Bible teaching—to keep the student well balanced. Having a living faith in God and in the merits of the atoning blood of Christ. And being loyal to the Church he is not so soon swept from the true foundation, even though he acquires much knowledge. Having the above uppermost in all their efforts, the E. M. School in my mind deserves the support of the eastern Mennonite churches. Having, we believe, started right and being under the strict supervision of the Conferences, it appears that one who has considered the school problem for many years, such a school could be kept on a Gospel plane for years to come.

Lititz, Pa.

To be sincere is to be upright, and to be without offense is to live so that we are free from blame before the Lord.—W. S. H., in Tract.

SUGGESTED AMENDMENTS

To Constitution and By-laws of Mennonite Board of Missions and Charities

At a meeting of the Executive Committee of the Mennonite Board of Missions and Charities held at Elkhart, Indiana, February 18, 1927 the following changes in the regulations of the aforesaid Board were decided upon.

I. That the following Sec. 3 of Article V of the Regulations pertaining to the appointment of an auditing committee be discontinued.

Sec. 3. **Auditing Committee.** The Board shall appoint an Auditing Committee for each institution, which committee shall audit the books of the institution for which it was appointed and send the report to the Treasurer of the Board not later than May 5th of each year. The Auditing Committee of the Board shall be elected by said Board and shall, shortly before the Annual Meeting, audit the books of the Treasurer and shall combine into one all the Auditing reports sent in with their own and report to the Annual Meeting of the Board.

II. That in place of the above there is inserted the following section authorizing the Relief Committee and defining its duties. **Article V, Sec. 3 Relief Committee.**

The Relief Committee shall be composed of five brethren: The President and Secretary of the General Board and three brethren elected by the Annual meeting of the Board. It shall be the duty of this committee to assume charge of and direct all relief work undertaken by the Board; to solicit funds for general and specific relief work as needs become apparent and to direct the distribution of whatever funds or supplies may be contributed to this cause; to study conditions and needs as they arise and to keep the Board and Church informed from time to time concerning conditions and needs; to submit an annual report to the Board, and to coöperate with the Executive Committee in all important relief measures undertaken. Meetings of the Committee shall be held as frequently as necessary. The first meeting of the year shall be called at or near the close of the Annual Board Meeting for the organization of the Committee for the following year and the transaction of such other business as may come before it.

It shall elect a Chairman and Secretary from among its own membership. It shall be the duty of the Chairman to preside at all meetings of the Committee, to call all meetings of the Committee, countersign all orders drawn by the Secretary on the Treasurer of the Board for the payment of money and all other duties pertaining to such office in similar organizations. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings held, assume direction of the work of the Committee, direct the publicity necessary for the promotion of all relief work undertaken, and draw and sign all orders on the Treasurer of the Board for the disbursement of relief funds and all other duties pertaining to such office in similar organizations.

III. That Article VIII pertaining to the Examination of books be dropped from the regulations and in its place be inserted the following:

IV. **Article VIII. Examination of Books and Audits.**

Sec. 1. The books of all officers and agents shall be open to inspection at all times by any person or persons who may be appointed for that purpose by the Mennonite General Conference, any of the District Conferences, or by the President of the Board, or with his approval.

Sec. 2. The Executive Committee of the Board shall appoint an accountant or auditing Committee to make an annual audit of the books of the General Treasurer and each mission station after the close of the fiscal year. This accountant or committee shall submit their report to the secretary of the Board in time to be reported at the Annual Meeting of said Board.

These Amendments will be voted on at the next Annual Meeting and in accordance with the requirements of the Constitution of said Board, notice of such change must be published in at least three issues of the Gospel Herald previous to the Annual Meeting at which such vote is to be taken.

S. C. Yoder, Secretary.

REPORT

Of Markham, Ont., Sewing Circle, Mar. 31, 1925, to Apr. 1, 1927

No. meetings held	10
Average attendance	15
No. visitors through year	39
No. garments made	69
No. quilts made	8
Bal. on hand at beginning of year	$15.24
Money received during year	107.15
Money expended	32.37
Donated for India (Gen.)	26.10
Donated for India Medical	18.00
Bal. on hand	43.49

Henrietta Lehman, Secy.

REPORT

Maple Grove Sewing Circle, Lawrence Co., Pa.

No. meetings held	12
Average attendance	15
No. garments made	319
No. quilts	3
No. comforters	4
Bal. on hand beginning of year	$ 6.44
Money received during year	178.83
Money expended	136.51
Sent for support of Sister Ruth Miller	10.00
Sent for support of South American Nurse	10.20
For sending goods to Canada	5.00
Bal. on hand end of year	17.80

Mary A. Kaufman, Secy.

Married

Eberly—Forrey.—Bro. Casper S. Eberly of Ephrata, Pa., and Sister Anna C. Forrey of E. Hempfield, Pa., were united in marriage on March 29, 1927, at the home of the Bishop John H. Mosemann, who performed the ceremony. May the Lord bless this union.

Eshbach—Hertzler.—Bro. Henry F. Eshbach and Sister Ella Hertzler, both of Millersville, Pa., were united in the bonds of matrimony at the residence of the groom on March 29, 1927, by Bishop John H. Mosemann. May the Lord grant them many happy days.

Diener—Edelmann.—On March 15, 1927, Bro. George P. Diener and Sister Ruth Edelmann, both members of the Mt. Zion congregation near Versailles, Mo., were united in marriage at the home of the bride's parents, Bro. C. B. Driver officiating. May the rich blessings of God attend them through life.

Aschliman—Schlatter.—On March 15, 1927, Bro. Amos Aschliman of the Fulton Co., Ohio A. M. congregation and Sister Clara Schlatter of the Leo Mennonite congregation were united in marriage at the home of the officiating minister, Bro. A. S. Miller, Graybill, Ind. May God's richest blessing attend thru life.

Kempf—Alliman.—Bro. Glen Kempf and Sister Mae Alliman both of Noble, Iowa, were united in marriage at the home of Bro. Simon Gingerich, the officiating minister, on March 5, 1927. They are both members of the Sugar Creek congregation near Wayland, Ia. May the Lord's rich blessings attend them throughout their married life.

Obituary

Harnish.—Martha Musselman Harnish was born June 3, 1848; died March 19, 1927; aged 78 y. 10 m. 16 d. Sister Harnish was indisposed for some time, yet her death was very sudden and unexpected. Bro. Benj. Harnish preceded her several months.

Brenneman.—Adam K. Brenneman was born Sept. 20, 1851; died March 20, 1927; aged 75 y. 6 m. His wife preceded him several years. Since then he alternated his home with his brother Jacob at Millersville, Pa., and his son William at Rohrerstown, Pa. Services by David Mosemann.

Harnish.—On March 25, Susan, wife of the late Joseph Harnish, died at the home of her daughter near New Danville, Pa.; aged 79 y. 2 m. 8 d. She was a member of the Mennonite Church for many years. Funeral services were held at the New Danville Church March 28, by the home ministers.

Horst.—Jacob Norman, infant son of Bro. Jacob and Sister Mabel Horst, was born at Sunnyside, Pa., Feb. 1, 1927; died Feb. 18, 1927, after a short illness, aged 7 days. Short funeral services were held at the home, Feb. 21, by Bro. Benjamin Wenger. Text, Mark 10:13-17. Interment in Metzler's cemetery.

"There's a land far away, 'mid the stars we are told.
Where Jesus will gather His own,
Where the innocent children forever are blest,
As they gather around the white throne."

Watson.—Jenny Watson born June 10, 1864; died Dec. 17, 1926; aged 62 y. 6 m. 7 d. In October while afflicted at the hospital she was received into the Mennonite Mission congregation by water baptism. She became well enough to attend services, was there two days before she died. Funeral services held Monday 2:20 P. M. at the First Mennonite Church, Fourth Ave. & 25th. Street, Altoona, Pa., in charge of Joseph M. Nissley. Text, II Kings 20:1, buried in Oakridge Cemetery.

Bechtel.—Mrs. Elizabeth B. Bechtel, daughter of the late Henry and Barbara Borneman, was born April 3, 1854; died March 21, 1927; aged 72 y. 11 m. 18 d. She was married to John E. Bechtel, who preceded her in death 19 years ago. She is survived by the following children: Allen of Omaha, Neb.;

Henry, of New Berlinville, Pa.; and Annie and Kate, at home; also 3 grandchildren and one brother. Funeral services were held on March 25, 1927, conducted at the home by Brethren John S. Krieble and E. W. Kulp, and at Fairview Chapel by Bro. Henry G. Bechtel of Spring City, Pa., Burial in Fairview Cemetery.

High.—Sister Lydia S. High, wife of Bro. Benjamin W. High, of Brownstown, Pa., was born Dec. 16 1859; died Feb. 22, 1927; aged 67 y. 2 m. 6 d. She is survived, besides her husband, by 3 sons, 2 daughters, 20 grandchildren, and 2 great-grandchildren. One daughter preceded her in death 12 years ago. She united with the Mennonite Church 45 years ago. She was hale and hearty until about six months ago when she began to fail, having contracted internal cancer. At times she suffered much pain. She was taken to the hospital and operated upon. She lived only four days after returning from the hospital. Funeral services were conducted at the home by Bro. Ira Landis and at the Landis Valley Mennonite Church by Bros. Noah Landis and John Hess.

Sollenberger.—Emma. daughter of Henry E. Sollenberger, died at the Chambersburg, Pa., hospital on March 17, 1927; aged 6 y. 9 m. 27 d. She is survived by her father, two brothers (David and Chester), two sisters (Anna and Martha), also by her grandparents (Sollenberger and Overcash), her mother having preceded her to the spirit world. Emma's death was very unexpected as she was struck by an auto when on her way home from school and never regained consciousness. We may have the hope of meeting her in the heavenly home. Funeral was held at the Chambersburg Mennonite Church March 19. Interment in cemetery adjoining. Services were conducted by the brethren Geo. Ernst, Harvey E. Shank and J. Irvin Lehman.

Good.—Catharine W. Good (nee Martin), wife of Martin B. Good, was born in Lancaster Co., Pa., June 12, 1850; died March 4, 1927; aged 76 y. 8 m. 22 d. She is survived by her husband, 3 sons, and 2 daughters (Mahlon, Mrs. Annie Weber, Eli, Mrs. Hettie Hollinger, and Harvey). One daughter (Mrs. Alice Bowman), preceded her in death only four weeks before. She also leaves 31 grandchildren, 1 great-grandchild, 2 brothers, and 1 sister. She was a member of the Mennonite Church from her youth. She was in failing health the last few years of her life. Funeral services were conducted at the house by Bro. Geo. Horning and at the Weaverland Church by Bro. John Sauder assisted by Frank Martin. Interment in the cemetery nearby.

Buschert.—Lydia Cressman was born Mar. 14, 1850; died at her home in Breslau, Ont., Mar. 19, 1927; aged 77 y. 5 d. On Nov. 26, 1871, she was united in marriage with Wendell Buschert. To this union were born 8 sons and 4 daughters. Her husband, 2 daughters, and I son have preceded her in death. She leaves 7 sons, 2 daughters, 29 grandchildren, 2 great-grandchildren. Sister Buschert united with the Mennonite Church during the ministry of Bishop Joseph Hagey, and died in the faith of her choice. The funeral was held on Tuesday afternoon, March 22, from her late home to the Cressman Mennonite Church, Breslau, and interment was made in adjoining cemetery. Services conducted by Oscar Burkholder. Text, I Cor. 13:12.

Crilow.—Daniel Crilow was born Aug. 6, 1853; died at his home near Millersburg, O., March 21, 1927; aged 73 y. 7 m. 15 d. He was united in marriage to Lydia Kline December, 1874. To this union were born six sons and six daughters. One son and three daughters preceded father in death. He leaves his wife, five sons, three daughters, 1 sister, 33 grandchildren besides many other relatives and friends. He united with the Mennonite Church at Martins Creek in 1885 and remained faithful to the end.

"'Tis hard to part with Father, dear,
No more to see, no more to hear,
But we are glad if God saw best,
To end his trouble and give him rest."

Services at Martins Creek Church By Jacob Gerig (James 5:7, 8) and J. F. Mast (Phil. 3:20, 21).

Metzler.—Sister Sadie H. Metzler, wife of Bro. Abram Metzler, entered into rest Feb. 26, 1927, after a lingering illness of 10 months. She bore her suffering patiently and had a desire to leave this world and go home. She leaves a husband and the following children: Landis, Leroy, Clyde, Abram, Ruth and Verna, all at home, and her parents, Mr. and Mrs. Daniel Landis of Lititz, Pa.; also brothers, Harnish Landis of near East Petersburg, and Elmer Landis, of Lancaster, to mourn their loss. Funeral services were held March 3, at the East Petersburg Mennonite Church, conducted by Bros. Joseph Boll, John Hess and John Gochnauer. Interment in adjoining burial ground.

Farewell, my dear husband, children, and all,
My Savior is calling to me,
To meet again on yonder bright shore,
Where sickness and death and partings are o'er.

Miller.—Elizabeth H., widow of the late Henry L. Miller, was born Dec. 30, 1844; died at the home of her son, Henry E. Miller, March 7, 1927; aged 82 y. 2 m. 7 d. She was a faithful member of the Mennonite Church for many years and attended services whenever health and weather permitted. She leaves the following children: Daniel E., Mrs. Levi Ebersole, Henry E., Benjamin E., Amos E.; also 21 grandchildren and 11 great-grandchildren. Funeral services were held Thursday, March 10, at the home by Bro. John Landis and further services at Bosslers Mennonite Church conducted by Bro. Noah Risser and Bro. John Hess. Texts, II Tim. 4: 6, 7, 8; I Tim. 5:18.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

A Grandaughter.

Miller.—Elsie, daughter of Chris. B. and Barbara (Brenneman) Miller, died at the Mercy Hospital in Iowa City, March 20, 1927; aged 8 y. 10 m. 6 d. On Thursday morning, the 10th, Elsie started for school and was passing near a grove of trees in which her father was working with dynamite clearing out old stumps. A chunk of one of these which was thrown through the air about 24 rods struck the little girl on the left side of the head. Unconscious, the little girl was taken to the Mercy Hospital, where an examination showed a fracture of the skull. She never regained consciousness remaining in the state of coma until she passed away. She leaves father, mother, one brother, one grandfather, and one aged grandmother, and many near relatives and friends. Funeral services were held at the home of Lewis Brenneman, March 22, conducted by C. M. Yoder and S. J. Kemp, where a host of friends had assembled to pay the last tribute of respect. The bereft family have the sympathy of the whole community.

Roth.—Barbara Eicher Roth was born in Washington Co., Ia., Aug. 27, 1850; died at her home in Wayland, Ia., March 10, 1927; aged 66 y. 6 m. 13 d. In her youth she accepted Christ as her personal Savior and united with the Sugar Creek Mennonite Church of which she remained a faithful member until death, having lived a consistent and Christian life. On Dec. 19, 1878, she was united in marriage with Joseph W. Roth. To this union were born 5 sons and 5 daughters. One daughter preceded her in death about 12 years. Sister Roth was a devoted wife and mother. She was deeply interested in the work of her Master. During the last few weeks of her life she spent much time in prayer for her sick daughter. Whenever she was not busy for a few minutes she would seek a quiet place and pray. She leaves her husband, 5 sons, 4 daughters, and 22 grandchildren; also 3 sisters and 1 brother, and a host of relatives, friends, and neighbors. Services were held at the Sugar Creek Church conducted by Bro. Daniel Graber of Noble, Ia., and Bro. D. J. Fisher of Kalona, Ia. Buried in the cemetery nearby.

Brand.—George B. Brand was born Dec. 7, 1845; died March 21, 1927; aged 81 years. He was the son of Christian and Elizabeth Musselman Brand and was born in Baden, Germany. With his parents he came to America when he was about nine months old. He was married to Mary Jane Hardman November 1, 1868. She preceded him in death Feb. 15, 1874. To this union were born three children: Emma, Ezra, and Elizabeth. He was married to Lydia Freed Aug. 8, 1875. To them were born eight children: Bertha, Addie, Leona, Clyde, Gertrude, Charles, Ora, and Claude who died in infancy. With the exceptions of these four, including Leona, Clyde and Grtrude, all the children remain with the widow to mourn his loss. He united with the Mennonite Church when about 20 years of age and remained a faithful member to the time of his death. He was conscious to the last and his faith in his Lord was unabated. He was a beloved father in the home and respected member in the community and many will mourn his passing. Funeral services were held near Ashley, Ind., at the Pleasant Valley Church, March 23, Bro. B. B. King preaching the sermon. Interment at the Fairfield cemetery.

Hunsberger.—Minnie Louisa Tonne, was born Feb. 15, 1882, near Tipton, Mitchell Co., Kans.; died Mar. 2, 1927, at her home near Roseland, Nebr. The immediate cause of her death was heart failure. She was aged 45 y. 15 d. On June 6, 1901, she was united in marriage to Daniel Hunsberger. To this union were born 6 children: 4 daughters and 2 sons. One son and one daughter preceded her in death. She was raised in the Lutheran Church, of which she was a member till after marriage, then she with her husband united with the Mennonite Church, of which she was a faithful member till the Lord saw fit to call her to Himself. Through her long illness she bore her affliction with patience, and a trust in God who doth all things well, expressing that if He saw best she was prepared to go. She leaves to mourn her departure, a bereaved husband, 3 daughters, and one son: Elsie and Louanna, at home; Mrs. Louisa Kistler, of Roseland; and Elton at home. An aged mother of Glen Elder, Kans., one brother, two sisters, and a number of nieces and nephews, and a host of friends also survive. Funeral services were held Mar. 5, 1927, conducted by Bishop D. G. Lapp. Text, Rev. 21:1, last clause. The body was laid to rest in the Roseland Mennonite cemetry.

Koch.—Manley E., son of David R. and Lovina Koch, was born near Conestoga, Ont., Feb. 9, 1912; died at the Kitchener-Waterloo Hospital, March 16, 1927; aged 15 y. 1 m. 7 d. He leaves father, mother, 3 brothers, 3 sisters, one grandmother and a large circle of relatives and friends. He was sick only a few days after being operated upon for appendicitis. He accepted Jesus as his Savior about two years ago, and remained faithful until he was called home. A few hours previous to his death while the family was gathered around his bedside, he told them what a wonderful dream he had. He dreamed that he had passed in thru the gates into the celestial City and had seen Jesus—and oh, how beautiful Heaven seemed to be. As he

was conscious up to the last half hour, he wished to have the rest of the time spent in prayer, and then with a smile he fell asleep in Jesus. Funeral services were held Mar. 19, a short service being held at the residence, Elmira, Ont., and then further services at the Elmira Mennonite Church, conducted by Bro. A. B. Gingerich and Bro. O. D. Snider. Text, Eccl. 12:1. Interment in adjoining cemetery.

"Loving friends, weep not for me;
I long to be at rest,
How happy, happy I shall be
When pillowed on my Savior's breast."

Brandt.—Jacob G. Brandt was born in Dauphin Co., Pa., June 18, 1853; died at the home of his nephew, Harry Guntreman, Mar. 3, 1927; aged 73 y. 8 m. 15 d. He is survived by 1 sister, 4 nephews, and one niece. He was a consistent member of Risser's Mennonite congregation. Funeral services were held March 7 from his late home and at Risser's Meeting House, conducted by Bros. Noah W. Risser and Samuel L. Oberholtzer. Interment in the adjoining burial ground.

Hershberger.—Abraham Hershberger, son of Joseph and Fannie Hershberger, was born in Somerset Co., Pa., May 13, 1838. He was the fourth child of a family of eight children, all of which have preceded him in death. In the spring of 1842, he with his parents and grandparents, moved by wagon train, from Pa. to Elkhart Co., Ind. On the first day of Sept., 1861, he was united in marriage to Magdalena Hershberger. To this union were born six children: Sarah, Joseph, Daniel, John, Fannie, and Susan. His first wife, Magdalena, died in the year 1874. On Aug. 10, 1875, he united in marriage to Rachel Hooley of St. Joseph Co., Mich. To this union were born two children, Elizabeth and Jacob. Of the eight children mentioned, he is survived by five: Joseph, of Lagrange, Ind.; Daniel, of Garden City, Mo.; Susan Zook, of Westover, Md.; Elizabeth Miller, of New Paris, Ind.; and Jacob, of Middlebury, Ind. He is also survived by twenty-five grandchildren and twenty-three great-grandchildren. He united with the Amish Mennonite Church in early life, of which body he remained a member until his death. His second wife, Rachel, died March 21, 1892. He lived in northern Ind. and southern Michigan until the spring of 1894, when he came to the home of his son, Daniel, where he died, March 26, 1927. Funeral services were conducted in the Sycamore Grove Church, by Isaac Hartzler and Levi J. Miller. Text, Psa. 16:6. Interment in Clearfork Cemetery.

NOTICE

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Twenty-first Annual Meeting of the Mennonite Board of Missions and Charities will be held with the East Fairview Congregation near Milford, Nebraska, on May 2, 3, 1927. The Executive and Mission Committees will meet in joint session on Friday and Saturday, April 29, 30, for the transaction of such business as may come before them. On Saturday evening a public program will be rendered in which the work of the Relief Committee of the Board will be discussed. Sunday will be Missionary Day. This will consist of a mission sermon during the regular hour of morning worship, followed by an afternoon and evening program. During these meetings topics of vital interest will be discussed by prominent speakers from various parts of the United States and Canada. The regular sessions of the meeting, May 2-3, will be devoted to business, interspersed with helpful and interesting talks. All sessions are open to the public which is cordially invited to be present. "Come thou with us."

D. D. Miller, President.
S. C. Yoder, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Nebr.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reitz, Treas., Elkhart, Ind.
E. G. Reist, Eastern Treas., Mt. Joy, Pa.
M. C. Cressman, Canadian Treas., Kitchener, Ont.
S. E. Allgyer, Field Worker, West Liberty, Ohio.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P. India, A. C. Brunk, Secretary. Stations, Sundarganj, Shantipur, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Superintendent.
Stations: Pchuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas.

Home

Chicago.—(1893) 1907 S. Union Ave., Chicago, Ill., S. M. Kanagy, Superintendent.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Superintendent.

Welsh Mountain Mission and Samaritan Home.—(1898) New Holland, Pa., John H. Weaver, Superintendent.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Superintendent.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Superintendent.

Canton.—(1905) 1939 3rd St. S. E., Canton, Ohio, E. A. Shank, Superintendent.

Kansas City.—(1905) 200 S. 7th St., 3701 Metropolitan Ave., Kansas City, Kans., J. D. Mininger, Superintendent.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Superintendent.

Columbia.—(1907) 4th and Mill Sts., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin Pastor.

Altoona.—(1910) 2504 Fourth Ave., Altoona, Pa., Jos. M. Nissley, Superintendent.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Maurice O'Connell, Superintendent.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles Calif.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Superintendent.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Superintendent.

Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., Earl Miller, Superintendent.

Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans H. J. King, Superintendent.

Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt. (Res., 704 N. 12th St.)

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Superintendent.

Detroit.—(1926) R-8, B-292, Detroit, Mich., C. C. King, Superintendent.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Laban Swartzendruber, Superintendent.

Old People's Home.—(1901) Marshallville, Ohio.

Children's Home.—(1910) Millersville, Pa., Levi Sauder, Superintendent.

Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Superintendent.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Superintendent.

Eastern Mennonite Home.—(1916) Souderton, Pa., Jacob M. Landis, Superintendent.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Superintendent.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Superintendent.

Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Superintendent.

REPORT

Of the Strasburg Sewing Circle, Franklin Co., Pa., for the year Mar. 31, 1926, to Mar. 29, 1927

No. meetings	8
Average attendance	9
No. visitors	2
No. garments made	150
No. garments bought already made	26
No. sheets	4
No counterpanes	2
No. pillow cases	6
Balance on hand from last year	$8.85
Amount of offerings	73.40
Amount of expenses	69.41
Balance on hand	12.84

Emma C. Burkholder, Sec.-treas.

GOSHEN COLLEGE

SUMMER SCHOOL

The summer school of Goshen College will begin June 20 and continue for nine weeks. Courses in College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin and Modern Languages.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent opportunity for doing so. It will be possible to secure nine semester hours of credit during the session.

The teaching staff is made up of instructors selected from the regular faculty, with one from the Hesston College faculty. Catalogs are ready for distribution.

For further information write to The Secretary, Goshen College, Goshen, Indiana.

"Christ whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness arise,
Triumph o'er the shades of night;
Day-spring from on high, be near,
Day-star in my heart appear."

—Toplady.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the APRIL 7, 1927 Interests of our Mission Activities

EDITORIAL

"And Jesus entered into Jerusalem, and into the temple: and when he had looked round about on all things, and now the eventide was come, he went out unto Bethany with the twelve" (Mark 11:11).

* * *

The close of our Savior's active, public ministry was drawing near. Those closing days were filled with intense activity and a study of them well repays our effort.

* * *

The morning of one of those days marked what has been called the Triumphal Entry. There had been a multitude following Jesus all the way from Galilee as He made that last journey to Jerusalem. The multitude in Jerusalem had heard that He was coming. As the Savior descended the slope of Olivet and beheld the city, the crowd that came out met the crowd coming in, and the whole multitude shouted in glad acclaim to the coming King. It seemed to be the moment of His greatest triumph.

* * *

In the evening of that day He walked that same road, but in the other direction, and He was alone with the twelve. The multitude was not there. He was going out to the quiet of the little village on Mount Olivet. It is not stated how He spent the nights, but if we may judge from other nights that He spent before great crises in His earth life, He spent most of those nights in solitary communion with the Father—they were nights of prayer.

* * *

As we think of the city to which Christ went that morning and from which He went that evening, we recall the first city of which there is any record in God's Book. You will read about it in Genesis 4. "Cain went out from the presence of the Lord, . . . and he builded a city." He turned his back on the Lord God and started the first civilization with the city he built as its center. We think of the city as the culmination of civilization, and we are apt to think of civilization as the highest goal of human achievement. There is only one trouble about human civilization—its face is away from God.

* * *

The journey of Cain as he went out to the land of Nod to build his city is typical of the ways of mankind who forget God. The high ideal is to glorify the works of man. The thought of God is not in the heart of most inventors. Ease, pleasure, luxury, honor—and wealth is supposed to purchase these, so it becomes the object of endeavor—these are the things that men strive for, and sell all that they have to secure. Cain had his face away from God. So it is in the city of to-day. The crowd is pleasure-mad.

* * *

The city of to-day stands for the highest attainments of civilization. Some people argue in favor of missions because missions are a civilizing agency. Yes; they are. But if that were the supreme object the attainments of missions, religion could not compete with that which has been accomplished in the realm of material invention. Jesus went out of the city when He sought communion with God. A few days after the triumphal entry Jesus entered the city in the hands of the cruel minions of the outward law. By the decree of that law He was nailed to the cross—He died. But in that death He gained the triumph no civilization can ever accomplish — He wrought salvation for all mankind.

* * *

Suppose we grant to civilization all that it desires. Suppose by some miraculous power that we can imagine, we give to civilization the power to banish disease, so that a man can live out his allotted days and in the end pass painlessly into the beyond; suppose man learns to navigate the air as safely as he now walks across the floor of his room and as swiftly as the fastest bird can fly—or faster; suppose the feverish dreams of the militarists are realized so that a king can press a button in his palace and immediately a whole province is devastated because it opposed his will; suppose any successes you choose to imagine to science, invention, mechanics, and thought; and when all is accomplished it yet remains true that in order to enter the kingdom of heaven **"YE MUST BE BORN FROM ABOVE"** (John 3:7 margin). **Civilization has no power of salvation—it can never save the world.**

* * *

But the Man who went on the evening of Palm Sunday OUT of the city to the quiet of the Mount had in Him the power of giving eternal life to all who accept Him and His offers of salvation. In His death on the cross, in His sacrifice in our stead, in His resurrection from the grave and His triumph over the powers of death, Christ gained the right to say, "All power is given unto me." The aim of Him who went out of the city was infinitely higher than mere civilization. Civilization is a gloss on the outside. Salvation is within the heart. Civilization changes outward conditions, salvation changes character and conduct. Civ-

ilization ends with this life, salvation assures life in an eternity of bliss.

* * *

The Man who turned His back upon the sham and false ideal of the city to be alone with God won His triumph thru sacrifice. So we win thru sacrifice. But not sacrifice alone wins God's favor. That specious teaching we heard a few years ago—that the giving of life for a cause is a sure passport to glory—is false. Men make untold sacrifices for gold—many lay down their lives in the search for it in mines or in trying to gain it in trade or business. Men sacrifice, shamelessly sacrifice, for political honor—sacrifice truth, honesty, wealth, home, and every ideal of a true man—in order to hold a high political post. Many sacrifice time, money, health, home, children, parents, education, and a hope of heaven for the goddess of pleasure. Sacrifice in itself means nothing of gain that is worth while. But he who would gain Christ and live with Him in glory in the world where all wrongs are righted and all tears are wiped away must follow the Lamb whithersoever He goeth—and that means the way of the cross. "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

* * *

And the spirit of Him who went the way to Calvary is the spirit that leads men and women to sacrifice in order that they may bear witness to the saving power of the Lord Jesus Christ in the world to-day. The fact that they are willing to sacrifice for His name's sake in the face of persecution, poverty, suffering, and death itself is one of the proofs of the fact that Jesus lives to-day. In no field can true stories of heroism be multiplied as in the field of missions. At the very moment I am writing these lines the news items are pouring in from war-torn China telling of the fate of some missionaries, the danger of others, and the story is not nearly complete. How many there are who have remained by their Christians to stand with them in their trials and have perished with them, the future may tell. It is easy to criticize—missionaries are human. **But until we are willing** to take up daily a cross as rugged and as heavy as that borne every day by the missionaries in lands like India, Africa, and China, we may well withhold our censure and pray that the Spirit may lead us to the Cross and to Him who bore His cross that we might have the power and the grace to bear ours.

WHERE TO ECONOMIZE

By John L. Musser

For the Gospel Herald.

We cannot afford to economize in our giving to the poor nor to the support of missions because to those who consider the poor the Lord has promised blessing, deliverance, and strength (Psa. 41:1-3), also happiness (Prov. 14:21). "But whoso stoppeth his ear at the cry of the poor shall cry himself and shall not be heard" (Prov. 21:13). What we give to the poor the Lord will pay us again (Prov. 19:17). We shall find it after many days (Eccl. 11:1). We shall reap it if we faint not (Gal. 6:9). God sets men to gather for him who has pity on the poor (Prov. 28:8).

God will not forget our ministering to the saints (Heb. 6:10). Even a cup of cold water given in the name of a disciple will have its reward (Matt. 10:42). Because a man gives to the poor his righteousness remaineth for ever (Psa. 112:9; II Cor. 9:9). It supplieth the want of the saints and brings many thanksgivings unto God (II Cor. 9:12). It brings glory to God (II Cor. 9:13). Those who receive the gift will pray in behalf of the giver for the exceeding grace of God (II Cor. 9:14).

The faithful financial support of the Church will cause the Lord to send a blessing greater than our room to receive it (Mal. 3:10). Our barns shall be filled with plenty (Prov. 3:10). Supporting the foreign missionary is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. In return for it God has promised to supply all our needs according to His riches in glory (Phil. 4:16, 18, 19). **Wonderful** promises!

Yet we do not want to support works of charity and missions because of what God has promised but much more on account of the great benefit we have already received through the shedding of the blood of the Lamb of God which is much more than anything we may ever hope to do by our most devoted service and when once we have tasted the great love of God then remember the many others who are as helpless and hopelessly lost as we were without Christ. The love of Christ constraineth us to help in some way to spread the knowledge of salvation to those who are yet in darkness. But it would be a blessing, no doubt, to many if they would economize in eating and drinking even for the physical man. Gluttony also brings poverty (Prov. 23:21). Surfeiting will cause a man's heart to be overcharged so the day of the Lord may overtake him unawares (Luke 21:34).

The rich man who fared sumptuously every day opened his eyes in hell (Luke 16). The same is true of the things we wear in many respects. The rich man of Luke 16 was clothed in purple and fine linen but now it must be silk. Costly array is forbidden (I Tim. 2:9), also the costly machines, fancy houses and furnishings. The rich get them and can pay for them, then the poorer class also desire to have the same things. They may get them on the installment plan which often brings trouble later. That which is highly esteemed among men is abomination in the sight of God. Better economize on these earthly things.

In Eph. 4:28 and I Thes. 4:11, 12 taken together we are told to work with our hands the thing that is **good** that we may walk honestly, lack nothing and give to the needy. Many would rather do anything either good or bad, only so that it brings plenty of money to lavish on the carnal desires, being lovers of pleasure more than lovers of God.

Mohntown, Pa.

A STRANGE BUT TRUE STORY

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to

do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the greater part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations had interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring the soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not do it.

Some few tried and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labor of a few in some distant valley had resulted in a crop they were all unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? Traitors, not true servants to their Lord? Ah, I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the Gospel to every creature," and that 1,900 years afterwards they had **not even mentioned that there was a Gospel, to one-half of the world.**—Tract Published by the Bible House of Los Angeles.

WHAT GOD EXPECTS OF HIS CHILDREN

By Alice H. Nissley

For the Gospel Herald.

(A Review of Col. 3)

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Paul opens this chapter by stating the spiritual condition of all those who are redeemed by the blood of the Lamb, those who have passed from death unto life. The Apostle Paul describes where their desires are, in what they rejoice, how they walk, and where their affections are.

Their desire will be to do that which strengthens their spiritual life, and which forms a strong Christian character. Their affections are in a country that is above the things of this world. They do not hanker after worldly honors or position, nor are they satisfied with worldly associates.

They look forward to that all important event, Christ's second coming, which will be in the clouds as He went, as was heralded by the angels.

To strengthen this longing they see the need of putting into subjection the desires of the flesh, to mortify all such thoughts and motives that would conflict with the mind of Christ. Where wickedness reigns judgment is sure to follow.

Seeing the results and consequences of sin they realize what putting off the old man and putting on the new means to them.

Anger, wrath, and malice will no more predominate. Their conversation will not be blasphemous nor filthy, nor untruthful. Honesty will be their policy at home, at market, at the store, back of the desk, in the schoolroom, in the Church on the street or wherever they may be. They will not take advantage of others nor will they under any circumstances show partiality in person or place; but will esteem others better than themselves.

Jesus Christ to them is all and in all. As long as they live in this world there are choices to make and to be decided upon. There are problems to solve and Satan with all his forces is ready to resist and combat with them. As this is the case Paul's admonition should be heeded to, "put on bowels of mercies, kindness, humbleness of mind, meekness and long-sufferings." Exercising these characteristics they will forbear with one another. They will forgive and not seek revenge. They will aim for peace, aim to be like Him.

Jesus Christ is their life. He is their peace. The exemplary pattern. God's children are not satisfied to live in darkness, nor are they willing to help the devil in his devices, or in any way encourage his proceedings but to strive to pattern after the Great Pattern.

When we consider the life of Christ, what does it mean to us? Were He not mindful of our existence or concerned about our welfare where would our destination be?

Were it not for His mercy and His forbearance, hope to us would be a stranger.

What does God expect of us? Does He provide for us material and aid and lay plans that we can not carry out? He has given us an example. He has planned our lives and our work, and given us grace and strength and wisdom to carry out His purposes providing we are willing to work with an eye single to His glory. A mind free from envy, covetousness and pride and be willing to have the Holy Spirit as our Director and Guide.

God's children want to be reminded of their duty to their God. Their aim would be to have peace of soul. They delight to live under a Master who alone can give peace and comfort, and who also delights to give them heavenly wisdom. They realize and appreciate God's promises and His ability to help and by abiding in Him and God's Word richly dwelling in them, their teaching, admonishing and singing will be to God's glory.

Paul states further, that whatsoever we do in word or in deed whether it concerns husbands and wives, parents and children, masters and servants, or whoever it may be, should be done to God's glory. All are included. No matter what class, what caste, or color, all their doings should be done in the name of the Lord Jesus, giving thanks to God.

We are dealing with God. He giveth the reward. It is Jesus Christ whom we are serving.

When we do wrong we shall receive for the wrong which we did. No matter whether the wrong is done in public or private, whether seen or not seen by man whether rich or poor, high or low, saved or unsaved. All is the same in God's sight. There is no respect of persons with God. Shall not the judge of all the earth do right?

He is honest with us, so should we be toward Him, and with our fellowman.

Altoona, Pa.

BIBLICAL BASIS FOR MISSIONS

By Mrs. Henry Mueller

For the Gospel Herald.

Obedience to our Lord is the one and only Biblical basis for missions. There is no other. "If ye love me keep my commandments." "Even as the Father hath sent me, so do I send you." "All power is given unto me in heaven and in earth." And that same power even over all the power of the enemy, our Lord gives to His disciples, with that added promise: "Lo, I am with you alway."

What then was the Son's mission in the world? He was anointed to preach the Gospel to the poor. He was sent to heal the broken-hearted, to preach deliverance to the captives, giving sight to the blind, setting at liberty them that are bruised, to preach the acceptable year of the Lord. "Where there is no vision the people perish" (Prov. 29:18). Our Lord saw the multitudes and He had compassion on them. He saw what they did not see—their need of a Savior, and all that the word implies —(1) a friend to the outcast, for He condescended to men of low estate, made Himself of no reputation, (2) a physician, for He healed their diseases; (3) a preacher, for He preached to them the Gospel; (4) a teacher, for He taught as one with authority; (5) a leader, for it had been prophesied that He should be a leader to His people; (6) a commander which also had been prophesied as also was that He should be a counsellor, a prophet, a priest, a king, as well as the attributes applicable only to God such as the Prince of Life, the Truth, the Way, the Light, the Door, the "I am that I am."

He has done what none but Him could do—appeased the wrath of God, in taking our place, dying for us, redeeming us with His precious blood, justifying us by imputing His righteousness unto us, and thus making us heirs with Him of all celestial glories. And now He says: "Go ye into all the world and preach." How? Like He did Himself.

"Jesus began both to do and to teach," first, by example and then by precept; not as some would say, "Don't do as I do—but do as I tell you to." Jesus says: "This do and thou shalt live;" "Go and do thou likewise;" "Render unto Ceasar the things that are Ceasar's, and unto God the things that are God's,"—and again, "Teach all things." Not only some things, as some are doing, as teaching the ordinances of men instead of the ordinances of God, as others are doing. But **"all things whatsoever I have commanded you,"** teaching them and "baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

First, is the message of the Father's love to those who are out in sin and darkness which will quicken them into life, that they may "bring forth fruits meet for repentance." Tell them of Jesus and His love, for how can they believe in Him of whom they have not heard? When the Word of God enters the heart it gives light. When enlightened, people will repent. Then baptize them into the body of Jesus Christ, and again teaching as they thus become the lambs of Jesus.

Jesus said, "Feed my lambs." And as they grow into sheep they still need teaching, for He said, "Feed my sheep." As they grow into older sheep they still need more teaching, for He said again, "Feed my sheep." Behold the multitudes, be filled with His compassion. They are hungry. "Give ye them to eat."

Lima, Ohio.

NURSING AS A PROFESSION

By Lina Z. Ressler

For the Gospel Herald.

I called on a sick friend recently, and as I was talking to a member of the family the nurse came to the kitchen for some needed article, and stopped to chat a bit. She was a friendly, capable nurse too, and I am interested in her welfare.

At this particular time, however, our conversation drifted to sick ones in whom we were mutually interested, and the nurse felt rather badly because one patient she had expected to nurse had sent word that she had failed to find a maid to do the house work, and there were children in the home. "Of course," said the nurse, "I would not go in such a case."

I said nothing on the subject just then but I wondered what the lady who needed a nurse would do without housemaid or nurse.

And then I wondered a bit more.

The need for faithful well trained nurses is not nearly supplied. There are many who look with longing eyes at the high wages nurses as a rule receive, who would not nearly be willing to make the sacrifices a successful nurse is required to make. Even while in training, there is so little of spare time, and yet even this is discipline that has its value. It is worth something to be able to say "no" to our own plans in any kind of work for others.

The life of the Master shows this so beautifully. The courage and poise that can go into a dangerous, difficult situation, is worth much. On the other hand, the character which refuses to recognize need, or faithfulness to duty aside from money value, is apt to lose out in the long run too.

Time is too sacred to be frittered away, either by trying to impress folks with our importance, or by placing all stress on money value.

"The laborer is worthy of his hire." This should be recognized all around and the work undertaken for the glory of the Master and His needy ones.

Scottdale, Pa.

A NEW SOURCE OF EXPENSE

It is the automobile. The automobile is not exactly new, but its effect upon commercial and spiritual life is very modern, indeed, and growing newer every day. It is one of the marvels of the age.

Look at it. You need to look at it, for it has grown upon us without our looking at it. Look at it long and seriously. It has grown upon us in leaps and bounds.

The United States owns 22,000,000 cars—automobiles and trucks—leading by far all the nations of the world. Its population is 110,000,000. That's five to one—a car to every group of five citizens, counting every man, woman and child. The nation could move every one of its citizens at once in its own cars and have a small margin of space left. The accomplishment of this thing in so short a time is the monetary and mechanical feat of history; yet all this has happened in a lifetime, for the inventor of the first automobile died only a year or two ago in Indiana. The growth of the steel industry of the nation, and only one or two other industries are larger, has been due in no small measure to the automobile.

Now what did the 22,000,000 cars cost the nation? Is an average of $800 about right? "Too low," says one. Perhaps so. But let us figure conservatively. On this basis they

cost the snug little sum of $17,600,000,000, first hand. Or on a per capita basis, this means $160, each, for every man, woman and child in the land, once in eight years for the purchase of new cars, or $20 yearly for each one, if the life of a car be counted eight years. Automobile associations say the life of a car on the average is six years, I believe. At this rate the annual purchase price of cars is $2,200,000,000.

What is the cost of operation and maintenance? It is estimated at from six cents to fifteen cents a mile. This means the deterioration of the value of the car, wrecks, repairs, gasoline, greases, license tags, etc. If we count the average mileage of a car 30,000 miles, which automobilists say is low, and the average cost of operation at eight cents a mile, which automobilists also say is low, the cost of operating a car for life is $2,400, or $300 a year—a cost of $60 a year for every citizen—an annual national bill of $6,600,000,000. It is a little more than twice the cost of the national government, according to these figures. Enormous! Who can comprehend it?

The cost of operation and maintenance is twice the purchase price. In other words, a man pays for his car three times its first cost until he is done with it. Can we realize it? Who can tell the effect of this enormous outlay of money year after year for cars upon monetary conditions and the living expense account? It is an annual payment of a sum of money equal to about one-sixtieth of the entire wealth of the nation. Once in sixty years, at this rate, the nation would empty her coffers of gold, consisting of lands, forests, minerals, the wealth of her waters and the air for automobiles. And this condition has grown upon us in a few years, comparatively speaking. Of course, the people complain of hard times and say they have but little money for the Kingdom of God, and the General Mission Board, and many of the big Mission Boards of America, must operate under deficits.

Now what can be said for the motor car? Some time ago I said to a distinguished bishop: "Well, Bishop, what do you think of the automobile?" He hesitated. I wondered if he'd answer. Finally he said: "Well, it is the greatest blessing in the world," and with much deliberation he continued, "and the greatest curse in the world." The greatest good; the greatest evil, according to use.

It must be counted among the great inventions and discoveries of the last century or more, which include the steamship, railroad, cable, telegraph, telephone, airship, radio, etc. If not the greatest, it is one of the greatest instruments of modern revolution, socially, commercially, and morally. There is no use to talk about going back to the oxcart and the horse and buggy, going from two to six miles an hour, after flying in the automobile from twenty to fifty miles an hour. The horse and ox belong to antiquity. We are living in the automobile age, a fast age, when the automobile sets the pace for the nation's step.

While the automobile has made an inconceivable contribution to the nation and the world for good, and we are not able to understand now how we could get on without it, or something equally good to take its place, yet I don't believe it has contributed to the good of morals and religion. It is unquestionably good in almost every way if properly used, but it makes it so easy and offers such alluring temptation for evil. It empties many churches on Sunday, especially at night, instead of filling them; it has led people to squander millions of dollars; it has besmirched virtue and honor; it has made the world pleasure-mad. In the days of the horse and buggy too many teams stood by the roadside at night in secluded spots. The automobile has made it easy to double these cases many times over. Many a girl, once virtuous and honorable, has been thus wrecked and ruined by her lustful lover and left to a life of misery and self-accusation. Let us beware of what in many cases the automobile leads to.

After all it may be a question, and it is a question and a serious one: Does the car's good outweigh its evil? The account is tremendous on both sides. If the good is paramount, and that is settled in public opinion, it comes at the cost of much money, application to business, honor, virtue, life and limb. Twenty-odd thousand lives lost in 1926, and multiplied thousands maimed and crippled for life. The automobile rolls up an enormous bill on both sides of the ledger.—H. C. Early, in The Gospel Messenger.

KINGDOM DIFFICULTIES IN CHINA

A Chinese University student asked us why it seemed so easy to do wrong and required effort to do right. I told him that this is one reason why I believe the Bible to be from God. Its message is verified in nature. Weeds and thistles grow without cultivation, but the life-giving grains require an uptorn soil, selected seed, and the untiring skill of the husbandman to produce a crop. Just why it is so has never been explained better than in the words of Jesus, "An enemy hath done this." Therefore, some of us can never expect to see many coming with open arms to find the Savior of men, nor selfish human nature without reluctance yielding to the claims of Christ. In fact, this is the glory of the fight for right and God—that it requires the best that is in us, and through him we shall not lose the battle.

But in some places the battle seems harder than in others. Likely it is more seeming than real. It may be only a challenge to better tactics in the fight, or the call for us to secure orders from Headquarters, where the strategy of Heaven is at our command. But China does seem to have some difficulties which are baffling to those of us in the West. Perhaps we shall do well to recognize them as we face our task in this part of the Orient.

First of all, we must recognize the conflict of culture between China and the West. Here is a nation whose history can record a thousand years for every hundred in America; the only nation in the world so little touched by Western ways and thought life. They do most things different; that's all there is to it. In writing their names, they write the family name first, and did it long before we knew its convenience in America for a telephone directory! They prefer a hard bed to Western springs to sleep on. They begin to read a book where we finish. The ladies wear trousers and men long gowns. They built walls around their country and about their cities to protect them from their enemies, and their wars were harmless until—until the human passion in their natures secured the tragic weapons of death from the West. What a strange commentary on the nations that have taken upon them the name of the Prince of Peace!

This very difference in customs and thought-life, through a most difficult language, makes communication difficult. You are never sure that you are understood, even when you think you know the language. Words are treacherous things, even among those of us with a common language and thought-life. Endless arguments have been caused by them. Churches have divided. Families have been rent asunder. So one can easily see the difficulty when the background of thought is so different.

Then there are customs fixed through the centuries that make the work difficult. Women are kept in seclusion. Since Christ restored what was lost in the fall in Eden, women have always been first to give ear to

this Gospel message. They can be reached successfully only by women, and there will be a large need for women in this work for years ahead. But perhaps one of the most difficult customs to deal with in the cities and towns, is the absence of so many families from the head of the house. In one of our stations the other day we visited five different merchants. They are splendid, agreeable fellows who have helped to build one of our hospitals; but not one of them had his family with him. They go home but once or twice a year. This makes a broken and shifting family. It separates the elements of which homes are made. It tends to all kinds of immorality. Again the family consists of grandparents and all married sons. Girls trained in Christian living have little hope of a Christian husband when the marriage is determined by the father on the basis of $300 more or less! The struggle of many who would be Christians in this family clan, where parents must be respected, is most difficult indeed.

Then of course there is the religious background of these thousands of years, where the only motive in worship was materialistic. Their worship was only an offering for crops, for relief from sickness and disease; perchance for a son! It is not easy to get the spiritual consciousness of a heavenly Father into such materialistic worshipers at once; especially when this material devotion is so common to humanity, and made doubly so to these Chinese countrymen who must struggle to live on $50 per year and keep their families. We believe their hearts are just as hungry for God, but the struggle for bread and the heritage of the past are a matter to be reckoned with.

But there is great hope in it all. "Where sin doth abound, there grace doth much more abound." The simplicity and frugality of life in North China have made a background of character. Character must be regenerated by the Spirit of the Living God! The light is breaking. The other day a good old Christian said, "I don't know much, only that Jesus saved me." What a message to some of us who know more—and yet so much less! A Christian of many years said, when asked if the foreign missionary might retire, "Not yet; we need you to teach us what real Christianity is; we don't know yet." And here is our task. It is difficult. It cannot be done in a day; neither can it be done by those who know not the Lord in actual experience and faith. Whatever the Chinese do not know, they do know human nature and look right through us. They know the genuine from the superficial. While they worship at the feet of culture they also know that their culture of the past has not brought peace and life. Chaos and uncertainty are likely to exist here until the life that comes alone from the Son of God is theirs!

There is, perhaps, no more baffling missionary problem in the world than in China. But Christianity can never reach its glory until this problem is met. To meet it successfully will do the church as much good as it will do for China. It may take a renovation of our Western thought. It will likely require a new hold on the dynamic of Calvary. It might bring some embarrassment to our pride of civilization. But whatever it costs, is it not worth it a thousand times to help bring the oldest and biggest nation on earth into the knowledge of the Living Christ, so that here his blessing may rest on all who believe and trust him?

Written from Ping Ting Chow, Shansi, China, By Charles D. Bonsack, Secretary General Mission Board, of the Church of the Brethren, in The Missionary Visitor.

SLAVE TRADE AND MISSIONS

One would fain forget the unspeakable horrors of "the middle passage," where, in the stifling hold of a small vessel, human beings were packed like dead freight, that neither eats nor drinks, nor breathes. Yet it is worth while to recall that missionaries have exerted no small influence in bringing to an end the traffic in human flesh in its last strongholds of Africa. The system is not dead, but great expanses of territory have been forever closed to the Moslem slave-raider. The voice of the missionary has ever been powerful to arouse the public to the duty of holding the slaver in check, because, as a pioneer of a religion of love, he notes and reports the horrors practiced where pure selfishness rules.

We learn something of the slave trade now carried on by Moslem Arabs from the pages of modern travelers. November 24, 1883, H. M. Stanley was steaming up the Congo on his way to Stanley Falls, not far from the mouth of the Werre as it comes in from the north; he looked for the town of Mawembe, which he had passed in his first voyage down the river. The site was there, the clearing in the forest, and the white paths up the banks, but not a house or living thing was to be seen. The palisade had disappeared. The leaves of the banana trees were scorched and their stems blackened, showing the effects of the fire that had wiped out the town a few days before. Three days later he sent a boat to ascertain what slate-colored object was floating down stream, and found the bodies of two women bound together with cords. This tragedy had taken place only twelve hours before. Soon after he came in sight of the horde of banditti, 300 strong, with a like number of domestic slaves and women. Sixteen months had they been engaged in their work of slaughter. They had desolated a region of 34,570 square miles, just 2,000 square miles larger than Ireland; 118 villages in 43 districts had been destroyed, containing at least 118,000 people, and all they had to show as the result of these sixteen months of slaughter over so extensive a region was a wretched, ragged, and starving crowd of 2,300 women and children, with not one grown-up man among them. Five expeditions in all had already carried as many captives away as these possessed. To obtain these 2,300 they must have shot 2,500 men, while 1,300 more had perished by the way from hunger and despair. On an average, six persons had been killed to obtain each puny child in the encampment. The slaves were fettered in groups of twenty chained together; such fruits as could be found were thrown down before each gang, to fight for as they might, and the odors and abominations of the crowded camp were simply horrible. The bones of many stared through the skin that hung in flabby wrinkles. He adds, "How small a number of them will see the end of their journey, God only knows!" The process of their capture is as horrid as their condition, when Mr. Stanley saw them, was full of misery. The Arab steals up stealthily at midnight through the darkness to the doomed town; no sound save the chirping of insects disturbs the sleepers, till suddenly the torch is applied on all sides, and in the light of the flames of the grass roofs of the houses, the deadly musket shoots down the men as fast as they appear. Many succeed in reaching the shelter of the woods, but the women and children are seized and carried off. Mr. Stanley estimated that the result of the slaughter was only two per cent of the previous population, and that even that was reduced to one per cent before they reached their destination.

This account of the great explorer is confirmed by the following from a letter of Rev. J. A. Bain. His station is in Ukukwi at Maindu, 35 miles northwest of Lake Nyassa, on the Kiwira River. He writes: "At daybreak, March 15, we were awakened by a number of shots fired in rapid succession; we were told it was Me-

reri with two bands of Arabs. The surprise was complete. More than thirty women with babes and several girls were captured. The men, only half awake, tried to defend their wives and children, but were driven back by the murderous firing. The Arabs entrenched themselves in a bamboo stockade, then glutted their lust on their captives. Two children, whose weeping over the dead bodies of their mothers disturbed the orgies, were flung into the flames of a burning house. The two following days were spent in plundering and destroying the village. The cattle are Mereri's. The women are claimed by the Arabs, who will sell them when they tire of them. They left, after burning everything that could be burned."

Livingstone, in his "Last Journals" gives some account of the brutalities on the road. June 19, 1866, he passed a woman tied by the neck to a tree and dead; she could not keep up with the rest, and in order that she should not become the property of another she was thus despatched. Dr. Livingstone saw others tied up in the same way, and one lying in the path in a pool of blood. June 26 he passed another woman lying dead in the road. Bystanders told how an Arab had killed her early that morning, in anger that he must lose the money paid for her, because she was too exhausted to walk any further. His "Last Journals," pp. 383-386, gives an account of a merciless and unprovoked massacre of hundreds of native women and others.

As to the guilt of Mohammedans in connection with the slave trade, Cardinal Lavigerie is very outspoken, and for thirty years he has been in constant intercourse with them. He says (Missionary Herald, 1881, 561):

1. "I do not know in Africa a Moslem state whose ruler does not permit and often himself practice on his own subjects, and in ways barbarously atrocious, the hunting and sale of slaves.

2. "It is only Moslems who ravage Africa by slave raids and slave trading.

3. "Where the slave trade is prohibited by Christian powers, I do not know a Mohammedan who does not advocate slavery and declare himself ready to buy or sell Negro slaves.

4. "I know personally in Asiatic Turkey, and in that part of Africa under the Ottoman Sultan, many places where the slave trade and the passage of the sad caravans take place with the complicity of Turkish authorities.

5. "Never to my knowledge has any mufti or teacher of the Koran protested against this infamous traffic. On the contrary, in their conversation they recognize it as authorized by the Koran for true believers as regards infidels.

6. "Never to my knowledge has any cadi or Moslem judge pronounced a judgment which implied the condemnation of slavery, but all have sided with the teachers and expounders of the Koran."

In conclusion, we cannot more than barely allude to the unutterable beastliness, as well as cruelty, of these Moslem slave traders, in connection with the mutilation of boys, for, though the vast majority die after the operation yet, as the market value of the survivors is greater on account of it than would have been the price of the whole, the horrid work goes on wherever the Moslem power is still unchecked.

The great center of the slave trade is now in the regions of the Niger, in the Fulani territories, and the Sokoto Empire. British power is slowly advancing and enforcing its prohibition of slave-raiding in those regions, and this infamous commerce must soon come to an end, never to be revived while Christianity lives.—From "Encyclopedia of Missions," Dwight, Tupper & Bliss.

SOME FORMS OF ACTIVITY IN THE EARLY CHURCH

Read at Johnstown Bible School by Ethel Weese

At the very beginning of the work of the early Church, the program left by the Lord Jesus was, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." After the great sacrifice of Jesus for the sins of the world, it was necessary that the world should know of the salvation He brought. It was His plan that His disciples should spread the news of this salvation.

The book of Acts is an interesting story of the way the Gospel spread. On the day of Pentecost, when the Holy Ghost was given, many heard and believed, and were added to the Church. Opposition to the work began very early, but the help of God was shown in many ways. His power worked thru the disciples and performed miracles, and many more believed.

One day when Peter and John were on their way to the Temple they found a poor lame man who asked them for a gift. They gave him much more than he asked for. Thru the power of God the lame man was healed, and the news of the power of the Gospel spread. With this spreading came opposition as well as more believers. The disciples were put in prison, but even these experiences gave more opportunity to spread the good news.

The early disciples had their goods in common, so the poor could be helped by those who had means. This, however, brought on an awful lesson for the young Church when Ananias, and Sapphira his wife, tried to deceive in the matter of giving their means. Both were struck dead for having lied to the Holy Ghost. This made a deep impression on the disciples.

Among the influential ones in the early Church was Stephen, a man full of the Holy Ghost. He did signs and wonders, arousing the opposition of the enemies of the Church. This became so severe that Stephen was stoned to death, the first Christian martyr.

Soon after the death of Stephen we learn of Saul, the persecutor. He was active and tried to do all he could to destroy the little flock, but God dealt with him and Jesus Himself met him in the way to Damascus, and Saul the persecutor became a most earnest and faithful champion of the faith he had so blindly opposed.

At about this time a disciple living at Joppa, named Dorcas, died. She had endeared herself to many by her loving helpful life, and when she died the poor whom she had helped were weeping about her. Peter was sent for and thru the power of the Holy Ghost called her back to life, thus adding another testimony to the power of the Gospel.

In Caesarea lived Cornelius, a centurion. He was a devout man and wanted to know the truth, and thru a vision God prepared Peter, who brought him the Gospel, and he and his household were baptized. This was the beginning of the work among the Gentiles, the first foreign mission work.

Up to this time most of the activity had been in the vicinity of Jerusalem, but as the work grew Antioch became the center of activity. From this place the first missionaries were sent out. These were Saul and Barnabas chosen and sent out by the Holy Ghost.

It is most interesting to see how the work grew, and how even with persecutions the disciples kept on witnessing for Jesus and spreading the good news.

Pinto, Md.

When I look around and see how that wickedness crowding in upon us on every hand, how glad I am that we can connect up with God and see souls saved.—S. M. Kanagy.

OUR WAGES

By Lina Z. Ressler

For the Gospel Herald.

I thought I was going to do so much,
As I entered the glad, new day;
But the commonest trifles kept crowding in,
And the moments slipped away.

I meant to be active in earnest work,
I meant to be working well;
But if these little duties my hand would shirk,
My own conscience would rebel.

Such unlooked for duties were sent to me;
They were urgent and needful, too;
I wonder if Someone's been watching me,
And sends me these things to do.

Just one at a time, send the duties, Lord,
I trust Thee to choose my task;
For with Thee I travel in glad accord,
Thy smile all the joy I ask.

Scottdale, Pa.

A VISIT TO COLUMBIA MISSION

By A Sister

For the Gospel Herald.

Thirteen brethren and fifty sisters of the Strasburg, Pa., congregation spent a very delightful Saturday afternoon March 19, 1927 at Columbia Mission going in fourteen autos.

Three of the sisters made a shroud for a sister that died that morning, the other forty-seven aided the one hundred and three girls with their sewing, which was a very delightul task.

Sisters Mary Mellinger and Martha Stehman spend each Saturday afternoon with workers there teaching the girls to sew, assisted by different sewing circles. I wonder if we as sewing circles realize what a great privilege is ours to assist in this splendid work.

As a visitor one is forcibly impressed with the splendid work the workers are doing with the Lord's help, or rather the Lord working through His workers. One can easily see the wonderful improvement from time to time in the little ones. They are cleaner, more attentive and their faces tell what good teaching is doing for them. Besides the sisters teaching the girls to sew, Bro. David Groff and other workers teach them God's Word in a very impressive way.

Short talks were given by following brethren: Amos Snavely, Musser Herr, and Harry Herr.

Returning home we feel it was a blessing to each of us to be there. May God richly bless all His workers and work at the Home and Foreign Missions and may we each allow Him to use us to His honor and glory.

Strasburg, Pa.

KANSAS CITY WEEK DAY BIBLE SCHOOL

By Ella Zook

For the Gospel Herald.

Tell us about your church school so we can tell others when they ask. So many inquiries and requests for information, like the above, have come to us concerning our Week Day Bible School or "Church school," as it is commonly called here, we will take this way of telling about the work and answering some questions.

About 12,000 school children in Kansas City, Kans., are enrolled in these church schools. Sixty churches are operating such schools with a teaching force of about 500.

Every Wednesday this army of 12,000 children leave their grades in the public schools and go to some church for religious instruction. Just two grades go at a time. The third and fourth together, the first and second together, etc.

The smaller ones remain an hour, the larger ones remain longer. Then they go back and take up their school work again.

With each group we begin by having a period for worship, consisting of singing, repeating Scripture verses, prayer, etc. Even the very small children will pray if called upon.

Sometimes the things which they tell God and which they ask Him for are rather shocking to grown up folks who are so very careful how they clothe their petitions to their heavenly Father.

Do the children like to come or do they come because they must?

I should say they like to come. There is no compulsion.

Occasionally we see some of them between Wednesdays and the expression we usually hear from them is "Goody, to-morrow we have Church school!" One fifth grade child said one day, "I wish we'd have Church school **every** day."

What denominations? We have children from families of most every faith and of no faith. Methodist, Baptist, Presbyterian, Christian, Nazarene, Brethren, Christian Science, Spiritualist, Latter Day Saint, Mennonite and one child whose mother is Catholic. All are getting the **Word** regardless of denomination.

We have an enrollment of about eighty.

What do we teach? The Bible. Some grades are studying the Gospel of John, others the life of Jesus as given by St. Matthew.

We supplement our teaching by stories from both Old and New Testaments and once a month we aim to have an object lesson for first, second, third and fourth grades. Do we give tests? Yes, in upper grades. Beside this we must keep a record of each child, issue report cards, also must each Wednesday report to the Principal of Public Schools and to the City Superintendent of Church Schools.

Then if there is a case requiring discipline, that must also be administered as in any other school. You see it is school in the real sense of the word.

Why are Church schools of this type necessary? Some one said recently that if the parents would do their part in teaching the children at home, about God and His Word such schools would be unnecessary.

But many parents do not do that and the public school does nothing for the child along this line either. They attempt to develop the mind and body but there is nothing for the soul. Since God and His Word are crowded out of most schools and a great many homes our aim is to make up to the child, this one thing needful. Every child has a right to a knowledge of the things of God as surely as he has a right to know reading and arithmetic.

This then is the aim of Kansas City church schools, to furnish religious instruction to the child and develop the spiritual side of his being.

Kansas City, Kans.

THE ROAD CALLED NARROW

I came to be a traveler on the road called Narrow by the invitation of a man many years my senior. I was having a good time on the road called Broad, and I resented his invitation. I did not wish to leave my road, so big, and wide, and holding so many things to charm a girl. One was never lonely, for the road was crowded with gay companions.

The man kept inviting me to come over into the Narrow road he was traveling. He assured me that it held surprises and alluring turns, discoveries, and entrancing visions. The value of a road is where it leads, he declared.

Finally I became restless and unhappy under his insistence, and the look in his eyes as he tried to persuade me stabbed like an accusing conscience. I grew irritable, but at last in a petulant manner I consented to try his road.

Groups of young people welcomed me with a cordial, heartfelt gripping of the hand, and voices full of a triumphant joy. But I felt there was something which separated us. We did not chord. They said they were happy, but I knew they were not. They did not have the capacity for enjoying the big things in life. Their language was not my language.

These young men and women were extremely democratic. They overdid that popular word. Their hands were stretched out to all classes and all nationalities. I never did like common people. I went one evening with them to a mission where the very scum were congregated. We sat on the platform, never mingling with the crowd. But the smell—ugh! I didn't take a long breath while I was there.

One of the girls sang. Her voice was exquisite. I asked her how she could waste her talent on such a crowd, when she might sing for the big world, which would crown her with its laurel wreath. Her face held a radiance as she answered:

"I sing for Him whom, not having seen, I love."

I did not understand such sentiment. I told her of the other road which was so full of life and happy, careless ones. I tried to persuade her with some of the others to return with me. They shrank in horror from the thought. You would have supposed by their attitude that the glorious old world was an armed enemy seeking to entrap and imprison. I really pitied them for giving up everything in their beautiful youth.

"If you only knew the Master of the road, who is the Way," said a young man with splendid shoulders. He went on to declare that there must be absolute unconditional surrender to the Master. It meant a changed life.

"I don't want to give up everything. I don't wish to lose my appreciation for the big things of life," I responded.

"Your desires are changed," voiced a girl with a blossom face. "'Old things are passed away; behold, all things are become new,'" she quoted readily.

"I don't want some old things to pass away," I laughed. "I really can't see what happiness there is in denying one's natural abilities and desires."

"'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'"

"Natural discernment is good enough for me. I have a mind, and I expect to use it. I want to see life."

"I'd rather live it," returned Flower Face.

"There's nothing on this road to hold me," in rebel tones.

"We possess all things," answered she.

"I don't see—I want things that one can touch—"

"'For the things which are seen are temporal; but the things which are not seen are eternal.'"

I worried along the little old Narrow path for a while dreading to pain the man who had invited me to change.

"The two roads lead farther and farther and farther apart," declared the man when I assured him that I was going to leave. He asked me to read the Guide Book which he had given me. But to me it was dull. It did not guide where I wanted to go.

"If you want to find out where things really happen you must travel the road called Narrow," asserted Flower Face. "Dullness and tameness are impossible." I could only stare at her. "In the wilderness of the world you drink the waters of bitterness." Her sensitive face was white, and she spoke with the positiveness of actual knowledge.

"There are many roads and they all land you in the same place," I declared.

"There are but two roads," she returned. "You travel one or the other. And they get farther and farther apart as you journey." Her voice carried finality.

I felt nettled and my cheeks burned, for that was what the man had said. But I shrugged my shoulders and answered: "I'll risk it. Your way is so narrow one can't carry any luggage, and I want my luggage."

With open arms my friends welcomed me back. My ears ached with their shouting.

"We knew you'd come back," cried Nan.

"What made you so certain? I felt as if I had been bound with strong cords and must get free."

"That's it," Billy shouted. "You have no will of your own. You are a surrendered traveler on that dun-colored road."

"You yield your will to the Master, they say, and His will becomes yours. But I didn't yield. I came back."

"I don't surrender my will to anybody or anything," went on Billy, proudly throwing his shoulders back. Somehow I thought of the big fellow on the Narrow road. Billy did not have the shoulders, but he did have a bulging forehead.

"No goody-goody ever budged this old world an inch," asserted Billy.

"I'll bet you give it a shove some day," said Nan, her gray eyes flashing. "Times have changed and they haven't discovered it. I'm sorry for them. I really am."

"That little old road called Narrow will be swallowed up by Broad before many years," announced Kate the sophisticated.

I tucked the Guide Book out of sight. Its presence annoyed me. For, when the man asked me to read it, he said, "You cannot serve two masters." These words often faced me in the dark. They whispered in my ear above the roar of the world; but I knew it was the fault of my bringing up. In time I would overcome my narrow inheritance with the coming of broad-minded people into my life.

And there were so many misinterpretations in the Book. It was not an infallible guide. I tore some of the sentences out and threw them away like a wornout garment. I swept on with the surging crowd, intoxicated with the whirl. Nevertheless, those castaway lines had life enough to chill my heart like a sudden stab of pain at the most unexpected moment.

They were but superstitious frettings of my soul. I fought for a bigger life which takes in the whole world and allows every one to move on in his or her own way and save themselves. I listened to the preaching of the gospel of fresh air and good homes, amusements and love which will make for victory through character, and that "good shall fall at last, far off, at last to all."

One day, unexpectedly, I ran into Flower Face and the girl with the singing voice. They appeared delighted to see me, and we stopped to talk.

"What new and unreal escapade have you ventured since I left?" I asked, smiling back into their beaming faces.

"Come back," pleaded Flower Face. "We want to help you to see—"

"It wasn't any fault of yours," I interrupted. "But I made one exploring jaunt on your walled-in road. I can't bear to think of it. Why, your road bristles with hardships and you never seem to arrive!" I rushed on.

"That's the joy," broke in the singer. "Always there is new country to explore, better and sweeter and more blessed. Your road, though broad and wide, produces a narrow cramped life." She spoke with assurance. "And the Narrow road builds a big, broad, strong, pure life. The Herculean task is done by the Narrow road traveler."

"I'm sure the people traveling my way are big-hearted and they by no means keep their possessions, and—"

"'Though I bestow all my goods to feed the poor....it profiteth me nothing,'" she whisked in like a sudden breeze. "You can't make empty lamps burn by trimming."

"Your language is of the past," I blurted. "The human reason is the

mightiest factor in the world to-day. The Guide Book which you revere has been cast away by the wise men of our day as puerile. That's what the professor in philosophy at the university said." My shot took effect. She looked hurt. But rallying, she threw back: "Your philosophy is like a hungry horse in a beautiful stall with an empty manger. Won't you see what the Book has to say about itself? 'Thy word is very pure: therefore thy servant loveth it.'" Her voice was a sob and her eyes held unutterable love.

After I left them I felt as if an arrow had caught in my heart and with the effort to extract it, it just settled deeper into the raw flesh. I tried a variety of antidotes. Sometimes numbness came as a relief. I did not tell anybody about it. I ignored its presence. I was determined to be happy. Nevertheless a fear seized me that the man who had been the first to tell me about the Narrow way might urge me again to change, for I had seen him at a distance.

One day he sent for me; I had to meet him.

I did not return his smile of welcome, but stood silent, waiting for him to speak.

"Child," his voice was like a strain of music. I braced myself to resist. "The road you are traveling is a mirage that daily lures you on to happiness, always just ahead, yet ever out of reach. You will not always have a choice. Neither will—"

"I have chosen," I interrupted. "I want no other choice. Times have changed. Instead of crawling over the ground we travel in the air and see beyond the clouds."

"The Master has not changed," he ventured.

I tossed my head and left him sitting there grieving.

I seldom saw the Narrow road travelers any more. The space between us was widening as they had predicted. We moved apart.

The arrow that had lodged in my heart began to disturb again. The irritation was extreme. I denied its presence. It was useless. I had to reckon with a something which possessed life and power. I faced an army of questions. I had no answer. I began to question myself. What if I was on the wrong road? What if the man was right?

It was a lie that his road was only for the old, for little children were at home on it. I must find the man. He had never spoken to me about the Way since that day when I had declared my choice.

"I want to travel your way," I cried. "I want to know the Master." His face shone like that of an angel.

"Let us pray," he said simply.

We dropped to our knees. He told the Master about me. He talked face to face with Him. I kept my eyes covered. After he had poured out his heart in thanksgiving we stood. Then, as sudden as a falling star, the Master came into my emptied heart and filled it. Such joy! Such peace beyond explaining! No sea or mountain limited my vision. I saw people of every clime and nationality whose need was the Master Himself.

I must tell the wonderful news to Billy and the others. I felt sure they would want to travel this glorious way. With heart overflowing with love for everybody, I ran. I saw Billy and Nan on the street.

"It's true!" I said in suppressed voice.

"What are you talking about?" asked Billy.

Then I told them all. How the change had come, and that peace is found in one place, and only there.

Nan stood silent, a scornful smile on her face.

Billy said: "You little fool, you are wasting your time. Come with Nan and me to the theater and forget this foolishness."

The words that Flower Face had quoted to me about the natural man being unable to receive flew into my mind. But I could not speak for the clutch in my throat.

"We are going to see 'Playing with Fire,'" went on Billy. "Come with us and forget the road called Narrow, and its emotional bluster."

"I have no desire to go," I replied.

Nan still smiled her scornful smile. As they turned and left me her smile broke into a laugh. My heart ached because I could not make them see. I would find Kate.

"Kate, you will come with me."

"Where?" Before I could answer she said: "I know what you mean. I'm glad you've changed roads. You'll never come back, either. You've got something." Her voice was positive but without animation.

"You can have this same wonderful power to break with the old," I avowed.

She shook her head slowly, saying, "No, I'm bathed in metaphysics, every pore oozes it. I can't cut it out."

"But the Master can."

"Maybe — but — I haven't energy enough to try."

"You don't try. You take."

"I guess I want my own way. You stay by the realities. Don't say anything more." She took my hands in hers, the splash of a tear on them made me choke. "Go," was all she said, giving me a little shove.

As I reached the corner whose turn would shut Kate from view, I looked back. The flutter of a hand came in response to mine. It was like a last farewell.

I was learning new suffering with the new joy. But understanding follows hard on the heels of vision. The road is always green and fresh as if newly created and never trod before. Never at any time of the journey are you able to say, "I have discovered all." There is always new country to explore.

The natural heart determines to have happiness at any cost. It is youth's rightful heritage, and appears to be possessed by the doing of certain things on the road called Broad, which are foreign to the road called Narrow. And when you are asked to change roads, those darling things loom and begin to swell in such numbers and with such magnified attractiveness that you can't see over or past them. They fill your vision and have power to blot out everything but themselves, just as a copper cent can blot out the sun.

The fact is, the things one must give up are only the things that cannot go with the Master in His plan for you. And joy, if not found walking with Him, is not joy, but only "a crown with a joy mask."

The man who had been the first to tell me about the Narrow Way, and urged me to walk in it, was so good and wise. The fellowship between us was like the harmony of beautiful colors. It was a privilege now to talk with him about the Master. For when He dwells with you the mouth will not be silent.

By and by I noticed that the man was almost at the top of the last hill. My heart ached. I had not appreciated him as I should. Our acquaintance had been all too short. One day he slipped away to meet the Master. I knew they had met face to face, for the light that was never on land or sea flooded his features and lingered there after the last farewell was said.

Always since, I thank the Master that the man was my father.—By Dinney de Forest, in The Sunday School Times.

A CITY OF TEMPLES

The Hindus have three hundred million gods, so they have to have a great many temples. When the Mohammedans conquered India, they destroyed a thousand idol temples in the holy city of Benares. Yet today, there are more than a thousand temples in Benares clustered as thick as cells in a honeycomb on the rocky cliffs above the Ganges River.

They look imposing, with their

myriad carved pillars and fantastic domes and towers. For three miles they rise along the sacred river, and to every one of them processions of pilgrims come each day. It is an off year when a half million women and children do not enter their gorgeous gates.

Temple worship is the business of Benares, and profitable business it is. No one ever goes to a temple empty handed. The idol priests teach the people that gifts must be brought to buy the favor of the gods. Gold or silver is the finest gift, so a woman who has no money offers her silver bracelet or her necklace. If she is too poor to do that, she brings a coconut or a wreath of marigolds from her garden. The marigold is supposed to please the gods because it looks like gold.

Bushels and bushels of flowers are swept out of each temple and into the Ganges every day. The water is already so dirty that nothing can make it worse. But the gold and the silver, the jewels, the fruit, and the grain that are brought as offerings, remain in the temple and enrich the priests. The wealth of the principal temples is beyond belief, and keeps pouring in steadily every day.

The sellers of idols sit in the narrow streets and on the broad stone steps going down from the temples to the river, and show their wares, under big umbrellas. So many millions of idols are sold that besides those made in India, the Benares merchants order them by the wholesale from Birmingham, England. Most of these images are made of brass and stone, and all are grotesquely hideous.

At other booths, toe rings and bangles are sold to customers who have them fitted on. Toe rings are worn tight, and the buyer sits down and holds out the foot to have them forced on. Usually both toes and rings have to be well soaped before the operation is finished. It hurts a good deal, but when the glittering ring is once on the toe never to come off, the buyer trudges away proudly, forgetting the pain.

As for the bangles, they may be of gold, silver, or brass, but the ordinary pilgrim can afford only glass bangles. They are beautiful in color, but they are hard to get on. The bangle seller squeezes and manipulates the hand, slowly pushing, working, and coaxing the pink, blue, or green bangle over the knuckles. Some of these bangles, brought back to America as a gift to a young girl, showed the difference between the Hindu women's hands and our hands. They could be gotten only over the hand of a child, and even then with difficulty. The Hindu hand is delicate, flexible, and small. When a Hindu woman's husband dies, she must break or remove all her bangles; but while he is living she must not take them off.

The Brahmins of Benares are the most honored of the city's inhabitants. They can always be known by the cord of cotton, of three strands, each of nine threads, which hangs from the left shoulder to the right hip. The cotton must be gathered from the cotton plant by a Brahmin, and corded and spun by persons of the Brahmin caste. It is a symbol of the wearer's threefold control of body, speech, and mind. But in reality the Brahmins of the sacred city are its most wicked and useless citizens.—Selected.

WET BLANKETS

"You don't need to prepare for such a lot of people. Not half that many will come. I know them! They never were interested in missions in this congregation, and they never will be. When you've been here a little longer, you'll find out!"

The new member paused in her task of distributing hymnals among the seats. She had been rather pleased that the leader for the evening had asked her to help with the program; and when she found herself at the church early, she had begun to do what she could toward preparing for the meeting.

She looked up to see the author of the speech that had fallen like a wet blanket on her enthusiasm. The puckered, querulous face of the old lady who had come in gave her at first a sense of dislike, which yielded in a moment to one of pity. So long in the missionary work, and yet so little faith in its conquering power!

"Well, you see," she replied, trying to speak respectfully, "I have always believed that we generally get what we are looking for. If you plan for a little meeting, you usually have one. I was planning for a large one, and I hope we may have it!"

"You won't!" cackled the shrill old voice. "Just wait—you'll see!"

Truly enough, when the scattered groups had come and seated themselves here and there in the room that was much too large for them, the old lady's words were verified. All through the meeting, whatever was proposed, the same complaining voice arose.

"It's no use to plan anything like that; you know our people will never do it!" "Oh, we can't give that much—we never did!" "Well, you may try that if you want to, but you'll find it won't succeed!"

The new member went home thoughtful and sad. She began to see why the circle was not more active. Years of wet-blanketing had quenched the fires of zeal, and only a spark remained here and there in the ashes. Yet there were women in the circle who had a larger vision and a real desire to serve. How pitiful that they let themselves be subdued by this one discouraging voice! Must one woman's lack of faith be the extinguisher of a whole circle?

Yet how often we see it! How easily the note of discouragement from even a single voice can silence and defeat the best and most reasonable plans! Two or three such women in a circle can kill it, unless somebody has either faith enough to pray them into a larger mind, or courage enough to go ahead in spite of them. The only other remedy is to wait till the Lord mercifully takes them away. What a dreadful thing for any of His servants to be such a hindrance to His work!

After all, these people of little faith are to be pitied even while we condemn their practices. Think what happens to a blanket that is perpetually wet. It shrinks!—shrinks and hardens! And so does the wet-blanket soul. It grows smaller and harder year by year. The work will go on after the shrunken little soul has disappeared. But that shivering spirit, going out to meet the Lord whose power it has distrusted—God forbid that it should ever be your soul or mine!—Lutheran Woman's Work.

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to him.

Christ was a city missionary, when He taught in Samaria.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the Cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

The church that is not adding new members is digging its own grave. The only way to maintain a healthy growth is to move forward.—L. J. Burkholder.

Soul-winning is God's work of grace.—Pfeiffer.

FAMILY RELIGION

Genuine heart religion will first be visible in the family. Prayer that is only heard in the church or public prayer meeting, savors much of the street corner kind of religion. It has but little value in the eyes of discerning men or God. There is very little power in it, however loud, long, or zealous. It lacks concentration. It is too diffusive to obtain an answer.

The conditions that obtain an answer are, "If two of you,"—there is always that number in the family—"shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." They must agree in what they want; they must believe before they can properly ask, and then ask wisely.

While this may be done in public, the most favorable and hopeful place is around the family altar, and without the family altar, all religion is vain. For God says, "I will pour out my fury on the families that call not on my name."—Selected.

FROM OUR MISSION STATIONS

Millersville, Pa.

(Mennonite Children's Home)

Tuesday, March 22, marked the sixteenth anniversary of the opening of the Mennonite Children's Home. The day was spent in the regular way, but at about seven o'clock P. M., the most thrilling experience of the past sixteen years was experienced by the workers. When the door bell rang at that hour, "Mamma" Sauder opened the door and two young men entered and asked for Ida Miller but were told that there is no such person here. After spending about five minutes in the office, talking to the superintendent, they pulled out revolvers and held up the entire family. After the Superintendent, and his son J. Paul Sauder were lined up and held under a large revolver, Mamma Sauder was also brought in line under the gun and one of the boys proceeded up stairs to get Miss Laura May Miller. Upon reaching the second floor, Miss Eva Shaw was accosted by him and held under the gun until convinced that she was not Laura Miller. After breaking the latch on Laura's door he compelled her to dress in his presence while the revolver was over her and brought her down stairs. In passing the Superintendent she threw her arms around his neck and said she will not and don't want to go, after which the boy turned and said, "We'd better get out of here," and backed out of the door. Before they left, Brother Sauder told them that he would pray for them to the last. After giving a full description to the Lancaster police force, they landed both youths, who made full confessions, stating that they were hired by Mrs. Laura Miller, mother of Laura Mae, and were to receive $220 for their work when they deliver the girl. She too is under arrest for conspiracy in kidnapping and is to have a hearing in the near future. Our prayer is that the entire group may learn that "The way of the transgressor is hard."

We thank God for His protection and commend the Lancaster Police Force for their quick action in apprehending the invaders.

The work of the Home is going on in the usual way. With the approach of spring, Brother D. N. Gish, who cares for the stock and looks after the farm work, will be kept quite busy. Several boys are still awaiting good homes. Robert and Helena Henry, whose mother was buried recently, at Columbia, Pa., are now under the care of the Home. We would be glad to place them into the same home, if possible, in order that they may grow up together. They are six and eight years old.

We are thankful that no epidemic of sickness has come our way this winter and that we can report good health even now, among the workers and children. We are slowly getting over the nervous shock experienced in the hold up and are willing to be used in the Lord's work as long as He sees fit. Pray for us and the work.

In His name,
March 29, 1927. The Workers.
Per Levi Sauder.

Los Angeles, Calif.

(151 W. 73 St.)

Dear Herald Readers, Greetings in Jesus' blessed name:—"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psa. 145:3).

The work of the Lord is going on as usual with His presence in our midst in our Sunday services and weekly prayer meetings. Every Sunday afternoon a group of workers hold a street meeting at Ocean Park, one of the beach towns, where there are nearly always crowds of people spending the Lord's Day seeking pleasure, so that there is an opportunity to bring the Gospel to them in song, testimony, preaching the Word, and in tracts and Gospels.

Also the last Sunday of every month the workers, or whoever can sing or speak, go to the county hospital to bring cheer and comfort to the sick in the wards by singing the Gospel songs. Souls are dealt with personally to lead those to the Savior who know Him not. There are unlimited opportunities to witness for our Lord Jesus Christ in this city. "Let none hear you idly saying, there is nothing I can do."

The church is publishing a monthly paper, "The Christian Messenger," which is distributed to the homes in the vicinity of the Mission, extending the invitation to our services, also bringing Christian literature into these homes.

The tenth of March was spent by some of the church in fasting and prayer for those on our church prayer list. Some of these attend the services regularly. We cannot report any results but we know the Lord will answer prayer.

Bro. M. Brenneman and family who spent the winter here are leaving in a short time for the East to attend conferences and visit. We appreciated their visit and help here. Bro. Brenneman frequently preached for us.

Sisters Malinda Lapp and Lydia Stoltzfus are returning to their homes in Pennsylvania by boat to New York City. Sister Ruth Ressler is taking the same trip a month later. Others are planning to leave later just for the summer and some to stay longer; thus the congregation will be smaller for the summer.

Mrs. Chas. Swartzendruber.
March 23, 1927.

REPORT

Of the Sixteenth Annual Conference of the India Mennonite Church

(Held in the Sundarganj (Dhamtari) Meeting House, Dec. 31, 1926, and Jan. 1, 1927.)

The moderators were Bro. C. D. Escn and Bro. Sadhuram chosen in place of Bro D. B. Peter, who was absent.

After the singing of several hymns led by the chorister Bro. Sukhlall, the devotional exercises were conducted by the moderator who read Phil. 2:11-3:6 and led in prayer.

The Conference sermon was preached by Bro. J. N. Kaufman based on the text "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

A few extracts from the sermon are as follows: "There is only one source of our spiritual life and strength. There are many things which are beyond our comprehension, but Christ is in us to enlighten us and strengthen us for His work. In Eph. 4:22 we have clear teaching concerning putting off the old man and putting on the new (our spiritual life and power, Jesus Christ). Col. 3:3 teaches us to become dead to sin and alive unto Christ.

"Christ who is our life manifests Himself in many ways. Others will see Him in us and take note that we have been with Christ and learned of Him. We will bear His marks and no one will doubt that we are His followers.

"Christ lives in us and longs to live in others. He works in and through us to bring the Light to the world. He came

to serve, not to be served and He in us will by His love lead the world to Himself if we will but let Him.

"We thank God that here in India is a growing Church with a growing concern for the upbuilding of the Kingdom. We have this faith that if the Mission were removed from the field Christ would through our Indian brethren maintain His Church in this needy field. The purpose of the Mission is to give the Gospel and establish the Church of Christ in India. He will not forsake His own. He is our Senior partner, yea our life and strength and it remains for us to do His whole will."

The Conference Constitution and Discipline were then read and the following were voted in as voting members of Conference. Bro. Lloy Kniss and Sister Elizabeth Kniss and Bro. George Beare and Sister Ida Beare.

To save time a general vote of the voting members of the congregation was taken in response to the sermon and reading of the Constitution and Discipline. All gave their hearty assent.

Only three members out of sixty-nine were absent.

The following committees were appointed:

Nominating Committee: P. A. Friesen, Parsadi, Mikhael, Simeon, A. C. Brunk.

Resolution Committee: J. N. Kaufman, Mukut, Haidar.

The following reports were given:

Pastors of the respective congregations.

Prayer Cycle Committee.

Conference Resolutions compiling Committee.

Ministerial.

Home Mission Committee.

Annual Bible Conference (Jalsa) Committee.

Statistical Report.

Committee on changes in Constitution.

The following resolutions were adopted in relation to the above reports:

1. Rupees 4-9-9 were granted to defray the expenses for printing and circulating the Prayer cycle circular.

2. "That each congregation bear the expense of printing the compiled Conference resolutions and after each congregation has handed in its order the resolutions be printed."

3. "That each congregation appoint a member on the Home Mission Committee and that Conference appoint one and that they constitute the Home Mission Board under the supervision of Conference.

The names of the following were presented and accepted:

Sundarganj Congregation.....Isa Baksh
Balodgahan Congregation .... Shivrasingh
Shantipur Congregation ..... S. Claudius
Sankra Congregation ..... R. Joseph
Ghatula ..... Narayan Patel
Mahodi Congregation ..... Ranjan
Maradev ..... Parsadi
Conference Representative .... G. J. Lapp

4. The Statistical Report was as follows:

Membership at beginning of year	1112
Total number gained during year	168
Total number lost	92
Total membership at close of year	1188
Total number of children at beginning of year	749
Number born and moved in	69
Number died or moved away	69
Number at end of year	749
Total number in Christian community	1937
Cash on hand at beginning of year	Rs. 474-15- 0
Received during year	1509- 5- 0
Total expended (of this Rs. 724-5-3 for Home Mission work)	1557-14-11
Cash on hand at end of year	426- 5- 1

The following additional resolutions were also adopted at this time:

1. The Sundarganj Congregation requested that they have the privilege of ordaining a minister from among the Indian brotherhood. The request was granted.

2. That this Conference ask Bro. Lapp to publish the Hindi manuscript on the life of Menno Simons and the brief history of the Mennonite Church and look to the congregations for the proportionate expenses.

3. The Home Mission Committee requested that because of the ill health of Bro. Mohan's wife they be relieved from service in the Home Mission station. It was granted by Conference and after prayerful consideration volunteers were asked for and two brethren consented to be used in the Home Mission station if appointed to the work. They were the brethren Saul and Hijakiel. Hijakiel was appointed by vote of Conference and a rising vote of thanks was tendered Bro. Mohan and wife for their faithful services of eight years.

4. After considerable discussion regarding the proposed changes in the Church Constitution and Discipline it was decided that each congregation appoint two members who shall act with the Ministerial Meeting on revising the above and report their work to next Conference. Each congregation is to be consulted as to details of revision.

The following question was then discussed by the brethren John Haidar and M. C. Lehman.

"What is the difference between and the relation of the Mission and the Church and the object of each in its work?"

After lengthy discussion by the Conference the following resolution was adopted: "That this conference create an Evangelistic, Educational, and Industrial Committee composed of three members each whose duty it shall be to study work related to their respective fields of interest and that the Chairman of each Committee be a member of a union Committee with the Mission which has elected three missionary members and that this union committee look into the possibility and advisability of turning over Mission work into Indian hands.

It was very much regretted that the following questions which were put on the program could not be discussed:

"How can we make the Christian religion meet our need in a better and more practical way and how can we better exemplify it in our relations and religious devotion?"

"In what way and to what extent can we keep the sanctity of our houses of worship?"

"Can a member who has fallen in gross sin ever be chosen as an officer in the Church? If so, after how many years?"

The Nominating Committee presented their report and the following were elected by Conference:

Jalsa Committee: G. J. Lapp, Maluwa, Mattihas, Sadhuram.

S. S. Conf. Com.: E. E. Miller, Sukhlall, Prasanoo, David.

Home Mis. Com. Officers: Chairman, Isa Baksh; Secretary, Claudius; Treasurer, Shivrasing.

Delegate to Gen. Conf., Pub. Board, and Gen. Mis. Board: R. R. Smucker.

Prayer Cycle Committee: Jno. Haidar, Mukut Bhelwa, Sukhlall.

Provincial Council Member, Jno. Haidar.

Officers for next Conference:

Moderator, G. J. Lapp.
Ass't Moderator, D. B. Peter.
Secretaries, Sid Gopal and M. C. Lehman.
Treasurer, Sukhlall.
Chorister, Mukut Bhelwa.

It was further moved and carried:

1. That each congregation pay proportionately toward making up Rupees Thirty as fees to the Provincial Council.

2. That Conference accept the proposal of the Mission and each congregation choose its own pastor from among the resident ministry.

3. That each congregation own and keep up its own cemetery.

4. That each congregation care for its own poor and that no one be taken in as public charity without the consent of the Church Committee of the congregation concerned.

The minutes of the Conference were then read and approved and Conference adjourned with appropriate remarks and prayer by the Moderator. In making this report for the paper we have omitted many details such as singing of hymns and the devotional services and prayers at the opening and closing of each session.

While most of the Conference was taken up with business yet we feel that great strides have been made in the progress of the Church and that God will use her more effectively as a witness for the Truth in this dark land.

Secretaries: Sukrit,
G. J. Lapp.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the month of February

General Mission Fund

Holly Grove SS Md	$ 7 19
P L Rohrer	5 00
Forks Cong Ind	26 60
Cullom Cong Ill	8 81
Coalridge Cong Mont	5 00
A Bro & Sister Mich	20 00
Plainview SS O	15 07
Crystal Spgs Cong Kan	25 26
Springvalley Cong N D	10 97
Mt Zion Cong Mo	50
Rockton SS Pa	1 20
	$125 60

INDIA

General

Sue F Landis	$ 5 00
Saucelito SS Calif	15 00
A Sister Ohio	12 00
Hesston SS Kan	5 00
Smiles Sonnenberg O	1 50
Sunbeam Wayne Co O	1 00
O Grove & Pleasant Hill Congs Ohio	30 00
Morrison SS Ill	14 89
Waldo Cong Ill	23 50
Coalridge Cong Mont	5 00
Fairview Cong N D	5 00
A Bro & Sister Mich	20 00
North Lima SS O	22 20
S Union & Walnut Grove SS O	48 13
Beech Cong O	38 21
Orrville SS O	65 57
Springdale Cong Va	21 00
Tuleta Cong Tex	115 00
LaJunta Cong Colo	17 22
Mt Zion Cong Mo	8 00
Penna Cong Kan	6 50
Sycamore Gr Cong Mo	35 75
Thomas Cong Pa	20 75
Kaufman Cong Pa	20 17
Middlebury Cong Ind	25 62
Shore Cong Ind	8 00
	$590 01

India Missionary Support

Cousins of Sister Beare Ia	$233 48
Goshen Col Cong Ind	31 00
A Bro & Sister Tex	450 00
Goshen Col YPCA Ind	150 00

Lockport SS O	32 00
Beech Cong O	100 00
Springvalley SS Kan	37 50
	$1,033 98

India Missionary Children Support

Boys SS Cl Howard-Miami SS Ind	$ 25
Salem SS Ind (Jr Earn)	9 00
Pleasant Valley SS Kan	4 81
Holdeman SS Ind (Jr Earnings)	10 05
Fairview SS Mich	11 12
Orrville SS O	41 62
Larned SS Kans	7 50
Weaver Cong Pa	15 50
	$ 99 85

India Evangelist Support

Catlin SS Kan	$ 5 00
A C Good & wife	10 00
Schertz Bros	75 00
Springdale Cong Va	8 72
A Bro & family Ore	75 00
Young Mothers Cl So Union SS O	22 75
A Bro Nebr	75 00
David & Dora Reiff	15 00
Markham YPM Ont	22 50
	$308 97

India Bible Women

Mr & Mrs Edwin Wyse	$ 26 00
Aged Sisters Cl Oak Grove SS O	10 00
J J Hostetler & family	10 30
Springdale Cong Va	30 00
Old Sisters Cl Oak Grove Church Champaign Co O	8 25
Rufus & Susie Horst	10 00
Willing Workers Cl Oak Grove Cong O	6 00
A Bro & Family Pa	5 00
Nannie Kings Cl So Union SS O	10 00
Weaver Sew Cir Pa	24 00
Bowne Cong Mich	6 00
	$145 55

India Teachers

Rhea Yoder	$ 8 00
Pleasant Gr Cong Ill	14 13
Menno M Troyer	10 00
A Bro & Sister Ill	6 00
Bethel & Guilford Congs O	4 27
So Union SS O	
Ella Hartzlers Cl	3 00
Annie Yoders Cl	6 00
A I Yoders Cl	9 00
Class No 1	3 50
Mary Yoders Cl	9 00
Waterloo SS Ont	84 00
	$156 90

India Orphans

Stumptown Sew Cir Pa	$ 28 00
Mr & Mrs J T Eash	88 00
Mrs S J Alwine	28 00
C H Hochstetler	30 00
C Burkey	30 00
J S Lehman	22 50
Lizzie B Cender	7 50
The Schissler Family	14 00
Mr & Mrs S W Yoder	116 00
Amanda L Rohrer	30 00
Naomi Z Erb	7 00
Chris E Troyer & wife	7 50
J D Hartzler	14 00
Dan M Yoder	7 00
Salome Bender	28 00
Mr & Mrs C A Wenger	7 00
I F Kauffman	15 00
A C Good & wife	10 00
Chas Diener & wife	29 00
J E Zehr & family	7 50
Mrs H J Kaufmann	30 00
Cl 13 Walnut Crk SS O	2 50
Elizabeth Weber	28 00
E F Zook & family	30 00
D N Reesor	30 00
Wm S & Ella Landis	60 00
A D Diener & wife	30 00
Norristown SS Pa	7 00
Willis K Lederach	7 00
Mrs J C Landes	7 00
Joseph Springer	7 50
Rufus & Susie Horst	7 00
Cl 10 Nappanee SS Ind	7 50
A Sister Ind	112 00
Cl 13 Plainview SS O	7 00
Prim Dept Willow Spgs SS Ill	5 50
H V Albrecht	30 00
Mary E Smuckers SS Cl Willow Spgs SS Ill	7 50
William Eigsti	7 00
Mr & Mrs A J Miller	7 50
Joseph Springers Cl Ill	6 50
Martins SS Collection O	10 00
Interm Girls Cl Martins SS O	7 00
John Eschliman	28 00
A Bro & wife Ia	29 00
Alma Troyer	56 00
Shore SS Ind	27 68
E A Rediger & wife	7 00
A Bro & family Ore	30 00
G Monroe Miller	15 00
E C Bowman	30 00
Cls 3 & 4 Berlin SS O	7 50
Cls 2, 3, 4 & others SS O	7 00
A Metamora SS Cl Ill	30 00
Harmony SS Ill	7 89
Orrville SS O	
Class 15	30 00
" 10	120 00
Classes 6, 7	28 00
Class 11	28 00
Berean Reading Cir Va	15 00
Katie Snoopes SS Cl Va	30 00
Sycamore Gr SS Mo	34 50
C F Grieser & Cl 23 Sycamore Gr SS Mo	7 00
Sycamore Grove SS	
Mattie Miller & Cl 13	7 00
Ella Yoder & Cl 11	7 00
O U Blank & Cl 24	15 00
E D Hartzler & family	7 00
E D Hershberger & wife	7 00
F P Kauffman & family	7 00
Pinto Union SS Md	14 50
Bertie Cong Ont	29 00
Waterloo SS Ont	15 00
C A Schantz & wife	21 50
	$1,677 07

India Widows

Alice Howard	$ 20 00
Jacob Good	12 00
A Bro & Sister Iowa	20 00
Mrs C B Shenk	25 00
Schertz Bros	40 00
A Bro O	5 00
Ed M Yoder & wife	5 00
Elizabeth Combs	20 00
Mary B Nafziger	20 00
Ben Slagell	20 00
A Sister Ill	20 00
John Boss & wife	20 00
Anna Kings Cl Penna SS Kan	16 00
	$243 00

India Medical

A Bro Ill	$ 10 00
Ed M Yoder & wife	15 00
A Bro O	3 00
Berlin SS O	15 00
A Bro Nebr	25 00
E Zora A M Cong Ont	19 40
Olive Juniors Ind	5 50
	$ 92 90

India Building Fund

A Bro & Sister Tex	$500 00
Fairview Cong N D	51 30
	$551 30

India Lepers

Sue F Landis	$ 5 00
A Sister Ind	40 00
	$ 45 00

Sankra Evangelistic

A Sister Md	$ 6 00

India Personal

A Bro & Family Ill	$ 11 00
A Bro & Sister Tex	50 00
	$ 61 00

India Hospital

A Bro & family Ill	$ 7 00
I C Oesch & family	5 00
Fairview Cong N D	25 00
A Sister Va	5 00
	$ 42 00

Sankra Bungalow

Schertz Bros	$ 35 00
Bethel & Guilford Congs O	3 73
	$ 38 73

India Hospital Furnishings

Hopedale Sew Cir Ill	$ 35 00

India Primary School House

Mt Zion Cong Mo	$ 3 60

"Building on the Rock"

Canton Cong O	$ 10 00
Beech Cong O	18 00
	$ 28 00
Total for India Missions	$5,158 86

SOUTH AMERICA

General

Sue F Landis	$ 5 00
A Bro & Sister	500 00
Freeport Cong Ill	35 43
Melvin & Susie Hertzler	14 62
Smiles Sonnenberg O	2 00
Sunbeam Wayne Co O	2 00
Science Ridge Cong Ill	12 18
Fairview Cong N Dak	2 50
A Bro & Sister Mich	20 00
Orrville SS O	55 26
Midway Cong O	12 15
Bethel SS O	16 95
Beech SS O	12 21
LaJunta Cong Colo	17 21
Mt Zion Cong Mo	7 25
Hesston Cong Kan	23 54
Penna Cong Kan	6 50
Larned Cong Kan	20 00
Scottdale Cong Pa	27 31
	$792 11

Missionary Support

Wilmot Cong Ont	$ 8 00
Conestoga Cong Pa	70 00
Mt Clinton SS Va	28 85
Pleas Valley SS Kan	20 00
Wilmot Cong Ont	150 00
E Zora A M Cong Ont	75 00
	$351 85

Missionary Children

Zion & Trissles SS Va	$ 1 25
Springs SS Pa (Jr Earn)	32 50
Martins Cong O	10 00
W Clinton & Central SS O (Jr Savings)	27
	$ 44 02

Evangelist

A C Good & wife	$ 10 00
Orrville SS O	17 50
Ft Wayne SS Ind	48 25
	$ 75 75

Bible Readers

R F Cutting	$ 5 70
P J Hartzlers SS Cl Oak Grove O	5 75
Tuleta Prim Cl Texas	3 03
Cherry Box Cong Mo	5 00
	$ 19 48

Orphan

A Bro & Family Ill	$ 7 00
M R Hertzler	25 00
Hay Cong Ont	5 00
Gleaners Cl Clinton Br SS Ind	11 00
Holdeman Cong Ind	23 57
	$ 71 57

Building Fund

Melvin & Susie Hertzler	$ 25 00

Publication

L E Blosser	$ 5 00
A C Good & wife	9 15
J C Oesch & family	5 00
	$ 19 15

Personal

Cert of Dep Interest	$ 24 75

Kindergarten

Freeport Cong Ill	$ 35 00
Total for South America Missions	$1,458 68

CITY MISSIONS

Altoona, Pa.

Springs Cong Pa	$ 13 50
Allensville A M Cong Pa	44 82
Schellsburg Cong Pa	5 00
	$ 63 32

Altoona—New Building

Marion Cong Pa	$ 13 37
Eli K Zook	5 00
Blooming Glen SS Pa	33 00
	$ 51 37

Canton, Ohio

Pleasant View SS O	$ 9 30
Walnut Creek S C Ohio	8 00
Sugar Creek S C Ohio	12 00
Martins YPBM Ohio	2 95
O Grove & Pleasant Hill Congs O	10 00
Minnie Campbell	3 00
Canton SS O	7 92
Mr & Mrs C H Warfel	6 00
Stahl SS Pa	17 15
Bethel & Guilford Congs O	15 00
Smiles Sonnenberg O	2 00
Sunbeam Wayne Co O	1 00
Orrville SS O	15 18
	$109 50

Chicago, Ill.

Smiles Sonnenberg O	$ 2 00
Sunbeam Wayne Co O	1 00
Metamora Cong Ill	12 79
Willow Spgs Cong Ill	5 00
Union SS Ill	7 00
A R Miller	5 00
J H Bontrager	5 00
Gladys Bontrager	1 00
Edna Gingerich	3 50
Mary Gingerich	3 50
Roy Buchanan	13 50
E D King	10 00
J Hostetler	10 00
	$ 79 29

Detroit, Mich.

B F Hartzler & family	$ 20 00
Daniel D Hooley	2 00

Howard-Miami Cong Ind	20 10
Elkhart Cong Ind	21 85
	$ 63 95

Fort Wayne, Ind.

Lorene Rupp SS Cl Ind	$ 10 00
Miss Evelyn Martin	7 19
Mr & Mrs C H Warfel	5 00
Berlin SS O	5 00
Smiles Sonnenburg O	1 00
Olive Cong Ind	42 01
Yellow Creek Cong Ind	12 00
Shore Cong Ind	5 00
	$ 87 20

Tampa, Florida

Smiles Sonnenburg O	$ 2 00
Sunbeam Wayne Co O	1 00
	$ 3 00

Kansas City, Kans.

A Sister Kans	$ 5 00
Ella Hartzler	1 00
Miss Katie Nice	5 00
Grace L & W J Nyce	10 00
Benj L Garber	5 00
J C Miller	15 00
Peter Wagler	7 50
Mt Zion Cong Mo	12 25
	$ 60 75

Knoxville, Tenn.

Smiles Sonnenburg O	$ 2 00
Sunbeams Wayne Co O	2 00
Orrville SS O	20 50
	$ 24 50

Lima, Ohio

SS Offerings	$ 10 37
Robert Ross	2 00
Bro Bowler	1 00
Bro Bontrigger	1 00
C T Berry	1 00
Smiles Sonnenburg O	1 00
	$ 16 37

Peoria, Ill.

Willow Spgs Cong Ill	$ 5 00
Roanoke Cong Ill	13 13
Yellow Crk Cong Ind	28 00
	$ 46 13

Portland, Oreg.

Shantz YPM Ont	$ 8 15

Toronto, Ont.

Snider Cong Ont	$ 10 00
Weber Cong Ont	20 00
	$ 30 00
Total of City Missions	$643 53

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

W Union SS Ia (Jr Earn)	$ 7 50
Chris Yoder	50
Alpha SS Minn (Jr Earn)	4 85
Birthday Money Manitou Cong Colo	11 39
Mt Zion Cong Mo	10 25
Spring Valley SS Kan	29 10
White Hall Cong Mo	7 50
Biehn SS Ont	52 05
J M Kreider Mo	1 00
Sam King Kan	1 00
K C Telephone Co	21 00
Ira Shenk O	80 00
Special Support	291 00
	$517 14

Orphans' Home, Ohio

Elizabeth Combs	$ 5 00
Sunbeam Wayne Co O	1 00
Ida Hostetlers Cl Emma SS Ind	1 50
Prim Dept Freeport SS Ill	5 00
Orrville SS O	16 33
Olive Juniors Ind	13 50
Oliver Byler	25 00
A D Kauffman	36 78
Farm Income—eggs	4 13
A Sister O	40 00
A Brother O	100 00
Special Support	175 87
John L Yoder	20 00
	$444 11

Home for Aged—Maintenance

J B Rockwood	$ 31 50
Rosa Watkins	25 00
Alma Miller	15 20
J M Nafziger	50 00
Ira Belbray	32 50
Wm Camby	26 00
Mrs Jeretta Saltzman	12 27
Casselman Cong Pa	2 08
Emma Groening	7 00
Peter S Oyer	10 00
Eleanor Ray	26 00
Masontown Cong Pa	3 61
Mrs Ed Zurbinder	20 00
Ezra Yordy	78 00
Farm Produce	10 54
St Andrews Church	5 00
Mattie Schertz	6 00
Live Stock Sold	28 20
Wichita Cong Kan	16 85
Mt Zion Cong Mo	25
	$406 00

La Junta Hospital

Per J P Zook	$ 20 00
F Mae Myers	10 00
Barbara Zehr	5 00
Lizzie B Cender	5 00
R F Swartz	25 00
Peter Rediger	2 50
Frank King	25 00
Name unknown	3 00
Ralph L Metzler	5 00
Grace Snyder	5 00
Edna McGee	5 00
Menno J Yoder	25 00
Peter Wagler	7 50
Martha Zehr	10 00
Alice Schrock	25 00
Clarence Ebersole	70 00
Pleasant Val Cong Kan	65 00
Bertha S Weaver	14 00
Clinton Fr Cong Ind	130 00
J C Oesch & family	25 00
Leah Erb	25 00
Esther Good	10 00
Maud Shellenberger	10 00
O L Detweiler	10 00
E A Stutesman	10 00
Lunette Hershberger	10 00
Eddie Handrich	25 00
Sunbeam Wayne Co O	1 00
Wm H Snyder	25 00
Celesta Hartzler	15 00
John Myers	5 00
J S Shoemaker	20 00
A Bro & Sister O	5 00
C J Yoder	5 00
Roy Kauffman	25 00
Henry Good	50 00
Dan C Yoder & family	20 00
H D Miller	10 00
Sam Slabaugh	10 00
S H Harshbarger	10 00
Eli D Yoder	100 00
A D Kauffman	10 00
Cherry Box Cong Mo	6 75
Niles M Slabaugh	10 00
J S Grabill	20 00
Olive Juniors Ind	5 00
Sam Garber	5 00
Christian Hartman	5 00
Emma Wenger	8 00
Jacob & Barbara Bontrager	25 00
Mrs M J Hostetler	10 00
Miles Troyer	10 00
A R Miller	25 00
	$1,022 75
Total Charitable Institutions	$2,390 00

OTHER FUNDS

Administration Expense

Harry G Brackbill	$ 1 00
Mrs R M Luther	1 00
	$ 2 00

Africa

Sue F Landis	$ 5 00

Annuity

A Brother Kan	$1,000 00

Colportage & Tracts

Leo Cong Ind	$ 18 26
Good Samaritan Cl Elkhart SS Ind	4 10
	$ 22 36

Conference Fund

Stahl Cong Pa	$ 9 47
Weaver Cong Pa	8 52
	$ 17 99

District Mission

Coalridge Cong Mont	$ 5 00
Sharonvalley Cong Minn	2 00
Lakeview Cong S Dak	7 90
Springvalley Cong N Dak	15 15
	$ 30 05

Evangelistic

Limon Cong Colo	$ 3 00
Palmyra Cong Mo	8 90
	$ 11 90

General Fund

Masontown Cong Pa	$ 3 61
Pleasant Val Cong Kan	20 00
Mt Zion Cong Mo	6 25
Hesston Cong Kan	16 46
E Holbrook Cong Colo	14 65
LaJunta Cong Colo	24 11
Bowne Cong Mich	12 55
Midland Cong Mich	10 66
Bowne Cong Mich	10 83
Clinton Br Cong Ind	13 50
Shore Cong Ind	5 00
Clinton Fr Cong Ind	63 19
	$200 81

Goshen College

M Y King	$ 50 00
Dan C Yoder & family	10 00
A B Yoder	11 00
Paul Hartzler	10 00
Harry Weaver	2 00
Chas & Sarah Shaum	10 00
Miles Troyer	5 00
A R Miller	25 00
	$123 00

Missionary Preparation

Sugar Creek S C Ia	$ 7 00
W Union S C Ia	8 50
	$ 15 50

Rural Evangel

Shore Cong Ind	$ 7 50
C A Flickinger	25
	$ 7 75

Rural Missions

Holdeman Cong Ind	$ 54 61
Shore Cong Ind	5 00
Salem Cong Ind	7 96
Elkhart Cong Ind	21 85
Pleasant Gr Cong Pa	7 37
Rockton SS Pa	2 41
Thomas Cong Pa	14 63
	$113 83

S. S. Conference Mission Fund

Kaufman SS Pa	$ 9 59
Thomas SS Pa	14 67
Stahl SS Pa	12 18
	$ 36 44
Total Other Funds	$1,586 63

RELIEF

Near East

Laura E Wenger SS Cl Va	$ 22 00
Rural School Pupils of Gladys Bontrager	5 00
Sue F Landis	5 00
Sycamore Grove SS Mo	38 25
	$ 70 25

Russia

Cl 19 Belleville SS Pa	$ 2 50
Beech SS Ohio	20 00
Waterloo SS Ont	15 00
Cls 7 & 8 Bowne Cong Ind	5 00
	$ 42 50

General

Oak Grove SS O	$ 56 78
Daniel R Miller	5 00
J D Hershberger	10 00
Mrs Catherine Mumaw	1 00
Benj P Welty	10 00
Miss Mary Kauffman	5 00
M J Beechy	6 00
Frank Snavely	1 00
Mrs C A Sommers	5 00
	$ 99 78

Canadian

Spring Valley SS Kan	$ 29 10
Total Relief	$241 63

SUMMARY

Received through

Mo-Kans Dist Bd	$710 53
Ind-Mich Dist Bd	672 16
Ont Dist Board	505 10
S West Pa Dist Bd	326 26
Dak-Mont Dist Bd	184 82
Middle Dist Bd Va	99 85
Illinois Dist Bd	140 19
Ohio Dist Board	969 91
Menn Bd of M & C	7,996 11
	$11,604 93

India Missions	$5,158 86
S America Missions	1,458 68
City Missions	643 53
Charitable Institutions	2,390 00
Gen & Other Funds	712 23
Annuity	1,000 00
Relief	241 63
	$11,604 93

Respectfully submitted,

V. E. Reiff, Gen. Treas.,

1711 Prairie St.,

Elkhart, Ind.

"There is nothing in all the range of nature that is good for us that God is not able and willing to give us. So let us come with boldness to the throne of grace and ask the Lord in faith for just such things as we need."

GLEANINGS

Three Million Boys Born Per Week

Geneva, Switzerland, March —. More boys are born every day than there are boy members in Y. M. C. A.'s throughout the world. E. M. Robinson, head of the boys' work staff of the Y. M. C. A. World Committee, points this out in emphasizing the need for larger service by organizations serving boyhood and youth. Of the approximately 1,550,000 world-wide Y. M. C. A. membership, some 450,000 are boys.

"When you sit in church on Sunday," asks Mr. Robinson, "do you realize that there were more than 3,000,000 boys born in the past week?"

The boy population of the world, he states, includes more than 20,000,000 Mohammedans, scattered in more than twenty countries; 90,000,000 boys in Asia, more than half the boy population of the world; 19,000,000 Negro boys, of whom more than 1,000,000 are in North America; 64,000,000 Caucasian boys, among whom 17,000,000 are classed as Protestant, 12,000,000 as Greek Orthodox (all forms), and 27,000,000 as Roman Catholics.

Signs of Turkey's New Life

A correspondent in Turkey of Evangelical Christendom calls attention to the fact that, according to the new civil code which went into effect in October, nominal religious liberty is granted to all citizens of the Turkish Republic. Up to the age of eighteen, young people are expected to remain in the religion of their parents, but after that age they are perfectly free to adopt whatever religion they choose. In accordance with this it will be possible for a Moslem after he is eighteen years of age to accept Christianity and to have his new status officially recognized by the Government. This runs counter to the Moslem law concerning apostasy, and one cannot predict how fully the new law will be enforced, but the prospects are that the Government will carry out the provisions. The Government recognizes the fact that Moslem children are most influenced by religious teachings when under eighteen years of age.

The American Board is authority for the significant statement that the Turkish Secretary of Education is to select a group of promising boys and girls and place them in the American Board's schools.

Evangelizing Jews in Palestine

The British Society for the Propagation of the Gospel among the Jews reports for 1926: "We have abundant reason to thank God for the blessing that is resting on the work in Palestine. Its growth has been wonderful. In 1921 we had but one missionary; now our staff comprises ten, and they are assisted by a number of honorary helpers. Then we had but one building, unfurnished, and in need of much repair; now we have a well-equipped mission house on Mount Carmel, and adjoining it new property has been purchased, while in the center of the town we have rented premises in which we are able to deal with great numbers of Jews who could not otherwise be reached. Not only do meetings of various kinds follow each other in quick succession, but the Mission is crowded to the doors at many of them, and the marked attention of the Jews to the gospel message is noteworthy. The services are mainly conducted in Hebrew, but addresses are also given in Yiddish, Arabic, German and English. In addition to the activities of these centers the Jewish colonies are regularly visited by our missionaries."

Help for Village Schools

The unique work carried on by the American Presbyterian school at Moga in the Punjab is widely known in missionary circles. Two of the methods by which the school extends its influence are thus described by Rev. R. H. Carter: "One of the agencies for improving the village schools is the annual Village Teachers' Institute. For ten days of hard work, the teachers of village schools discussed vital methods of Bible teaching and Christian character training, effective ways of teaching reading and arithmetic, and how to begin project work in village schools. The Village Teachers' Journal (published ten times a year) has been carried on, and its service seems to be appreciated. It is issued to help our missionaries in the supervision of the village schools, and to help train and inspire the village teachers in service. The subscriptions to the English edition number 700. There are editions in nine different languages, two having been added in the last two months. The Urdu edition alone is issued from Moga."

A Hospital Patient's Prayer

A Canadian Baptist missionary writes of a village Christian who went into a government hospital for an operation: "He was a very ordinary sort of fellow whose attendance at prayers was very infrequent. Yet just before he was to go under the anaesthetic he asked the district surgeon for time to pray and this was his prayer: 'Lord Jesus, Thou didst die on the cross for me; if I live it is Thy will and if I die take me.' The surgeon and the attendants, all Hindus, were amazed at such a testimony coming in such a way from such an unexpected source. The operation was successful and instead of being placed in the ordinary ward he was placed with some caste people and given every possible attention and special care. The caste people were most kind to him and Abraham, the name of the Christian, was soon the friend of all. This has been a lesson to me and also a source of great encouragement. We look to the educated people for a fuller interpretation of Christ sometimes, and are liable to forget the lowest of the low."

A Hindu's Gifts and Prayers

An Indian Christian at Jullundur, in the Punjab, tells this story: "A Hindu teacher who has been in the City Girls' School for many years, first as a pupil and now as a teacher receives a very small salary. Her three children are all reading in the school. The husband neither lives with her nor gives her any money for the support of the children. Some time ago this woman gave a rupee to one of the Christian teachers, asking her to put it in the collection on Sunday. About a fortnight ago she handed me four annas. I asked her what her motive was in giving her money to the Christian church. She told me that she had been praying for something in the name of Jesus Christ and that Jesus had given her what she wanted. I could see from her face that she was very happy. Then for a moment she became very quiet, and finally she said, 'I know Jesus Christ hears my prayers although I am not a Christian.'"

Austrian Jews Turn Christians

That within the past twelve years about 12,000 Jews in Vienna have joined Christian churches, about half of them having become Roman Catholics, is a statement made by the Jewish Gazette, published in Yiddish. The Christian Century comments on the article: "'Thus,' says the Gazette, 'is the baptism plague spreading in Vienna.' It deplores that a Jewish city with such a glorious past should suddenly become a sacrifice to the baptism plague, and 'that it will trade the first of the ten commandments for Christian mathematics, according to which three times one is one.' It asks, 'How can it be that the Jews of Vienna are increasing the black spot of conversion,' when in that city 'from olden times until now they were protected from pogroms, robbery and tyranny?' It declares that 'the Jewish district of the capital of Austria has sunk very low' to have allowed 1,000 Jews annually to 'become Christians, Meshumedim — outcasts.' Among the baptized were Hans Herzl, son of the famous founder of the Zionist movement. It is also reported that in Hungary 40,000 Jews have been baptized, that in Budapest the Presbyterians alone have received 2,500 and that in Ukrainia many Christian congregations, composed exclusively of Jews, have been organized."

"Nearly a million Bibles are distributed annually in New York City, according to figures just released by the New York Bible Society. These Bibles, printed in 67 different languages, reach practically every class of people, and make up the largest known annual distribution of any one piece of literature."

"All Scripture is given by inspiration of God."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 14, 1927 (Gospel Witness Established 1905) No. 2

EDITORIAL

"If ye then be risen with Christ, seek those things which are above."

"For if Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The more completely we are absorbed in our admiration for the glory of the world above, the less we are charmed by the glory of this world.

The history of churches has been that unless they had the attitude of complete separation from the world it was only a question of time until they were completely absorbed by the world.

Separation from the world does not mean an indifference to the affairs and conditions of the world. Christ's prayer for His disciples was not that the Father should take them out of the world but that He should "keep them from the evil."

Elsewhere in this issue the reader will find a number of interesting Easter messages which we trust may be helpful to us all. We call especial attention to the article written by Bro. Widmer, a present-day message from the land that arouses sacred memories because of the personal presence and work of our Lord there while on earth.

It is they who are least entangled by the affairs of this world that can accomplish most for the welfare of worldlings. It took the Man from Heaven to accomplish what none of the people of this world could accomplish. It takes the people out of the heavenlies to accomplish for the lost what none of those who are entangled with the ways of the lost can accomplish. "No man that warreth entangleth himself with the affairs of this world."

Teachers' Quarterly.—It has been some time since we called the attention of our readers, especially our Sunday school teachers, to this periodical. During the past few weeks we had occasion to pay especial attention to it. If any one desires to know more about this quarterly, or to appreciate it more, let him take a copy of the Teachers' Quarterly for the present quarter, read carefully a few lessons, noting especially the Comments, Teaching Points and Applications, Helpful Thoughts from Other Writers, as well as a few other prominent features connected with each lesson. We believe that such an examination will impress any one with the thought that in this periodical we have a valuable aid in the preparation of Sunday school lessons and in making the class discussions both interesting and instructive.

Christian Warfare.—"Stop fighting," is a remark that is often heard in times of controversy. No advice is more timely, as controversy is usually carried on; for it is too often the case that controversy drops into contention, and the tongue, instead of being a disseminator of wholesome words, becomes "an unruly evil, full of deadly poison." In that case "Stop fighting" is good advice, for "the servant of the Lord must not strive."

But there are times when this advice is mischievous. We are not true to God when we fail to "contend earnestly for the faith," especially when it is being assailed or discredited. The same apostle who said, "must not strive," admonished us also to "fight the good fight of faith." It depends altogether upon whom or what you fight, in what state of mind you are, and what weapons you use, as to whether you should be rebuked or encouraged for so doing. Carnal warfare is always wrong and sinful, Christian warfare is ever a Christian duty. So long as there is an enemy of truth and godliness in the world, just that long there is need for faithful Christian warfare.

At the present time there is a persistent effort being made to "undermine the faith of some," to bring discredit upon and to overthrow the simple faith of the Gospel. And whether this opposition comes in the form of books or of the mouthings of men, the advice, "Stop fighting," ought never to be given to those who "contend earnestly for the faith." It is right, in such times, to give words of caution lest this contending for the faith descend into a carnal battle of words; but it is never right to discourage the faithful soldier of the cross and servant of God from battling for the right. And when the flood of ungodly influences and opposition invades our own ranks and seeks to carry away our young people whom God has commissioned us to bring up "in the nurture and admonition of the Lord," we should rise in righteous indignation and disperse the invaders.

Easter.—"He is not here, but is risen," said the angel to the devoted women at the sepulchre of our Lord. In the resurrection of Jesus Christ the entire vision of the family of God upon earth is changed. Apparent defeat was changed into triumph, the world was given an object-lesson, teaching us that the purpose and will of God can not be thwarted by rebellious and sinful men, and the whole human family may see that it is not the will of God that we should spend eternity in the grave but rather that we should spend it in glory.

It is commonly conceded that the idea of keeping Easter is of heathen origin; and one has only to look into the show windows of our stores, or

to meditate upon the way in which many people spend Easter day, to be convinced that people have not altogether forgotten their idolatrous ways. But that is no reason why the people of God may not and should not keep the day holy, dedicated to the memory of our risen Lord. The Easter lesson discussed in many Sunday school classes, the Easter messages delivered from many pulpits, and the Easter programs rendered in many young people's meetings and in special meetings ought to do much to deepen our spiritual lives and to heighten our reverence for Him who taught us the lesson of both sacrifice and triumph and who made it possible for us to look forward with the joyful hope of eventually sharing His triumph and glory.

The resurrection of Jesus is most precious to us as we meditate upon the fact that He is but "the firstfruits of them that slept." As Christ rose from the dead, so shall we also arise; for "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John gives us a very beautiful picture of that time and the time to follow when he says: "Beloved,....it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

THE IDEAL CHRISTIAN

II. AS A CHURCH MEMBER

By Silvanus Yoder

For the Gospel Herald.

> And the disciples were called Christians first in Antioch.—Acts 11:26.

The early disciples at Antioch, perhaps out of ridicule, were called Christians because they were followers of Christ. They believed in the Christ life and exemplified it in their daily conduct. They were an honor to the cause they had so lately espoused, and in being scattered "they went every where preaching the word." They had been born into the Kingdom of God, and, being called out of the world to a life of separation, they had cast their lot with the people of God by whose help they had purposed in their heart to live and die for the One who had called them to this high calling.

In our endeavor as a consistent Church member our minds perhaps often reflect upon the pleadings and convictions of the Holy Spirit when perhaps in the stillness of the night He pressed hard upon us to yield ourselves to the Cause of Jesus Christ and forsake the follies of worldly indulgences. Yes, the old battle was on at once. With some it was a long and hard fought conflict and as our memories still linger upon the scene and the raging conflict, a sense of sacred reverence steals over our being and, in the language of the poet, we are made to exclaim, "Hallelujah for the cross!"

Beholding God's Glory

John said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He had a lofty ideal in his mind. Perhaps many of our spiritual infirmities and shortcomings are due to the fact that we fail to see in Christ and the Church the glory of the Father. The Bible, for some reason, to us has lost its sacredness. Its divine blessings, because of worldly ambitions and commercial enterprises, are cast into the background as contemptible follies that are uncalled-for. We are made to reject and cast to one side the Mainspring of life. The greatest blessing, the most divine ideal, and the most sublime life are lost because we fail to see in the Church, or in the Bible, or even in Christ, the glory of the only begotten of the Father, full of grace and truth.

Knowing the Bible

The Bible, although rejected by the world at large, is nevertheless the Word of God. As a consistent Church member it is my duty to know its contents. Preachers who have been ordained at Christian altars for the purpose of making known to man the ways of God have cast many stumbling blocks in the way of life-seekers because of their ignorance of God's Word. Superintendents of Sunday schools have brought many entertaining features into the program of the Sunday school because of the desire to supply something to make up for the ignorance of God's holy teaching. Sunday school teachers, in their lack of a knowledge of the Bible, have resorted to strange methods, and pupils, because of this aching void, have been dismissed to make the most of their struggle in seeking the ways of God. There is no Bible magazine nor any religious periodical that can take the place of the Bible.

Brother, are you a Bible student? You perhaps answer, "I read the Bible," but I ask, Are you a Bible student, and do you search its pages? Are your meditations of it acceptable in the sight of God? Have you learned that the judgments of the Lord are right, rejoicing the heart? Have you seen in your mind's eye the stream that issued from under the threshold of the house, and flowed eastward with its life-giving qualities? Have you eaten of the fruit of the trees which grew on the banks of this life-giving stream, and have you bathed your weary feet in its refreshing waters? Have your aches, pains and wounded heart been mollified by the Balm of Gilead? Have you beheld the simplicity, and beauty, and the glowing sweetness of the Lily of the Valley and the Rose of Sharon? Have you learned what it means to be born again? To crown all, have you realized that the innocent Lamb of God without spot or blemish, in whose loving soul dwelt all the healing qualities of the Balm of Gilead and the beauty of the Rose of Sharon, was insulted and nailed to the cross by the most degraded villians in order to make of you an heir to the riches of God? Help us, dear Savior, as members of Thy Holy Body to behold Thy glory, "the glory as of the only begotten of the Father, full of grace and truth."

Faithfulness and Diligence in Service

The program of the Church can only be carried out by the most faithful, earnest, and persistent toil of its members. By many the work of the Church is referred to as light and trivial, that which calls only for the service of the halt and maimed. The work of a missionary, in the eyes of many, calls only for those who are adverse to persistent toil, and the calling of the minister is to make a stirring appeal for culture and reformation by a shrewd, intelligent witty person, but this is not the case. No financial enterprise ever prospered when served by such characters. No organization ever lived to stand on its feet when thus reared, yet we are sometimes inclined to think that the Cause of the Church of which I am a member, contrary to the laws which govern the prosperity of any other organization, will grow and prosper and flourish like a palm tree and will shower its blessings of full righteousness upon me when I contribute only the refuse and blemished to this most holy Cause. My work as a church member calls for my best. It may be the money which I have earned

by the hardest manual labor. It may call for me when on the most favorable day my time can hardly be spared on the farm. In fact, as a Sunday school teacher, I am unable to teach successfully a single lesson of God's Word without sacrificing what I consider valuable time. As a church member no matter who you are the summons comes to us in the language of the householder, "Go work in my vineyard."

Loyal Coöperation

The early disciples at Antioch were called Christians because they loved the Cause. This loving constraint brought about loyal coöperation. No church ever prospered without it. Disloyalty has clogged the channel of God's Kingdom upon every occasion. We owe our best to the sacred Cause. May we be found at our post of duty upon all occasions. The teaching of God's Word and the Church, the Bride of Christ are sacred. It may call for a sacrifice and a departure from our sensual inclinations. It is our duty on the Lord's Day to attend church services and worship God not merely because the ministry insists upon it—it is a call from God. Our ministers have taught us to refrain from Sunday touring; may we seek no excuse for violating this request. They have taught us to refrain from the vulgar fashions of lewd dress. This teaching demands our loyal support. The observance of loyalty to the Cause of the Church will undoubtedly cause us to pass down the aisle of unpopularity; nevertheless it becomes our solemn obligation. As good soldiers of Jesus Christ, armored with the helmet of salvation, the breastplate of righteousness, and the shield of faith, may we go forth, our feet shod with the preparation of the Gospel of peace, having in our hands the sword of the Spirit, thus overcoming the temptations of sin and vice. We are all members one of another in the body of Christ.

Goshen, Ind.

"POWER BELONGETH UNTO GOD"

VI. The Power of Thought

By C. Z. Yoder

For the Gospel Herald.

(Concluded from last week)

Seeing that there is such power in thought either for good or evil, how then may we control our thoughts? Satan has three avenues by which he approaches us to suggest evil thoughts. They are "the lust of the flesh, and the lust of the eyes, and the pride of life," which "it not of the Father, but is of the world" (I Jno. 2:16). Satan is mighty, but God is Almighty. He can give us weapons whereby we can repel all evil thoughts from our hearts, and receive in their stead, good thoughts to cherish.

1. God will give us His Word, the sword of the Spirit, which is a powerful weapon, to repel evil thoughts. Eph. 6:18. Let us look to Jesus whom Satan approached on the avenues as stated above, "the lust of the flesh, and the lust of the eyes, and the pride of life," and our Savior, who was tempted as we are, and at once took hold of the sword of the Spirit. He said, "It is written," and each time gained a complete victory over the devil, who had to leave for the time being. God will do the same for us. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Whenever Satan suggests evil thoughts, think of Jesus who has promised not to leave us nor forsake us, think of His coming again in the clouds with great power and glory (I Thes. 4:16-18) and many other scriptures that you can hide in your heart, and use them at your pleasure, and overcome the devil with this weapon.

Let us also think of Mother Eve who was tempted in the same manner as was Jesus, but the devil got Mother Eve to doubt God's Word. She lost her weapon, Satan overcame her, and she died at once spiritually, became subject to the natural death, and came under the shadow of eternal death. Sad to say that many souls to-day are deceived as Eve was. Satan gets them to doubt God's Word, perhaps only a little at a time. The rich man was tempted in the same manner, clothed himself in purple and fine linen "lust of the eye;" fared sumptuously, "lust of the flesh;" he stopped his ears to the cry of the poor, "the pride of life." He closed his eyes on the earth, and opened them in hell.

2. The second weapon is prayer, which our Savior so often used. He has promised us the same power, as we embrace our opportunities and privileges. David cried out, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Paul also says, "Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ" (Eph. 5:20).

"Count your blessings,
Name them one by one—
Count your many blessings,
See what God hath done."

Herein is great power to repel evil thoughts, but we must always bear in mind that our prayers must be in the true spirit, with a living faith in the atonement, and that the blood of the Lamb has been applied to our hearts as we stated in the former articles.

There is power in songs that are spiritual to repel evil thoughts. Memorize and sing such hymns as

"Oh for a heart to praise my God,
A heart from sin set free,
A heart that's sprinkled with the blood,
So freely shed for me."

Or, "When I survey the wondrous cross," and many other spiritual songs, sung with the Spirit and the understanding, will give us power to overcome the enemy. "Serve the Lord with gladness: come before his presence with singing" (Psa. 100:2). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

4. Be engaged in some useful occupation as long as God is pleased to give you health and strength and a good mind. Idleness is the devil's workshop. When David had been successful in overcoming his enemies and had conquered the nations around him and had taken his ease, he yielded to evil thoughts and fell into a great sin that stained his character for life, even though God was merciful to him after he confessed and repented of his sin. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Look again to Jesus our Lord, how busy He was, who said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (Jno. 9:4). "Labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). If we are busily engaged in that which is good, either in mental or manual labor, so that we glorify God and help our fellow man, it will aid us in keeping our hearts filled with good thoughts and the evil will not find room. When the unclean spirit had gone out of the man, but found no rest, and returned to the house from whence he came, and found it empty, he entered, and it was worse for that man than it had been before. Matt. 12:43-45. May we ever realize the power of thought and garner good thoughts, having the mind of Jesus to always to please the Father. Jno. 8:29.

Wooster, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Go ye into all the world, and preach the Gospel to every creature. Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.
(112 E. Vine St.)

Dear Readers:—"The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest." This truly is the condition of Lancaster City. We keenly feel our need of the prayers of God's children. When we think what it means for a soul to pass out of time into eternity unprepared (One soul is worth more than the whole world)—when we think of this fact, it gives us a desire to be labourers together with God, for the promotion of His cause and His kingdom here below.

The Lord has been very gracious in supplying our every need. He has promised His children that they shall not want any good thing.

We are endeavoring to be faithful even though we may not see many visible results. The other evening I was wondrously led to a home where they were ready to accept Christ as their Savior—the father, mother, and eleven-year old daughter. "Praise the Lord." Pray for them.

We are not discouraged with the work, although Lancaster is a hard place to labor because most of them have heard the Gospel and do not feel their need of a Savior. But Satan would have us to be discouraged and quit witnessing for our Lord. We often feel our inability to do certain things, but by the Lord's help and grace we mean to go onward. Are you praying for the work at Lancaster Mission as you should? "The effectual fervent prayer of a righteous man availeth much." You can make the work much lighter for us by prayer.

One of our members died. She was an invalid for many years. She had chosen Christ as her Savior a few years ago.

Many thanks for your kind support the past months. Continue to remember the work in your prayers.

April 1, 1927. The Workers.
Per D. S. Krady.

Altoona, Pa.
(2504 4th Ave.)

Just at present we are left alone. Bro. and Sister Nissley were called home on account of the death of Phares Stehman, Bro. Nissley's brother in law. Since they are gone, one of our members at Altoona (Sister Palmer) has passed away. This is a home we liked to visit. We always had the Sunday school lesson with her. We know she was happy in serving Christ.

Bro. Alfred Houpt, our aged brother who was staying with his daughter in Buffalo, is back again in Altoona. Sister Lura Lauver who has been at her home for over a month is expected here this evening. Sister Ruth Glick from Belleville, who has been helping out in Sister Lura's absence, returned home on the 27th. We were glad for her help.

The following brothers and sisters have visited with us recently: L. L. Swartzentruber, West Liberty, Ohio; Clayton B. Stehman, Elizabethtown, Pa.; Willis, Nelson, and Lena Glick, Anna Byler, and Eli and Lena Zook, all of Belleville; John L. Horst and Ellrose Zook of Scottdale; Algie Weaver and Willard Jacobs of Johnstown; C. A. Graybill and daughter, Sara, also Grant Herr, of Martinsburg.

Following are the reports for the month.

Cash Receipts During Month

Allensville Cong.	$44.82
S. W. Conf. Dist.	18.50
Belleville S. S.	10.00
Maple Grove S. S.	15.26
Mattawana S. S.	25.00
No. 585	1.50
No. 586	1.00
No. 587	2.00
	$118.08

Cash Value Clothing and Provisions

Crown Hill S. Circle	$ 6.00
Louisville S. C.	14.00
Cross Road & Lauvers S. C.	5.15
Belleville & Allensville S. C.	8.00
Martinsburg Cong.	7.00
Allensville Cong.	6.00
	$46.15

Many thanks for your support. We beg a continued interest in your support and prayers.

The Workers for Him,
April 4, 1927. Per Florence Baker.

WEEKLY NEWS LETTER

By A. Swartzentruber.

For the Gospel Herald.

It is again our lot to inform our brethren in the homeland of the weekly happenings in our respective towns.

In most of our towns we have recently had a nice rain which has wonderfully revived the health of the people as well as refreshed the corn crop and increased its yield.

There is quite a bit of sickness all around which is probably due to the enormous heat we have had in the past few weeks.

From Bragado we heard that Bro. Lantz still has throat trouble and the doctors advise him not to talk above a whisper for another month.

In Carlos Casares the buildings are going up slowly and they expect the mission home to be ready to move in, sometime in April and so stop the high rent they are paying.

In Pehuajo they are busy starting in with the school work. Bro. Litwiller also expects to start with the Bible school three days a week. Bro. Hershey was in Santa Rosa one day last week in the interest of the building which is going on at that place, and informs us that it will likely be ready for dedication by about the end of March.

From Trenque Lauquen we are informed that Robert Shank is not well, and that the doctors advise him to leave this part of the country and spend some time in Cordoba Hills or some other part where there is a higher altitude. It being almost impossible for him to go alone, Bro. and Sister Shank and Pablo are expecting to accompany him and spend some time in the Cordoba Hills.

This being the case, a number of changes will be neccessary throughout the entire Mission, and their part of the work will have to be divided among those of us who remain.

Just at this moment we recieved a telegram from Bro. Rutt saying that their baby died. We are indeed sad to get such news and shall explain further in our next week's letter.

Tres Lomas, F.C.O.
Argentina, S.A.

COMPASSION FOR THE LOST

By Martha E. Mumaw

For the Gospel Herald.

Of all the different activities of the Christian Church, none is of more importance than mission work. There is no activity more interesting, fascinating, and satisfying to the child of God than mission work. Indeed, there is nothing that one can be engaged in that brings us into such close touch with the Lord as in a work that is especially designed for the salvation of the lost.

The missionary spirit is the spirit of God. Whatever may be the efforts of man that are prompted by a compassion for the lost, they are not the product of our own minds; they are the result of the Spirit of God working in us.

The Father was a God of compassion from the beginning of time. Rom. 9:15: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." And when He sent the Savior

into the world, was it not in mercy for the lost?

Then let us look at the Christ—but we cannot comprehend the depth of His compassion in its perfection, nor can we attain to it. Some incidents in His life that are mentioned are: The feeding of the five thousand, the cleansing of the leper, the healing of the two blind men by the wayside, cleansing the man with the unclean spirit, and the healing of the demoniac. These, the Word tells us, were prompted by His compassion.

Let us notice His teaching in some of the parables. In the parables of the Good Samaritan and the Prodigal Son, He brings out clearly not only the spirit of mercy but ways in which it will be expressed. It is a spirit acting within us, in so far as human limitations allow it to operate.

Jesus showed mercy concerning the physical needs but the salvation of souls was, after all, the uppermost purpose of His coming into the world. Matt. 9:35-38: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." You will notice that Jesus closes with a charge to His disciples that they should have a share in that concern for those who could not help themselves. His final injunction was the Great Commission of Matt. 28: 19, 20.

To us, then, is given the commission of spreading the message of the Gospel. In the words of Paul, II Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

There is a great need. There are many who are living in sin, and depravity, the extent of which few of us can even imagine. Some do not even know of the better way. We know that they cannot be really happy in this life, and that there is eternal punishment awaiting them. But we also know that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:14, 15).

It is the duty of every saved person to bear a personal share in helping those who are still outside of the kingdom. It is a duty, but it is a joyful one; it is a command, but to the one who enters into the spirit of it with a whole heart, the commandment is not grievous. It is a blessed privilege to spend and be spent in taking to others that which has meant so much to us, and which will mean fully as much to them.

Are we afraid of a concern for the lost? Will it disturb our peace and enjoyment of the blessings God has so bountifully given us? It may; but when it does, it is not more than rightfully should be done. For some of us a God-given burden for the lost is a purging. For some it will mean the sacrifice of all personal possessions, perhaps, more often, only the sacrifice of personal inclinations and ambitions. But always will a sincere compassion for the lost banish all selfishness. It must be so. Jesus' love took Him to the cross where He gave Himself, and even there, when He could no longer minister to the people, His great heart of compassion went out for them in pleadings with the Father when He said, "Father, forgive them."

It is a serious task, but not a disagreeable one. Unlike any other forms of service, we can depend wholly upon Him whom we represent to bring about the results for our efforts. We are "labourers together with Him," and when we have learned to trust Him and have learned to use all the means of grace that He holds out to us, it becomes a most enjoyable task. We do not wonder that the missionaries, home or foreign, are always anxious, after a season of rest, to return to their fields of labor. It is the Lord's work—ordained of Him, sustained by Him, blessed by Him, and in His own words we have the promise, "Lo, I am with you alway, even unto the end of the world."

Scottdale, Pa.

God is knocking at the door of nations today for more recognition and more spiritual power. And the fact is that He is on the outside. When nations spurn this knock from the hand of the Almighty, it is a sure thing that they will crumble into the dust.—Oscar Burkholder.

"TO DIE IS GAIN"—"TO LIVE IS CHRIST"

(Read Phil. 1:20-25)

By Chas. M. Kelly

For the Gospel Herald.

What meaneth life, when joy is fled,
And hope lies wounded, if not dead,
When heart seems motionless and chill,
And morbid thoughts the mind do fill;
While, spiritless, we sit and gaze
Into blank space with eyes a-daze,
And heart ache's billows madly roll,
And storms of anguish drench the soul,
Despair's dark clouds are hanging low,
Forked lightings flash, and bleak winds blow,
And all the world seems dark and sad,
And all seems lost— if aught we had?
Our spirit longs for heaven, blest home!
Afar from earth's dull roar and foam,
Where souls, no longer bound with griefs,
Eternal rest find, sweet relief.

No woe shall ever enter there,
No partings sad, no pain, no care;
For Love is there, and on the throne
He sits, and aye smiles on His own—
Where hope reality's become.
The Light of Life, our Shield and Sun,
Doth drive away each falling tear,
Each heart makes glad, each mind makes clear.
For sorrow, joy; for storm, a calm;
Despair is slain by hope. The balm
of heavenly breezes fills the air,
While joy and singing everywhere
Refresh the soul. There earth's outcast
No more roams sad. All darkness past,
Bright clouds of light go floating o'er,
And sin and sighing are no more.

Oh, wondrous land! our Father's gift,
Where the redeemed Christ's praises lift.
We fain would leave this pilgrim-shore,
Where eyes must weep and hearts bleed sore,
And take eternal rest—for aye
To look upon our Lord, and stay,
And stay, and stay before the King,
And through the endless ages sing
His praise (for His own blood hath bought,
And His great heart of love hath sought
Our wandering, sinful souls): "Thou art
Worthy alone—Thou didst impart
Cleansing within, life from the dead
To hell-bound souls. Thy blood was shed
For every human soul, that through
Thy death we all might live anew."

Lord, while we long Thy face to see,
And from earth's burdens to be free,
And tho' "to die is gain;" we feel
This other truth is very real:
"To live is Christ." For some are here
Who know Thee not, who may give ear
To Thy sweet call, "Come unto Me
And rest," and heed indeed Thy plea.

And so, tho' oft we may be sad,
Our Master, we are glad, most glad,
To bear our little cross for Thee:
Let us indeed Thy "love-slaves" be.
Thy peace is sweet, Thy grace is great,
And we shall not arrive too late
At Home to find the gates ajar.
Then for each soul we've won, a star
Our crown shall bear; while angel hosts
Strike up their harps, and through the coasts
Of heaven our King's sweet praise shall ring,
We'll join them, and we'll help them sing;
The Master's smile our welcome home,
While He shall say, "Well done! Well done!"

Huntington Park, Calif.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

WE WELCOME THEE

By J. L. Horst

For the Gospel Herald.

Welcome to thee, dear Spring,
Green fields and birds that sing,
Sweet flowers that greet the eye,
Bright sunshine from the sky,
We welcome thee!

Welcome, thou gladsome Day,
When from His house of clay
Our Lord in triumph rose,
Victor o'er all His foes,
We welcome thee!

Welcome, Thou Risen King,
To Thee our praise we bring;
Reign in our hearts to-day,
Come and abide for aye,
We welcome Thee!

Scottdale, Pa.

THE RISEN LORD IN THE HOME

By Clayton F. Yake

For the Gospel Herald.

"What manner of communications are these that ye have one to another, as ye walk, and are sad?" said the man overtaking two wayfarers.

"Art thou only a stranger in Jerusalem," said Cleopas, "and hast not known the things which are come to pass there in these days?"

"What things?" inquired the stranger.

And then the two, as they journeyed toward Emmaus with their new companion, told him about the strange happenings concerning one named Jesus. He had been crucified, and now His body had disappeared. But some reported that He had risen from the dead and was alive again, even saying that they had seen Him.

"O fools, and slow of heart to believe all that the prophets have spoken:" answered their companion, "Ought not Christ to have suffered these things, and to enter into his glory?"

And then beginning at Moses the stranger expounded unto them in all the Scriptures the things concerning Christ.

As they approached Emmaus the two said to the stranger, "Abide with us: for it is toward evening, and the day is far spent." And he tarried with them.

In that little home hospitality reigned, and it was but a short time until a meal was set before the travelers. As they sat at meat the stranger took bread, and blessed it, and brake, and gave to them.

Immediately the two recognized in their companion the Christ, the risen Lord, of whom they had been speaking. But their Guest had already disappeared. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" they said.

So far as we know this was the first appearance of the risen Christ in a home. It was indeed a most wonderful experience for Cleopas and his companion. Jesus, whom they were certain was dead, was indeed alive! And He had been a Guest in their home with them, even had sat at meat with them. Had ever anyone had such an experience as this?

What a time of wonder, of amazement, of marvelous happenings was this Easter season for the disciples of old! Each new meeting with the risen Lord meant greater revelations, the clearing of mysteries, the better understanding of the will of Christ concerning man. Every meeting with the risen Lord brought something into their lives that made Him more precious to them, intensified their joy, deepened their faith in Him, and increased the reality of spiritual things for them.

The coming of the Holy Spirit on the day of Pentecost made His reality all the more real to the disciples. Deeply into their hearts were burned these wonderful experiences with their risen Lord. He had certainly found the chief place in their lives, for He was the One who controlled their hearts and minds and thoughts and conduct. From the day of Peter's first sermon when three thousand souls were added to the Church because they found Christ as Lord and Master of their lives, until this present time, the risen Lord has brought joy, and peace, and gladness, and blessings untold to every one in whose heart He has been given an abiding place. And what a multitude of homes have been blessed because of this! The risen Lord finds a place only in the home when He finds entrance and an abiding place in the hearts of the inmates of the home.

And what does He bring to the home? what did He bring to the little home at Emmaus? How different would have been the circumstances surrounding the eating of that meal had Jesus not been there as a risen Lord! Notice the sacredness, the holiness, the sancity there, when He took the bread, blessed it and gave to those with Him! The risen Lord in the home changes things! Like the sun breaking through a canopy of the darknest clouds hiding the skies, and shedding an effulgence of sunshine over all the earth, so is the effect of the risen Lord in the home

In a home where grace had not been said at meal-time for many years, perhaps not at all since the time of the founding of that home, Christ found a place, an abiding place in the heart of a sixteen-year-old son one night. The breakfast time would be the testing time. The youth reported his experience, and bowed his head and returned gratitude to God for the food of that breakfast while a family of eight others in awed silence waited. It was the risen Lord's first visit to that home, but praise His name, not the last one. He has been abiding there ever since, and most of that family have found Him as their Savior. The risen Lord in the home makes a difference. He changes things.

To-day there are too many so-called Christian homes where only a dead Christ seems to be recognized. They are homes such as the homes of the disciples of old must have been after Christ was crucified. The disciples despaired. They thought Christ was a failure, a great disappointment, and they were ready to live their lives according to their own ways of thinking. In so many homes to-day the Bible becomes dusty, the old-time sacred hymns that tune the heart to heavenly joy become stale, and prayers once prayed have been forgotten. Why? Because the risen Lord is not there. He is a dead Christ. Something has displaced Him. Instead of the flesh being crucified and the Spirit ruling, Christ is crucified. And what a sad state of affairs! Family peace is not to be found, children are not being trained in the admonition of the Lord, the Lord's work is not helped but hindered, and the result is the loss of the best things in life.

But where the risen Lord finds a place in the hearts of father and mother and children of mature age, where He abides and reigns and is Lord and Master indeed, there you will find a home that is verdant spiritually. In a godly home the mother shall be as a fruitful vine by the side of the house and the children as olive branches round about the table. "Behold, that thus shall the man be blessed that feareth the Lord." See Psalm 128. In such a home the Bible, the Word of the risen Lord has the right of way. It supersedes all other literature; it finds first place in the lives of the inmates. The family altar is the center of the home around which all gather. Problems, trials, sorrows, happinesses all are laid before the risen Lord who rules and directs. In such a home the joys of Easter abide from Eastertide to Eastertide.

Scottdale, Pa.

SUNDAY SCHOOL LESSON

Lesson for April 24 1927—Mark 9:2-10; II Pet.1:16-18

Golden Text—This is my beloved Son; hear him. Mark 9:7

Introductory.—By comparing this lesson with the prayer of Jesus as given in John 17 and the description given of Him in Revelation 1, we have an idea—a very faint idea—of the wondrous sight that the three disciples were permitted to see. On the mountain, in company with two visitors from the glory world, Jesus assumed for a little while His own natural appearance—the glory which He had before the world was. The purpose of the transfiguration is not stated in the Scripture, but there is enough given us in the context that we are permitted to think about it and form opinions.

One purpose may have been that the three disciples might be witnesses of the glory of Christ and be more ready to accept with fullest confidence the faith in His deity in face of the coming humiliation and death. Seeing what they did there would help them to remain steadfast thru those trying days. While Moses and Elias talked with Jesus the disciples were not included in the conversation. But the subject they talked about was the death of Jesus, now so near at hand, as we see by Luke 3:31. May it be that the visit with Moses and Elijah on the mount had something to do with strengthening Jesus for the ask before Him? The ordeal He was to undergo was a terrible one. He had, it is true, the constant comradeship of the Father, and He had always access to the legions of heaven in His behalf. But He was also living the life of a human being, and the association of those who had passed their time on earth as had those two visitors from the world of glory, undoubtedly had a large measure of comfort and blessing for the Savior.

The event gave an opportunity for the divine Voice to speak to chosen witnesses of the majesty of Christ, confirming them in their faith and helping them to steady themselves to lives of obedience.

After the heavenly visitors had departed, Jesus talked with the disciples in an open and frank way about His coming death and resurrection. They did not understand then; but the latter portion of our lesson shows that the desired impression was made on Peter, for years afterward he referred to it.— J. A. R.

Lesson Story—Jesus and the disciples were still in the region of Ceasarea Philippi. It was about a week after the great confession of Peter that Jesus took Peter, James, and John with Him into a high mountain to pray. While there the three disciples were very sleepy while Jesus was praying. But when they had awaked they saw Jesus glorious in appearance. His face shone as the light of the sun. His clothing also was lighted up with brightness and was very white. He was in company with two men who had long since passed away, namely; Moses and Elias. They were talking about the death which Jesus was to die at Jerusalem.

Then as the two men, Moses and Elias, went away, Peter spoke and said, "Master it is good for us to be here: and let us make three tabernacles; one for thee and one for Moses, and one for Elias." But when Peter had spoken, a cloud overshadowed them and a voice came out of the cloud from the Father who said, "This is my beloved Son: hear him." Then when the voice ceased and the disciples had fallen on their faces in fear, Jesus came to them and touched them and told them to arise and not fear. They looked up and saw no man but Jesus only.

Jesus then had a conversation with the three about the vision. He asked them to not tell it till after the resurrection of the Son of man. They pondered His words not knowing what He could mean by the rising from the dead.

Many years later Peter wrote of the experience which they had in the holy mount and how they had been eyewitnesses of His glory and had heard the voice of the Father glorifying His Son and declaring that "This is my beloved Son in whom I am well pleased." Peter assures his readers that it was not a cunningly devised fable that he had followed, but the facts as he had seen and heard them and as Jesus had taught them to him.—J. R. S.

"Transfigured."—"Note carefully the exact force of the word 'Transfigured' The latter part of the Greek word in this passage translated 'transfigured' is the root as the word translated 'form' in Phil. 2:6,7. There we also see a transfiguration, Jesus putting off the 'form' or 'figure' of God and taking the 'form' or 'figure' of a servant. Here we have the reverse of what took place in the incarnation—the 'figure' of a servant being changed into the glorious appearance of the Son of God. If things had been allowed to take their course, Jesus would have been glorified right then and there with the glory which He had with the Father before the world was (Comp. Jno. 17:5) But things were not allowed to take their course. The work of redemption was not yet accomplished (Heb. 9:22; Eph. 1:7); so He, who had already turned His back on the divine glory, and been made in the likeness of man (Phil. 2:6,7), again turns His back on that divine glory, and with wondrous love descends from that mountain to die (v. 12, Mk. 9:12). Not until upon the cross He can utter the triumphant cry, 'It is finished' (Jno. 19:30), will He consent to reassume the glory that He laid aside to redeem us (II Cor. 8:9). And having finished that atoning work, He will not be transfigured alone, but we, in due time shall be transfigured together with Him (Phil. 3:21 R. V. Comp. Col. 3:4. R. V.). Indeed there is an anticipatitory transfiguration possible for us in the life that now is (Rom. 12:2). The Greek for 'transformed' in this passage is the same as that translated 'transfigured' in our lesson."—R. A. T.

Bible Meeting Topic

PRAYER.—Jas. 5:13-20; Lk. 11:1-13

Topic for April 24.

MOTTO

"Seek ye the Lord while he may be found."

OUTLINE STUDY

I. Prayer is:
1. Calling upon the name of the Lord. —Gen. 4:26.
2. Seeking the Lord.—I Chron. 16:11.
3. Speaking with God.—Ex. 34:34, 35.
4. Asking of God.—Jas. 1:5.

II. Acceptable Conditions for Prayer.
1. God's general attitude toward His people.—Isa. 65:24; 45:22.
2. The special conditions in His people.
   a. Faith.—Heb. 11:6; Mk. 11:24.
   b. Humility.—II Chron. 7:14; Jas. 4:10.
   c. Confession.—Jas. 5:16; I Jno. 1:8, 9.
   d. Obedience.—I Jno. 3:22; 5:14.
   e. A forgiving spirit.—Mk. 11:25, 26.
   f. Earnestness.—Jer. 29:13; Jas. 5:17.
   g. By the Name of Jesus.—Jno. 14:13, 14.

III. Causes for Unanswered Prayer.
1. Disobedience.—Deut. 1:45.
2. Iniquity.—Psa. 68:18; Isa. 59:2.
3. Indifference.—Prov. 1:28-31.
4. Mercilessness.—Prov. 21:13.
5. Unteachable.—Prov. 28:9; Zech. 7:13.
6. Bloody hands.—Isa. 1:15.
7. Doublemindedness.—Jas. 1:6, 7.
8. Self-indulgence.—Jas. 4:3.
9. Inconsiderate home life.—I Pet. 3:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Pray."**
2. How to Pray.

For Young People.
1. A Prayer-answering God.
2. How to Come to God.

For Older People.
1. Hindrances to Prayer.
2. The Opportunities of Prayer.

"Every true desire from a child's heart finds a true answer in the heart of God."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 14, 1927

Field Notes

Evangelistic meetings were begun at the Mennonite Church at Vineland, Ont., on April 6. Bro. C. F. Derstine has charge of the meetings which are announced to continue for about a week.

The Lord willing, a series of revival meetings will begin April 23 at Stricklers Church near Middletown, Pa., with Bro. A. A. Landis of Ephrata, Pa., in charge. All are invited to attend. H. L. L.

Bro. **Abram J. Metzler** of Masontown, Pa., filled the regular appointment at Schellsburg, Pa., on Sunday, April 10.

Bro. **Daniel Kauffman** of this office, has been confined to bed for the past two weeks, because of a billious attack. He is improving at this writing and we hope he will soon be able to resume his place in the office.

Departed.—Word has reached us that Pre. John M. Lefever of Neffsville, Pa., passed away early Sunday morning April 3, 1927. Funeral was held Wednesday afternoon, April 6, 1927. We extend our condolences to the bereaved ones.

A Sunday school meeting is announced for April 24, to be held at Waterloo, Ont., Mennonite Church. It is a triannualar meeting supported by Strasburg, Kitchener, and Waterloo congregations. An interesting program has been prepared.

Bro. **M. E. Brenneman** and family formerly of Albany, Oreg., who spent the winter at Los Angeles, Calif., expected to start east by auto to attend the annual mission Board meeting at Milford, Nebr. They expect to visit some of the churches en route.

Our foreign missionary force has recently been materially increased. Three baby boys have come to brighten the homes of Bro. and Sister Lloy Kniss and Bro. and Sister Ernest Miller of the India Misson, and Bro. and Sister W. G. Lauver of the South America Mission.

Visitors at the Publishing House during the past week were: Bros. Loransa Kaufman and John A. Thomas of the Johnstown, Pa., district, and Bro. and Sister Amos Z. Longenecker of Bainbridge, Pa. Sister Ruth Ressler of Millersville, Pa., is spending her Easter vacation with her home folks at Scottdale.

Bro. and Sister Ralph Smucker, workers in our mission in India, with their family arrived in New York the latter part of March. They were in time to spend Sunday, April 3, with their home folks at Tiskilwa, Ill. We hope their furlough in the homeland will prove helpful to both them and the Church which they represent.

The following announcement is sent out from Baden, Ont., Mission: "A course in Bible Study will be given every Thursday evening in the Baden Mission, beginning Thursday evening, April 7, and continuing for twenty weeks. Instructor, Oscar Burkholder." May the Lord bless the effort to the strengthening of the cause.

The annual meeting of the Eastern Board of Missions and Charities was held at the Weaverland Church April 5 and 6. An interesting meeting is reported. All the Pennsylvania conferences and the Virginia conference were represented by those attending the meeting. Among the important questions considered was that of assuming responsibility for the support of the mission in Washington, D. C.

Correspondence

Smithville, Ohio

(Oak Grove and Pleasant Hill congregations)

On March 20 at the Pleasant Hill Church ten converts were baptized and received into the Church. May we uphold them at the throne of grace.

The Midweek Bible Study at Oak Grove is well attended and full of interest. We have a class for every one—a teacher's class, mission study class, a class in Corinthians for grown people, and a class for boys and girls. Attendance, about 123. We earnestly solicit your prayers.

March 29, 1927. M. J. S.

Tiskilwa, Ill.

(Willow Springs Congregation)

Our hearts were made glad today to have with us again Ralph and Alma Smucker missionaries on furlough from our mission in India; also the two boys, Ernest and Arthur. Bro. H. V. Albrecht was the only one of the home folks who had ever seen Arthur, as he was born in India. Bro. Ralph gave a very interesting sermon this morning about India, and we expect to hear a great many interesting and helpful talks from them while they are home. They stood the trip home quite well, but had 4½ days of hurricane winds from London to New York which made their ship (the Majestic) a day late arriving in port. We are having a lot of rain and have had very bad roads for over two months; some field work has been done.

We have two "shutins" in our congregation who would appreciate a letter from others able to write—Bro. John Albrecht, who is nearly 78 years old, has been bedfast since July 4 last, and Sister Elno Shrader, 15 years of age. Their address is Tiskilwa, Ill.

With best wishes and a friendly greeting to all Herald readers,

April 3, 1927. F. I. S.

Minot, N. Dak.

Dear Herald Readers, Greetings:—The Lord is ever mindful of His own. To Him be all honor and praise. Over Sunday, Mar. 27, our new bishop, Bro. E. G. Hochstetler, was with us, at which time council meeting and communion services were held. Nearly all members were present and partook of the sacred emblems.

On Sunday, April 3, we reorganized our Sunday school. E. Y. Glick and N. E. Kauffman were again chosen as the superintendents for another year, Ruby Martin as sec.-treas., and Nelson Kauffman as chorister. The superintendents are to have charge of the quarter investment fund, as heretofore.

In the evening of the same date we reorganized the Y. P. B. meeting. A committee of three was chosen to have charge of the work in the way of superintending it and providing programs. We use the topics as they appear in the Monitor, or nearly so, and we have some interesting and inspiring meetings.

The robin and other birds of springtime are making their appearance, and making the air ring with their songs. "Oh, that men would praise the Lord for his wonderful works to the children of men!"

Last night we had a nice spring rain, to-day it is a little cooler. Very little farming has been done yet.

Health in general is good.

Apr. 4, 1927. L. S. Glick.

Yoder, Kans.

Dear Gospel Herald Readers:—The past week we have been blessed with good rains, for which we thank the Giver of all good gifts. Attendance and interest at Sunday school and church have been good all winter. We also have mid-week prayer meeting which is quite well attended.

During the month of February at our young people's meetings we had some interesting and instructive chapter studies, from the book of Philippians, conducted by our bishop, Bro. H. A. Diener.

We appreciate the faithfulness of our young people attending school at Hesston, in coming home regularly and helping along in the work.

The Lord willing, we will hold our communion Sunday, April 10. Bro. Joe Hartzler of the West Liberty congregation is expected to be with us at that time.

April 4, 1927. Alf. B. Miller.

Brutus, Mich.

Dear Readers of the Gospel Herald, Greetings:— While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God was good in making changing seasons, if we had no unpleasant weather, we could hardly enjoy the pleasant day, we are glad to rest a few months after the heat and work of summer. When we enter the storm and cold of winter, how long it seems till summer: but before we are aware of it spring has come, life without quickens hope within, and we look forward expectingly: the dreariness of the past is almost forgotten for hope of the harvest. As this is true in the natural world, so it is in our Christian life: for when face to face with temptation the test seems almost more than we can bear; but when safely passed over, the darkness has vanished by the joy of victory. The church here having passed through a depressing crisis: there is now a manifest spiritual awakening, which we pray may be permanent.

On March, 27 we reorganized, a spirit of unity was manifest among the brotherhood and also teachers committee for which we are truly glad. There were no changes made in teachers but two in the reorganizing

We had services at the church every Sunday but one, this winter. We are having wonderful spring weather, and God has blessed us all with sufficient health to enjoy it.

We ask an interest in your prayers.

April 4, 1927. Cor.

Manheim, Pa.

(Kauffman's congregation)

Dear Herald Readers, Greeting:—Sunday school was opened again at this place April 4 with 75 for the first Sunday. We are confident the number will be increased.

The congregation enjoys apparent good health. Bro. Phares Stehman passed to his reward April 1, 1927.

Bro. Harry Longenecker of Middletown, Pa., worshiped with us in the recent past.

Communion has been announced for May 8 at this place, the Lord willing.

Apr. 6, 1927. Cor.

Elkhart, Ind.

(Prairie St. Congregation)

Dear Herald Readers, Greeting in Jesus' blessed name:—Baptismal services conducted by Bro. D. A. Yoder were held on Sunday evening, Mar. 6.

On Wednesday evening, March 9, we had our annual business meeting. The attendance and interest were good. The following officers were elected: Trustee, C. W. Leininger; secy., Esther Cocanower; chor., Enos Mumaw; insurance director, W. W. Christophel; ushers, M. D. Weldy, Leroy Hostetler; mission board members, V. E. Reiff, J. K. Bixler, and Leroy Hostetler.

We were glad to have quite a number of brethren and sisters from the Holdeman congregation with us on Sunday evening, March 20. They furnished the young people's meeting program and Bro. Silas Weldy preached for us.

Bro. D. A. Yoder met with us in council meeting Wednesday evening, March 30. The brotherhood was fairly well represented and nearly all expressed peace and a desire to partake of the communion in the near future, if the Lord wills.

We are glad that another soul who had spent his life in sin, an aged man, was willing to accept Christ as his Savior and was baptized and received into church fellowship. May we continue to pray that souls may be willing to turn from darkness unto the marvelous light.

April 8, 1927. Cor.

West Willow, Pa.

(Byerland Congregation)

Dear Readers: Greetings in the Master's name. We feel grateful for the many blessings God is bestowing upon us. It is alone through the grace of God that we "live, move and have our being."

On Sunday, March 13, Bro. Joseph Boll, Jr., of Erb's congregation was in our midst and preached for us. We were very thankful for his visit.

The same afternoon there were 12 young souls baptized and received into the Church by Bishop John Mosemann, at River Corner. Surely we as Christians can rejoice, but we must ever continue in prayer that we may live exemplary lives, for these beginners in the Christian life.

On Saturday evening, April 9, we expect to open our Sunday School Workers' Meeting at this place. We also devote part of our time to singing. We would be glad to have all who can to be with us.

The interest in Sunday school here is encouraging. We trust the seed is sown on fertile ground. However, there are still some in this community who do not go to Sunday school or church. We pray that our light may so shine before men that they may see our good works and glorify our Father which is in heaven.

On Sunday, April 10, the Lord willing, we expect to hold communion services at this place. We ask an interest in your prayers in behalf of our congregation that the Lord may bless bountifully the work done at this place.

March 29, 1927 Cor.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE RESURRECTED CHRIST

By Geo. J. Lapp

For the Gospel Herald.

TEXT: He is not here, but is risen.—Luke 24:6.

The disciples had witnessed the agony of their Lord and Master in the Garden. They were witnesses to His crucifixion. To them, in these dark hours, the hand which had held out such hope had vanished and the voice which proclaimed the Kingdom was still. They said among themselves, "We trusted that it had been he which should have redeemed Israel and beside all this today is the third day since these things were done." He had told them of the Kingdom, of His coming glory, of the Church and its foundation, of His suffering and His resurrection. All this had been during the days of His earthly life and they could not understand that death should have a place in such a glorious life. Now that death had come to Him they could not understand how life would spring forth from such a death. The gloom of disappointment had driven them to despair. It is difficult to understand their awful condition at this time, but the glad news which they were to recieve would be appreciated all the more for having gone through the valley and the shadow.

Jesus' mother and the other women continued in their devotion to their Lord. They took note of where He was laid and showed their devotion to Him by bringing spices to the tomb. They were richly rewarded for their loyalty. They couldn't understand the message of the angel, but they believed it and for joy went and told the diciples. They too had been sorrowful, but as is true of their sex they clung to the remnant that remained and behold it sprang to life and rose triumphant over death and the grave.

The tendency of the present time is to hold up the first clause of the text and overlook the second. To doubt His divinity, to strive to underrate His miracles, to misinterpret His teachings, to make light of the efficacy of the atonement, to fail to appreciate His person and power as the Savior of mankind leads one to confess in spirit if not in word that "they have taken away my Lord and I know not where to find Him."

But Jesus was not there. In this the angel's testimony was true. The grave could not hold Him. The king's seal could not withstand the power that rolled the stone away from the mouth of the sepulchre. The watchmen could not keep Jesus from walking out of the tomb. Jesus had exercised His power to lay down His life and had now taken it up again precisely as He had told His disciples, but they could not comprehend it. In the dawn of the morning the Bright and Morning Star appeared in His glory, the earth shook, graves were opened, and He became the firstfruits of the resurrection. True, He was not there but He had become everywhere.

He was risen. It was not the mere expansion of a smaller life into a larger one but it was the coming back of the Lord of glory who had come from the Father back into His own again. He had again come into the life which He had with the Father from the beginning. His rising is a miracle to us but to Christ and the Father it was laying away the mortal in which He learned to know the ills and trials of humanity to suffer for them and know how to succor them and take again the immortal with which He might clothe us with that glory which had always been His. The Son of God became the Son of man, but had never ceased to be the Son of God and His triumph at this time brings new life to us who believe in Him that we might become the sons of the Highest.

The message of the Gospel is a message of victory. It brings to us "Christ who is our life." As we accept this message we become Christ's, we are transformed into His image and live. We love and labor as He did, and with the same object in view that the world might be saved and that the name of the Father might be glorified in the earth. It means victory over sin and every form of despair, mistrust, and discouragement. It helps us to see things as they are but puts us in the place where we see Jesus in His power and know that Right and Truth will triumph in the end. The devil and his myriad of evil workers are busy striving to overthrow the work of God and the faith of His followers and he is succeeding here and there but not for long.

"When He who is our life shall appear, then we shall also appear with Him in glory." The resurrected Christ has become a grand reality to every believer. Religion to them has become an experience and a part of the life. The true believer possesses a something which no one can take away. It isn't a mere knowledge of the reality of Christ and His saving power but it is an actual experience of the heart. We are His and He is ours, and through Him we are God's by right of divine inheritance and sealed with the Holy Spirit of promise. In this Christianity differs from all other religions. Most of them are intricate systems of devotion and works, all for merit, and the devotee hopes by observing rites and ceremonies, suffering, deprivation, and self-infliction to attain unto a greater degree of perfection; but he has not attained, and carries with him the burden of it through life. The believing child of God has attained, and he can with joy lift up his head for the Lord of glory has come, the Lord strong and mighty, the Lord strong in battle, the conqueror who rose from the dead and has become the firstfruits of them that slept.

Enthroned is Jesus now
Upon His heavenly seat:
The kingly crown is on His brow,
The saints are at His feet.

* * *

Thy grace, O Holy Ghost,
Thy blessed help supply,
That we may join that radiant host,
Triumphant in the sky.

Dhamtari, C. P., India.

DIVINE PARTNERSHIP

The Lord working with them.—Mark 16:20.

This blessed partnership has never been repealed. Jesus has never withdrawn from the compact; and if we could only dare to count and reckon on Him, we would find that He was coöperating in church, and Sunday school, and mission station. There are a few rules to be observed, however, before we can count upon Him thus: (1) We must be clean in heart and life. He cannot identify Himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the Word of God as our sword, our lever, our balm, our cordial, our charm. (4) We must be in loving harmony with those who name His name, as He cannot countenance seclusion or uncharitable feeling. (5) We must by faith claim and reckon upon Him—speaking to Him as to the message before it is delivered,

relying on Him during its delivery, and conferring with Him about its effect. Not anxious or elated, but at rest.—F. B. Meyer.

PREVAILING PRAYER

(Extracts from D. L. Moody's book on "Prevailing Prayer." Selected by C. H. Krahwinkel.)

I firmly believe that the church of God will have to confess her own sins, before there can be any great work of grace. There must be a deeper work among God's believing people. I sometimes think it is about time to give up preaching to the ungodly, and preach to those who profess to be Christians. If we had a higher standard of life in the Church of God, there would be thousands more flocking into the Kingdom. So it was in the past; when God's believing children turned away from their sins and their idols, the fear of God fell upon the people round about. Take up the history of Israel, and you will find that when they put away their strange gods, God visited the nation, and there came a mighty work of grace.

What we want in these days is a true and deep revival in the Church of God. I have little sympathy with the idea that God is going to reach the masses by a cold and formal Church. The judgment of God must begin with us.

You notice that when Daniel got that wonderful answer to prayer recorded in the ninth chapter, he was confessing his sin. That is one of the best chapters on prayer in the whole Bible.

John Knox grasped all Scotland in his strong arms of faith; his prayers terrified tyrants. Whitefield, after much holy, faithful closet-pleading, went to the Devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord.

"Ye ask, and receive not, because ye ask amiss."

NEWS NOTES FROM OUR SCHOOLS

Eastern Mennonite School

Spring is here again, clothing this valley with its green grass and budding trees. With Solomon we can say, "Lo! the winter is past. The flowers appear on the earth; the time of the singing of birds is come."

The third term's work is closing. A few of our students are leaving at this time. We have lived together as one large family and are sorry to see these members leave us.

Freda Hertzler discontinued her school work a few weeks ago because of ill health. She has returned to the Children's Home at West Liberty, Ohio.

An Arbor Day program was rendered at the public literary meeting this month by the agriculture class. "Only God can make a tree."

One case of scarlet fever broke out during the past month. We are thankful, indeed, that it has not spread farther among the students.

Some much needed equipment has been purchased recently for the physics laboratory.

The Senior Class, this year numbering thirty-eight, is busy getting ready for Commencement. We shall be glad to have a number of our school friends attend these exercises in June.

Bro. Wenger and Bro. Stauffer will be absent for a few days attending the annual meeting of the Eastern Board of Missions and Charities.

Thirteen young people were received into the Church by water baptism on Sunday, March 27. At this time Bishops Samuel Rhodes and Lewis Shank were with us.

Subjects discussed recently at our prayer circles included such as: Mother, Love, Courtesy, The Second Coming of Christ, Jesus, Prayer, and Peace in the Soul.

The Girl's Prayer Circle enjoyed a talk by Sister Stauffer on mission work in Altoona.

Our Y. P. M. programs have been very interesting during the past month. The sermon was dispensed with and the entire time given to the discussion of some doctrine. The following were discussed: The Sabbath, Communion, Nonresistance, Prayer Head Covering, and Feet-washing.

The Mission Prayer Circle recently enjoyed a series of addresses on "Bible Basis of Missions" by Bro. C. K. Lehman.

Mission Study Classes meet on Wednesday evening. Bro. Harry Brunk is in charge of the class studying Africa. The book used is H. Frances Davidson's "South and South Central Africa."

Bro. Ernest Gehman teaches a class taking "Christian Work." This class is endeavoring to do some practical work in connection with their study. The class studying India, using "Building on the Rock," is in charge of Bro. Wenger. Bro. C. K. Lehman is conducting the class which is taking up the book of Acts.

Bro. Gehman is conducting a Sunday school at Sparkling Springs, a station in the mountains to the west. A church building is being erected at that place at the present time. A prayer meeting is also held at this place each Tuesday evening. Students are helping in the work.

Bro. Stauffer is again taking up his work for the summer at Hebron. This is also an outlying mountain Sunday school and preaching station.

The Young People's Christian Association was recently reorganized as follows: President, Wesley Gross; Vice President, Clarence Weaver; Secretary, Martha Mosemann; Treasurer, Leonard Martin.

April 4, 1927. Sadie A. Hartzler.

Goshen College

President Yoder recently spent several days at Freeport, Morrison, and other parts in Illinois in the interests of the College. He spent April 2 and 3 with the brotherhood at Kouts, Ind.

On March 10, Bro. Yoder appeared on a program at the regular meeting of the ministers of the congregations east of Goshen. He gave an address in which he reported on the work of the College and discussed educational problems. The address was followed by an open discussion of the educational activities of the Church. On March 26, Bro. Yoder spoke on the same subject to the ministers west of Goshen. The former meeting was held at Middlebury and the latter at the Yellow Creek Church near Elkhart.

Dean Oyer recently spent a day at Indianapolis, Ind., calling on officials of the state department of education. Goshen College is on the list of Indiana colleges accredited by the state Board for the training of high school teachers. The Dean reports that the Board is well pleased with the work done here.

Bro. Oyer also spent several days in Ohio in the interests of the College recently. His trip included a call on the Ohio state department of education at Columbus.

Bro. Oyer also spent several days at Hesston College recently conferring with the administration there on the matter of unified courses of study. This is in accordance with the policy of the Mennonite Board of Education that the schools under the Board follow a unified program.

The College Y. P. C. A. at its annual drive on February 16, raised the sum of $1,225 in cash and pledges payable by October. This year the Y. P. C. A. deviated from its usual custom of contributing the entire amount raised to foreign missionary work by giving the larger portion of the amount to the College endowment fund. Of the amount raised $79.00 was given by visitors.

In addition to the above the College recently received a gift of $800 for the endowment from a brother in Pennsylvania, and an annuity of $1000 from a brother near Goshen.

On March 24, Bro. H. Dalgren of Chicago spoke at the regular Thursday afternoon devotional meeting, relating the story of his conversion. Bro. Dalgren is a member of the Home Mission congregation. His conversion, which took place about twenty years ago is one of the most remarkable on record and is a real testimony to the saving power of Jesus Christ.

The extension committee of the Y. P. C. A. is planning a number of Sunday evening programs to be given at various churches near Goshen. On March 13 a program was given at the Shore Church near Shipshewana.

Among visitors who conducted our chapel services recently have been M. H. Schmitt of Guernsey, Sask.; Abner Yoder of Parnell, Iowa; C. C. King of Detroit, Mich.; J. W. Christophel of the Yellow Creek congregation near Elkhart; B. B. King of Fort Wayne, Ind.; and President Butler of the Cleveland (Ohio) Bible Institute.

Other recent visitors have been Mrs. Lou Schertz and Mr. and Mrs. Ray Schertz of Metamora, Ill.; Vera Schertz of Chicago; Irvin Kennell of Roanoke, Ill.; I. Z. Musselman and wife of Orrtanna, Pa.; and Alvin King of Hesston, Kans.

Among the numerous public programs and lectures of the past month was a lecture by Bro. Orie O. Miller of Akron, Pa., on the recent migration of Russian Mennonites to Canada.

The Men's Chorus of the College is giving a public program on April 12 just before the Easter holidays. During the holidays the Chorus expects to make a tour through Illinois giving programs at a number of the Illinois churches.

Plans for the Young People's Institute to be held at the College from June 17 to 26 are progressing nicely. This will furnish a splendid opportunity for young people to spend a period of days together in Bible study and in Christian fellowship. All young people are given a hearty invitation to attend. A special announcement and description of the work of the Institute appeared in the **Herald** for March 31.

April 5, 1927. Guy F. Hershberger.

RISEN WITH CHRIST

By Levi Mumaw

For the Gospel Herald.

Risen with Christ! O boundless joy!
Seeking the things which are above;
Free from the cares that would annoy,
Walking in bonds of perfect love.
We who are dead and not our own;
Hidden with Christ, who is our life,
Heirs of the Father at the throne
Free from all hatred, sin and strife.

Refrain.
Risen with Christ! O wondrous grace!
Soon we shall meet Him face to face.

Risen with Christ! O peace sublime!
Wrought for the world, let saints proclaim;
Jesus, the lamb of David's line,
Offered, condemned, for sinners slain;
Raised from the dead and set on high.
Peace from our God, so rich and free,
Rules in our hearts as we draw nigh.
—Refrain.

Risen with Christ! O blessed hope!
Let all His saints with glad hearts sing;
Though men in sin and darkness grope,
Melodies sweet for Him, our King.
Elect of God, created new;
Bring forth the fruits of righteousness;
Let grace abound, all fears subside,
Recieving His word in thankfulness.
—Refrain.

Scottdale, Pa.

SUGGESTED AMENDMENTS

To Constitution and By-laws of Mennonite Board of Missions and Charities

At a meeting of the Executive Committee of the Mennonite Board of Missions and Charities held at Elkhart, Indiana, February 18, 1927 the following changes in the regulations of the aforesaid Board were decided upon.

I. That the following Sec 3 of Article V of the Regulations pertaining to the appointment of an auditing committee be discontinued.

Sec. 3. **Auditing Committee.** The Board shall appoint an Auditing Committee for each institution, which committee shall audit the books of the institution for which it was appointed and send the report to the Treasurer of the Board not later than May 5th of each year. The Auditing Committee of the Board shall be elected by said Board and shall, shortly before the Annual Meeting, audit the books of the Treasurer and shall combine into one all the Auditing reports sent in with their own and report to the Annual Meeting of the Board.

II. That in place of the above there is inserted the following section authorizing the Relief Committee and defining its duties. **Article V, Sec. 3 Relief Committee.**

The Relief Committee shall be composed of five brethren: The President and Secretary of the General Board and three brethren elected by the Annual meeting of the Board. It shall be the duty of this committee to assume charge of and direct all relief work undertaken by the Board; to solicit funds for general and specific relief work as needs become apparent and to direct the distribution of whatever funds or supplies may be contributed to this cause; to study conditions and needs as they arise and to keep the Board and Church informed from time to time concerning conditions and needs; to submit an annual report to the Board, and to coöperate with the Executive Committee in all important relief measures undertaken. Meetings of the Committee shall be held as frequently as necessary. The first meeting of the year shall be called at or near the close of the Annual Board Meeting for the organization of the Committee for the following year and the transaction of such other business as may come before it.

It shall elect a Chairman and Secretary from among its own membership. It shall be the duty of the Chairman to preside at all meetings of the Committee, to call all meetings of the Committee, countersign all orders drawn by the Secretary on the Treasurer of the Board for the payment of money and all other duties pertaining to such office in similar organizations. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings held, assume direction of the work of the Committee, direct the publicity necessary for the promotion of all relief work undertaken, and draw and sign all orders on the Treasurer of the Board for the disbursement of relief funds and all other duties pertaining to such office in similar organizations.

III. That Article VIII pertaining to the Examination of books be dropped from the regulations and in its place be inserted the following:

IV. **Article VIII. Examination of Books and Audits.**

Sec. 1. The books of all officers and agents shall be open to inspection at all times by any person or persons who may be appointed for that purpose by the Mennonite General Conference, any of the District Conferences, or by the President of the Board, or with his approval.

Sec. 2. The Executive Committee of the Board shall appoint an accountant or auditing Committee to make an annual audit of the books of the General Treasurer and each mission station after the close of the fiscal year. This accountant or committee shall submit their report to the secretary of the Board in time to be reported at the Annual Meeting of said Board.

These Amendments will be voted on at the next Annual Meeting and in accordance with the requirements of the Constitution of said Board, notice of such change must be published in at least three issues of the Gospel Herald previous to the Annual Meeting at which such vote is to be taken.

S. C. Yoder, Secretary.

Prayer is a blessed privilege, a sacred duty, and a means of power. We should all seek to learn the lessons of prayer and exercise ourselves in its refreshing service.

"Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it, whenever he has an opportunity."—Fenelon.

BOOK REVIEWS

Books for Children

By Alta Mae Erb

This is a unique little booklet of thirty-three pages that deals in a very helpful way with the important subject of reading for our boys and girls. The introductory part of the book discusses briefly why children should read. This is followed by another brief discussion on what children should read. But possibly the most helpful part about this little volume is a classified list of books suitable for our children. This list is divided into two sections; the first one dealing with books for very young children and the second one with books for older children. The list is made still more usable by subdividing them into such subjects as Bible and Religious books, Nature Stories and Science, Poetry and Verse, Good Fiction, Miscellaneous Stories, Missionary books, Biography, Animal books, books especially written for girls, and books written especially for boys. The last list deals with helpful books for teachers and Christian workers. Besides the titles, the authors and the publishers are given and in some instances the price is listed, followed by a very brief description of each particular book.

Many ministers, Christian workers, parents, and teachers will welcome this suggestive list of safe and suitable books for our children. They can all be ordered through our Publishing House at Scottdale, Pa. This little volume is neatly bound and sells for 25 cents. It may be ordered from the Mennonite Publishing House, Scottdale, Pa., or from the author, Alta Mae Erb, Hesston, Kans.

EVANGELISM
A Handbook for Workers

By Edward Pfeiffer

This book was originally prepared for use as a text book in the Lutheran theological seminary at Columbus, Ohio, afterwards revised and enlarged, at the request of the Commission on Evangelization, for use among pastors and other workers interested in the work of evangelism, and for this reason may be said to be more applicable to the needs of members in that denomination than those of other persuasions; yet it is full of practical suggestions and instructions, fortified with Scripture, and helpful to all who are interested in the work of evangelism—others as well as Lutherans. It is a 93-page booklet, handsomely bound in cloth, and retails at 50c. It treats the subject of evangelism under the following heads:

I. Nature of the Work
II. The Pastor as Evangelist
III. Qualifications of Workers
IV. Scripture Equipment for Personal Workers

Published by Lutheran Book Concern, Columbus, Ohio.

Married

Weaver—Shirk.—Bro. John B. Weaver of Elverson, Pa., and Sister Esther Shirk of East Earl, Pa., were married Jan. 1. 1927, at the home of the officiating minister, Bro. Benjamin Weaver, Goodville, Pa. May the Lord bless this union.

Longenecker—Landis.—On Tuesday, April 5, 1927, at the home of the officiating bishop, Bro. Noah Risser near Hershey, Pa., Bro. Amos Z. Longenecker, Middletown, Pa., and Sister Grace Landis of Bainbridge, Pa., were united in holy marriage. May Heaven's richest blessings attend them through life.

Obituary

Chrisemer.—John Chrisemer of near Middletown, Pa., died Feb. 24, 1927, from a complication of diseases; aged 80 y. 5 m. 15 d. He was a member of the Mennonite Church for at least forty years. He leaves his wife and three children. One child preceded him in death. Funeral services were held in the late home. Brethren David Miller and Harry Longenecker officiated.

Hershberger.—Mahlon Dee Hershberger, son of Allen and Katie Hershberger, was born Dec. 13, 1924; died Mar. 22, 1927; aged 2 y. 3 m. 9 d. Death was caused by measles followed by meningitis. He leaves his parents four sisters, two brothers, grandparents, uncles, aunts, many cousins and a host of friends to mourn his early departure.

Dearest Mahlon, how we miss thee,
Oh how sad our hearts will be,
When we to our home return,
There no more your face to see!

Funeral services by J. E. Zimmerman, of Milford, Nebr., Text, Job 14:15.

Harter.—Elizabeth, daughter of Abraham and Mary Newcomer, was born April, 16, 1894; died March 22, 1927; aged 32 y. 11 m. 6 d. She was married to Elmer Harter on Nov. 28, 1912. To this union were born four children, three of whom (Lodema, Berdine, and Kenneth Leroy), her companion, father and mother, one brother, and one sister survive. She united with the Mennonite Church in 1913 and remained a faithful member and a regular attendant at church services whenever able to do so. She was a loving and sacrificing mother, a true and faithful companion, a dutiful daughter, a kind and agreeable neighbor, and will be greatly missed by all who knew her. Funeral services conducted at Olive Church by C. A. Shank and D. A. Yoder. Burial in Yellow Creek Cemetery.

Bechtel.—On March 21, 1927, Elizabeth Bower, wife of the late John E. Bechtel, died at her home, Boyertown, Pa.; aged 72 y. 11 m. 18 d. She was born near Niantic, Pa., and was the daughter of the late Henry and Barbara Borneman Bower. Her husband preceded her in death nineteen years ago. She is survived by four children: Allen, of Omaha, Nebr., Henry, of New Berlinville, Pa., Annie and Katie at home; also three grandchildren and one brother, Joel B. Bower, of Boyertown. She was a faithful member of the Old Mennonite congregation at Boyertown. The funeral services were held from her late home and at Fairview Chapel by Bros. John Kriebel, Elias Kulp of Bally, and Henry Bechtel near Spring City, Pa. Interment made in Fairview Cemetery.

"Rest on dear mother, your labor is o'er,
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend like you on earth we find."

Miller.—Elizabeth, daughter of Joseph D. and Nancy Miller, was born Feb. 15, 1848, near Johnstown, Pa.; died at her home near Middlebury, Ind.; aged 79 y. 1 m. 14 d. In 1856 she came with her parents to La Grange Co., Ind., where she spent the rest of her days. On Apr. 9, 1865, she was united in marriage with Moses J. Miller, with whom she shared the joys and sorrows of life for nearly 62 years. To this union were born 8 children, 3 having preceded her to the spirit world. She leaves her aged husband, 1 son, 4 daughters, 32 grandchildren, 34 great-grandchildren, 1 brother, 1 sister, with many relatives and friends. In her youth she gave her heart to God and accepted Jesus as her personal Savior, united with the Mennonite Church and remained a communicant member till God called her home to Himself. Funeral services at the Forks Church by D. J. Johns assisted by J. Y. Hooley. Buried in the Bontreger Cemetery.

Stauffer.—Sarah B. Stauffer was born Mar. 16, 1889; died March 3, 1927, at the home of her sister, Mrs. Clarence Siegrist, near East Petersburg, Pa., from complications. She united with the Mennonite Church in her early years and was faithful until death. She was never well, but was very patient in her afflictions. She was in bed only eleven days, when she was called to a better home. She was so interested in her little niece and nephews in the homes she stayed, and also in prayer in S. S. and Church work. She was always there if she could. She leaves one brother (Abram Stauffer) and four sisters (Lizzie, Mrs. Levi Brubaker, Mrs. Clarence Siegrist, and Mrs. Clayton Wenger). Funeral services were held at the home and conducted by Bros. Noah Landis and Frank Kreider. Text, Psalm 23. Burial in Hammer Creek Cemetery.

"All is dark within our home,
Lonely are our hearts to-day;
For the one we loved so dear,
Has forever passed away."

—Sister.

Bucher.—Lizzie F., wife of Henry R. Bucher, died at her home at Lititz, Pa., March 17, 1927; aged 63 y. 5 m. She was born near Lititz and was a daughter of Pre. Jonas H. (deceased) and Anna S. Hess. She united with the Mennonite Church in 1889 and was a faithful member since. She was an invalid for sixteen years, spending most of her time on a wheel chair and in bed. She is survived by her husband, her aged mother, and these children: Clayton, Anna (wife of Harvey E. Metzler), Jonas, and Harry; also by 13 grandchildren, three sisters (Mrs. A. N. Musser, Mrs. D. B. Betzner, and Mrs. C. L. Charles) and two brothers (Christ and Henry Hess). One daughter (Katie) and one grandchild preceded her. Funeral services were held March 21, at Lititz Mennonite Church, with interment in the Hess Cemetery. Services were conducted by Bros. N. L. Landis, Jacob Hershey, and John S. Hess.

"All is over hands are folded,
On a quiet peaceful breast;
All is over pain is ended,
And dear mother is at rest."

—Family.

Shepp.—Norman Shepp was born near Harrisburg, Pa., June 6, 1848; died in his home at Garden City, Mo., March 23, 1927; aged 78 y. 9 m. 13 d. The immediate cause of his death was heart trouble. He came to Wooster, Ohio, in 1866 where he was married to Leah Rutt in 1868. To this union five children were born. He moved to Missouri in 1879 and located near Garden City. From this union the wife and four children have preceded him in death, Mrs. W. E. Detweiler of near Harper, Kansas, being the sole survivor. He was married to Anna Plank in 1895. To this union two children were born (Park J. and Garland), who survive him. He moved to Garden City in 1894, having been a resident of this city 33 years. He united with the Mennonite Church at the age of 24, from which time he led a consistent Christian life until death. He leaves his wife, a daughter, two sons, ten grandchildren, three great-grandchildren, besides many friends. Anyone who knew Bro. Shepp was a friend. The funeral was held March 25 at the home by Bro. J. C. Driver and at the Baptist Church by J. O. Coffman, Robert H. Baker and Will E. Helmuth. The body was laid to rest in the Garden City Cemetery.

Burkholder.—Sister Lydia Meck Burkholder, widow of Jacob Burkholder, who died Feb. 15, 1885, was born March 23, 1838; died March 7, 1927 at Lampeter, Pa.; aged 88 y. 11 m. 14 d. She is survived by one son, (Geo. M.) with whom she resided, one grandson (Jacob Burkholder), four great-grandchildren, and a number of nephews and nieces. She was the last of a family of nine children. The funeral was held March 9 at Mellingers Mennonite Church, conducted by Bros. C. M. Brubaker and Frank M. Herr. Text, II Tim. 4:7, 8. She was a member of the Mennonite Church for many years. One who in years of health and strength was always ready to lend a helping hand to those in need. For three years, owing to infirmities she was confined to her room. Possessed of a most genial personality, a clear mind and wonderful memory. Her many friends whom she always welcomed with a smile enjoyed many pleasant hours with "Aunt Lydia." One of her most common pastimes was singing hymns of love and praise to her Maker. She will be greatly missed, but most by her son and daughter-in-law who so kindly and lovingly cared for her in her affliction. Eternity only reveals the reward of those who have been faithful to their loved ones. "Blessed are the dead which die in the Lord."

Brubaker.—Benjamin S. Brubaker was born in Lancaster Co., Pa., June 11, 1847; died March 31, 1927; aged 79 y. 9 m. 20 d. He had been in feeble health for some time, but about a week before falling asleep in the embrace of death, one of his limbs became infected with a clot of blood, which caused intense suffering followed by death. He came west with his parents at the age of six years, and has resided in the vicinity of Freeport, Ill., ever since. On Dec. 22, 1881, he was united in marriage to Martha Meck of Lampeter, Pa. To this union were born three children (Ralph, Mrs. Elva Gingrich, and Mrs. Nora Platt), all of whom survive their father. He with his wife united with the Mennonite Church over thirty years ago, being faithful in the Master's service ever since. Though living six miles from the place of worship, they were seldom absent from the Sunday morning service when possible for them to be present. Besides his wife and three children, two brothers and two sisters also survive him; viz. D. M. Brubaker, R. S. Brubaker, Mrs. Maria Ebersole, also Mrs. Lizzie Shoemaker. Funeral services were held in the afternoon of April 5. A short service was held at his late home, after which the remains were taken six miles distant to the Mennonite Church where further services were held, with Bro. A. C. Good, of Sterling, Ill., in charge. Text, I Thes. 4:13, 14. Interment in cemetery adjoining the church.

Stutzman.—William Stutzman was born Feb. 8, 1851, in Holmes Co., Ohio, near Walnut Creek; died near Milford Nebr., March 23, 1927; aged 76 y. 1 m. 15 d. He was united in marriage to Elizabeth Troyer July 11, 1880. To this union were born 5 sons: Menno, John, Perry, William, and Jonathan, who preceded him 21 years ago. His wife died Aug. 3, 1890. In June, 1892, he was married to Barbara Schrock, who died 6 months later. On Aug. 10, 1893, he was married to Rosa Zimmerman (nee Eicher). To this union were born 2 sons and 3 daughters: Aaron, Harvey, Sarah Yeackley, Elma Sweitzer, and Ada Sweitzer. All his children are living near Milford, Nebr. He leaves his wife, 6 sons, 3 daughters, three brothers and 2 sisters; also 5 stepchildren: Joseph E. and Jacob Zimmerman, Mrs. Henry Stauffer, Mrs. Amos Jantze, and Mrs. L. O. Slagel all of Milford, Nebr. Two step-daughters preceded him in death. He came to this community about 50 years ago, accepted Christ as his Savior in his youth, and became a member of the East Fairview Mennonite Church of which he was a faithful member until death. His death was a shock to the community as he was in usual health when he went to bed in the evening and at about 3 o'clock in the morning he passed away without much warning.

All is dark within our home,
Lonely are our hearts to-day,
For the one we loved so dearly,
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Funeral sermon by Wm. R. Eicher. Text, II Tim. 4:7.

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D. G. Lapp, Vice Pres., Roseland, Nebr.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, Eastern Treas., Mt. Joy, Pa.
M. C. Cressman, Canadian Treas., Kitchener, Ont.
S. E. Allgyer, Field Worker, West Liberty, Ohio.

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Stations. Sundarganj, Shantipur, Balodgahan, Sankra, Mahodi, Ghatula.
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Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas.

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Job.—Job, W. Va.
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All are cordially invited to attend and especially co-laborers from other districts.

For further information write to C. I. Kropf or E. Z. Yoder, Hubbard, Oreg.

Omar G. Miller, Secretary.

Any boy who wishes to attain the best that is possible for him should never touch tobacco.—R. A. Torrey.

ANNOUNCEMENT

The eighteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.), in the Mennonite Church, Millersville, on Wednesday, May 4, 1927.

A general invitation is extended to all.

D. M. Wenger, Secretary.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Twenty-first Annual Meeting of the Mennonite Board of Missions and Charities will be held with the East Fairview Congregation near Milford, Nebraska, on May 2, 3, 1927. The Executive and Mission Committees will meet in joint session on Friday and Saturday, April 29, 30, for the transaction of such business as may come before them. On Saturday evening a public program will be rendered in which the work of the Relief Committee of the Board will be discussed. Sunday will be Missionary Day. This will consist of a mission sermon during the regular hour of morning worship, followed by an afternoon and evening program. During these meetings topics of vital interest will be discussed by prominent speakers from various parts of the United States and Canada. The regular sessions of the meeting, May 2-3, will be devoted to business, interspersed with helpful and interesting talks. All sessions are open to the public which is cordially invited to be present. "Come thou with us."

All persons desiring to attend the Annual Meeting of the Mission Board will please notice the following schedule of trains and busses:

Burlington trains from east arrive at Milford from Lincoln 11:25 A. M. and 6:25 P. M.

Burlington trains from West arrive at Milford 8:05 A. M., 3:05 P. M.

Busses running from Lincoln to Milford start at large bus depot on 12th St. between P and Q streets.

Parties desiring to be met at trains or bus notify J. E. Zimmerman or J. G. Stauffer, Milford, Nebr.

D. D. Miller, President.
S. C. Yoder, Secretary.

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40—Field Notes
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43—Look and Behold
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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 21, 1927 (Gospel Witness Established 1905) No. 3

EDITORIAL

"**Arise,** and be not afraid."

"**Without** faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Have you ever noticed how inseparably the promises of God are coupled with conditions? For instance, in the text just quoted we are assured that God rewards "them that diligently seek him," not a word being said about rewards for any other. So with all other promises. Meet the conditions, and they are yours.

When a theater, in advertising a play, announces that "Children under sixteen years of age are not admitted," it is a good sign that children over sixteen years of age should also stay away. And this is also true of the entire business of theaters, for the more innocent plays are but feeders to induce the theater-going habit, to ease the consciences of well-meaning people, and to educate the theater-going world to patronize plays of a more questionable nature.

Have the Best.—It always pays to have the best. We understand, of course, that what some people would call the best others would not agree to. But there are other things that we can agree on a little better. For instance, if a farmer has a cow that produces less than she costs he should dispose of her. Land that will not pay expenses is a losing proposition. So with many other things that might be named. What is true of things natural is also true of spiritual things. Not only do you want religion, but you want the "pure religion" spoken of in Jas. 1:27. And, remember, when it comes to things spiritual, the **best** is always that which meets God's approval and is in conformity with His Word.

The reader will notice that this is a 32-page paper. We believe also that you will agree that the paper is pretty well filled with live material. We wish especially to call attention to the contents of the Supplement. In our opinion it is one of the most practical numbers of the Doctrinal Supplement published. A few of the articles are a little lengthy, but we believe that you will not only pronounce them scriptural from end to end but also devoted to themes that need to be considered.

Total Abstinence is not only wise when it comes to the use of intoxicating liquors but also in every form of sin. "Happy is he that condemneth not himself in that which he alloweth." Years ago there were many people who opposed drunkenness but who thought there was no harm in moderate drinking. But when the fact began to dawn upon them that drunkards are made of moderate drinkers they changed their attitude. For a similar reason moderate sinning should also be opposed; for (to say nothing of the scriptural warning that "whosoever committeth sin is of the devil") you never saw a vile sinner but that in earlier years he was but a moderate sinner.

"THAT THEY ALL MAY BE ONE"

This was the burden and prayer of Christ for His disciples. It should be the burden and prayer of every Christian in behalf of the entire membership of his or her church.

To Benjamin Franklin is accredited the witty remark that unless we all "hang together" we shall "all hang separately." The aptness of this remark should not be lost sight of as we consider the welfare of the Church. As we think of the entire membership of our church, let us continue in the prayer of the Master "that they all may be one." That is—

1. **One in Christ.** — Church unity is valueless unless it is founded on a oneness in Christ. There can be no acceptable "unity of the faith" unless there is also a "unity of the Spirit." Listen to our Savior's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The description of the Church of Christ is: "A chosen generation, a royal priesthood, an holy nation, a peculiar people;" "Your life is hid with Christ in God;" "One body;" "If any man have not the Spirit of Christ, he is none of his." Let our continual prayer be to the end that every member may be truly converted and consecrated to God, and thus all be one in Christ.

2. **One in Affections.**—By way of illustration, let us think of a typical family with Christian parents having some loyal and some wayward children. Perhaps the one with the strongest affections is the mother. She rejoices and gives God praise for her loyal sons and daughters, while she weeps and prays for her wayward ones. The other loyal members of the family may not be so tender and ardent in their feelings, may even see some shortcomings in the mother's life; yet they stand by her in full sympathy and support, and join in her prayers and her labors for the winning back of the erring. This is a picture of what the Church ought to be—a loving, praying, longing Church, loyal to the Bible standards of truth and righteousness, the entire membership knit together in love, united in a faithful effort to win the wayward children, whether

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D. M. Wenger, Secretary.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Twenty-first Annual Meeting of the Mennonite Board of Missions and Charities will be held with the East Fairview Congregation near Milford, Nebraska, on May 2, 3, 1927. The Executive and Mission Committees will meet in joint session on Friday and Saturday, April 29, 30, for the transaction of such business as may come before them. On Saturday evening a public program will be rendered in which the work of the Relief Committee of the Board will be discussed. Sunday will be Missionary Day. This will consist of a mission sermon during the regular hour of morning worship, followed by an afternoon and evening program. During these meetings topics of vital interest will be discussed by prominent speakers from various parts of the United States and Canada. The regular sessions of the meeting, May 2-3, will be devoted to business, interspersed with helpful and interesting talks. All sessions are open to the public which is cordially invited to be present. "Come thou with us."

All persons desiring to attend the Annual Meeting of the Mission Board will please notice the following schedule of trains and busses:

Burlington trains from east arrive at Milford from Lincoln 11:25 A. M. and 6:25 P. M.

Burlington trains from West arrive at Milford 8:05 A. M., 3:05 P. M.

Busses running from Lincoln to Milford start at large bus depot on 12th St. between P and Q streets.

Parties desiring to be met at trains or bus notify J. E. Zimmerman or J. G. Stauffer, Milford, Nebr.

D. D. Miller, President.
S. C. Yoder, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APR. 21, 1927 (Gospel Witness Established 1905) No. 3

EDITORIAL

"**Arise,** and be not afraid."

"**Without** faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Have you ever noticed how inseparably the promises of God are coupled with conditions? For instance, in the text just quoted we are assured that God rewards "them that diligently seek him," not a word being said about rewards for any other. So with all other promises. Meet the conditions, and they are yours.

When a theater, in advertising a play, announces that "Children under sixteen years of age are not admitted," it is a good sign that children over sixteen years of age should also stay away. And this is also true of the entire business of theaters, for the more innocent plays are but feeders to induce the theater-going habit, to ease the consciences of well-meaning people, and to educate the theater-going world to patronize plays of a more questionable nature.

Have the Best.—It always pays to have the best. We understand, of course, that what some people would call the best others would not agree to. But there are other things that we can agree on a little better. For instance, if a farmer has a cow that produces less than she costs he should dispose of her. Land that will not pay expenses is a losing proposition. So with many other things that might be named. What is true of things natural is also true of spiritual things. Not only do you want religion, but you want the "pure religion" spoken of in Jas. 1:27. And, remember, when it comes to things spiritual, the **best** is always that which meets God's approval and is in conformity with His Word.

The reader will notice that this is a 32-page paper. We believe also that you will agree that the paper is pretty well filled with live material. We wish especially to call attention to the contents of the Supplement. In our opinion it is one of the most practical numbers of the Doctrinal Supplement published. A few of the articles are a little lengthy, but we believe that you will not only pronounce them scriptural from end to end but also devoted to themes that need to be considered.

Total Abstinence is not only wise when it comes to the use of intoxicating liquors but also in every form of sin. "Happy is he that condemneth not himself in that which he alloweth." Years ago there were many people who opposed drunkenness but who thought there was no harm in moderate drinking. But when the fact began to dawn upon them that drunkards are made of moderate drinkers they changed their attitude. For a similar reason moderate sinning should also be opposed; for (to say nothing of the scriptural warning that "whosoever committeth sin is of the devil") you never saw a vile sinner but that in earlier years he was but a moderate sinner.

"THAT THEY ALL MAY BE ONE"

This was the burden and prayer of Christ for His disciples. It should be the burden and prayer of every Christian in behalf of the entire membership of his or her church.

To Benjamin Franklin is accredited the witty remark that unless we all "hang together" we shall "all hang separately." The aptness of this remark should not be lost sight of as we consider the welfare of the Church. As we think of the entire membership of our church, let us continue in the prayer of the Master "that they all may be one." That is—

1. **One in Christ.** — Church unity is valueless unless it is founded on a oneness in Christ. There can be no acceptable "unity of the faith" unless there is also a "unity of the Spirit." Listen to our Savior's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The description of the Church of Christ is: "A chosen generation, a royal priesthood, an holy nation, a peculiar people;" "Your life is hid with Christ in God;" "One body;" "If any man have not the Spirit of Christ, he is none of his." Let our continual prayer be to the end that every member may be truly converted and consecrated to God, and thus all be one in Christ.

2. **One in Affections.**—By way of illustration, let us think of a typical family with Christian parents having some loyal and some wayward children. Perhaps the one with the strongest affections is the mother. She rejoices and gives God praise for her loyal sons and daughters, while she weeps and prays for her wayward ones. The other loyal members of the family may not be so tender and ardent in their feelings, may even see some shortcomings in the mother's life; yet they stand by her in full sympathy and support, and join in her prayers and her labors for the winning back of the erring. This is a picture of what the Church ought to be—a loving, praying, longing Church, loyal to the Bible standards of truth and righteousness, the entire membership knit together in love, united in a faithful effort to win the wayward children, whether

they are simply straying lambs or have never been in the fold of Christ.

May our daily prayers be in behalf of a compact Church united in "the bond of perfectness."

3. **One in Faith.**—God supplies the Church with necessary officials and overseers that we may "all come in unity of the faith." What faith? The faith—faith in our Lord Jesus Christ, faith in His Gospel, faith in the Church for which He shed His precious blood, faith in all the promises of God. Here is the essential difference between the oneness taught in the Gospel and the oneness sought in modern church federations: The former is a union upon the Gospel of Christ and the commandments of God, the other calls for a dropping or ignoring of differences in faith that they may work together anyway. It is the former for which we plead. Let our prayers continue to ascend unitedly in behalf of a membership that is one in the whole-Gospel faith, including the fundamentals of Scripture, the "distinctive doctrines" of our church, all of the "all things whatsoever" our Savior commanded His disciples to keep, as made evident in the Gospel which the disciples afterwards brought to the world, whether delivered "by word or epistle."

4. **One in Discipline.**—Here is a point that is sadly lacking. We need to go back and recover lost ground. "What doth the Lord require" of us? needs to be studied with greater fervency and prayerful loyalty to the Word. We need to get into closer touch with God and His Word, into closer touch with one another and farther removed from the blighting touch of the world, that we may understand one another better and profit by one another's methods and problems, thus becoming more uniform in our discipline. May our prayers, our fellowships, our services be directed to the end that throughout the entire Church there may be a uniformity in discipline, and that the discipline upheld by the Gospel of Christ may prevail in all our conferences and congregations.

5. **One in Organization.**—This is a natural result of the conditions thus far set forth. In our organization as a church we want to know no North, no South, no East, no West. While we must have local organizations to look after community or district interests, let these be coördinated so that there will be no overlapping of interests or rivalry in church activities. Years ago we had two General Mission Boards in the Church. It was not long until it became evident that the two Boards devoted to similar ends and claiming support from the membership at large engendered rivalry which was not to the best interests of the Cause. Accordingly wiser counsels prevailed and the two Boards were merged into one. For the same reason all the publication interests in the Church were merged under the Mennonite Publication Board, under the ownership and control of the Church. No church can afford to have its forces divided or work in a disjointed way; for however sincere the workers are, such a policy leads to factionalism and often division.

It is a fact that differences of opinion often arise among brethren. It is also a fact that where such differences are intensified by the clashing of conflicting interests they cause great harm. But some say, If two bodies can't agree (whether they be factions in some congregation or some church) they had better separate and each work in a body in which they can agree. It is better to do that than to be quarreling.

That the quarreling should cease there can be no question; for a quarreling church is not fitted for effective work, whether the factions are tied together or rent asunder. But that the separated factions will continue to work harmoniously in their separated relations is not borne out by the facts of history. Take the Mennonite Church as an example. Since coming to America a number of bodies have seceded from the parent Church because they accused it of not being conservative enough, while a number of other bodies seceded on the ground that the Church

(Turn to page 60 please)

THE IDEAL CHRISTIAN

III. AS A MINISTER OF THE GOSPEL

By Noah H. Mack

For the Gospel Herald.

Those in the Church who serve the body of believers along spiritual lines are called ministers. Though they render service in different capacities and their responsibilities are varied, their service is all of great importance. Every ordained man in the Church should therefore be given to his work with great earnestness and holy zeal.

The Scriptures in both the New and the Old Testaments are full of references commenting on this God-given service, giving light on the service of both the faithful ones and the unfaithful—how Samuel led the people of God as one man in right paths of living and how he was recognized and respected because of his perseverance and zeal both of God and man.

Elijah in his immense zeal and persistent effort both with God and man scored a mighty victory for God in overthrowing baalism in a most convincing demonstration on Mount Carmel, which filled him with such inspiration and enthusiasm that he had the fleetness of foot to run ahead of Ahab's chariot horses, even to the gates of Jezreel. After this overwhelming victory Elijah becomes an object of the most abject and helpless despondency, a lesson for every minister to consider during times of victory and prepare for that condition; for it comes that way to all of God's faithful and enthusiastic laborers once in awhile.

Ministers are commanded to be "ensamples to the flock," especially in ruling their own houses and bringing up their children in subjection to the Lord. Old priest Eli, and a pious priest he was, was much grieved that his sons did so badly. He exhorted them, but they heeded not his advice and went on in their wickedness. So one day, when the measure was full in the sight of God, the whole family perished, Eli along with the rest of his family, for the Word tells us that "he restrained not his sons."

God demands that His ministers be examples in housekeeping; first in the home, then also in the Church, and that restraint must be exercised both in the home and in the Church, before children in the home or people in the Church have become strong and set in ways of error and wrongdoing.

The apostle Paul gives Timothy a fatherly and a most complete admonition along this line, when he says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

When a minister is an example of the believers, those that follow him will not go amiss, for the faith of Christ is in him and he is living the ideal Christian life as the fruit of the Spirit. His life is the outward manifestation of the inward working of the Spirit, for it is wrought in God. He certainly will be a daily example of faith to all who come in contact with him, but that is not the thing he is thinking about. He is thinking about doing his Father's will, and doing the work assigned to

him daily by the Holy Spirit, in faithfulness and true holiness.

"In word, in conversation"—how important that the minister exercises care in language and conduct, and how sadly ministers often fail along this line, belittling and weakening their work along spiritual lines. As some one has said about a minister who, when he was in the pulpit preaching, he was so edifying that it was a pity that he should have to leave the pulpit at all. But when he was out of the pulpit his conduct was such that it was rather a shame that he should at any time go back into the pulpit again. Whether this be regarded as an overdrawn statement or not, one thing is evident: there is a point involved that is well for us all to consider and profit thereby.

A continual and heartfelt exercise "in charity, in spirit, in faith, in purity," will prepare the minister in whatever capacity he may work, for the conflicts and labors and trials in his daily life.

Some one has said, "The dignity of the ministry must be upheld." This is right, if applied in the proper way. When, however, a minister stands on his own dignity he has a very small and insecure place to stand on and may be early and unexpectedly removed from his little pedestal of egotism and self-estimated usefulness. But when in humbleness of mind he exercises himself in the way and manner outlined by the apostle Paul the needed dignity will accompany the minister's life as naturally as light accompanies the sun. His life and efforts may not be questioned nor his person despised, though he be young as Timothy was when the apostle gave him the instruction above referred to.

The unselfish and exemplary life of love and patience of perseverance and helpfulness on the part of a minister does so very much in establishing confidence in the minds of those with whom he labors, creating an influence which cannot easily be shaken.

The preacher as a minister of the Gospel needs to locate himself at the feet of Jesus. "Learn of me, for I am meek and lowly in heart," says Jesus. Meekness and lowliness of heart are absolute conditions of mind and heart for complete consecration to God and His service. At the feet of Jesus the servant of God learns his lessons properly and effectively; no danger there of imbibing deceptive and hurtful doctrine or cultivating manners and sentiments which are offensive or misleading to those who seek Christ and salvation.

Mary accepted the message from the Master just in that way and was commended for it, by Him who knows hearts and knows what message to give to needy souls. Martha, though a believer, gave room to her own personal feelings, and, not only failing to give ear to the holy message to Mary from the Master's lips but yielding herself to the spirit of rashness, burst upon a heavenly scene without restraint, even accusing the Master for not recognizing her properly in not having sent Mary to her assistance.

Jesus did not rebuke Martha with a stunning rebuke but with gentleness and pity he calms her disturbed mind by saying, "Martha, Martha"—and methinks one can hear the soothing inflection on those two words of address, getting her mind reduced to a state of quietness that she could receive and understand the further words of holy, helpful instruction from His lips. Luke 10:38-42.

The preacher is the ordained and authorized representative of the kingdom of God sent forth by the Church to preach and to teach the Gospel of the kingdom (Matt. 28:19, 20) without fear and without favor, taking Christ for his example in patience, sympathy, perseverance and firmness, not yielding to his own timidity on the one side or rashness on the other, but, with holy zeal going forth with heaven-given courage carrying the message cheerfully wherever the Holy Ghost may lead, turning neither to the right nor to the left—as God directed Joshua, and that he should be strong and very courageous, and meditate in the book of the law both day and night not letting the words of the law depart out of his mouth. Josh. 1:7, 8.

The Lord promised Joshua prosperity and good success in his labors upon the condition that he be faithful in the things he had commanded him.

In these days of liberalism and modern thinking, when rebellion against the truth of God's Word is found in so many places and insubordination to rules and regulations found to a greater or lesser degree in almost all groups of professors; in these days, we say, the preachers need to be filled with much courage and their hearts and minds illuminated by the Spirit from on high that they may see clearly by the vision of faith the path to glory and definitely point their hearers to this way of bliss with messages ringing with a clearness of tone sufficient to penetrate the dullest and most indifferent hearts by the power of the Holy Ghost.

The preacher needs to exercise himself continually by reading and meditation. The apostle Paul so earnestly admonishes Timothy along this line. I Tim. 4:13-15. Give attendance to reading, to exhortation, to doctrine.

Then he recognizes for Timothy's benefit that when the elders of the Church lay on hands there is given to the subject a special gift which must not be neglected; in this time of much literary preparation there is grave danger that this principle may be overlooked; evident, it is that on the part of many it is not recognized and preaching on their part has become rather a mental than a Spirit operation.

"Give thyself wholly to them," is a sweeping saying and should thrill every minister with the thought that the Gospel ministry is a gift from heaven very precious and must therefore be zealously guarded according to the apostolic instruction for the Lord's sake and the strengthening of His cause and kingdom.

While the minister rejoices in the gifts and powers that God gave him he must be prayerfully on the watch; for the tempter is always on the track to tempt those whose labors are accompanied with success. "Rejoice not in this, but rather rejoice because your names are written in heaven," says Jesus.

When the preacher has his mind in heaven and his heart in the work, then he is safely on the way of a victorious service.

To the ministry also belongs the pastoral work of the flock, the Church. A shepherd must not be a lord in God's heritage, nor given to filthy lucre; but with a ready mind take the oversight of the flock. I Pet. 5:1-3.

In verse 4 he gives the promise of the joyous reward awaiting these faithful shepherds.

"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood." Of all the instructions and warnings that the apostle Paul gave, this one seems to reach the climax. Here he looks on the Church as a purchased possession of God, the price being His own blood. The blood of God—words fail here to express what was in the heart of Paul when he addressed those Ephesian elders for the last time; shepherds who have themselves had a taste of such trials of agony as the apostle had may possibly in a small measure understand.

Our prayer is that the Church may prevail in prayer to God for her ministers and shepherds. Eph. 6:18-20; Col. 4:2-5; I Thes. 1:17.

New Holland, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WHAT ARE YOU LIVING FOR?

What are you living for? Time passes on;
To-day, with its openings, soon will be gone;
Many an aching heart, saddened and tried,
Waits for some sympathy, close by your side.

Many a suffering one, bearing his pain,
Seeks some to help him go forward again;
Many a young life, blighted through sin,
Longs, with your counsel, afresh to begin.

Many a fallen one, facing despair,
Cries for some brother his burden to share;
Many a tempted one, weak against the foe,
Is secretly longing some strong friend to know.

Many a doubting heart, fearful, oppressed,
Wants you to guide it, lead it to rest;
Many a heathen land, still dark as night,
Calls to Christ's soldiers, "Bring us the light."

Many a broad field, in this great fair land
Needs you to succor, give them a hand.
What are you living for? Why do you stay?
Numberless openings confront you to-day.

—Sel. by Mary Guy.

FROM OUR MISSION STATIONS

La Junta, Colo.

(City Hospital)

Dear Herald Readers:—The work on the new hospital has really begun. Bro. Frank Roupp of Wichita, Kans., came the first of the month to begin the work. They are busy now leveling and filling in the ground before the work of excavation begins.

Council meeting was conducted by Bro. Heatwole last Sunday at the La Junta church and communion services will be held this Sunday.

On Friday evenings we have been meeting at the church for song service. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Miss Mary Hostetler from Virginia, one of our graduate nurses came back to help with the work at the hospital—supervisor in the operating room.

We have had quite a busy winter, but have been glad to do what we could. We are looking forward to being able to do much more in the new building with more modern equipment.

Pray that the work in every detail may be under the direction of the Holy Spirit, that all which is done in the future may be to the glory of Him "whom having not seen we love. In whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory."

April 7, 1927. M. E. E.

Whitmer, W. Va.

Dear Herald Readers, Greetings:—A series of ten meetings held at the Italy schoolhouse by Bro. Hiram Weaver, closed on Thursday night. We are glad to report that twelve souls made the wise choice. We felt the power of the Spirit at work. Although the weather was not so favorable part of the time, the meetings were well attended and the attention and interest were splendid throughout. The house was filled every night, with a few exceptions.

We had planned to leave this field the latter part of this month; but on account of the writer's mother, who is very poorly, we expect to leave here for Souderton, Pa., about Saturday, April 16, and later go to Harrisonburg, Va., where we expect to make our future home. Bro. Saul Carr and family are going with us to live in Virginia also. We trust that someone may be willing to come and continue the work here.

Warren and Esther Kratz.

April 11, 1927.

NOTES FROM HANNIBAL, MO.

By Ruth E. Buckwalter

For the Gospel Herald.

"I thought on my ways and turned my feet unto thy testimonies" (Psa. 119:59).

It is impossible for a self-righteous person to utter the above statement. He does not feel he has gone astray, nor does he realize he is lost.

A lady was asked, "Are you a Christian?" She said, "I will have to tell you the truth, I am not; I am a sinner."

Jesus says, "I came not to call the righteous, but sinners to repentance."

We are glad for three precious souls who expressed a desire to live for Jesus during the cottage meetings. Others are thinking seriously on their ways, but have not yet taken a stand for Christ. Pray for them.

One lady we visit who cannot read said, "How can I be a Christian when I cannot read the Bible?"

She asked that we might visit her long enough to teach her the Bible, which so far has been impossible because of lack of time and helpers. Many others ought to be visited who are neglected for the same reason.

It makes me feel like weeping to hear the cry of so many: "Can't you visit us and help us?" and they must be turned down.

May God send some one to come and help in this work, because "the harvest is great, and the labourers are few."

Palmyra, Mo.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 18)

By A. Swartzentruber

For the Gospel Herald.

To the Herald Readers, Greetings:—You will remember that I ended up my last letter by saying that we just received a telegram from Bro. Rutt saying that their little baby, Ellen Marie, died. This was a shock to all the missionaries, as it was the first death that occurred among the whole missionary family of South America. It is the custom here to bury the same day the death takes place or immediately the day following, and so we knew that there was no time to be wasted by us if any of us wanted to get to the town where Bro. Rutt's live in time for the funeral.

The train connections are very poor, and for this reason it was impossible for most of the missionaries to get there. However Brethren Hershey and Shank, Sister Shank, Sister Gamber and myself decided to go by auto. We left from Trenque Lauquen at 5:00 o'clock the next morning, arriving at the Rutt home shortly before nine. The funeral was to be held at 10:00 A. M. A short funeral service was held in charge of Bro. Hershey, after which the body was taken to the cemetery and placed into a sort of a vault which is divided into niches in which there is room for one corpse, until other arrangements shall be made.

The following is a letter which we received from Bro. Rutt for our news letter:

"We have just passed through one of the most lonely days that we have ever known. Although our little Ellen was with us only a little more than eight months, it seems that she could not have been any dearer to us if she had been with us for years. It is hard to understand the ways of our Lord, but we know that as the heavens are higher than the earth so are God's ways higher than our ways, and we humbly bow to His will. It is during such times as these that we realize very keenly that we are in a strange country among a people with strange customs. We are beginning to see that through God's working the people are made to wonder just what these strangers do believe. They know that we preach salvation alone through our Lord and Savior Jesus Christ, but after all when there is a death in one of the homes of these 'Evangelists' will they really practice what they preach? Will they, or will they not keep the lights burning to light the soul through purga-

tory? During the time of the death we realized to some extent, but not fully, that our actions were being watched. Some of the natives knew well that we did not care for the candles, but, Will we not let the electric light burn in the saloon where baby is? Will we let baby in the saloon that everybody can see whether there are lights or not? So in order to find out without referring to the lights, they asked us, 'Will you leave her there, or take her to another room for the night?' We answered, 'No, she will remain in the saloon.'

"Already one woman has made the remark that our religion is so different from theirs. Sometimes we hear the remark that our religion is 'muy sencilla' that is 'very sensible.' It is a little hard for the folks here to decide what things are custom and what things are religion. They were made to realize that our customs are different, for it was absolutely necessary for us to depend upon natives as to how to proceed for her burial. The customs are so entirely different to what we were used to in the States. For example, after baby died we expected an undertaker to come in and take charge of the corpse, but alas nobody came. Through the kindness of some of our native neighbors they offered to prepare the baby for burial and to place her in the coffin. Then in surprise we wondered if the undertaker does not do that. They seemed to think that this was a rather awkward question. It was then that the natives began to realize that we must be almost lost under the conditions and they offered to give us all the help that we could in any way use. There, however, were a number of things which they could not do. For example, the coffin was nothing more than a wooden box with a zinc box placed inside according to the law, and without any lining whatever. It is impossible to buy such in this country. There was nothing for us to do but to go and buy something to pad the coffin and, furthermore, it was absolutely necessary for Mary to line the coffin herself as the natives were incapable of doing it. However, they were very much interested as to how it would look when finished. As they began to see it one after another expressed themselves: 'Oh, how nice,' and 'Oh, how beautiful!' Another thing that has left a rather marked impression upon the people is the fact that these North American missionaries appreciate children more than what the natives pretended that they do, because they all have small families when compared with the large families of the Argentinos. When a baby dies here the expression is that it is only a baby, and not much attention is given to it. That the rest of the missionaries should think it worth while to come when it was only a baby that died seemed to leave its impression. One old lady with a smile of appreciation said, 'And he came from Tres Lomas so far away!' We have heard other expressions which prove to us that these people have seen the Gospel truth exemplified in the lives of the missionaries. These things have left a very marked impression upon them and we have reason to believe that they will inquire more about the religion of Jesus Christ than they have ever done before.

"Will you pray that these people will inquire more and more as they see the true light that they may be led through the Holy Spirit into the light of the glorious Gospel of Jesus Christ?"

Tres Lomas, F. C. O., Argentine.

"A house without family worship has neither foundation nor covering."—J. M. Mason.

THE GOSPEL TRACT MISSION

Editor and Readers of the Gospel Herald, Greetings:—Just a little more than one year ago the advisory Committee of the Gospel Tract Mission of near Woodburn, Oreg., appealed to the friends and readers of the Gospel Herald for assistance in carrying on the work of distributing free Gospel literature, which is reaching many foreign countries in their own languages, as well as in the home land. Those reached are the shut-ins, invalids, leper asylums, reformatories, training schools (both for boys and girls) penal institutions, old people's homes, etc. Many hundreds of parcels and rolls of tracts and Gospel literature are distributed throughout the rural district, villages, towns, and cities, From the profit on sales of books, mottoes, calendars, etc. But this does not support the work suffciently in a manner in which we wish to see it done. We thank you all very kindly who have helped us in the past. May the Lord add His blessings. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).

Again we appeal to you for further aid. Any gifts will be much appreciated and acknowledged by S. E. Roth, R. R. 3, Woodburn, Oreg., or any one of the members of the Advisory Committee, E. E. Watkins, chairman, Hubbard, Oreg., Fred J. Gingerich, Aurora, R. R. 3, Oreg., Albert D. Erb, Hubbard, R. R. 2, Oreg.

Yours for His glad service,
Albert D. Erb,
Sec. for Committee.

THINGS TO BE CONSIDERED BY PROSPECTIVE NURSES

By J. S. Shoemaker.

For the Gospel Herald.

It is essential that Christian young people seriously and prayerfully consider the matter of choosing a worthwhile occupation, calling, or profession, also make ample preparation in the arts required to master the chosen calling, in order to render the very best kind of service to humanity, and to the Lord also.

What shall the nature of my calling be, in order that I may follow God's plan for my life work? is a question that every young person should ask. The aim of every young Christian should be to prepare for the best possible service in this world.

We shall in this article discuss Nursing as a calling or profession, and what it involves to take the necessary training and follow the same as a life work.

It is generally conceded that women are better adapted to the work of nursing than men are, and the reason is very obvious. Women as a rule are naturally more kind, hence better qualified to care for the sick and afflicted than those of the opposite sex. Women usually have better success in giving relief to suffering humanity than many physicians have, because, if faithful to their calling, they are always exercising vigilance in looking after the patients which are under their charge, and regularly administer not only the prescribed remedies but other means of help and relief that the patients may require for their physical benefit. And if the nurse is a true Christian, she is ever ready to administer spiritual help as well as physical relief.

Competent Christian nurses are a valuable asset in any country, city, village and community, where there are individuals afflicted and in need of a nurse's care. No hospital, sanitarium, or infirmary is adaquately equipped without a good force of nurses; or, better, a force of good nurses. All orphanages, old people's homes, and other charitable institutions should be supplied with at least one competent nurse. Nurses are also needed in carrying on the mission activities in both home and foreign lands.

Since competent nurses are needed almost everywhere, and the calling is indeed a noble one (providing the one filling that position is a true Christian), it is well that there are those who contemplate taking training and making definite preparation to fill the mission of being nurses. To all such the writer would be pleased to give some fatherly advice and counsel, as follows:

I. Be sure that your motives are right before deciding to take the necessary training. When one plans to engage in a calling so sacred and important, the following tests should necessarily be made before making the final decision:

a. Take a careful inventory of your natural abilities and characteristics, and ascertain thru divine guidance whether your talents, gifts, and natural disposition are favorable to the necessary equipment for work of that kind.

b. Consider prayerfully the difficulties to be encountered in the nurse's profession, in the way of temptation along various lines, and in various ways; in meeting up with ungodly physicians and disgruntled remarks on the part of the enemies

(Continued on page 60)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

IF AND PERHAPS

If every one were kind and sweet,
And every one were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should murmur or complain,
And every one should labor
In useful work, and each were fain
To help and cheer his neighbor—
Then what a blessed world 'twould be
For you and me, just you and me!

And if, perhaps, we both should try
That glorious time to hurry;
If you and I, just you and I,
Should smile and never worry;
If we should grow, just you and I,
Kinder and sweeter-hearted—
Perhaps, in some near by-and-by,
That good time might get started.
Then what a blessed world 'twould be
For you and me, just you and me.

—Evangelist.

A QUESTION: TO BEND AND NOT BREAK

A small man of less than three years marched up to the sink with a haughty command, "'Ant dink!" "Say 'please'," replied his mother, reaching for a drinking glass. "I 'ant dink," again commanded the boy. "Say 'please'," kindly insisted the mother, holding the glass of water in her hand as she waited for the child to obey. "'Ant dink," with an angry stamp of his little foot. "Son," said his mother, "you can not have a drink until you say 'please', and ask for it nicely." "I 'ant a dink," stubbornly answered the baby, tilting his head back and looking his mother full in the eyes with such a defiant expression it made her catch her breath. She realized he had been playing hard and was warm and no doubt very thirsty. She wished she had quietly handed him a drink, ignoring the slight lapse in manners. However, she had gone too far to let it pass now, for he must be taught obedience as well as manners. "No, Son, you must ask Mother properly for a drink," answered his mother. He began to whimper and insist on a drink. His mother placed the glass she had been holding in her hand on the table, and seating herself, lifted the child to her lap, feeling at her wits' end. She coaxed him, telling him how easy it would be to say the one little word "please" as he always had done. She could not induce him to obey her, as she realized. It was near the dinner hour, and she had older children, her husband and help to cook for, so felt she must use other methods. At last, her patience tried almost to the breaking point, she arose and taking the small rebel by the hand, told him, "Now, Son, unless you are a good boy, and say 'please' as you know you should —Don't you?" interrupting herself. The small head slowly nodded.—"I'm going to put you in the bedroom all by yourself, until you learn to behave properly. I'll leave the shades up, and let the sunshine in, but you must stay by yourself until you think you are a good boy." with a lump in her throat, she opened the bedroom door, but before leading her baby in, she raised him in her arms, and kissing him, coaxed, "Won't you please tell Mother 'please' for a drink?" Two little arms slid around her neck, but the firmly set lips remained silent. "All right," said the mother, "I'll just have to put you in here alone, until you are ready to be good. When you are, you can come out." She set the child on a chair and going out quietly, closed the door. Time and again, the mother opened the door, only to be met with a stony, defiant stare and tightly closed lips in answer to her inquiry as to his yielding to the law of obedience. She felt like letting the young rebel go but knew she must not do that for his sake. It would have been far the easier way, though. At last, when the afternoon was well advanced, the door opened softly with a "Please, Muvver, I 'ant a dink." With a sigh of thankfulness, the mother snatched her boy up, and half smothering him with kisses, on his head and cheeks, she hurriedly gave him a drink and his belated dinner.

The experience cost the mother tears and heartache, but her firmness paid. Son learned a lesson he has never forgotten, though today he stands head and shoulders above his mother.—Lila Mae Marshall of the National Kindergarden Association.

THE CHRISTIAN HOME

The Greatest Evangelistic Agency on Earth

Christ's place in the home must not be nominal and formal, but central and controlling. He must decide every question of business, of amusement, of literature, of education, of expenditure, of visitors in the home, of discipline and training, and of its relation to other homes and to society at large. That is to say, in determining all these questions, those who are responsible for the home are bound to ask, What would be pleasing to Christ, what would be in harmony with His will, what would conduce to the development of a life like His own, and to the advancement of His kingdom in the world? There is nothing too secular on the one hand, nor too sacred on the other, to be brought to the tribunal of the Master for His decision. The location of the home in the midst of proper environment, the occupation, the kind of education to give to children to fit them for life, the kind of books and papers to be read in the house, the kind of people we invite to be associates with our children, and the kind of marriages the sons and daughters are to contract, looking to future homes—all these questions, the right determination of which is of more importance than human mind can see, should never be decided without bringing Christ into the problem and asking ourselves what He would have us do. The home that has Christ enthroned therein is the greatest evangelistic agency in the world and the mightiest factor in the building up of the kingdom of God on earth.—J. H. Garrison in "Christ the Way."

WHAT IS HOME WITHOUT A MOTHER

By Iva Martin

For the Gospel Herald.

These are words that cannot be expressed with the tongue nor can any one realize the same until a loving Christian Mother is taken away.

When father, son or daughter was sick Mother always used her loving hand in help wherever she could and her loving words meant so much to comfort one in suffering.

She has done much for her family and loving companion, but alas her hands are folded and her voice is stilled.

When we call mother she does not answer; when we go to her chair it is vacant, we go to the bedroom, Father is there, but where is Mother? She has been called to her long home, where we have the assurance that she is happy and free from her suffering. We can no more go to mother for advice, but we have the blessed promise in the Bible that if we as Children of God live faithful we some day can meet dear Mother and share the joys together which will never be taken away.

"Daughter, don't let mother do it!
You will never, never know
What is home without a mother,
Till the mother lieth low;
Low beneath the budding daisies,
Free from earthly care and pain,
To the home, so sad without her,
Never to return again."

—Hagerstown, Md.

SUNDAY SCHOOL LESSON

Lesson for May 1, 1927—Mark 14: 53-71; Luke 22: 61, 62.

PETER'S DENIAL AND REPENTANCE

Golden Text.—Let him that thinketh he standeth take heed lest he fall. —I Cor. 10:12.

Introductory.—This lesson presents Peter in a different role from that in which we usually find him. One can hardly imagine the faithful, courageous Peter, with a ready testimony for Jesus, turn into a bewildered coward, mingling with the enemies of Christ, and, to save a little reproach and danger to himself, begin to lie and curse and swear and deny that he even knew the Lord, to say nothing about being his disciple. But this lesson is valuable to us in that it holds up before us the weak side of human life. So, instead of being too hard on Peter, let us take the lesson home to ourselves and fortify ourselves against a similar fall under similar circumstances. The redeeming feature about the whole unfortunate affair is Peter's quick repentance when the loving look of our Master made him come to himself, and his readiness ever afterwards to own his Lord and to suffer and die for him.

Peter Following Afar Off (53, 54).—Christ had just been taken captive. His severe rebuke to Peter for venturing to defend Him with carnal weapons had completely changed the attitude of that daring apostle. Now, instead of staying right beside his Lord and being His companion in trouble as he had been in His successful ministry, we see him following "afar off." It was the next step just before his downfall. You may tremble for every church member that follows Christ "afar off." Our only safe place is by His side, as His faithful followers and intimate companions, for any other place means that sooner or later we will be in closer companionship with the enemies of Christ than with Christ Himself.

Peter Denying His Lord (66-71). —For a time all seemed to go well with Peter. It was Christ, not himself, that had to stand the persecutions from the enemy. But after awhile the tide turned and he was called upon to answer a few questions. "And thou also wast with Jesus of Nazareth," said one of the maids of the high priest. Peter still had an opportunity to set himself straight, and honestly own his relationship to Christ. But people who follow Christ "afar off" seldom have the courage to tell the truth when by so doing they bring reproach or danger upon themselves, and Peter proved to be no exception to the rule. "I know not, neither understand I what thou sayest," was his reply. He was caught. Adding a falsehood to his other error of not keeping close to his Lord committed him to a path of sin. Another maid took up the accusation, saying to them that stood by, "This is one of them," meaning one of Christ's disciples. Having told the untruth once, Peter felt that he could not retract. So he repeated with more vehement emphasis, that he was not one of the Lord's disciples. But they refused to believe him. The third time he was faced by the accusation, this time a number of people joining in the charge. This called for a still more emphatic denial from Peter, and to convince them that he meant what he said he began to curse and to swear.

How sad the spectacle! Here was a man who had been ordained one of the Lord's disciples, who had been his chief spokesman for several years, who a few hours before manifested the courage to defy the entire rabble that was sent against Jesus, and who at this time ought to have been among his Master's closest companions and staunchest defenders. But he was on the other side, acting in a way that was the exact opposite of what we may reasonably expect from a man of God and favored disciple of our Lord. But it was the logical result of his failure to stand by his Lord in the time of greatest need. How many to-day are making a similar mistake! Let us learn a lesson from Peter and avoid the mistakes that he made. Keep near the Lord, and never depart from the testimony of truth, and you are safe. We thank God for the loving look from the Master which brought Peter to his senses and immediately brought about a penitent attitude.

Peter's Penitence (61, 62).—Never did the love of Christ shine out more graciously than at this time. Instead of resentment there was a loving look of tender compassion which melted Peter to tears. Immediately his attitude was changed, and he "went out and wept bitterly." Peter saw what he had done. It was not a mere forced confession but an inward contrition that humbled him into the dust. Just what happened between him and his Lord personally we are not told; but we do know that Peter was the first to enter the empty tomb of his Lord, and in the early history of the Church after the ascension of our Lord he was again the chief spokesman among the apostles.—K.

Bible Meeting Topic

THE BEATITUDES.—Matt. 5:1-12

Topic for May 1.

MOTTO

"Happy is the man that findeth wisdom."

OUTLINE STUDY

I. The Poor.
1. Broken-hearted for sin.—Isa. 66:2.
2. Needy of help.—Psa. 34:4-6.

II. The Mourners.
1. Sad because of failure.—Matt. 26:75.
2. Sad because of others.—Psa. 126:5, 6.

III. The Meek.
1. Do not look out for self.—I Cor. 13: 4-7.
2. Do not defend self.—Matt. 5:28-41.
3. Lowly in heart.—Matt. 11:29.

IV. The Hungry and Thirsty.
1. Thirsting for God.—Psa. 42:1, 2.
2. Hungry for the Word of God.— I Pet. 2:2.
3. Hungry for what is right.—Prov. 2:3-5.

V. The Merciful.
1. Toward the poor.—Prov. 14:21, 22, 31.
2. Ready to forgive.—Matt. 6:14.

VI. Pure in Heart.
1. Sprinkled by the blood of Jesus.—Heb. 10:19-22.
2. Obedient to the truth—I Pet. 1:22.
3. Fleeing from evil.—II Tim. 2:21, 22.

VII. The Peacemakers, Persecuted and Reviled.
1. Leading sinners to God.—II Cor. 5: 19, 20.
2. Making peace with transgressors.—Luke 17:3, 4.
3. Overcoming evil with good.—Rom. 12:20, 21.
4. Blessing persecutors.—Rom. 12:14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Blessed."**
2. Commit to memory the Beatitudes.

For Others.
1. Find Scripture to explain the meaning of the Beatitudes.

PERSONAL THOUGHT

I must seek happiness in the way Christ teaches, if I would have a happiness that will endure.

SEED THOUGHTS

"Sweet the moments rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend.
Here I'll sit forever viewing
Mercy's streams in streams of blood,
Precious drops my soul bedewing,
Plead and claim my peace with God.
—James Allen.

What happiness is, the Bible alone shows clearly and certainly, and points out the way that leads to the attainment of it. —"In Cicero and Plato, and other such writers," Augustine says, "I meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' "—Coleridge.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 21, 1927

Field Notes

Bro. J. A. Ressler of Scottdale spent Easter Sunday in Ohio with the Crown Hill congregation near Marshallville.

From Kansas City, Kans., there comes word that a revival meeting broke out in Midway, North Kansas City, Mo., April 3, with Bro. J. D. Mininger in charge. The meetings were to have continued indefinitely. Pray that many souls may be converted to Christ.

A number of students attending school at the Eastern Mennonite School spent a few days at home over the Easter season.

Communion services will be held (D. V.) in the East Chestnut Street Mennonite Church, Lancaster, Pa., on Sunday morning, April 24. A full attendance of brethren and sisters is desired. K.

A series of meetings will begin (D. V.) in the East Chestnut Street Mennonite Church, Lancaster, Pa., on Sunday evening, April 24, in charge of Bro. Ira Landis, of Lititz, Pa. Pray or the work. K.

Sister Emma Zimmerman of the Eastern Mennonite School, Harrisonburg, Va., spent Easter with friends at Scottdale. She came home with Sister Alice Kauffman of this place, who was obliged to leave school for some time because of ill health.

Bro. Rhine W. Benner and family spent a few days recently in the vicinity of Harrisonburg, Va., in the interests of the health of one of the children. An appointment was made for him at the Eastern Mennonite School for Sunday evening, April 17.

Sisters Nellie Coffman and Vada Heatwole of Rockingham Co., Va., are spending the summer in West Virginia, the former at Roaring and the latter at Job. They are there to help in the work of the Lord as opportunity opens.

The home of Bro. Eli H. Kanagy, Belleville, Pa., is saddened with grief over the departure of the wife and mother in the home, who was called home on Wednesday, April 13. She had faithfully borne her share in her husband's responsible position in the Church. May God comfort the bereaved family.

A Call for Workers.—Workers are needed for a number of our church institutions. We are especially in need of a cook at the Home for the Aged, Eureka, Ill. Who will volunteer to render service in this needy cause? All those interested should write to Bro. S. E. Allgyer, West Liberty, Ohio.

Word comes from the Shenandoah Valley, Virginia, that active work in the outlying districts has begun in earnest for the summer. Sunday schools and church services have been resumed in a number of places. Because of long distance and poor roads this work is usually suspended during the winter months. Good interest is reported.

Correspondence

Hesston, Kans.

(Hesston College and Bible School)

The faculty has reorganized the curricula and requirements for graduation in the various Academy courses, in order to meet better the varying needs of the many classes of students we have to serve. The new system is more flexible and is particularly strengthened in Bible and vocational courses. All students are required to have one unit credit in Bible for graduation, and most students receive more than this minimum requirement. In the Bible Academy course a minimum of four units of Bible credit is required.

Secretary Fillmore of the No-Tobacco League of America lectured at the College against tobacco. He ably pointed out the evils of tobacco and of the tobacco trade.

The Volunteer Band has recently given programs at a schoolhouse in the Royer community near Newton and at the Spring Valley Church near Canton. A second program is planned for the Royer community.

Bro. Simon Gingerich and daughter Mildred of Wayland, Iowa, were visitors at the College recently.

Bro. D. H. Bender filled the pulpit at the West Liberty Church near McPherson on Sunday, April 3.

Bro. Noah Oyer of Goshen College spent the week end of March 27 at Hesston for the purpose of helping to correlate the curricula of the two schools. Bro. Oyer preached to the Hesston congregation on Sunday.

The Faculty Quartet of the College visited the Defenseless Mennonite community near Sterling, Kans., on Sunday, April 3, and took part in the church services of the day. The purpose of the visit was to establish an acquaintance between the community and the College.

The College Farm has been rented to M. E. Hostetler, who took charge in the month of March. He will also continue to do some of the necessary repairing about the buildings and campus.

The annual Arbor Day of the school is planned for April 11, when afternoon classes will be dismissed and all students will take part in cleaning the campus, planting trees, making flower beds, and so forth.

April 6, 1927. Paul Bender.

Willow Street, Pa.

(Brick congregation)

Greeting in the Master's Name:—On Feb. 27 we had the privilege of having Bro. and Sister Maris Hess and children, Helen and Mark, from

Byerland congregation worship with us. Bro. Hess gave us a helpful sermon from Jude 21. On Mar. 13 a class of ten precious souls were baptized and received into church fellowship, Bishop Abram Martin officiating. As many of the class are young in years may they be carefully nurtured so that they may grow to be faithful and exemplary members of the Church.

Our council meeting was held on Mar. 27. Bro. C. M. Brubaker admonished us richly from Matt. 18. Peace was expressed by all. May each one of us keep a careful watch over his own life so that we may be presented to Christ as "a glorious church, not having spot, or wrinkle."

On Apr. 3, the Sunday school was again reorganized for another year as follows: Supts., Bros. Jacob Brenneman and Jacob H. Herr; Treas., Bro. Jacob R. Houser; Secy., Sister Anna Keener; Chors., Bros. John Neff and Arthur Witmer. Bro. Claire Witmer and Bro. George Witmer have charge of the Home Department and Elizabeth Breckbill of the Cradle Roll. May we go forth with increased energy and zeal in the Lord's work, ever to the glory of God.

Sister Lydia Burkholder who was afflicted for a long time, has departed this life. Sister Annie Huber is still confined to the hospital and in a serious condition, suffering from blood poison. Bro. Daniel Witmer's wife is in a failing condition in the home of her son. May God be very near in the evening of her life.

Two of our boys of the Sunday school who were ill are again out and with us. Bro. Clarence Risser was taken sick last fall and was shut in all winter, and Bro. Mahlon High was at the hospital for an operation.

We crave an interest in your prayers for the work here.

Yours "till He come,"

Apr. 9, 1927. Gertrude M. Lefever.

Harrisburg, Oreg.

Greeting to the Herald Readers:—We were again reminded that this is not our home. On March 31 Bro. Emanuel Kenagy of Albany died and was buried on Sunday, Apr. 3. Nearly all our congregation were related and went to the funeral. So we had no preaching in daytime, but Bro. Bond of the Hopewell congregation was with us in the evening and gave us a good sermon on The Angel of the Lord encampeth around about us who fear the Lord. Psa. 34:8. Bro. Bond and wife were en route to see her parents; namely, Moses Evers' near Elmira, Oreg.

We are always glad for company. At present J. J. Kauffman and wife and her mother (Mrs. Eash of Shelbyville, Ill.) are sojourning here.

Mrs. Andrew Yoder.

April 10, 1927.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings:—We have reasons to rejoice for what the Lord is doing for us at this place. Our plans were to have communion on April 10, but our bishop, Bro. Esch, could not be with us on account of sickness in his home. We trust the Lord will bless his home, and restore them to health.

On April 3, three precious young souls accepted Christ as their personal Savior, in our regular morning services. In the evening one more desired to be baptized that accepted Christ in another church. There are others that ought to accept Christ. Will you join us in prayer that they too will find Christ sweet to their soul? We long for souls to get that sweet peace in their souls, then they will not go out in the world to get the things which are not upbuilding. It saddens our souls to see souls go out into the world, leave God and the Church, for the ungodliness of this world. Pray for this place that we may be faithful in His service.

April 11, 1927. S. J. M.

Hesston, Kans.

Dear Herald Readers, Greetings:—In this appropriate season we were again permitted to commemorate the death and suffering of our Lord on Sunday, April 10. Two hundred five communicants participated in this sacred communion service. Bishops T. M. Erb and D. H. Bender officiated and we appreciated having Bro. Bender speak to us on the "Seven Sayings of Christ on the Cross."

Bro. Silas Horst of South English, Iowa, who had come into the community because of the death of his father, was with us in the evening service and preached for us.

May you continue to remember us in your prayers.

April 11, 1927. Ida Hostetler.

Chambersburg, Pa.

(Pleasant View)

Dear Herald Readers, Greeting in Jesus' name:—The Lord willing, on the evening of May 17 a series of meetings will begin at this place, in charge of Bro. John F. Bressler of Lancaster, Pa. We notice by a previous Herald that there was a misunderstanding, and hope this will correct it. We would be glad to have visiting brethren and sisters attend these meetings as our congregation is not so large, yet we have the promises of God's blessing in His Word, and we would like to say that we are greatly encouraged, since this spring a few more families have moved into our midst. We feel as though there would be room for many more. We would ask God's people to remember us at a throne of grace, especially remembering the evangelistic meetings.

Yours for His name,

April 24, 1927. N. W. E.

THE MASTER'S TOUCH

Matt. 3:15

"He touched her hand, and the fever left her."
He touched her hand as He only can,
With the wondrous skill of the great Physician,
With the tender touch of the Son of Man.
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks she could not speak.
And the eyes where the fever light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.
"He touched her hand and the fever left her."
Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands.
So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, what if in winning the praise of others
We miss at last the King's "Well done?"
If our self-taught tasks in the Master's vineyard
Yield nothing but leaves at the set of sun?
"He touched her hand, and the fever left her."
Oh, blessed touch of the Man Divine!
So beautiful then to arise and serve Him,
When the fever has gone from your life and mine;
Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only one joy as we seek His pleasure;
There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by!"
Ah, Lord! Thou knowest us all together,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! let the fever leave us,
And so shall we minister unto Thee.

—E. G. Cherry, in the Christian.

Miscellaneous

THE DENIAL

By N. M. Bearinger

For the Gospel Herald.

In Gethsemane's darkest bower,
Strengthened by the unseen Power,
A trembling Figure knelt in prayer
While wondering Peter tarried there.

He saw the Savior sore distressed,
He heard the groans that rent His breast;
But, bowed with anguish and with grief,
In troubled slumber sought relief.

The chill winds swept Golgotha's height,
While far into the fateful night
Harsh echoes from that surging band
Resounded o'er the darkened land.

At break of dawn in Caiaphas' hall
The clamoring mass assembled, all.
Peter, with conscience sorely tried,
His fellowship with Christ denied.

Though twice again their charge they pressed
With curse and oath he voiced protest;
Then from the cock-pit of his foes
The prophesied shrill clarion rose.

The Savior turned; but in disgrace
Poor Peter shunned the Shepherd's face.
Accusing echoes in his ears
Led from remorse to bitter tears.

Lord, when the tempter's wiles forestall
My best intentions, when I fall,
Grant that I long, in sorrow deep,
With Peter to repent and weep.

Elmira, Ont.

WHAT CAN THE CHURCH DO FOR HER HISTORICAL WORK?

By H. S. Bender

For the Gospel Herald.

I. Introductory

The growing interest in the history of the Church, and the appreciation of the value of knowing that history, make it desirable and profitable to consider just what the Church might do to promote her historical work. It is the purpose of the writer to consider briefly in a number of short articles possible answers to this question. After this first introductory discussion succeeding articles will take up in turn: 1. The Need for Historical Work; 2. Agencies Which the Church has for This Work; 3. Specific Suggestions for Work Which Might be Done; 4. The Marbeck Work, a Present Need; 5. The Necessary Finances for Historical Work; and 6. Conference Action on Our Historical Work, with the Schwenckfelder Historical book as an example.

The time is certainly ripe for plain discussion of our historical work from the practical point of view so that the brotherhood may understand what it is about, its value, practical plans, ways and means, etc. Two years ago at many places there were services and programs looking back over four hundred years of history of the Church, how it started, what its principles were at the beginning, how they have been since then, problems that have faced the Church at various times, progress that has been made, etc. Many people learned then and at other times also that non-Mennonites have often shown more interest in the history of the Church than members of the Church themselves, and that some such have really misrepresented the Church. Many young people are only too eager to find out the historic past and faith of the Church. As the interest in peace principles grows, many people are asking, Just who are the Menonites and how do they come to have their strong attitude on war and nonresistance? Again, as the newspapers get hold of stories of migrations of the various groups and kinds of Russian Mennonites from place to place they at times give very queer impressions of the Mennonites and their principles.

As the interest in and demand for Mennonite History has grown, more attempts have been made to meet the demand. Historical talks have been asked for and given at special meetings and conferences; the Christian Monitor, and at times the Gospel Herald, have had numerous articles on historical subjects chiefly from the pen of C. Z. Mast and John Horsch; the newly-established Missionary Messenger published by the Lancaster Co. Mission Board has had historical articles from various persons, especially from M. G. Weaver; and school journals have at times given space to historical articles. In the last ten years only two books of any size have been issued by the church, namely Mennonites in the World War, by J. S. Hartzler and the one by L. J. Heatwole entitled, "Mennonite Handbook of Information," a very valuable book in many ways, but not intended to be an extensive history of the Church or of any outstanding feature of church history.

So far as money is concerned outside of the generous appropriations by the Publishing House for the purchase of books, or organized work, very little has been done, not primarily because of opposition to such work but because of preoccupation to other things which have been no doubt more important and more pressing. The past generation has seen much activity and growth in missions, educational work, publication work, but now as these types of work are well established, it is perhaps time to turn some little attention, time, planning, and money to historical work. A bright feature of the work during this period has been the interest shown by the Publishing House and Historical Committee in a very practical and wise way in building up the Mennonite Historical Library at Scottdale even at the expense of considerable money. This work has been due primarily to the vision and foresight of the brethren, Aaron Loucks, S. F. Coffman, and John Horsch. Anyone who knows what such a splendid library means to the Church will be very grateful for what has been done. The library at Scottdale is certainly the best in this country and second only to the excellent library at Amsterdam in the entire world. Another bright feature is that while others have been unconcerned or ignorant of the value and need of historical work, one or two faithful brethren have labored on in consecrated service to the Church, giving of their time, talents and money, often unappreciated. To their labors we owe what little has been done by the Church in this field. Their devotion is an inspiration today to others to help carry on the work and come to their assistance with consecrated talent and money, and is a challenge to the Church to take up seriously the long-unworked field of Mennonite History.

Goshen, Ind.

THE NEW CHURCH HYMNAL

By Levi Mumaw

For the Gospel Herald.

According to the promise made several weeks ago in the editorial department we hereby wish to submit a report of the work done, and state the prospects for the completion of the work on the New Church Hymnal.

The last shipment of the music plates arrived last week. Thus the larger part of the task has been accomplished. It required six months for the plate makers to take care of their part of the work. We are pleased to report, however, that it was done on schedule time. The quality of the work has been very satisfactory and the work of the presses now engaged in the printing shows a prospect of a very satisfactory book.

The first edition of the book will consist of 5000 copies printed in the round notes and 10,000 copies printed in the shaped notes. The round note edition is nearly off the press and the work on the shaped notes was commenced last week. The bindery is making preparations to take up its

part of the work promptly, as soon as the sheets are folded and ready for binding. We therefore hope to be able to commence delivery of the books by the time that we had announced, June 1, 1927.

We wish to express our appreciation of the coöperation given us in this work by the congregations that have already ordered their books. Orders are now on file for about 4,000 copies. The remittances that have accompanied these orders have helped out very nicely in financing the work. We shall use every effort to fill the orders as they have been received and any additional orders received before the publishing date will be added to the list on the same conditions as announced previously.

A number of sample pages were printed in the round notes for use in our Bible Schools. There is yet a small supply on hand, and these will be sent out to any who may want to see a copy. Simply send your request and we will see that you are supplied as long as the supply lasts. These sample pages are not supposed to reflect the character of the book but will give a number of new songs and will show the size and style of type used, etc.

Arrangements have been made with several Franconia Conference churches for a new German appendix of about 135 hymns requiring about 40 pages. The hymns have been selected by them and are suitable for all the various occasions for which they may be needed. This special appendix can be supplied to all who wish to use it, at an additional cost of 10 cents per copy. The appendix will be supplied in words only. Correspondence is solicited from those who may be interested in it.

When ordering always state which style notes are wanted. If this is not stated, shaped notes will be sent. It will also be necessary to state whether or not you wish to have the old German appendix used in the Church and Sunday School Hymnal. This will be supplied in the shaped note edition without extra cost to those who desire it. As in many localities the German songs are not being used, it was thought best to supply it only on demand. Any further inquiries will be cheerfully answered.

Scottdale, Pa.

CHRISTIAN EDUCATION

VIII. DOES IT PAY TO MAINTAIN CHURCH SCHOOLS?

By H. R. Schertz

For the Gospel Herald.

Is the money, time, and effort that we are expending for educational work expended in the best possible way, or is it possible to invest what we have to invest in some other phase of Church work where it will yield greater returns? These are questions that are being debated in the minds of some sincere Christian men and women, who are desirous of making an investment.

Failure to consider the subject of Christian Education from the proper angle often leads individuals to arrive at wrong conclusions.

There are those who conclude after having made observations of the courses offered, the character and belief of those who have graduated from so called Christian Schools or Colleges, that it does not pay to maintain Church schools.

When students leave Church schools denying the Deity of Jesus Christ, disbelieving the Bible to be the Inspired Word of God, disregarding the miracles of the Bible, and being saturated with the modern theory of Evolution, there is either something decidedly wrong with the theology taught in that school, or the student was an agnostic before entering school. It is altogether unfair to judge all Church schools by the above type of school and its finished product.

We must bear in mind also that labeling a school Christian or Mennonite does not necessarily make that school a Christian school or college. "By their fruits ye shall know them."

The truly Christian schools of today are suffering to a certain extent because too many schools are operating under the mask of Christianity and at the same time perverting Scriptures and teaching doctrines that are contrary to God's Word.

Some one has said, "I am not much alarmed about the school that chooses to teach atheism, if that school will place above its door in large conspicuous letters the declaration, 'We Teach Atheism.' Such a school would soon die for want of patronage."

Since our young people are seeking advanced education and attending institutions of learning in greater numbers each year, the need of orthodox Church schools becomes more apparent. If we expect to save our young people for Christ and the Church, we as a church must supply and maintain schools that are absolutely sound fundamentally, and where our young people breathe an atmosphere that is conducive to spiritual life and growth.

At the present time we have in attendance at our three Church schools approximately five hundred students Can we imagine the loss that would be sustained in the way of talents, lives, and power for service in the future Church, if these three schools should suddenly close their doors? On the other hand, can we estimate, in dollars and cents or in any other way, what this preparation for Christian service on the part of five hundred of our young people will mean to the future Church?

We have at the present time about twenty-five missionaries on the foreign fields, who have received more or less of their training in our Church schools. There are a number of others attending our Church schools at the present time who have definitely decided to serve the Lord in carrying the Gospel to the unsaved.

Go where you will, where our churches have been established, you will usually find ministers, missionaries, teachers, nurses and others of the laity that have been greatly helped and blessed by our church schools.

But some one says, there are some who have gone out from our schools that have proved themselves disloyal to the Church and to God. This is all very true, and much to be regretted.

In reviewing the work accomplished by our local congregations, home and foreign mission stations, we find that some who were at one time faithful members, have backslidden into the world. Are we ready to say that these phases of Christian work have been a failure, and that it does not pay? If not, then it is unfair to minimize the good accomplished through our Church schools, and exaggerate the failures of the past and conclude that it does not pay to maintain Church schools.

If we as a church will lend our hearty support and coöperation to maintain our Church schools, thus providing a medium through which our young soldiers of the cross of Jesus Christ may be trained and conserved for future service in the Church, most assuredly we will say, It Pays to Maintain Church Schools.

Metamora, Ill.

There has been a recent discovery in the Northland—the discovery of gold in the Red Land district. Wouldn't it have been a blessed thing if the Church could have been strong enough to enter that district to take over the gold and use it for the furtherance of the Gospel throughout the entire world? But no! men must have it for their own selfish purposes!—Oscar Burkholder.

This spiritual life maintained by Christ in us is also maintained by faith in Him.—Ammon Kaufman.

THAT THEY ALL MAY BE ONE

(Continued from page 50)

was too conservative. On the one hand most of the ultra conservative bodies have since been divided among themselves, while on the liberal side they are about as far from being one harmonious body as are those on the ultra-conservative side. Among those who have left us during the past ten years, instead of them being united into one harmonious body they are either attaching themselves to several different bodies or are independent, without any general church affiliations. The explanation of these results is found in the fact that separation intensifies rather than heals the spirit of contention.

Another thing which often interferes with or hinders the work of a church is a lack of proper coöperation and fellowship on the part of the membership in the various communities. For illustration: Suppose the West should say to the East, "We can get along very well without you. We will still be one church, but you take care of your affairs and we will do the same with ours." Or, suppose the Middle West would say to the churches East and West, "You don't understand our problems at all. We want to continue as one church, but we'll run our affairs, and you do the same with yours." Or, suppose the East would make a similar speech to the rest of the Church, or the United States to Canada, or Canada to the United States. Perhaps you have heard just such plans proposed. But whether you have or haven't, such an attitude on the part of different sections of the Church to one another is divisive in its influence and cripples the power of any church that entertains such a policy. It works a little like the case of a man and wife who can't get along very well together and so they both go their own way. They are not separated, Oh no; they are just not living together. They find excuses whereby they satisfy themselves and try to satisfy others that it is the proper thing to do, but every one that knows the circumstances is aware of the fact that the real reason they are not living together is that they do not love each other. Whether in families or in churches, such a course brings the discordant elements farther and farther apart—unless they come to themselves and effect a real reconciliation and union.

As a church of 40,000 members it might be possible for us to support several General Mission Boards, several Publishing Houses, several School Systems; but at best they would all have to struggle for life and would lack the effectiveness and power secured by a united effort in a united organization. "United we stand, divided we fall." For any church to separate into sectional organizations that are independent of one another means to weaken all sections and to throw up barriers in the way of a oneness in faith, fellowship, and service.

We are not unmindful of the fact that each community or district has problems that are distinctly its own, and these distinct problems ought to be respected by those of other communities or districts. But these very problems can be best taken care of when those wrestling with them have the sympathetic support and prayers of the rest of the brotherhood. We also remember that each individual has a conscience which should by all means be kept clear before God and man; but there is nothing that keeps this conscience in better Gospel order than a sympathetic fellowship with God and those "of like precious faith." To promote the best and highest interests of the cause of Christ and the Church it is imperative that we stand united as one heart and soul in the service of Jesus Christ and His Cause. Every enterprise in the Church that we can conscientiously endorse should have the full measure of our support and our prayers. And where the struggle is hardest for any loyal, consecrated overseer, congregation, institution, or conference to maintain the conservative faith, there the united support and prayers of the entire brotherhood should be the most ardent that Gospel standards may prevail and the victory be won in behalf of a full-Gospel faith and the salvation of many souls. May our continued prayers be in behalf of a oneness in organization that includes the entire Church.

6. **One in Service.**—Oneness in the other five points named means oneness in service. "If we walk in the light, as he is in the light, we have fellowship one with another." We have children to bring up "in the nurture and admonition of the Lord," a church to support for whom Christ died, a perishing world at our door to whom we are responsible to bring the entire Gospel of Christ. To unite our forces means to multiply our powers in winning the greatest possible number of souls for God, in extending the powers of the Church for good. Let our prayers be united with that of our Savior that we all MAY BE ONE—one in Christ, one in affections and fellowship, one in faith, one in discipline, one in organization, one in service—and we have the assurance of God that our prayers will be answered.

PROSPECTIVE NURSES

(Continued from page 53)

of Christ; being associated with worldly-minded people, and the ridicule one may be required to suffer for Christ's sake at the hands of His enemies.

c. Can you answer satisfactorily the following questions, both to yourself and the Lord? Have you the assurance that you have been divinely called to become a nurse? Are you willing to make any sacrifice in order to help relieve the suffering? Are you willing to administer both physical and spiritual help to those who may come under your charge? Have you prayerfully considered the trials and temptations that may confront you day by day while engaged in the work of nursing? Has the good that you may be enabled to do for suffering humanity been the means of inspiring you to plan and take training to do that kind of work? or has it been because of the honor of the profession, and the exorbitant compensation given to nurses which has prompted you to become a trained nurse? If the latter is the motive which has prompted you to take the necessary training and take up nursing as a profession, then God's blessing will not be truly realized in the work.

II. Favorable Opportunities that come to the Christian Nurse.

a. The privilege to minister to afflicted humanity in relieving their suffering and giving aid along various lines.

b. The opportunity to exemplify the sacred Christian graces, such as divine love, kindness, forbearance, longsuffering, gentleness, and sympathy to all those who are under their charge.

c. To exemplify the fundamental doctrines of Christian religion, and to instil both by precept and example the soul-quickening graces of the Christian religion into the hearts and lives of others who may be in need of real soul food. To the true Christian nurse many opportunities present themselves to become a real blessing to others.

III. Unfavorable Things to Contend with and Guard against.

a. Influences which are in many instances very alluring, anti-Christian, manifested on the part of some of the doctors, nurses, and patients, also others with whom nurses at least occasionally come in contact, even though the hospital or homes entered may not be strictly non-Christian.

b. Scenes that are anything but inspiring; diseases that are of a very contagious, virulent, and horrifying nature; surgical operations that are blood-curdling to behold; nudities

that are shameful to the greatest degree, and groans, screaming and wailing that causes one to shudder.

c. The danger of being led into a condition of reprobacy of mind; indifference to things that are good, pure and holy; a tendency through association with people whose moral standing is satisfactory but whose life and testimony is against some of the "all things whatsoever" our Savior commanded His disciples to keep, to drift away from the peculiar and essential doctrines of the Church, and become worldly-minded and eventually lose all interest in the Christian religion.

This is frequently the result when Christian girls take their training in non-Christian institutions, and take up the work of nursing in institutions that are anti-Christian. This has been verified in the past in the life and experience of a number of our once devoted sisters, but now are given over to worldliness, and we fear to hardness of heart also.

In conclusion, let me urge that all who feel called of the Lord to take up nursing as a life work, that you take the necessary training in a strictly religious institution, one that is under the supervision of the denomination of which you are a member, if possible for you to do so. And if you decide to be connected with any hospital or sanitarium after being prepared for the work of nursing, we urge you to be careful not to identify yourself with any anti-religious institution, unless you are assured by the direction of the Holy Spirit that you will be able to maintain your position as a loyal member of the Church, and continue to be a true disciple of the Lord Jesus Christ.

Dakota, Ill.

SPECIAL MEETINGS

Tofield, Alta.

Report of the Thirty-ninth Quarterly Sunday School Meeting held March 27, 1927.

Officers:—J. E. Stauffer, Mod.; Annie Burkholder, chor.; Edna Yoder, secy.

Program:—**Devotional,** J. L. Stauffer; **The Christian Standard:** (a) **The Bible and its Authenticity,** D. E. Maurer; (b) **Prayer Life,** Noah Dettwiler; (c) **The Overcoming Life,** Joe Burkholder; (d) **Consecration,** M. M. Burkholder; **Essay,** Emma Huber; **Children's Exercises.** Erma Stutzman; **The Christian a Missionary:** (a) **Home,** (b) **Community,** J. B. Stauffer; (c) **Our Samaria,** D. D. Brenneman; (d) **The Uttermost Parts of the Earth,** Abe Weber; **Essay,** Fannie Bender; **The Christian Hope,** Will Wideman.

Thoughts Presented:—Jesus says, "Follow me, and I will make you fishers of men." The missionary spirit should thrive within every Christian's soul. Acts 1:8 tells distinctly where missionary work is needed. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Home, community, city, and the foreign field should be dealt with in order. Essentials for a Christian life are: belief in the Bible, prayer, power to overcome temptations, consecration to the Lord's service. The Christian's hope may be summed up in the following verse:

"Walk daily with your Savior,
In fellowship of love,
And you shall share His friendship,
In yon fair land above."

Secretary.

Albany, Oreg.

Report of the 63rd Quarterly Mission Meeting held at the Fairview Church near Albany, Oreg., Apr. 2, 1927.

Organization:—Mods., D. B. Kauffman, C. R. Gerig; Secys., Joe A. Yoder, Jess Roth; Chor., Chris. Snyder.

Program:—**Devotion** (Eph. 4), Allan Good; **Mission Sermon** (John 1:42, "And he brought him to Jesus"), N. A. Lind; **Romans 12:1, 2:** (a) **Sacrifice,** W. M. Bond; (b) **Service,** D. H. Kauffman; (c) **The Acceptable Will of God,** S. E. Eicher; **Children's Exercises,** Chris. Yoder; **Jeremiah 7:23:** (a) **Obey,** F. J. Gingerich; (b) **Promise,** Allan Good; (c) **Walk,** D. B. Kauffman; (d) **Reward,** Joe A. Yoder.

Some Thoughts Presented:—Christ was an everyday man and He chose His disciples from the busy working men who came in contact with the ordinary people. Home life casts its reflection on our Christian experience, therefore, let us radiate the warmth of the Christian life. We must teach doctrines. Let us look to Jesus Christ, the Lamb of God. We can only be successful in our Christian life when we enter into it and exercise therein with our whole heart. If we would enjoy heaven, we must have a foretaste of it on earth. God has a right to demand our service and calls for the faithful to carry on His work. A devoted worker has no desire to return to a life of sin. As we obey God's will, His will becomes our will. Let us leave all our plans and thoughts to God's will. Pure bodies and pure lives are essential to a life of service. Do we know what our life's "blue print" is? We must fit the "blue print" if we would please God. No one can be saved without being obedient to God. Disobedience has always brought reproach upon the human family. Obedience may be the key to heaven. 30,000 promises are given in the Bible. Let us meet the conditions and receive the blessings promised. Walk in all the ways of God. Let us seek to be obedient to God and walk with Him in faith, believing His promises. The fact that children are often disobedient to parents causes parents to shoulder part of the blame. Have we met our responsibility as far as our neighbors are concerned?

Secys.

Nampa, Ida.

Report of the Christian Workers' conference of the Filer and Nampa Mennonite congregations, held at Nampa, Ida., Mar. 27, 1927.

Organization:—Mods., E. S. Garber, Joe Slatter; Secy., Alice Christophel; Chors., Barbara Garber, Mrs. D. F. Detweiler.

Motto: "We are Labourers Together with God."

Order of Program:— **Song Service; Devotion,** E. E. Zuercher; **Children's Meeting, The Hindu Gods,** Katie Schiffler, Mary Wenger; **My Response to the Past Quarter's Sunday School Lessons,** Ralph Miller, J. B. Shenk; **Christ in Relation to Christian Living,** Edna Roth; **Song by Filer Sisters,** Quartette; **Isa. 54:2,** S. Honderich; **Evangelization of the Home Field,** Omar G. Miller; **Open Discussion, Song Service, The Juniors: Their Work,** Alice Christophel; **Our Responsibility toward Them,** Bertha Sieber; **Song by Nampa Sisters Chorus; Coöperation in the Sunday School, Routine,** Abe Good; **The Minister's Opportunity and Responsibilities in Sunday School Work,** L. F. Hilty; **How Best Qualify and Encourage the Laity in Personal Work,** Mabel Gilmer; **The Christian's Assurance and Privilege,** Enos Schiffler; **Song and Praise Service,** J. M. Shenk; **Song by Filer and Nampa Mixed Octette, Possible Contributions to the Needs of the World: By the Children,** Essay written by Olivia Honderich and read by Esther Shenk; **by the Young People,** Joe Slatter; **By the Adults,** Mrs. D. F. Detweiler; **Why I am Engaged in Active Mission Work,** Mary Wenger; **Song by Nampa Mixed Quartette.**

A Resolutions Committee was appointed consisting of Sam. Honderich, L. F. Hilty, and Chris. Nafziger.

Resolutions

I. Since the Gospel is for all and the world is opening new fields for colonization and calling for men of strong Christian character and since there are those among us and in other districts who are longing for opportunities of Christian service where they can also make a livelihood,

Be it resolved, That we, as a Conference, composed of workers from the Nampa and Filer congregations, do establish a Board for the period of two years, consisting of five brethren who are able to determine the material possibilities of new projects, to safeguard our brethren from falling snare to the traps of those having no other aim than material gains, and to keep uppermost in mind the spiritual welfare; said Board to be known as the Local Mennonite Evangelizing and Colonization Board for the territory of eastern Oregon, eastern Washington, and Idaho. The duties of this Board shall be: First, to carefully acquaint themselves with the various fields as to the possibilities of spiritual work, and its material resources; and by means of the Church periodicals inform the Church at large of any fields which they find ripe for such service and colonization.

Second, to be open for inquiries and to endeavor to direct those interested to the place of greatest service.

Third, to coöperate with our District Conference in calling for such ordained and lay-workers that may be needed to supply the needs of this field.

Fourth, to encourage in every way possible the thorough evangelization of the home communities as well as the surrounding fields.

II. Be it also resolved, That we create a fund by holding Quarterly collections in each of these congregations to defray the actual expenses of said Board in discharging these duties.

III. Be it further resolved, That in view of the work which we expect to carry out through this Board, we, as individual members of a Christian Church known as Mennonites, do our utmost to coöperate with our leaders, especially endeavoring to lead consistent lives and asking God for grace to uphold the traditions of the church along the lines of Christian living and simplicity of life.

The Local Mennonite Evangelizing and Colonization Board consists of the following members: Ernest Garber, Nampa, Chairman; Sam Honderich, Filer, Secy.; Abe Good, Nampa, Treas.; Joe Slatter, Filer; F. H. Hostettler, Nampa.

Secy.

REPORT OF THE MENNONITE HOME, LANCASTER, PA.

January, February, March, 1927

Donations.—The following contributed to the Home in fruit, eatables, and wearing apparel: Amos Nissley, Jacob Harnish, Amanda Herr, Clayton Groff, John Hostetter; also the following sisters helped to do quilting: Lillie Kauffman, Mrs. Benjamin Kauffman, Mrs. John Hershey, Mrs. Phares Stehman, Mrs. Daniel Good, Mrs. Harry Frank, Lizzie Stoner, Lizzie Hottenstine. **Cash.**—Milton Buckwalter, $2.00; Harry F. Eshbach, 2.00; Mrs. L. L. Brubaker, 1.00; Martha Strickler, 1.00; John W. Kolb, 2.00; Martin Hershey, 2.00; Sister Groff, 1.00; Aaron Denlinger, 1.00; Abraham Denlinger, .50; Mrs. Sample, 1.00; Tobias Lehman, 2.00; Contribution box, 7:10.

Services.—Jan. 3. This afternoon we were visited by Bros. John Grove and D. S. Metzler. We called the inmates and workers together and had services. Bro. Metzler read for an opening lesson Psa. 148 and Bro. Grove spoke from Eccl. 7:1.

Jan. 6. This afternoon we held funeral services for Sister Lizzie Missimer who died Jan. 3; aged 77 years, 8 months, 5 days. Services were conducted by Bros. Isaac Brubaker, Martin Metzler, and D. S. Metzler. Text, Rev. 14:12, 13.

Jan. 9. This afternoon services were conducted by Bro. J. C. Habecker. Text, Isa. 3:10, 11.

Jan. 23. Regular services were conducted this afternoon by Bros. Hiram Kauffman, David Landis, D. S. Metzler, and Christ Charles. Text, Heb. 13:14.

Jan. 30. This afternoon we were visited by Bro. John B. Senger and his Bible study class of Kinzer. They sang for about one and one-half hours and had Scripture reading and prayer. We appreciated their services very much.

Feb. 1. This forenoon we held funeral services for Sister Elizabeth Wenger, who departed this life on Jan. 29. She was aged 85 years, 2 months, and 28 days. Bros. Isaac Brubaker and Aaron Wenger conducted the services. Text, I Peter 1: 24, 25.

Feb. 6. This afternoon regular services were conducted by Bros. Frank Kreider and Amos G. Kauffman. Text, I Peter 5:4.

Feb. 20. This afternoon regular services were conducted by Bro. Aaron Harnish. Text, I Tim. 1:11-16.

March 6. This afternoon regular services were conducted by Bros. Seth Ebersole and Henry Moyer of Reading, Pa. Text, I Cor. 1:18.

March 20. This afternoon regular services were conducted by Bros. Ira Landis and Amos G. Kauffman. Text, II Cor. 12:9.

This is the record of the happenings here in the first three months of 1927. Two of our number went to their eternal reward, showing us that this world is only a place to prepare for our eternal Home which Jesus said He is going to prepare for those that love and serve Him.

We are blessed with good health. Some of our aged people are on the weak side of life physically, and we have a few whose mental condition is very poor. We want to express our appreciation to the brethren who come here and break the Bread of Life to us. We have a few here who have never made any Christian profession. Our prayer is that the Lord may open their spiritual eyes before they leave this world. We ask an interest in your prayers in their behalf.

Yours for the aged,

T. E. Moyer, Supt.

Report Of Belleville and Allensville, Pa., Sewing Circle. Year of 1926

No. of meetings held	11
Average attendance	17
No. articles made	264
No. quilts	12
No. Comforts	7
Money received	$217.86
Money expended	$201.33
Balance	$39.62

Carrie Yoder, Secy.

SUGGESTED AMENDMENTS

To Constitution and By-laws of Mennonite Board of Missions and Charities

At a meeting of the Executive Committee of the Mennonite Board of Missions and Charities held at Elkhart, Indiana, February 18, 1927 the following changes in the regulations of the aforesaid Board were decided upon.

I. That the following Sec. 3 of Article V of the Regulations pertaining to the appointment of an auditing committee be discontinued.

Sec. 3. **Auditing Committee.** The Board shall appoint an Auditing Committee for each institution, which committee shall audit the books of the institution for which it was appointed and send the report to the Treasurer of the Board not later than May 5th of each year. The Auditing Committee of the Board shall be elected by said Board and shall, shortly before the Annual Meeting, audit the books of the Treasurer and shall combine into one all the Auditing reports sent in with their own and report to the Annual Meeting of the Board.

II. That in place of the above there is inserted the following section authorizing the Relief Committee and defining its duties. **Article V, Sec. 3 Relief Committee.**

The Relief Committee shall be composed of five brethren: The President and Secretary of the General Board and three brethren elected by the Annual Meeting of the Board. It shall be the duty of this committee to assume charge of and direct all relief work undertaken by the Board; to solicit funds for general and specific relief work as needs become apparent and to direct the distribution of whatever funds or supplies may be contributed to this cause; to study conditions and needs as they arise and to keep the Board and Church informed from time to time concerning conditions and needs; to submit an annual report to the Board, and to coöperate with the Executive Committee in all important relief measures undertaken. Meetings of the Committee shall be held as frequently as necessary. The first meeting of the year shall be called at or near the close of the Annual Board Meeting for the organization of the Committee for the following year and the transaction of such other business as may come before it.

It shall elect a Chairman and Secretary from among its own membership. It shall be the duty of the Chairman to preside at all meetings of the Committee, to call all meetings of the Committee, countersign all orders drawn by the Secretary on the Treasurer of the Board for the payment of money and all other duties pertaining to such office in similar organizations. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings held, assume direction of the work of the Committee, direct the publicity necessary for the promotion of all relief work undertaken, and draw and sign all orders on the Treasurer of the Board for the disbursement of relief funds and all other duties pertaining to such office in similar organizations.

III. That Article VIII pertaining to the Examination of books be dropped from the regulations and in its place be inserted the following:

IV. **Article VIII. Examination of Books and Audits.**

Sec. 1. The books of all officers and agents shall be open to inspection at all times by any person or persons who may be appointed for that purpose by the Mennonite General Conference, any of the District Conferences, or by the President of the Board, or with his approval.

Sec. 2. The Executive Committee of the Board shall appoint an accountant or auditing Committee to make an annual audit of the books of the General Treasurer and each mission station after the close of the fiscal year. This accountant or committee shall submit their report to the secretary of the Board in time to be reported at the Annual Meeting of said Board.

These Amendments will be voted on at the next Annual Meeting and in accordance with the requirements of the Constitution of said Board, notice of such change must be published in at least three issues of the Gospel Herald previous to the Annual Meeting at which such vote is to be taken.

S. C. Yoder, Secretary.

Married

Mishler—Yoder.—On March 15, 1927, Bro. Walter Mishler of the Stahl congregation and Sister Myra Viola Yoder of the Weaver congregation were united in marriage at the home of the officiating minister, Bro. Alexander Weaver, near Johnstown, Pa.

Hostetler—Unzicker.—Bro. Joe S. Hostetler of Shelbyville, Ill., and Sister Sarah Unzicker of Washburn, Ill., were united in marriage on Feb. 17, 1927, at the home of the bride's parents, Bro. John Kennell officiating. May the rich blessings of God attend them thru life.

Stutzman—Schweitzer.—On April 6, 1927, Bro. Willard Stutzman of Woodriver, Nebr., and Sister Mattie Schweitzer of Shickley, Nebr., were united in marriage at the Salem Mennonite Church, Shickley, Nebr., Bro. D. G. Lapp of Roseland, Nebr., officiating. May the rich blessings of God attend them throughout their married life.

Obituary

Endsley.—Mrs. Catherine Endsley was born Sept. 26, 1865, at Masontown, Pa.; died March 28, 1927; aged 61 y. 6 m. 2 d. She was the daughter of Isaac and Harriet Barber. She leaves three daughters and two sons (Laura, Stella, Hettie, Robert, and Johnson), also 19 grandchildren and 4 great-

grandchildren. She made her covenant with her Lord about 40 years ago, and united with the Mennonite Church, having been out of fellowship with the church a number of years. Funeral sermon was preached by J. A. Brilhart.

Ressler.—Susan L. (Landis) Ressler was born in Bucks Co., Pa., June 10, 1856; died in Elkhart Co., Ind., March 21, 1927; aged 70 y. 9 m. 11 d. She was married to Levi A. Ressler, April 6, 1876. They lived together in Elkhart Co., on the same farm over 50 years. She leaves her husband, 5 sons, 2 daughters, 1 brother, 1 sister, 47 grandchildren, and 4 great-grandchildren. A daughter and a step-daughter preceded her in death. Funeral services by Benjamin Good, William Ramer, and Noah Wenger. Buried at Yellow Creek on March 24, 1927.

Yoder.—Barbara M. Yoder (nee Hunsicker) was born Oct. 8, 1853; died April 2, 1927; aged 73 y. 5 m. 24 d. She was the wife of Peter Yoder by a first marriage and then was married to deacon Henry B. Yoder. No children were born to her but was stepmother of the three sons (Samuel, Daniel, and Henry). She was buried in the Swamp Mennonite Cemetery. Services were conducted at the house by Bro. John G. Gehman, and at the church by Brethren Jonas Mininger (who spoke in German), Joseph Ruth, and J. C. Clemens (who spoke in English). Funeral, April 6, 1927.

Bauman.—Angeline Lichty was born June 29, 1884; died March 29, 1927; aged 42 y. 9 m. She was married to Onias Bauman. Their only child died in infancy. She accepted Christ as her Savior early in life and united with the Mennonite Church. She lived a quiet, peaceable, and exemplary Christian life and will be missed in the church as well as in the home and community in which she lived. She suffered much from gall stones and underwent an operation for same. This at first seemed a success, but later complications proved fatal. Funeral, April 1, conducted by Oliver Snider and Moses M. Brubacher at Mennonite Church, St. Jacobs, Ont.

Graybill.—Elizabeth (Shelly) Graybill was born Jan. 10, 1842; died March 28, 1927; aged 85 y. 2 m. 18 d. Her husband, Pre. William Graybill, preceded her in death 24 years. To this union were born 6 sons and 2 daughters. 1 daughter and 1 son preceded her in death. She is survived by 5 sons and 1 daughter, 44 grandchildren, and 23 great-grandchildren. Funeral services were held at the home of Jacob Lauver, Juniata Co., Pa., and at the Lostcreek Church where interment was made in the adjoining cemetery. Funeral services were conducted by Bros. Samuel Leiter, Simon Auker, and Menno Brubaker. Text, Rev. 14:13.

Miller.—Glenn Edwin, son of Willis and Fanny Miller, was born May 28, 1926; died March 19, 1927; aged 9 m. 19 d. He leaves to mourn his early departure father, mother, two brothers, Orva and Vernon, and one sister, Arlene. Two grandfathers, two grandmothers, one great-grandmother and other relatives and friends also survive. He was sick only a little over one week with paranitis, but suffered greatly during this time. He will be greatly missed in his home and by his friends, but we feel that our loss is his eternal gain. Funeral services were held on March 20 at Christ Hostetler's by Bros. Moses Lehman and Joe Yoder. Burial in the Yoder cemetery.

Yet again we hope to meet thee,
When the day of life is fled,
Then in Heaven with joy to greet thee;
Where no farewell tears are shed.

— By an Aunt.

O'Connell.—Bobby Len O'Connell, youngest son of Mr. and Mrs. R. J. O'Connell, was born Oct. 7, 1923; died April 1, 1927; aged 3 y. 5 m. 24 d. Bobby's clothes caught fire while playing with some other children in a vacant lot. Before the flames were extinguished, he sustained injuries which proved to be fatal. He was immediately taken to the Proctor Hospital for treatment and lived but forty-eight hours after the accident occurred. Very early Friday morning, of April 1, when apparently resting easy he dozed off into a sleep from which he never awoke. Bobby was a faithful attendant at the Garden Street Mennonite Mission Sunday school and was liked by all who knew him. He is survived by his parents two brothers, Gerald and Kenneth. Two other brothers and one sister preceded him in death. Funeral services were held at the home, Apr. 3, 1927, conducted by Bro. Earl Miller of Peoria, Ill. Interment in the Springdale cemetery.

Detweiler.—Ellen C., wife of Jacob A. Detweiler of Telford, Pa., and daughter of the late Charles and Mary (Clemmer) Brunner, was born Jan. 4, 1889; died Apr. 4, 1927; aged 38 y. 3 m. Following an illness of nearly 2 months, she was taken to Grandview Hospital, and operated upon for gall stone. She died in that institution. Sister Ellen was a faithful member of the Mennonite Church, where she was a regular attendant while her health permitted. She was a teacher in Sunday school and took active interest. Her presence will be greatly missed by all both in the home, Sunday school and Church. One child preceded her in death. She leaves her sorrowing husband, one daughter (Esther), her step-mother (Mary Brunner). Four brothers (Hiram, Harney, Charles, and Edgar), and five sisters (Katie, Mary, Hannah, Lizzie, and Alverda). Funeral services were conducted April 7, at the Rockhill Church in charge of Edwin A. Souder and Joseph Ruth. Text, II Kings 20:1.

"A bitter grief, a shock severe,
To part with one we loved so dear,
Our loss is great, we'll not complain,
Because our loss is her eternal gain,
But hope in heaven to meet again."

Lefever.—Pre. John M. Lefever was born Dec. 25, 1849; died early Sunday morning, April 3, 1927; aged 78 y. 3 m. 9 d. His death came as a shock to the community. Although his strength failed him to preach the Gospel for the last several years, his seat was very seldom vacant in Sunday school and church services. His presence was an inspiration. He was at Sunday school the Sunday before he was called home. He was ordained to the ministry Sept. 23, 1894, at the Landis Valley, Pa., Church. In his sermons he often referred to Col. 3:14 and Heb. 2:3. He is survived by his widow, four sons, and four daughters. Two daughters preceded him in death. Funeral services were held Apr. 6, from his late home, Neffsville, Pa., by Bro. Ira Landis. Further services at the Landis Valley Church by Bros. Noah L. Landis and Abram Martin. Text, II Tim. 4:6-8. In the basement services were conducted by Bros. Noah Risser and Isaac Brubaker. A vast concourse of people had gathered together to pay their last tribute of respect to one they loved. Four children could not be present on account of living in the far distant West. He will be greatly missed in the home and in the church. But our loss is his eternal gain.

Horst.—Francis W. Horst was born in Lancaster County, Pa., July 21, 1854; died at his home near Newton, Kansas, April 5, 1927; aged 72 y. 8 m. 14 d. He was married to Margaret Hoover on Nov. 28, 1878, who preceded him in death May 3, 1921. To this union were born ten children (Ada, married to David Reiff; Lena; Mary, married to Ephraim Risser, died Aug. 24, 1917; Ammon; Titus, married to Lizzie Winey; Tillie, married to Charles Diener; Silas, married to Nellie Showalter; Gaius, married to Maggie Frey; Rufus, married to Susie Reiff; Clayton married to Mary Doolin). There remain two brothers and three sisters in Pennsylvania, nine children and twenty-two grandchildren. Bro. Horst with his family moved from Pennsylvania to Kansas, arriving at Newton on March 6, 1885. He immediately took charge of the farm his father purchased a year before, where he lived the rest of his life. Soon after marriage he and his wife were converted and united with the Mennonite Church. After moving to Kansas he became a charter member of the Pennsylvania congregation, remaining true to that faith until the end. Funeral services were held at the Pennsylvania Church on the afternoon of April 8, conducted by T. M. Erb, assisted by J. M. R. Weaver. Text, Psa. 23:4.

Rutt.—Ellen Marie, only child of J. L. and Mary Rutt, was born in America, Argentina, S. A.; died March 9, 1927; aged 8 m. 19 d. Although Ellen Marie had never been very strong, she was improving greatly and it appeared to be certain that in a very short time she would be a strong, healthy baby—when she became ill with intestional fever. However, in a very short time she was in normal health; but, as is often the case, boils followed this sickness and in order to prevent these, following the doctor's directions she was given a tonic but it appears that it was too strong for her. In the last hours of her life everything possible was done to save her life, but it was too late. She was a little jewel in the home, always happy and contented. How we longed to keep her! It was hard to part with one whom we loved so dearly, but though we cannot understand we say, "Amen," to Jesus.

It's Amen when in sorrow,
It's Amen rain or shine,
It's Amen all the time,
It's yes, to God forever,
He knows what's best for us."

Funeral services were held at the Mission, March 10, conducted by Bro. T. K. Hershey in the presence of a small group of natives.

Parents.

McGowan.—James H. McGowan was born in Morrow Co., Ohio, Mar. 11, 1851; died at Nappanee, Ind., Apr. 2, 1927; aged 76 y. 21 d. He came to Elkhart Co. with his parents Oct. 8, 1856, locating in Locke Twp., where he resided all his life. He was one of the pioneers and helped to clear the forests for his home. He united in marriage with Elizabeth Weber, Feb. 25, 1875. To this union were born 2 sons (Chas. E. and Milo V.) and 2 daughters (Mrs. Harvey Stahly and Mrs. Welyard Gevin). Chas. died at Roseburg, Ore., July 26, 1903, and Milo died at Limon, Colo., June 26, 1909. Besides the two daughters which survive him, there are 9 grandchildren, one half-sister (Mrs. Martin Kilian) and a host of relatives and friends. He accepted Jesus as his Savior and united with the Mennonite Church in May, 1882. He was ordained to the office of deacon in the fall of 1884 and was ordained to the ministry in July 1888. During his ministry he preached 165 funeral sermons. On March 21, 1924, his companion was called from this earthly life and in July, 1926, because of failing health, made his home with his daughter (Mrs. Harvey Stahly). On Sunday morning Mar. 6, he took very sick and requested to be anointed, which was administered to him on Monday eve, which relieved him of all severe pain. He was very patient in his affliction and resigned to the will of God. During the 4 weeks of sickness he enjoyed very much the visits of his friends and always invited them to come again until the last few days he became so weak he could not speak to them, yet his very expressions showed that he appreciated their presnce. Funeral services were held Apr. 4, at the North Main St. Mennonite Church, Nappanee, Ind., by Bro. D. J. Johns, assisted by H. F. North. Text, Gal. 2:20. Interment in South Union Cemetery.

ITEMS AND COMMENTS

A record-making session of the Pennsylvania Legislature has just closed. In a little over three months legislature passed more than 600 bills, and voted state appropriations exceeding $105,000,000.

That the South is no longer the exclusive home of the Negro in America is brought to mind as we read of the number of Negroes now living in northern cities. Chicago, for instance, is credited with a Negro population of 200,000.

Statistics tell us that the death-rate among the American Indians is gradually rising, having risen from 17.5 per thousand in 1921 to 25.9 per thousand in 1924. At the same time it is reported that the birth rate is advancing still more rapidly, so that the present tendency is toward an increase rather than a decrease in Indian population.

A new record in the endurance test of flying machines was made recently over Roosevelt Field, New York, when two civilian aviators remained up in the air 51 hours, 11 minutes, 20 seconds. Progress is being made in aviation along various lines, but as yet no one has invented the machine that is both safe and serviceable enough from an economical and practical standpoint to make it practical for ordinary use to the common man.

With the coming of spring a number of storms are reported from a number of states. The most destructive of these were the tornado that left a path of desolation at Rock Springs, Tex., and other places in which several scores of lives were lost, and a windstorm of less severity that visited a portion of Little Rock, Ark., and other places, leaving much suffering in the communities affected. Such sudden visitations bring to mind the loving warning of our Savior: BE READY.

As a result of the recent collection of income taxes in the United States it is announced that during the year 1925 there were 207 million-dollar incomes reported. This does not include the large incomes of those who had a large part of their wealth invested in non-taxable property. It was also noted that about 95 per cent of the income tax of the country was paid by only a fraction of one per cent of the population. The item suggests the problem of a more even distribution of wealth.

At the present time the eyes of the public are again turned in the direction of the strike in the bituminous coal fields. This time the advantage rests almost altogether on the side of the operators, as there is an unprecedentedly large supply of surplus coal on hand, we are just entering the warm season of the year, and non-union miners are still at work producing more coal. With the public, for once, scarcely disturbed by the strike, it may be that the operators and miners will find time to compose their differences in a way that will give justice to both classes and not impose a new hardship on the public. The Golden Rule in force would settle it all.

ANNOUNCEMENT

The eighteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.), in the Mennonite Church, Millersville, on Wednesday, May 4, 1927.

A general invitation is extended to all.

D. M. Wenger, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Nebr.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, Eastern Treas., Mt. Joy, Pa.
M. C. Cressman, Canadian Treas., Kitchener, Ont.
S. E. Allgyer, Field Worker, West Liberty, Ohio.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P. India, A. C. Brunk, Secretary.
Stations. Sundarganj, Shantipur, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Superintendent.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas.

Home

Chicago.—(1893) 1907 S. Union Ave., Chicago, Ill., S. M. Kanagy, Superintendent.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Superintendent.
Welsh Mountain Mission and Samaritan Home.—(1898) New Holland, Pa., John H. Weaver, Superintendent.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Superintendent.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Superintendent.
Canton.—(1905) 1939 3rd St. S. E., Canton, Ohio, E. A. Shank, Superintendent.
Kansas City.—(1905) 200 S. 7th St., 3701 Metropolitan Ave., Kansas City, Kans., J. D. Mininger, Superintendent.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Superintendent.
Columbia.—(1907) 4th and Mill Sts., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin Pastor.
Altoona.—(1910) 2504 Fourth Ave., Altoona, Pa., Jos. M. Nissley, Superintendent.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Maurice O'Connell, Superintendent.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles Calif.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville. Tenn., Wm. Jennings, Superintendent.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Superintendent.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., Earl Miller, Superintendent.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans H. J. King, Superintendent.
Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt. (Res., 704 N. 12th St.)
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Superintendent.
Detroit.—(1926) R-8, B-292, Detroit, Mich., C. C. King, Superintendent.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Laban Swartzendruber, Superintendent.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Superintendent.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Superintendent.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Superintendent.
Eastern Mennonite Home.—(1916) Souderton, Pa., Jacob M. Landis, Superintendent.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Superintendent.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Superintendent.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Superintendent.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Twenty-first Annual Meeting of the Mennonite Board of Missions and Charities will be held with the East Fairview Congregation near Milford, Nebraska, on May 2, 3, 1927. The Executive and Mission Committees will meet in joint session on Friday and Saturday, April 29, 30, for the transaction of such business as may come before them. On Saturday evening a public program will be rendered in which the work of the Relief Committee of the Board will be discussed. Sunday will be Missionary Day. This will consist of a mission sermon during the regular hour of morning worship, followed by an afternoon and evening program. During these meetings topics of vital interest will be discussed by prominent speakers from various parts of the United States and Canada. The regular sessions of the meeting, May 2-3, will be devoted to business, interspersed with helpful and interesting talks. All sessions are open to the public which is cordially invited to be present. "Come thou with us."

All persons desiring to attend the Annual Meeting of the Mission Board will please notice the following schedule of trains and busses:

Burlington trains from east arrive at Milford from Lincoln 11:25 A. M. and 6:25 P. M.

Burlington trains from West arrive at Milford 8:05 A. M., 3:05 P. M.

Busses running from Lincoln to Milford start at large bus depot on 12th St. between P and Q streets.

Parties desiring to be met at trains or bus notify J. E. Zimmerman or J. G. Stauffer, Milford, Nebr.

D. D. Miller, President.
S. C. Yoder, Secretary.

"If any prayer be a duty, then secret prayer must be superlatively so, for it prepares and fits the soul for all other supplication."—Brooks.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." | APRIL 21, 1927 | "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The reader will notice a number of shorter articles in this number of the Supplement which we are sure will be both interesting and helpful to many—not only because of their brevity but also because of the messages which they contain. Our thanks are due both to the writers and to Bro. John H. Mosemann, whose active interest is responsible for the articles. Be sure that you read them all.

"**Take heed** unto thyself and unto the doctrine." There are several reasons why we should. In the first place, Christian doctrine is the wisdom of an unerring God, who saw the wisdom of supplying us with just the things needed for our well-being and highest interests. Again, life would be a failure but for the spiritual enlightenment we get through a reading of God's Word and a daily meditation on its truth. "Take heed unto thyself," receive the WORD "with all readiness of mind," and in so doing you will be doubly rewarded: (1) "Thou shalt save thyself," (2) "and them that hear thee."

If—is a powerful weapon in the hands of the enemy, for thereby he has deceived many. "**If** thou be the Son of God," said he to Christ—but Christ was not caught with any such bait. There was no if about it; He was, and is, the Son of God without question. Satan approaches us in the same way. **If** God is so good and merciful, why does He permit "so and so?" There is no if about it, for God is good and merciful. We do not always understand, but some day we will. **If** has no place in the theology of God's people. It is the language of doubt or unbelief, the besetting sin of mankind.

Ordinances and Restrictions. — Some time ago we wrote to "the two Millers" (N. E. and L. C.) suggesting that if the Spirit so moved they might favor our readers with two articles—one on Ordinances and the other on Restrictions. The result is two pointed, instructive, interesting, scripturally sound articles which we gladly pass on to our readers in this number of the Gospel Herald. We want you to read and to meditate upon every line, and to absorb every point therein presented. In their clear and concise teaching in these two articles our brethren performed a service which we believe will be appreciated by many readers.

A Point on Nonconformity.—Many Christian professors, perhaps most of them, profess to believe in the Bible doctrine of nonconformity to the world; but among those making such profession most of them confine the application of the doctrine to just a very few things. Some people seem to think that they are true to the doctrine when perhaps in one or more articles of apparel they are different from the fashionable world, while in most things that they wear they follow the fashions of the world without question. Others, denying that the principle of nonconformity has anything to do with dress, satisfy their conscience by refraining from a few other popular things such as secret societies, worldly amusements, or other things in which they are not tempted or for which they have no particular liking.

But nonconformity to the world means nothing (as a principle) if it does not consist in a complete separation from the world in **all** things. By way of illustration, we will suppose a man to think himself innocent of stealing because he is not given to stealing chickens or live stock of any kind, although he is guilty of stealing about everything else that comes within his reach. That man may feel highly indignant because people call him a thief, and point with injured innocence to the fact that he is not guilty of stealing live stock. But he is a thief nevertheless, whatever may be his claims, unless he can say of a truth that he is not guilty of stealing **anything**.

So in the matter of nonconformity to the world. In this clearly and extensively taught Bible doctrine we have one of those broad, all-inclusive Bible principles which, if obeyed in the letter and spirit of the Gospel, will completely divorce us from all world domination—in dress, in associations, in pleasures, in business methods, in politics, in daily habits, in everything concerning which we have the light. They who are true to this doctrine have their affections set on things above, and their faces set Heavenward, Bible-ward, Church-ward, and in their lives they conform to heavenly standards rather than to the standards of this world.

The Second Coming of Christ.—A brother sends us a clipping from a newspaper published in his town in which a very wise preacher with a string of degrees speaks "with authority" on this important theme. He calls attention to the fanaticism and ignorance in evidence to-day and proceeds very solemnly to inform his hearers that the Bible is not a "war chart" nor is the second coming of

Christ the beginning of an impending storm; neither is He coming at all, in a literal sense, but the references to His coming again being figurative, His coming means His presence in our conversion and also His coming to us in the hour of death to bear our ransomed spirits home.

That man may know quite a bit; but if he would wipe his spectacles and consult his Bible from the standpoint of faith, he might find a few more things to add to his already great store of knowledge and wisdom. We are aware that much of the Bible teaching with reference to the future is given in figurative language. In the books of the prophets and the book of Revelation, much of the teaching is given in the form of figures and types and signs and visions and dreams, so that there is much room for man to be mistaken in his interpretations and conclusions. But leaving all portions of the Bible given in figurative language, in our study of the second coming of Christ, there is enough of the Scriptures that tell us in plain, unmistakable words, without a hint of figurative language, that Christ is actually coming again, that no one who believes the Bible to be reliable should doubt it for a moment. Let us call up a few witnesses:

1. Christ says that He is coming again. On the night of His betrayal He tells His disciples about His coming decease at Jerusalem, and comforts them with the thought that after He has prepared a place for His disciples He will come again and receive them unto Himself. Jno. 13:18-14:3.

2. The two men in white apparel said that He is coming again. When, at the time that Christ was taken up into heaven, the disciples stood bewildered and steadfastly gazed up into heaven, these men informed them that Christ is coming again, "in like manner" in which they saw Him ascend into heaven. Acts 1:9-11.

3. The disciples say that He is coming again. Paul (I Thes. 4:13-16), Peter (II Pet. 3), and John (I Jno. 3:1-3) are very clear in their teaching on this point. And let it be understood that in neither of the instances mentioned are any of the witnesses talking in figurative language. It is all plain English that everybody may understand if he will. The question is, Do we believe the Bible? or, Do we trust them more who would have us believe that the Bible does not always mean what it says?

CHRISTIAN ORDINANCES

By N. E. Miller

For the Gospel Herald.

God's will as revealed through His Son and Spirit enlightens us, not only concerning general principles of life, but gives specific instructions concerning details of daily living. In addition to this there are given to the Christian Church a number of special ceremonies which we speak of as ordinances. Paul in writing to the Corinthians commends them for keeping the ordinances. Christian Ordinances serve several purposes for the believer.

1. They are a means of showing appreciation for some great plan of God.

2. They are a means in perpetuating the particular truths or events for which they stand.

3. They stimulate, in our hearts and lives, the truth for which the ordinance stands.

4. They are a means of safeguarding the individual believer and the Church along the particular lines which they emphasize.

I. Baptism.

Baptism shows the convert's appreciation of the plan of salvation and his faith in and submission to that plan, also his penitence, humility, and submission to the Word and Church of God. "What doth hinder me to be baptized?" "If thou believest with all thine heart thou mayest." "Repent and be baptized." "They that gladly received his word were baptized." Submission to baptism is a definite step showing the convert's entrance into Christian life, and admission into the Church, and is thus a safeguard in definitely and openly cutting loose from "the world, the flesh and the devil." An illustration of this is seen in the instance of Israel crossing the Red sea. They "were all baptized unto Moses in the cloud and in the sea." They had taken the step that definitely cut them off from Egypt and separated them unto Moses. The convert who would neglect this means of grace would probably soon be back in the Egypt of sin and worldliness. Baptism is the convert's ceremonial answer to God's invitation. "The answer of a good conscience toward God."

II. Communion.

Observance of the communion shows appreciation of the atonement, and of the sufferings of Christ in accomplishing it. "Ye do shew the Lord's death." It also shows appreciation of the Gospel plan of salvation, for it is "This cup is the new testament in my blood."

When engaging in this ordinance we take our place as those who trust, not in the Old Covenant, nor in any merit of our own righteousness but in the merit of the precious blood of Christ.

In the communion we approach God in a fellowship of worship, not as isolated individuals, but in the language of Paul, as "one bread;" "one body."

It is a service in memory of Christ, emphasizing and perpetuating the truth of His sacrificial death.

III. Feet Washing.

By engaging in this service we express in the striking language of action, our own unworthiness and a high esteeming of our brother. This is true when we wash our brother's feet in a ceremonial service in a way in which it is not true when through force of circumstances we render our brother such a service. A sincere observance of this ordinance is helpful in maintaining and fostering a spirit of humility and helpfulness in our hearts, and in reminding the believers of the need of such a spirit. It serves as a safeguard against haughtiness and selfishness in individuals and in the body of believers. A discarding of this ceremony by a religious body is usually accompanied by pride in various forms.

IV. Devotional Covering.

This is especially spoken of for women "professing godliness," "praying or prophesying." It serves as a symbol of their relation to man and to God in devotion and Christian service and of the privilege of Christian women to approach God in prayer. Its power is recognized in heaven and to a certain extent among even worldly-minded men and women. To wear the devotional covering thoughtfully and more regularly, not only during the times of our regular public worship, would, I believe, be a means in bringing about a deeper spirit of devotion, more power in prayer, and more consistent Christian conversation and living among our sisters. It would, I believe, be a safeguard against worldliness in dress, pleasure resorts, social impurity, and kindred "lusts which war against the soul." A discarding or neglecting of this expression of devotion is usually accompanied by worldliness in various forms, and by women intruding into spheres of service not warranted by scripture. A sister who wears the devotional covering in a right spirit is showing appreciation of her privilege of approaching God in prayer and of exerting a godly influence. Blessed is the Christian woman who avails herself of this outward means of protection and power.

V. **The Christian Salutation.**

The Christian salutation is an expression of love and holy regard for fellow believers. It is spoken of as "a kiss of charity," and "an holy kiss." It is expressive of an intimate relationship. The relationship existing between believers is stronger and more real than even that existing between parents and children, or between brothers and sisters of the same family. The kiss of charity is a means of expressing and strengthening this intimate relationship. There is a tendency, perhaps unconsciously growing upon us, of having this practiced only among those prominent in the work of the Church and even ministers not greeting young brethren, though practicing it with fellow ministers. Perhaps it was foreseeing this that caused the Lord to have it recorded: "Greet **all** the brethren with an holy kiss."

VI. **Anointing with Oil.**

God has caused the earth to bring forth a great variety of products and established many means for the health of man. Some of these products we speak of as medicine. The Word of God indirectly teaches us that medicine "doeth good." It is evidently in harmony with God's will that we use of God's natural means for maintaining and restoring health, but the Lord does not ask the Christian to limit himself to these natural means but has given specific promises and instructions, exhorting believers to appeal to Him directly for bodily healing. Believers have evidently missed many blessings, both bodily and spiritually, through neglect of this means of blessing. As the Lord gave special ceremonies in relation to the atonement, etc., so He has given us a special service to exercise when appealing to Him for direct restoration of the sick.

This service is expressive of our faith in God's power and willingness to heal, and a safeguard against becoming so materialistic that we trust only in natural means. It is a means in continuing the doctrine of bodily healing by the direct power of God in answer to the prayer of faith.

VII. **Marriage.**

Marriage was instituted by the Lord. It was He who by creation especially fitted woman to be a "help" that is "meet" for man. It was the Lord himself who brought her to Adam, and who pronounced the marriage benediction and "called **their** name Adam."

Marriage is necessary for the highest happiness and proper interrelation of the human race; a means of safeguard to husband, wife and children, and a provision for man's welfare, materially, socially, and spiritually. To the Christian believer it is a sacred ordinance, to be entered "only in the Lord" and to be closely associated with one's relation with the Lord, the Church, and Christian service. The tendency to disregard and violate God's plans in regard to marriage should not be allowed to influence the child of God.

* * *

In these ordinances we are blessed with a variety of symbols, simple in themselves, yet suited to typify, stimulate, and perpetuate vital principles in our minds, our hearts, and our lives.

Springs, Pa.

BIBLE RESTRICTIONS

By L. C. Miller

For the Gospel Herald.

Near the time when God created the first man He also made a Bible restriction concerning man: "But of the tree of knowledge of good and evil, thou shalt not eat of it." In the perfect law which God delivered to Moses on Mount Sinai at least five of the ten commandments are restrictions. In the 25th chapter of Matthew our Lord Himself gives us a picture of the final judgment with restrictions as to who shall enter heaven and who shall be turned into hell. It is a fact worth our notice that **wherever authority and humanity meet, restrictions are necessary.** And following this is another fact: That **those under authority do well to obey.**

Near the close of Jesus, earthly career He conferred a far-reaching authority upon His Church by His words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This statement reaches to the end of the Church age and includes our present time. Let us therefore briefly consider in the light of Scriptures a few of our unpopular church restrictions recorded on many conference records.

I. NONCONFORMITY TO THE WORLD.—**Rom. 12: 2; I Jno. 2: 15.**

The subject of nonconformity is a major subject and in a measure includes the others which we shall consider. It is a subject with which every church, in order to remain truly Christian, must cope with intelligently. The **world** and the **Church** are two distinct and separate groups. We who would be the children of God must not lose sight of this fact, today, when the Church and the world would amalgamate. Can we read in every phase of our church activities, **and be not conformed to this world?** Are we conforming to the world in our religion? in our beliefs? in our devotions? Is man today a sinner in need of the shed blood of Jesus Christ to cleanse him; or is he possesed of a naturally good heart, which needs only enlightenment in the teachings and life of the great Teacher from Nazareth until he finally grows into perfection? In our religion do we recognize ourselves as vile, wretched sinners lost for eternity without Jesus Christ as our Savior? Or is our religion a social-uplift-system society purifying herself thru application of proper principles of living? Religion is a matter of the heart. **Be not conformed to this world with your hearts.**

This is a time of education, learning, knowledge, wisdom. Even our own church has taken upon herself the task of properly educating her young people. God expects us to make use of our talents. He expects us to use our intellectual faculties to glorify Him. But the intellectual standards of the Church differ. Not the philosopher, the astronomer, the man of the most and highest wordly degrees is he whom the Church considers the most intellectual; but he who lives closest to God and has been the most Spirit-taught. "For the Spirit searcheth all things; yea, the deep things of God." **And be not conformed to this world with your minds.**

Man is a social being and "no man liveth to himself alone" is a saying with many angles. The world has social functions and standards. The true Church never violates Bible teachings and precepts in her social life. Did you ever see a **yell leader** of a so-called live-wire basket-ball-team lead his **rooters** during a game, in their meaningless, senseless, spasmodic, screams when a goal was made? That it seems to me is typical of the world's social standards— anything, no matter how senseless, just so it produces a **kick.** In contrast to this picture look at Jesus back there in an upper chamber washing His disciples' tired, bruised feet. This is the Christian standard of humble service. **And be not conformed to this world in your daily living.**

Every Christian should always remember that his body is the temple of the Holy Ghost. The sinner is a slave to the appetites and desires of his body and does all in his power to satisfy these cravings and thus becomes more enslaved. Every one **professing** Christianity should always hold his body as a sacred vessel be-

fore God and should present it a living sacrifice unto Him. The lust of the flesh leads men and women into many and grevious sins. **And be not conformed to this world with your body.**

II. DRESS.—**Matt. 6:28, 29; I Tim. 2: 9, 10; I Pet. 3: 3-5.**

This leads us to an age-long question that of dress. The Church has had this question to contend with, ever since there has been a Church. Regardless of the fact that many so-called Christians say today that dress has nothing to do with religion, yet the Scriptures and the Church have always had restrictions relating to dress. Our own church has many conference resolutions and records relating to this subject. And there is a line drawn between the Church and the world. "Come let us reason together." Take that hard-working, Christian-Mennonite minister dressed in his work shirt, overalls, and jumper out in his field plowing corn. He is a child of God. He comes to his home in the evening, finishes his evening chores, eats his evening meal, has his evening devotion, after which he goes to the bath room, takes off all his clothes in preparation for his bath, before retiring—**he is doubtless still a Christian.** Soon he is in his night dress and in bed, and even then he is just as much a Christian as when the next Sunday he appears before his congregation in his regulation clothes to deliver his sermon.

On the other hand there are those who have been guilty of wearing the church regulation clothes, yet have proven by their lives that they were not true Christians. Since these things then are true we should therefore throw to the winds our dress restrictions! Is that our line of reasoning? What then is the use of all our teaching about dress? The answer stands on two of the surest foundations in the world: God's Word and the church. It is our sacred duty to study God's Word and our church regulations and obey them explictly. For did we not vow on our bended knees to obey both until death? We sing justly "**Faith of our Fathers, holy faith,** we will be true to thee till death" May God help us to prayerfully live as we sing. The fact remains that the Church has made restrictions regarding this subject, and we have promised obedience. Are we keeping our promise?

III. NONRESISTANCE.—**Matt. 5: 38-45; Rom 12: 17-21; Jno. 18: 11,36.**

The Bible restriction of non-resistance has often been called supine, cowardly, and spineless; but nothing could be farther from the truth. Love is the governing force back of it and love is never cowardly. Jesus Himself did not resist the evil of his wicked enemies, yet never has He been branded as a coward. Weapons of war and destruction have often subdued but seldom conquered. Non-resistance both subdues and conquers. It is the weapon of **love,** the world's greatest power. Those who stood for this Bible restriction during the World War, and all during past history, have certainly demanded a respect for themselves and their faith that those who yielded to public demands and ideals have failed to secure. Certainly Jesus, Himself, by his teachings and example has taught us that no Christian has either a right to defend himself with carnal weapons in personal attack or to take part in carnal warfare.

IV. NONSWEARING OF OATHS.—**Matt. 5: 34-37; Jas. 5: 12.**

The Scripture in James reads: "But above all things, my brethren, swear not." To swear! That would seem a foolish thing to do—so senseless! so useless! Some one has called swearing "the devil's dry bait." And so it appears. Peter found it so, and wept bitterly. Peter has been justly criticized because of his profanity. Every Christian who permits an oath to escape his lips deserves equal criticism. Profanity has no defense. Then there is the legal oath that is daily becoming more common Just recently, while in the Bank executing some legal papers the Banker said, "Why do all your people cross out that word swear when you sign papers here? What is the difference between **swear** and **affirm** anyhow?" I replied, "We cross out swear because the Bible teaches us —"Swear not at all." Affirm means, "Yes, we have told the truth." Then, too, we feel that it should be entirely unnecessary for a person to swear that he has told the truth." He said, "Yes, but you don't really swear when you sign that, do you?" I said, "Will you please read those first five words?" He read, "I do solemly swear that—" Then I concluded, "You say there that you swear. Now if you do not swear, you lie when you say that you swear. Both swearing and lying are forbidden in the Bible, and I want to be guilty of neither." He saw the point and seemed to appreciate it. We do well to remember that wherever we hold to, and obey Bible restrictions, we command the respect of our fellow men. Whenever we compromise with the world and violate Bible principles we lose even our self respect.

V. SECRET SOCIETIES.—**Jno. 18: 20; II Cor. 6:14-18.**

Secret Societies follow well in this connection, for if we all would refrain from swearing there would scarcely be any secret societies. An oath is one of the very first requirements for members. There are a few objections to the lodge that every Christian should not fail to notice: First, it is secret. Jesus says, "In secret have I said nothing." If it is good it should not be kept secret. Second, it is selfish. Only those who know the pass-words and have gone thru the required initiatory steps and who pay their dues regularly are members. It helps only those who are members and only those members who pay their dues. Paul says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Third, it is worldly. In spite of its religious claims, rites, and ceremonies the lodge also has worldly entertainment often sprinkled liberally with foolishness. Christ says, "Wherefore if they shall say unto you behold, He is in the secret chambers; believe it not." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

VI. LIFE INSURANCE.—**Psa. 118: 8; Jer. 49: 11; Matt. 6: 31-34.**

Life insurance is a mis-nomer, as it in no way insures life, though on the contrary it sometimes hastens death. Blood money has always been abhorred by right-thinking people. Yet Scripture teaches us that the blood is the life. (Gen. 9:4.) So life insurance might also be termed blood-insurance. Who would care for life money or blood money from a departed loved one? Life insurance at its best is a legalized form of gambling. The beneficiary of the insured runs a chance of gaining much for little, something for nothing. Life insurance is daily draining the slim purses of thousands of homes and running over the coffers of the already-too-rich.

Here are two professed Christians. One pays every six months a life insurance premium of $102, so that when he dies his family may receive $8000.—cash. The other, every six months, sends the Mission Board of his church an equal amount to be used in spreading the Gospel to the lost. Which of these is insuring his life?

'Leave thy fatherless children, and I will preserve them alive,' and let thy widows trust in me." "I have been young, now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "But

my God shall supply all your need according to His riches in glory by Christ Jesus."

Let the Mennonite Choir of one-hundred voices strong make America ring with the song, "Faith of our Fathers, Holy Faith; We will be true to thee till death." May God help every professed Mennonite that sings to also live as he sings. Let loyalty to God, to His Word, to the Church, and to our profession ever be our watchword!

—Limon, Colo.

RIGHTEOUSNESS BY FAITH AS EXPLAINED BY THE APOSTLE PAUL IN ROMANS

By Paul Graybill

For the Gospel Herald.

There is one thing, all-inclusive, that is lacking in the human family, in its natural state: that is, righteousness, or a state of being right with God. Adam and Eve had righteousness before the fall. They were perfect. God, the righteous Judge, was entirely satisfied with them. But by falling they incurred the wrath of God upon themselves. God's disfavor now rested upon them. Through the portals of the centuries of time since then, fallen, depraved humanity writhes beneath the burden of the question, "How can we again have the favor of God rest upon us?"

This matter is of eternal importance. As long as the disfavor of God is resting upon us, there is misery and fear in time and endless banishment from God's presence in conscious torment in eternity. Man becomes happy when he has the consciousness that God is entirely pleased with him.

Humanity's question is indeed an appalling one. Through the centuries the human family has endeavored to answer its own question. Many different means have been and are employed to secure God's favor. The heathen attempts it by worshiping his idols, by self-denial, and by self-torture. The self-righteous man endeavors to secure God's favor by good works, the Jew by observance of the Law, while others attempt it by morality, intellectual training, etc.

God in His Word clearly reveals how the human family may again be reinstated to His favor and fellowship. God IMPUTES righteousness unto man, upon man taking God at **His Word** God reveals, shows, explains the righteousness in the gospel in Rom. 1:16, 17.

The main point in the book of Romans is, justification or righteousness by faith, from the Divine side. Probably an outline of part of the book will explain the point.

Key verse, 1:17: "Therein (Gospel) is the righteousness of God revealed."

I. Introduction—salutation.—1:1-7.

II. Paul's desire for the Romans.—1:8-15.

III. Gospel reveals the gift of God's righteousness to man.—1:16, 17.

IV. Necessity of a righteousness from God.—1:18-3:20.
1. Because wrath of **God** is revealed against unrighteousness.—1:18.
2. Man's departure from God.—1:19-32.
3. Righteous judgment of God.—2:1-29.
4. Both Jews and Gentiles under sin.—3:1-19. Key verse 9.
5. "By the deeds of the law there shall no flesh be justified in his sight."—V. 20.
6. By the Law is the knowledge of sin.—V. 20.

V. How God worked out this righteousness for us.—3:21-31.
1. Justified FREELY by His grace.—V. 24. Note.—What a blessing and comfort!
2. By means of redemption in Christ Jesus.—V. 24.
   a. Propitiation.
3. Our part—faith.—Vs. 22, 26, 28, 30. Note.—The high standing man has now before the righteous God, in Christ Jesus, on the condition of faith—justified.

VI. Examples of Righteousness by faith.—4:1-25.
1. Abraham.—4:1-3, 9-23.
   a. Took God at His Word.—V. 3.
   b. Not by the Law.—4:9-15.
   c. By promise and faith.—Vs. 16-23. Note.—"fully persuaded"—therefore imputed."
2. David.—4:6-8.
3. Imputed to us if we believe.—Vs. 5, 24.

VII. Justification brings joy, and peace.—5:1-11.

VIII. As Adam's disobedience brought death upon all, so Christ's righteousness and obedience brings righteousness and justification for our acceptance.—Vs. 12-19.

IX. By being baptized into Jesus Christ we partake of the benefits of His death, resurection, and power over sin.—6:1-14.

X. Living the victorious life.—11-23.

XI. Law revives sin, but does not bring victory over sin. Result.—Victim enslaved under sin with wretchedness.—Chap. 7.

XII. Living the righteous life in the fleshly body.—Chap. 8.
1. Law of spirit of life in Christ Jesus of greater power than Law of sin.—V. 2. Illustration.—A bird in flying overcometh the law of gravitation by the life within itself.
2. Righteousness of the law fulfilled in us.—V. 4.
3. God "quickens" our mortal bodies thus enabling us to have victory over the flesh.—V. 11.
4. Victory.—Vs. 12, 13.
5. Present standing.—14-16.
6. Future hope.—17-25.
7. Victory by the Spirit's intercession.—Vs. 26, 27.
8. Victory by God's and Christ's help.—28-39.

XIII. True children of God are those of promise and faith.—9:8.

XIV. Israel as a whole did not obtain righteousness because they did not seek it by faith.—9:30-33.

XV. Christ is the end of law for righteousness, but the Jews did not see it.—10:14.

XVI. Righteousness by faith, not by sight.—10:5-13.

If we take God at His Word concerning Jesus Christ we shall be saved. Do we really appreciate the freeness of God's offer of righteousness to us? Are we as God's ambassadors, teaching the people concerning this wonderful gift? There may be many Christians who are not happy because they do not fully realize the standing it is their privilege to have before God. Surely we are not worthy of this, but God offers it so to us. Let us take God at His Word. May we as ministers of God teach the people both saved and unsaved of God's wonderful offer.

Philadelphia, Pa.

SALVATION

By D. N. Gish

For the Gospel Herald.

In contrast to the myriad and divers ambitions that men cherish for themselves, God has perfected one single, simple purpose, for every man, woman, and child alike, and that should have first place. Matt. 6:33.

Every man, plant, or animal, in its normal state, tends to grow toward conditions of complete development, which is the reproduction and perfection of its kind. Man, however, is conscious that in this life he never attains perfection. He has faculties undeveloped, natural desires unsatisfied. He knows that he was designed to be much more than he is and expects to fill a much higher sphere. In the mind of man, as well as in the Bible, moral good is associated with happiness, and moral evil with misery, and right is right since God is God; yet there are the ungodly who prosper in the world; they increase in riches. Going into the sanctuary of God, then, we understand their end. Christ being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:39). "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Under the microscope the finest point of a cambric needle is blunt and ragged, compared with the sting or tongue of a bee, which is perfect in point and finish.

"Conscience is the voice of God in the soul witnessing to our sinfulness, and the essential justice of God." The characteristic testimony of the human conscience has always been in accordance with the Word of God—after death comes the judgment. He is "not willing that any should perish, but that all should come to re-

pentance." "Look unto me, and be saved, all the ends of the earth: for I am God." All God's promises are on conditions of faith (Jno. 3:16), repentance (Luke 13:3), and obedience (Heb. 5:9). Alone one cannot keep the ordinances and have fellowship with Christ and with one another. "The Lord added to the church daily such as should be saved." This is the grace by which we are saved, "not of works, lest any man boast" (Eph. 2:9). So He imparts of His Spirit to the branch that is part of the vine. Being grafted in, we bear fruit, contrary to nature, according to the stem.

Peter's test of walking on the water was followed by severer tests in Luke 18:28-39. But he received the gracious promise that those forsaking all shall receive manifold more in this present time, and in the world to come, eternal life. The life above, when this is past, will be the ripe fruit of life below.

Millersville, Pa.

THE WAY TO HEAVEN

By Amos S. Horst

For the Gospel Herald.

Heaven is the eternal dwelling place of the saints and angels of God. It is described as a place of happiness, where the glory of the Lord shall be the light. No pain, sorrow, or disappointments shall enter there.

The average person has a longing, deep down in his heart, to be there through all eternity. Thus it becomes interesting to know the way, and, also, it becomes the duty of the saved to tell the unsaved of the way that was prepared for all that believe. Jesus taught the present plan and commissioned the Church to do the same.

One of the disciples asked the Savior, "How can we know the way?" Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." May this suffice to draw the conclusion that only through Him we may enter heaven. Folks sometimes find it hard to know the true way. Jesus said that there are two ways, and only two, and all that are not on the narrow way are on the broad road that leads to destruction. In connection with this He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Since Satan has power to do works, even to the casting out of evil spirits, man often becomes confused, because, not unlike in other ages, man is generally impressed with the demonstration of a thing rather than with the theory. This being the case, it behooves the sinner to search the Scriptures, and there find the true way.

The prophet said, "Ask for the old paths, where is the good way, and walk therein." Jesus said, "I am the way." Again, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To the individual the true way must be found in a very short space of time, from the cradle to the grave, for there is no repentance beyond the grave. As the tree falleth, so it shall lie. Again, A tree is known by its fruit. So the individual is known by the disposition of his life. The demonstrations in the life of Christ were such that the enemies could not withstand them. The apostles, also, by the power of God, did many wonderful works and thus enabled the individual to believe in Christ, the true way. Again, Jesus said that a man must take up his cross to be a follower of Him and he that is not willing to forsake all that he hath is not worthy. The broad road is such that all unbelievers can walk thereon. It seems a light thing for some professed Bible teachers to make the way easier than Jesus said it should be, and it sometimes is evident in the ranks of our own beloved church. It has been the tone of the speakers at our recent Mission meeting held at the Weaverland Church that the Bible as taught by us appeals to the average mind and the practical evidence is such that is much help to the unsaved world. One of the brethren made this appeal, "Let us not fall down on the thing wherein we are now established."

Ephrata, Pa.

SEPARATION FROM THE WORLD

By Henry E. Lutz

For the Gospel Herald.

This doctrine is taught in all parts of God's Word. When men began to multiply upon the face of the earth, and the thoughts and imaginations of man's heart were only evil continually, it repented God that He had made man. Destruction was pronounced upon all flesh.

But Noah found grace in the sight of God, because he walked with God. He was commanded to build an ark, which was to be the means of saving him from judgment.

When God came to Abram, one of the first things He asked him to do was to leave his kindred, his country, and go into a land, that He would show him. Abram obeyed, and came to the land of Canaan. Gen. 12:1-3.

And we find as long as he remained in Canaan, he was blessed, but when he went to Egypt, he was overcome with temptations, which got him into difficulties.

As we study the life of the children of Israel, we find that they were not fully blessed, until they came out of Egypt. When Israel finally got to Canaan, God commanded them to drive out the enemies, before they should possess the land. But they failed to do so, and the enemies made them trouble. God warned them again and again, saying that if they walked after other gods, they would surely perish. Deut. 8:19, 20. God actually did punish them for their disobedience in this very thing, by allowing them to be led into captivity. God's attitude has not changed under the Gospel, for we find that the Savior, in His sermon on the mount (Matt. 6:24) says that no man can serve two masters, and explains why.

The apostle Paul in Rom. 12:1, 2, speaks of complete sacrifice of our all, and absolute separation. James writes of the same thing in Jas. 4:4, when he says that the friendship of the world is enmity with God, and again in Jas. 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The apostle John in I Jno. 2:15 writes of the same thing, when he says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." According to these few scriptures and many others, we can readily see that this is a fundamental doctrine, forcibly taught all through God's Word.

There is a teaching afloat, that we should make this world a fit place to live in. Men launch reform movements and legislators make laws and officers endeavor to enforce them, but all these efforts seem to fail to bring the desired result.

A certain writer refers to this very thing, and says of all the machinery used to keep the world system going, that it creaks fearfully at times, and he closes with this striking thought, that in this vast system, **Jesus Christ** has no place. He then asks the question, "If this world would pass away, how much of our interest would pass with it?"

While meditating on those thoughts we are made to see the need of obeying God's commands in reference to this teaching.

This one thing is certain, that this world will pass away. May we therefore look for that city, "which hath foundations, whose builder and maker is God."

May God help us to keep aloof from the world, so we can be found ready when He comes.

Mt. Joy, Pa.

THE BEING, ATTRIBUTES, AND WONDERFUL WORKS OF GOD

By Marietta K. Detweiler

For the Gospel Herald.

"The invisible things of God from the creation of the world are clearly seen." If we behold the earth for a moment we are presented with a beautiful scene. The surface is diversified in land and water, islands and lakes, springs and rivers, hills and valleys, mountains and plains, which renders it enchanting to man. Everything appears admirably formed for our profit and delight. The valleys are clothed in green, and the plains are bending with corn and grain, fruit trees of every description.

Why this pleasing outlook of nature? Undoubtedly for the benefits of man. The earth not only produces everything necessary to support our bodies, but also to remedy our diseases and satisfy our senses. Who covered the earth with such a pleasing variety of fruits and flowers, with their delightful fragrance and exquisite colors? Who causes the same water to whiten in the lily, that blushes in the rose? Do not these things indicate a Cause, infinitely superior to any finite being? and do they not directly lead us to believe in the existence and power of God, and to admire His goodness, to revere His power, to adore His wisdom, in so happily accommodating the circumstances of man. With reason may we believe that from the things that are made, are clearly seen eternal power and wisdom. When we cast our eyes up to the firmament of heaven, we clearly see that it declares God's handiwork, here the immense theater of God's work opens to us and discloses thousands of magnificent objects of majesty and glory.

Who reared this vast arch over our heads, adorned it with so many shining objects, regular in their motions, observing their laws to which they were subjected? Who placed the sun at such a convenient distance as not to annoy us but to refresh us, and for so many ages has caused him to rise and set at fixed times? It is the wonderful, powerful hand of God that directs and restrains him in his course, causing the changes of day and night, as well as the variety of seasons.

This great Being is everywhere present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn His image meets our view. We see Him in the earth, in the ocean, in the air, in the sun and moon and stars. We feel Him in ourselves. He is always working around us. He reveals Himself to us in many different ways. All parts of creation are equally under His inspection, though He warms the breast of the highest angel in heaven, yet He breathes life into the meanest insect on earth and supports all by the word of His power. His presence cheers all creation.

When we survey this earth and behold it inhabited by numerous kinds of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great Source of life; when we behold these things our affections will rise above all the vanities of time, our full souls will struggle with ecstatic joy, and our reason, passions, and feelings, all united, will rush up to the skies with a devout acknowledgment of the existence, power, wisdom, and goodness of God.

Filer, Idaho.

CHRIST'S EIGHT PERTINENT QUESTIONS IN MATTHEW 16

1. **Want of Discernment.** — "Can ye not discern the signs of the times?" (3). Lack of discernment is fateful to every interest.

2. **Want of Faith.**—"O ye of little faith, why reason among yourselves?" (8). When faith is wanting Christ is disappointed.

3. **Want of Understanding.**—"Do ye not understand?" etc. (9). Christ's past working should have convinced the disciples He could meet any necessity that might arise.

4. **Want of Appreciation.** — "Neither the seven loaves of the four thousand, and how many baskets ye took up?" "Count your blessings in the past, if you would know what I can do in the present," Christ seems to say (10).

5. **Want of Comprehension.**—"How is it that ye do not understand, that I spake not to you concerning bread?" etc. (11). There is generally a double meaning in Christ's teaching—a body of fact, and a spirit of intent.

6. **Want of Knowledge.**—"Whom do men say that I the Son of Man am?" (13). Only those who are enlightened by the Spirit know He is more than a man (16, 17).

7. **Want of Concentration.** — "Whom say ye that I am?" (15). We can only say who He is, by knowing Him. To concentrate our minds upon Him, and having fellowship with Him is to find Him out.

8. **Want of Calculation.** — "What shall a man give in exchange for his life?" (26). To calculate the value of life is to find out the worth of things. — The Prophetic News and Israel's Watchman.

CHARITY

By Jacob G. Hess

For the Gospel Herald.

Charity is chief of all the virtues that bless the world and make it happier. Paul says in I Cor. 13:13 "Now abideth faith, hope, charity, these three, but the greatest of these is charity."

True charity has fourteen attributes that never fail.

1. **"Charity suffereth long."** It endures insult and injury and still loves on. There is a better way of settling quarrels than by resentment and retaliation.

2. **Charity "is kind."** Eph. 4:32. It is gentle and tender. Men are very slow to give up their faith in physical force, as necessary for correction and discipline of others; but charity says (Col. 3:13), "If any man have a quarrel against any, even as Christ forgave you, so also do ye."

3. **"Charity envieth not."** Do we ever secretly envy another's success or try to hinder another's progress? Charity never does. Jas. 3:14.

4. **"Charity vaunteth not itself."** Matt. 6:1.

5. **Charity "is not puffed up."** Phil. 2:3, 4.

6. **Charity "Does not behave itself unseemly."** Loving manners are the fruit of loving minds. I Pet. 3:8.

7. **Charity "Seeketh not her own."** Self-seeking is the root of all evil. I Cor. 10:24, 33; Rom. 15:1-3. The generous spirit softens hatred and hardheartedness. It is a remarkable fact that some people do business all their lives and never have a disagreement, and never have to go into court to settle disputes, while others never seem to be able to keep out of court and are always in trouble with some one who they imagine has injured them.

8. **Charity "is not easily provoked."** It may be often grieved, but never irritated, its temper is not quick nor are its words hasty.

9. **Charity "thinketh no evil."** To harbor and nurse injuries done us is but to magnify them. Matt. 9:4.

10. **Charity "rejoiceth not in iniquity, but rejoiceth in the truth."** It never rejoices in the failures of others. Prov. 24:17. The man who puts himself in the place of another and does his best to help him in every way envelopes himself in the strongest safeguard.

11. **Charity "beareth all things."** Prov. 10:12; I Pet. 4:8. How ready

we are to push right down a brother who has begun to slip. Charity prompts us to say nothing at all about our brother unless we can say something good.

12. **Charity "Believeth all things."** Mark 9:23; Prov. 14:15.

13. **Charity "hopeth all things."** Hope is averse to despondency and gloom. It takes sunny and cheerful views.

14. **Charity "endureth all things."** Let Jesus and Stephen stand as illustrations. Luke 23:34; Acts 7:60.

Charity is **"the Bond of Perfectness"** (Col. 3:14).

Millersville, Pa.

LODGES UN-CHRISTIAN

(A letter written to a pastor in Pennsylvania, showing the un-Christian teaching of the lodges.)

Kindly permit me to address you; I hope in the fear of God, in a Christian Spirit.

Gathering from as much as I could understanding of your Forum answers of May 16, 1926, "The Christian Church and Lodges," I concluded that the acknowledgment you made, viz: your "knowledge is limited" concerning the relations of the Lodge to our Lord Jesus Christ, **is true.** It is inconceivable that a minister of Jesus Christ could intelligently give the encouragement to lodgery, that could be drawn from your answers to the questions, (individuals taking unction to themselves, accepting license to continue to worship at strange altars) and be free from the blood of souls.

President John Q. Adams declaired: "I am prepared to complete the demonstration before God and man that the Masonic oath, obligations and penalties, cannot by any possiblity be reconciled to the laws of morality, of Christianity or of the land."

Again: "Secrets written in blood should be revealed; a tree that bears such fruit should be hewn down."

And again: "No butcher would mutilate the carcass of a bullock or a swine as a Masonic candidate swears consent to the mutilation of his own (this includes the "Knights Templar") for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed. "Testimonies of other eminent men can be quoted. But to the Masonic law and testimony George Mugate Chase in **"Digest of Masonic Laws,"** pp. 207-8, says: "The Jews, the Chinese, the Turks, each reject, either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. **In fact** Blue Lodge Masonry **has nothing whatever to do with the Bible;** it is not founded on the Bible. If it was, it would not be Masonry, it would be something else."

A. G. Mackey in **"Lexicon of Freemasonry";** Article, **Religion,** says: "The religion, then, of Masonry **is pure theism,** on which its different members **ingraft their own** peculiar opinions, **but they are not permitted** to introduce them into the lodge or to connect their truth or falsehood with **the truth of Masonry."** "Every one that is of the truth heareth my voice." Jesus Christ, St. John 18: 37. Mackey in his "Manual of the Lodge" says of the Masonically prepared candidate, preacher, deacon or other: "There he stands, without our portal, on the threshold of this new Masonic life, **in darkness, helplessness and in ignorance.** (Rev. Dr. Smith, a professed preacher of righteousness and disseminator of Light); now in darkness, helplessness and ignorance; neither clothed nor naked, neither barefoot nor shod, blindfolded, with the Masonic cabletow about his neck; a power to lead the blind (?). Having been wandering amid the errors, and covered over with the pollutions, of the outer and profane world, he came inquiringly to our doors, **seeking the new birth** and asking the withdrawal of the veil which conceals **divine truth from** his uninitated sight." Masonry stands before the neophyte in all the glory of its form and beauty to be fully revealed to him, however, only when the **new birth has been completely accomplished."** Jesus Christ taboo.

With this Masonic evidence, I think it needless to say more than that a person, however boastfully he may say, **"In hoc signo vinces,"** giving consent to the pure theism (?) of Masonry, proves himself a poor soldier of the Cross (not a sign of it), even if he does swear consent to have his "head struck off and placed on the highest spire in Christendom if he violates his Masonic covenant including that of the **Knights Templar.**

"No man can serve two masters."

Your for Jesus Christ, not Baal.—

—J. C. Young in "The Christian Conservator."

We abhor anything that is "man-made;" but we have an altogether wrong conception of Church discipline when we look upon it as being man-made. The Church is of divine institution, and the rules which are to govern it are the principle of the Gospel. I believe that Heaven endorses whatever the Church does in accordance with the Gospel of Christ. —Jno. H. Gochenauer.

SELECTED GEMS

Gathered by J. Paul Graybill

A crime wave is followed by a sensual wave, and a sensual wave by an atheistic wave.—A. Z. Conrad.

* * *

Modernism crosses the path of Christian experience.—Simon Gingerich.

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The weakness of the Church is her strength.—J. F. Bressler.

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Are we as a Mennonite Church a praying Church? Are we a Bible reading Church?—Simon Kanagy.

* * *

If any man or woman, however humble and obscure, will obey the law upon which the Holy Spirit works, he will have the power of the Holy Spirit.—F. B. Meyer.

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Jesus has gotten for us our share of the Holy Spirit. But you have not claimed it.—F. B. Meyer.

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Get enduement of the Holy Spirit by **breathing in** by faith.—F. B. Meyer.

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Chosen servants of God are given a panorama of God's plan of time.—F. B. Meyer.

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No man can prove to you that the Bible is unhistoric.—R. D. Wilson.

* * *

The dove is a type of the Holy Spirit—it is harmless, peaceful and does not ill-mate.—J. D. Mininger.

* * *

The world never pushes itself up, but is pulled up.—A. Z. Conrad.

* * *

Modernism's result is to empty churches.—A. Z. Conrad.

* * *

Christianity will stand whichever way it is thrown. It could never be overthrown.—Conrad.

* * *

What kind of God do you have? Every one has a God. Either you have a God that made you, or a god that you made.—S. D. Gordon.

* * *

If we would let Jesus in, always in, let Him sway our life, then we would be real men, for every man is made by the kind of God that he has.—S. D. Gordon.

* * *

Daniel did not have enough INFLUENCE in the court to keep him out of the lion's den, but he had enough POWER by prayer to close the lion's mouths.—French E. Oliver.

Philadelphia, Pa.

"NOT I, BUT CHRIST"

Galatians 2:20

"Not I, but Christ," be honored, loved, exalted,
"Not I, but Christ," be seen, be known, be heard,
"Not I, but Christ," in every look and action;
"Not I, but Christ," in every thought and word.

"Not I, but Christ," my yearning supplication;
"Not I, but Christ," my longed-for, wished-for goal.
Christ, only Christ, my fondest meditation;
Christ, only Christ, theme sweetest to my soul.

"Not I, but Christ" to gently soothe in sorrow,
"Not I, but Christ," to wipe the falling tear,
"Not I, but Christ," to lift the weary burden;
"Not I, but Christ" to hush away all fear.

"Not I, but Christ" in lowly silent labor;
"Not I, but Christ," in humble earnest toil;
Christ, only Christ! no show, no ostentation.
Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ, no idle word e'er falling:
Christ, only Christ! no endless bustling sound;
Christ, only Christ! no self-importance bearing;
Christ, only Christ! no trace of "I" be found.

Christ, only Christ, e'er long will fill my vision,
Glory excelling, soon, full soon I'll see—
Christ only Christ, my every wish fulfilling—
Christ, only Christ my "All in All" to me!

—A. A. F.

DIVINE HEALING AND ITS IMITATIONS

By Moses G. Gehman

For the Gospel Herald.

When Jesus was here in person He "began to preach, saying, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). "And he (Jesus) went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). The faithful in His generation knew Him as a "Man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22). While here in person He healed the sick, and His power to heal the body is not limited down the ages, nor is weakened to-day, as many a saint can testify.

We wish to present in this article a few thoughts in regard to this now popular movement of "body healing." The early Church anointed with oil such as were sick. The Lord raised them up, forgave their sins, and healed them. This is one of the "All things" (Jas. 5:14, 15) for the Church to believe and practice, as well as any other of the doctrines. But to make a hobby of healing at the expense of some fo the other plain commandments of our Lord is reason enough to put a question mark to the movement. Sometimes well-meaning Christian people get caught in this error and the result is they are shaken in the faith instead of helped. The one safe rule is to stay away from these "healers" and faithfully support the various activities in your own church.

Modern ways of living have unstrung the American nerve. Life is too tense for the average person. The particular stage the world is in brings with it this condition, and no one can loosen the tension. This excessive drain on the physical energy of the people is responsible for the prevalence of neurosthenia in the land. This state of affairs, coupled with the more general distribution of sensational literature among the reading public in the last ten or more years, accounts for the rising up and popularity of a number of these "healers." Physic research is creating a new conscience in the rising generation; a conscience that has no use for orthodoxy. There are men who are "ever learning, and never able to come to the knowledge of the truth."

There are other spirits at work in leading the people, besides the Spirit of Truth. Hence we must prove the spirits, whether they be of God. I Jno. 4:1.

The "healer" in question, whether he operates in a quiet country place or in a large city with his fame reaching from ocean to ocean, must seek out the superstitious element in the minds of the people whom he would "heal." To reach the more pious, religious people, he will put his suggestions for the subconscious in the parlance of their particular beliefs. They tell us that the more intelligent a person is the harder he is to "heal." The way, then, to rise above this fanaticism is an intelligent application of the teachings of the New Testament. This leaves no room for superstition.

Spirit manifestations other than the direct revelations of God are condemned by God in both Old and New Testaments. The punishment for such medium was death under the law. (Ex. 22:18; Deut. 18:10-12; II Chron. 33:6; Mic. 5:12; Nah. 3:4, 5; Gal. 5:20; Lev. 19:31; 20:6, 27.)

Evils of Fanaticism

Fanaticism is defined thus: "Excessive enthusiasm; wild and extravagant notions, especially of religion; religious frenzy. The fanatic claims more than God has promised. The Bible is the most reasonable book in existence. The fanatic will jump God's bounds and grapple with things God never promised in His Word.

When a medicine peddler comes along with a "cure all" it is safe to pronounce him a fake. A better man to patronize is your family physician. When a "religious healer" comes along and says, "Lo, here is Christ," it is well to go to the New Testament and read it through prayerfully several times before going to be "healed." If we do this without any preconceived ideas we shall be lifted up, far above that superstitious strata of mind whereon is based all this deceptive "healing" movement. The fact that an idea is clothed in religious parlance does not prove that it is from God.

In the time of the apostles there lived in the city of Samaria a man by the name of Simon (Acts 8) who used sorcery, pretending to have power to command evil spirits. The people gave heed, pronouncing him "the great power of God." All Samaria was bewitched by him. So to-day, whole communities are disturbed by religious "hobby riders." Money was a counterpart of this sorcerer's business. Acts 8:20. So it is with the present day enchanter.

Philip comes to Samaria with the true healing power. Before Simon can have this he must **Repent.** So with every one. No buying with money, but repentance toward God and faith in Christ as the anointed One. This alone will bring reconciliation, which is the first requisite for the healing of the soul. There are those dreamers of to-day who would make body-healing the first thing in the religion of Christ.

Let us remember that Christ never sent His disciples on a body-healing tour. The central theme of all His teachings and actions was based on, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel" (Mark 14:15). "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). To make the matter of physical healing the first thing in religion is putting secondary things foremost. It would be like a man building a house without having some one to occupy that dwelling. To every soul that is born from above God will see to it that the "new creature" is housed in a body whereby it will bring glory to the Father. It may

be physically strong, or an invalid for all of the earthly life. What God cares is that His works of grace be made manifest. God would be able by His power to heal every ill of life. There was no time in the history of the world where God in dealing with His people did do this. Such "healers" of today who scare many faithful, useful, and upright children of God into this professional "divine healing" may safely be classed as dangerous. A weakness in one's body is no sign of unbelief in the regenerated soul. As Christians it is our duty to seek out God's laws in nature whereby He overrules our bodies, and live accordingly.

If we would live in a sinless world there would be no pain. As long as we are in this stage of sense and time wherein sin abounds we are liable to suffering of the body. God's power of healing the body was manifest through Paul (Acts 28:8, 9); and yet he says, "But Trophimus have I left at Miletum sick." Why did he not heal this sick brother and take him along? Truly the power of God was not abated, but he left him sick. Are there not times when God's grace will abound more through the weak body of a believer than a strong body? The Lord will not pluck every thorn. He even left one in the flesh of the apostle Paul (II Cor. 12:7, 8) that His grace might abound. Why did not Elisha organize a "healing class" and heal all the lepers in Israel? God had the power to do it. His servant was willing. Yet in the face of this fact Christ says, "Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, save Naaman the Syrian" (Lu. 4:27).

Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" When a man denounces the orthodox teaching of the Bible, the divinity of Christ, everlasting punishment, etc., and turns "healer," his source of power may well be called into question.

We should refrain from supporting, by our presence or otherwise, any campaign that has the divine healing doctrine in its foreground at the expense of the soul's salvation.

We should bear in mind that the propagandists of these "healing" campaigns are of the most eloquent in speech, having studied the make-up of the human mind more than the average, and therefore know the psychological moment to strike for their honor and your dollars; that the fanaticism which readers know as Dowieism (which was all the rage in his time and is yet), will repeat itself at intervals in different places under other names suited to the class of people which the "ism" is to deceive; that the best friends a sick person has on earth are the pastor, the Christian physician, the nurse—these three working in harmony with the Great Physician will bring about the purpose God has in view; that it is possible for emotionalism to be mistaken for the work of the Holy Spirit unless one lives close to God.

Denver, Pa.

HEAVEN'S CURE FOR EARTH'S CARE

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

Many a burden, many a labor
Many a fretting care,
Busy footsteps coming, going,
Little time for prayer.

Duties waiting on the threshold,
Will not be denied,
Others, coming round the corner,
Crowding to their side.

How shall I their number master;
How shall I get through?
How keep calm amid the tumult?
Lord, what shall I do?

Give Thy strength to meet my weakness,
Give a heart at rest!
Give a childlike, trustful spirit,
Leaning on Thy breast.

Thou canst still the wildest conflict,
Bid the billow cease;
Thou canst fill earth's busiest moment,
With Thy perfect peace.

—Selected.

"HE STOOPED SO LOW"

This is how Dr. Way translates a phrase with reference to the Christmas fact, which is the central fact of human history. Robert Browning, in referring to this stoop, speaks of it as "the sublime stoop of the Godhead." It is "a sublime stoop" because it is not the stoop of compromise or degradation, but the downward reach of Divine love that it might fasten its golden chains in the very roots of humanity and lift men into the very presence of God, the place of victory and mastery. Frequently we have to be startled by a challenging phrase or remark into a new consideration of this action of Deity in order to have anything like a living appreciation of what God really did when He came here to work out His loving purpose of redemption. This particular phrase is a part of the most wonderful statement of this action of Deity to be found anywhere in the Bible. It brings out in a most striking way the fact that it was God Himself who did this thing and that He actually lived a life of man that He might lift it up into the very life and experience of Deity. It is this unity that makes possible the impartation of the life of Deity that realizes in men "the mind that was in Christ Jesus." That mind, of course, has reference to the mind that was in Him while He was here on earth, and the writer illustrates the attitude of it by some things He did before He came here, and things He did in coming here. It was the same mind that made possible this whole series of acts named in the sublime stoop as it is described in this wonderful passage in the second of Philippians.

HE WAS IN THE FORM OF GOD. He subsisted in that form. That is where we meet Him as we begin with this movement. While subsisting in that form we have first a negative statement regarding His attitude of mind. The writer declares that He did not selfishly cling to His right or prerogative of equality with God. That was a form that was His by right, but in the interest of redemption "HE EMPTIED HIMSELF." That was a definite act preparatory to what follows. At this point we are primarily interested in what He emptied Himself of. Of one thing we are quite sure — He did not empty Himself of HIMSELF. In the very next step we find Him doing something else as a result of what was done in this act of emptying Himself. This action is just as really His action as was the act of emptying. It was the same One who was in the form of God and who emptied Himself, who took the form of a servant, and the act of taking the form of a servant required all the essentials of a conscious, willing, intelligent and feeling person. In order to do this He had to take the likeness of a man, so He was "found on earth as a man in outward seeming" (Dr. Way's translation). This One who is now in the form of a servant, being in the likeness of men, is the same One who was in the form of God. He did not become somebody else nor develop another personality, but voluntarily took a form in which He experienced the life of a man, and did it in such a perfect way that He—who was in the form of God and assumed the form of a servant—was able to be literally tempted in all things as we are, yet apart from, or without, sin, and to be touched with all the feelings of our infirmities.

The miracle and everlasting wonder of that is that HE did it. In order to do this He had to literally live a perfect human experience into the life and experience of Deity. In the living of this experience He did

not, however, have to become some other person. The experience of the form of God was no more real than the experience of the likeness and fashion of man. He was just as consciously active and real in the experience of humanity as He was in the experience of Deity, but we must never forget that He was Deity experiencing humanity—not humanity experiencing Deity. In order to do this He had to do it within the limitations of humanity. He could not live the form of Deity in the form of humanity, but as God He could voluntarily limit Himself to the form of a man and become obedient even unto death. As God manifest in a perfect human experience, He did not become mortal in the sense that He was compelled to die by reason of the nature, but in the form of man He voluntarily laid down His life as an atonement for sin; therefore when He died He did not die as an ordinary man dies. He gave up His Spirit. He died as an act of will in which He surrendered His life. He did not take His life by destroying His body, but He gave up His Spirit; therefore He could not be holden of death, for death being the wages of sin, had no claim upon him. Hence we see that as this was the experience of One Person who continues identical throughout the sublime sweep of the experience, every outstanding part of the experience must by the law of consistency be unique and uniform —His birth, or entrance into life; His consciousness and activity in life; and His death. Because these are all unique, there must be a resurrection and exaltation. "Because He stooped so low, God lifted Him very high....and gave Him the Name that is above every name.' He who left the Glory is now at the right hand of God exalted.

In that sublime stoop He experienced much and touched great depths, but in it all He continued Himself, and never for a single moment became someone else. It was God who left the Glory and was "found on earth as a man in outward seeming." and it was God who returned to the Glory and is in the Glory today—God with a genuinely human experience in which He wrought out all the mystic glories of redemption in which man and the universe are restored to the purpose of His Divine love and will. It is God who is "touched with all the feelings of our infirmities" and is therefore able to sympathize with us and to save us to the uttermost. But all this He is able to do because of His genuinely human experience in the stoop of the Incarnation and the shame of the Cross, and

"None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that
the Lord passed through
Ere He found His sheep that was
lost."

—J. M. Macinnis in "The King's Business" Sel. by Jno. M. Nunemaker.

WHERE CROSS THE CROWDED WAYS OF LIFE

Where cross the crowded ways of life
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.
In the haunt of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed
We catch the vision of Thy tears.
From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.
The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.
O Master, from the mountain side
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;
Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

—Frank Mason North.

MARSHAL FENG

Much has been written and said about the great general of China, Marshal Feng,— called the Christian General. Many are now wondering about him and what is his attitude in the present situation. In a recent issue of The Alliance Weekly appeared an article on this question from the pen of one who should be well able to speak with authority, Rev. R. A. Jaffray. With regard to the general's attitude toward Bolshevism, which is so rapidly spreading throughout China, Rev. Jaffray states concerning a trip which he recently made to Shanghai that "He learned from most reliable sources that the reports that Marshal Feng, the Christian General, has indeed been rather seriously influenced in favor of Bolshevism are all too true. That his recent visit to Moscow should have had this result is indeed very deplorable."

The writer was very strongly impressed with two questions asked by Mr. Jaffray in this article as to the Chinese General. We pass them on because we feel a strong conviction to the same effect as is suggested by Rev. Jaffray. They are:

First: Is it God's plan to work through the organization of an army? Are not the two words "Christian Army" a contradiction in terms? God's way is to work through the simple channels as set forth in His Word. And yet it is remarkable how many times we see that the Lord will bless His Word wherever it is preached, and without too much regard to the instrument. He is bigger than we are, and uses whatever means possible to present His Truth to sinful man. The conditions and the instruments may not be at all what He would like them to be; but still, inasmuch as they are proclaiming His Message of Salvation to the people, He will bless and use them. In the Old Testament He may have used an army, but there is no record that it is His will to do so in the New Testament day.

"Second. Many good people have wished and prayed that the Christian General might be successful, win his way to the front, and become the ruler of China. It has surprised the writer to find this feeling strong among many well-informed Christians. The idea is that thus Marshal Feng would be God's man to save China and make of her a Christian nation. Are we on the right lines in so praying? It is a question whether God intends to work in this way in our day and generation. If Marshal Feng, as a Christian, should become the dictator of China, and be able to hold his own against all his competitors and overcome, would it eventually be for the good of the work of the Gospel in China? Such a situation would popularize the Gospel and make it cheap and easy to enter the Church and be a nominal Christian. It would be practically a return to the condition of things in the days of Constantine, and would end in utter ruin, because it would produce a weak type of nominal formal Christians. This would soon lead to the absolute apostasy of the Church of the Lord Jesus Christ in China."

We feel that the case has been so well stated in these words that further comment would be superfluous. May we not keep our eyes on the Lord Jesus Christ,—His Cross—, and seek with all the strength which He may give us to be true to the great command of our General and preach the Gospel as a witness to all peoples. The time for the spread of righteousness by the iron hand is for another day and for another General than Marshal Feng, even the Lord Jesus Christ Himself.

—The Missonary Worker.

To take the sign away at a railroad crossing does not take the danger away; but on the other hand adds to the danger because of people not being on their guard. Neither would the removal of restrictions by any church remove these restrictions from the Word of God, or remove the dangers against which restrictions are a warning.—Jno. D. Risser

THE REFINER'S FIRE

He sat by a furnace of seven-fold heat
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test
And He wanted the finest gold,
To mold as a crown for the King to wear,
Set with gems of price untold.

So He laid our gold in the burning fire,
Tho' we fain would say Him, "Nay;"
And watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were dim with tears
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think it pleases His loving heart
To cause us a moment's pain?
Ah no! but He sees thro' the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

—Selected.

FAITH

By Amos Myer

For the Gospel Herald.

In God's holy Word we are told of different degrees of faith, and we may find statements as follows: "O faithless generation" (Mark 9:19); "O ye of little faith" (Matt. 6:30); "Increase our faith" (Luke 17:5); "According to your faith be it unto you" (Matt. 9:29); "When the Son of man cometh, shall he find faith" (Luke 18:8)? We can easily see by studying the context from which these statements are taken, that on our faith depends, to a great extent, our present happiness and blessings, as well as our future bliss.

The Importance of Faith in God

To him that believeth, the Gospel is the power of God unto salvation. Rom. 1:16. To him that believeth, is the promise that he shall not perish, but have everlasting life. Jno. 3:16. "Without faith it is impossible to please him" (Heb. 11:6).

Men have faith in men, in riches, in good works, in human combines, and are giving their lives so that they may realize the hopes which their faith gives them, but if our faith is not in God, some day men, riches, human combines, and good works will fail us and we will be left without hope and without God in the world; and, Oh, how dark this world will be!

We are not saying that earthly things have no place, but their place is second place. "Thou shalt have no other gods before me" was spoken by God, and we cannot please Him if we do not give Him first place.

The Vision of Faith

Unbelief sees trials, dangers, mountains, the dark side of every affair, and those overtaken by it murmur, complain, and rebel, and, like the children of Israel, are ready to stone God's appointed leaders, and choose their own leaders and return to Egypt, the world.

Faith sees all that unbelief sees, and more, because it sees God as a kind Father, a helper, a strong tower, a rewarder of them that diligently seek Him. Faith sees the angel of the Lord encamping round about to deliver. Psa. 34:7. Faith sees Jesus, the author and finisher of our faith, and presses on, ever looking to Him. Faith sees victory and the crown.

The Conquest of Faith

By a living, saving faith we have accepted Christ as our Savior and Master, and have been enabled to gain the victory over ourselves, and by faith through Him we are justified and have peace with God. Rom. 5:1.

By faith we overcome the world. I Jno. 5:4. By faith, like the children of Israel, we are enabled to cross raging rivers, overthrow walls, put enemies to flight, laugh at dangers, surmount difficulties, and use them all as stepping stones to higher ground. "O Lord, increase our faith." Amen.

Gettysburg, Pa.

HOW THE POWER OF THE RESURRECTION COMFORTS THE SAINTS

By Martha K. Brunk

For the Gospel Herald.

"Jesus lived and died and rose again to prepare for us a new nature to be received day by day in faithful obedience." "The resurrection of Jesus was indeed a mighty and far-reaching victory of the dark domain of sin, and death and hell." He tasted death for every soul. "Who died for us, that, whether we wake or sleep, we should live together with him." He is "the way, the truth, and the life; no man cometh unto the Father" but by Him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," and "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:38). He "died for our sins according to the scriptures," and was raised again for our justifications, and is now at the right hand of God as Mediator, Intercessor and Advocate, and our only hope for all past, present, and future spiritual blessings comes through the death, resurrection, and ascension of our dear Savior. The result of sin would have been eternal death, separation, and loss, without God and without hope, had not God in His infinite love and pity been moved to redeem and save the fallen race. When we think of this great love that our Heavenly Father had for a lost world, that He gave His only begotten Son, and that He was willing to lay down His life for us, and that He made His resurrection the power of eternal life in us, and now even as He was raised so we may walk in newness of life, should it not be a great comfort to us indeed?

What would be our comfort if it had not been for the death and resurrection of our Savior? Oh, there are so many comforts in God's Word for the saints, and not one of them would do us any good, if we do not believe in the resurrection.

I think my subject is not complete if I do not include the ascension, for we could not have those beautiful words as recorded in John 14 if Jesus had not ascended to the Father. One of the promises in this chapter is that of sending another Comforter, that He may abide with us for ever. This Comforter shall teach us all things. I like to meditate on the death, resurrection, and ascension of Jesus, as it helps me through the dark and changing scenes of life, and brings comfort and peace to my soul.

I think we should all go with Jesus alone many times, and while there upon our knees, with the Holy Spirit to help us, just think of the terrible suffering He endured, more than we, while in this life, can ever comprehend. And what was it all for, but for your sins, and my sins, and for the sins of the whole world?

We must wonder how any one who does not believe in the resurrection can have any comfort at all. We know that there were those in Christ's time and in the apostles' time, and are yet in our time, that deny the resurrection. Paul says, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise

not then is not Christ raised: and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Is it any wonder that Paul says in connection with this, "If in this life only we have hope in Christ, we are of all men most miserable"? Let us for a moment think of the time when Jesus was in the tomb. Oh, how those who were near and dear to Him must have felt! How anxious they were to go to the grave, though their hearts were sad! And then the disappointment when they entered the tomb and found not the body of the Lord Jesus! How perplexed and even afraid they must have been, for they had not yet known the scripture that He must rise again from the dead!

Mary stood at the grave weeping because she thought He was taken away and she knew not where to find Him. Can we imagine how she felt when she had not yet the comfort of knowing that her dear Lord had risen? Then think of the joy and comfort that must have come to her heart when the angel spoke to her, and said, "Why seek ye the living among the dead?"

Is there any greater comfort to the saints than this, that when our loved ones, who have been saved by the blood of Christ, have been taken away from this life, even though it is a great loss to us, we may know that they are still living, for the spirit has merely gone to the One who has given us life eternal? Some day, if we are faithful, we shall all be resurrected and shall be as one family around that great white throne, with Jesus our Savior, who is the resurrection and the life.

Just now it comes to my mind how that, after the death of our little girl, some one said to me, "Don't you feel bad when you go to the church and see the grave of Mary there?"

I said, "No, there is no difference in my feelings there from any other place. I don't think of her as being in the grave, but as being in the arms of Jesus. My thoughts go higher than the grave."

Thanks be to God, we have this comfort through the power of the resurrection, it takes away the gloom and fear of the grave, and we can truthfully sing,

"I will not be afraid,
When the dark grave I see,
For my Savior has died,
And has risen for me."

If we are faithful to the end of life I don't believe we will think of the grave, but, by the grace of God, our hearts and minds will be taken up with what our dear Savior has prepared for us in the mansion above. When our lives are darkened by trials and hardships in this world, what comfort would we have if it were not for the blessed light of the Gospel of our Risen Lord?

For those who have not accepted Christ and repented of their sins, death is a terrible thing to contemplate. The graves will give up the dead. We must all appear before the judgment seat of God, there to give an account of the deeds done in the body. Every knee shall bow and every tongue confess before God, and then, poor soul without Christ, what comfort have you?

The power of the resurrection has freed us from sin and made us servants of righteousness, then let us, dear Christian friends, take the advice that Paul gives us, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Denbigh, Va.

A MESSAGE FROM LUKE 9:23

By A Brother

For the Gospel Herald.

> And he said to them all, If any man will come after me, let him deny himself, take up his cross daily, and follow me.—Luke 9:23.

Let us divide this verse into four parts, and see how near we measure up to the command:

1. **"If any man will come after me."**

These are the words of Jesus, shortly after the feeding of the five thousand. What does Jesus mean by this statement? To come after Him means, to take the first step, which is to come out from the world, and turn away from sin and Satan; from the lust of the flesh, lust of the eyes, and the pride of life." We must now turn away from the world, and turn our faces heavenward. This does not only mean that we must join the church, but it means a complete change in our life. We now hate the things we loved, and love the things we hated. Rom. 7:15.

2. **"Let him deny himself."**

Before we come out from the world we find ourselves bound by the strong fetters of sin, some evil habits which have a strong grip upon us, some places of amusements which we enjoyed, and all things that are according to the flesh, we must now give up. We must deny our self-will, our rebellious nature; take off the old man, and put on the new man. There are many things that we would do, according to our own will, but yet we know it is not the will of God, so we must deny self and obey the voice of God, and throw our whole life upon Him.

3. **Take up our cross daily.**

We may ask, What is meant by **our** cross? Does He mean a cross of wood or metal, like He bore at Calvary? No, our cross is not at all to be compared with His cross. Our cross is anything that comes across our path contrary to our own will; things that change our plans; sickness, suffering, death in the family, ill treatment by our neighbors, and various other trials which we meet daily. Now it is up to us individually: Are we going to bear our cross willingly, or will we lay it down and do as we like? Let us stop here and consider what it really means to bear the cross **daily**. There are many things to consider. Take, for instance, "Love thy neighbor as thyself." It is no cross to love when one loves us; but how about it if our neighbor does evil against us? Do we then love him as ourself? How much do we love ourself? How much do we love our neighbor? If we make a mistake, do we broadcast it? If we fall, do we become angry at self and tramp ourself down as low as we can? How about it if it is our brother, or our neighbor, that makes the mistake? This is one of the greatest crosses for many of us to bear; but Jesus says, bear your cross daily. "Love your enemy, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you" (Matt. 5:44).

If we bear the cross faithfully here on earth, all that we lose by so doing, will be stars in our crowns when we have overcome this world. We cannot be a loser by losing anything for Christ's sake, for He will richly repay. A crown of life, a home eternal—is it worth while trying?

4. **Follow me.**

Now we are in the church starting out on a new road; a road that leads to heaven. Jesus has gone the way before us; therefore He says, "Follow me." He knows all our trials, our sorrows, our aches, our pains, our disappointments, our temptations; for He was "tempted in all points like as we." He suffered far more than any of us ever did, or ever will, and He did it all out of love for you and me.

Let us make up our minds to-day to follow Him with a full heart, deny all things for His sake, bear our cross for His sake, and follow Him. Are we as members of the Church, willing to follow where He leads, go where He sends us, and do what He bids us? Let us think on these things. "Lo, I am with you alway, even unto the end of the world."

East Petersburg, Pa.

REVELATION

(This is a chapter taken from our new book, "Doctrines of the Bible," which is in course of preparation. The whole book is in manuscript form and according to present plans, it will probably be ready for distribution before the close of the present year.)

> God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—I Corinthians 2:10.

A world renowned agnostic was standing at the side of a grave, pronouncing a touching funeral oration over the dead body of his friend. When he came to the question, "If a man die shall he live again?" he answered, "Hope says, Yes; reason says, Perhaps." That was as far as he could go, for the most brilliant mind has its limitations; and having rejected the thought of divine revelation from God, he was limited by the finiteness of the human mind. Yet the simple-minded child of God can say of a surety, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God....for the trumpet shall sound, and the dead shall be raised incorruptible....and so shall we ever be with the Lord" (Job 19:25, 26; I Cor. 15:52; I Thes. 4:17).

Why this difference? The answer is found in one word—REVELATION. "The natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). Ingersoll, rejecting the doctrine of direct revelation from God, was confined to the limitations of the human mind and human knowledge, and as such was unable to unravel the mysteries of the prehistoric past, or to penetrate the (humanly) unfathomable realms beyond the grave. In this respect the unbelieving American and the unenlightened heathen in the jungles of Africa or India are alike. There are mysteries which the human mind, unaided by revelation from God, can never unravel. The origin of matter, the origin of life, the origin of man, the eternal destiny of man, and numerous other problems which have challenged and baffled the investigations of unbelieving man for thousands of years, must continue to remain mysteries and be made the subject for idle speculations—except as the light from heaven makes them clear. They are beyond us. The only way by which such things can be found out is by getting information from one who knows—and who, besides the Infinite God, can know them—except through revelations from Him?

So the child of God, grasping the opportunity for enlightenment which the unbeliever rejects, looks backward and learns that "in the beginning God created the heaven and the earth" (Gen. 1:1). Looking forward, he is assured that "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised" (I Cor. 15:51, 52). "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10). The believer accepts these revelations and moves on to greater light. But the unbeliever rejects them, and continues to grope in darkness.

The impossibility to know the things beyond your range of vision except through revelation may be illustrated in this way: You know there was a George Washington. How do you know? Somebody told you, or you got it from history. Who wrote that history? Somebody who either wrote from first-hand information, or got the reliable information from some one who knew. Reduced to the last analysis, your information comes from some one who either saw Washington, heard him speak, or had other sources of information that enabled him to speak or to write from knowledge. Armed with this information, the historian or the reader may know of a surety that there was such a man as Washington.

So with reference to things divine. "Canst thou by searching find out God" (Job 11:7)? What do you know about the origin of matter, of life, of things that had existence before the first man? What do you know about God, His personality, His dwelling place, His environments? What do you know about the realms beyond the grave? about plant or animal life on the other planets? about heaven or hell? Nothing—absolutely nothing—save through revelation from the One who knows, and who has seen fit to reveal some of these things to man. God had existence before the beginning of creation, hence He can speak from knowledge, and with authority. He knows all things, hence He can tell us what will be in the ages to come. But for these direct revelations from God, we might as well believe Socrates or Confucius or Mohammed as to believe Moses or Jesus of Nazareth; for if neither of these were enlightened by direct revelations from God, then the guesses, or prognostications, or deductions of one man's mind are as liable to be correct as those of another, and Christianity would stand on a common level with all other religions, so far as knowing the mind and will of God is concerned.

Revelations, True and False

Revelations, to be authentic, need not necessarily come from God. One man may reveal things to his fellow man; or we may read in books, or discover with our own eyes, things which are a real revelation to us, and thus an addition to our store of knowledge is made. But whether the revelation comes from God, from our fellow man, from some book, from the book of nature, or from any other source, the revelator must have actual knowledge of the things revealed, or the so-called revelation is spurious. There can be no authentic revelation unless the revelator **knows** what he is revealing. There is no hypothesis in revelation.

Bearing this fact in mind, it is not hard to see that there can be no revelations from God except through channels that are God-inspired or Spirit-directed. What do you know about a home that you have never seen, nor heard described by some one having actual knowledge of that home? You may guess, but what does a guess amount to under such circumstances? What do you know about heaven, if you are ignorant of or disbelieve the story of the Bible? In what other way did God transmit to man a description of this wonderful Place and a knowledge of what it is like? Who, besides God, can have first-hand knowledge of all the things pertaining to eternity? And how could any man know unless God has in some way communicated this knowledge to him? If the doctrine that the Bible contains such record of revelations from God is unsatisfactory, where is there another story of

God's revelations to man that is more authentic? One thing is sure: This touch between God and man must exist, or man is absolutely in the dark concerning the things of God. Deny the fact that there is such a thing as a direct revelation from God, and deny that the Bible is the authentic story of such direct revelation, and you place Christianity upon the same level with the rankest form of heathenism.

The Bible is very specific in its teaching on direct revelations from God. That God revealed Himself to Adam, to Noah, to Abraham, to Jacob, to the prophets, and through Jesus Christ and the Holy Spirit to the saints of the New Testament period, can not be denied without repudiating the authenticity of the Bible as God's Word. Moreover, the Bible is equally clear in that it tells of the **only** means of revelations from God to man. God does not reveal Himself through idols, for idolatry is absolutely forbidden and denounced in both Old and New Testaments. He does not reveal Himself through any other written or verbally delivered messages, for the Bible is very specific in its judgments upon those who bring any "other gospel," or presume to make additions to or subtractions from the message as it is found in the completed and sacred canon. Read Gal. 1:8, 9; II Jno. 10; Rev. 22: 18, 19. There is absolutely no scriptural ground for the claims of Mormons, Christian Scientists, Adventists, and other sects that their leaders receive special revelations from time to time which must be given equal or greater credence than revelations recorded in the Bible. The same is true with so-called "revelations," claimed to have been received in answer to prayer, on the part of some, that they need not obey certain unpopular Bible commandments that are not to their liking. Neither is the theory that God has from the beginning given to man progressive revelations which became clearer and clearer with successive ages, and that to-day the will of God is revealed (through advanced knowledge and enlightenment) even more clearly than it was in apostolic times. For similar reasons the claims of modernists that through enlightenment and self-culture they "know God through experience" are all spurious, for the knowledge of man, aside from direct revelations from God, can never ascend above the realms of mind and matter. All such revelations are from man and not from God.

The question is often raised, What part of the Bible is reliable as a bearer of revelations from God? We answer, unhesitatingly, **All** of it. This point will be considered at greater length in the next chapter. At this time we simply wish to recall the reminder of Paul to the Hebrews (1:1, 2) that while in the Old Testament dispensation God, "at sundry times and in divers manners spake in time past unto the fathers by the prophets," in the present dispensation He "hath in these last days spoken unto us by his Son." In other words, in both dispensations God has His authorized spokesmen through whom His Word and will were communicated to man. It was of the Old Testament Scriptures that Paul wrote that they were **all** "given by inspiration of God." It was of Old Testament prophets that Peter wrote when he said that they "spake as they were moved by the Holy Ghost." Concerning New Testament Scriptures some people have advanced the foolish and mischievous notion that part should be recognized as the Gospel of Christ while the rest should be considered as simply the writings of the apostles. But what do we know of Christ and His Gospel except what has been revealed through the preaching and writings of the apostles? The New Testament is divided into three parts: (1) biographical, or the four Gospels and the Acts of the Apostles; (2) epistolary, or the apostolic letters from Romans to Philemon; (3) apocalyptic, or the book of Revelation. Who wrote these books? The apostles and their coworkers. If they are not reliable as writers of epistles, by what manner of logic are we to conclude that they were reliable in writing the other books? Take John, for example. He wrote one of the Gospels, three of the epistles, and the book of Revelation. Concerning the latter book it was expressly stated that it is "The Revelation of Jesus Christ." If he was inspired to write the Gospel, why was he not also inspired to write the epistles? Added to this we might say that the apostles were especially commissioned to proclaim the everlasting Gospel of Christ in its fullness to a perishing world (Matt. 28:18-20; Mark 16:15; Luke 24:46, 47; Acts 1:8; 11:15), and it was the Gospel of Christ that they proclaimed whether by tongue or pen, wherever they went. Read Rom. 1:16; 2:16; I Cor. 14:37; II Cor. 4:5; Gal. 1:8, 9; II Thes. 2:15; I Tim. 1:11; Rev. 14:6.

How God Reveals Himself to Man

1. **Through the Written Word.**—Is it something that we wish to know about the creation, about the destiny of man, or some other thing beyond the range of the human mind? We find it "in the volume of the BOOK." Such expressions as "Thus saith the Lord," "Saith God," "The Lord said," "God said," etc., are quite numerous in the Bible, showing conclusively that this Book lays claim to being the Word of God. In it the reader may know about the past, the present, and the future, so far as God has seen fit to reveal Himself, His handiwork, and His plans to man. The Bible is the one source of information to which the reader may turn and gather light on many things that would of necessity have remained complete mysteries through the ages, but for the revelations in this Book of God.

2. **Through the Book of Nature.**—This book is of service only as it is illuminated by the Book already referred to. But with the aid of such illumination the psalmist, speaking by inspiration of God, could scan the starry heavens and say, "The heavens declare the glory of God, and the firmament sheweth his handywork." And as the Book of divine revelation sheds light upon the handiwork of God in Nature, so this book of Nature reflects its light upon the Bible. For instance, travelers in Bible lands are unanimous in their testimony that the words of Jesus have taken on an added meaning for them since they were permitted to see for themselves some of the scenes upon which our Savior looked while He went about from place to place, preaching the everlasting Gospel. One generation of scientists, basing their conclusions upon the limited information at hand, decides that certain portions of the Bible are erroneous. Another generation of scientists, in the light of later and fuller revelations from the book of

Nature, finds that it is not the Bible but the Bible critics that were in error. And so it will continue to be until man sees God "face to face," has perfect knowledge of all the words and works of God, and finds them to agree in every particular.

3. **Through the Spirit.**—Concerning those mysteries which the natural man can not grasp, Paul says, "God has revealed them unto us by his Spirit." When the Spirit of God enters the soul of man the Bible becomes a new message to him. "The natural man receiveth not the things of the Spirit of God....neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The Spirit of God gives to the child of God an insight into the Word of God which the most talented unconverted man can never have. (Read, in Jno. 14—16, what Christ says of the work of the Holy Spirit.)

4. **Through the Ministry of Angels.**—It was through angels that Abraham learned of the coming of the child of promise (Gen. 18:1-15), and of the impending destruction of Sodom (Gen. 18:16-22); that Lot was warned of that city's doom (Gen. 19:1-3); that Balaam was reminded that he had been warned of his disobedience to God (Num. 22:26-35); that Zacharias was informed concerning the coming of John the Baptist (Luke 1:11-25); that Mary and Joseph were enlightened as to the manner of the birth of Jesus (Luke 1:26-38; Matt. 1:18-21); that the shepherds of Bethlehem were informed as to the birth of Jesus (Luke 2:10-14); that Joseph and Mary were directed to flee into Egypt (Matt. 2:13-15); that the disciples were reassured that Jesus Christ would come again (Acts 1:11); that Peter and Cornelius learned of each other, and the door of the Gospel swung open to the Gentiles (Acts 10); that Paul was reassured concerning the safety of himself and all his company in the shipwreck (Acts 27:23-26); that John received his wonderful revelations on the Isle of Patmos. Wonderful and numerous have been the revelations of God to man, through the ministry of angels, as the Bible abundantly teaches.

5. **Through Visions and Dreams.**—No less remarkable than God's revelations through the ministry of angels are His revelations to man through the medium of visions and dreams. It was in a vision that Abraham learned of the promised seed, also the four hundred years' sojourn in Egypt (Gen. 15:12-16). No less remarkable was Jacob's vision at Bethel (Gen. 28) where he saw the vision of a ladder reaching to heaven, the angels ascending and descending upon it. Joseph's dreams, through which he earned the reputation of "this dreamer" (Gen. 37:19) were nothing short of visions and revelations from God while he slept. The dreams of Pharaoh and of the chief butler and chief baker showed that others besides the people of God may have similar visitations from God. A similar observation may be made with reference to the visions of Daniel and of Nebuchadnezzar as recorded in the book of Daniel. The visions of the shepherds, of the wise men, of Peter, of Cornelius, of Paul, and of John are proof that this method of God's revelations to man extended into New Testament times. Even to-day there are instances where people have seen in dreams things that came to pass thereafter, while many are known to have had premonitions of impending death. We recognize that as a rule a hearty supper and undigested food have something to do with most dreams, but this fact does not do away with the other fact that oftentimes there are actual revelations from God through such means.

6. **Through Faith.**—Paul testified of the Gospel that "therein is the righteousness of God revealed from faith to faith" (Rom. 1:17). While it is true that at times there is such a clear revelation of the power and glory of God that even unsaved people acknowledge it (as, for example, the Roman centurion who acknowledged that "truly, this was the Son of God") it takes faith to receive these revelations. What was it that enabled "babes" to receive what "the wise and prudent" (Matt. 11:25) failed to grasp? Faith. What is it that enables the uneducated peasant to grasp more of the goodness and love and power of God than do some of the world's most gifted scholars? Faith. What is it that enables the child of God to delve into the mysteries of the past and of the future while men of the world who have spent a lifetime in grappling with such problems have learned but very little? Faith. It is through the faith of the individual that God unfolds the mysteries of the ages, and where faith does not exist such mysteries can not be revealed.

The child of God has many reasons to thank God for the many wonderful revelations through which a world of mysteries become a reality of light and knowledge. Looking backwards, we see the door to the past opening as we hear the words, "In the beginning God....." Looking heavenwards, we see the floods of heavenly light poured out on the environments of the present time. Looking forwards, the door to the future begins to swing open to the eye of man as we hear the words, "Behold, I shew you a mystery....." Thus heaven and earth are filled with the light of God, the universe of God is thrown open to the eye of man, as revelation after revelation crowns his investigations with success and transfers mystery after mystery into the realms of knowledge.

Do these revelations from God ever conflict with one another? Never—or some of the (supposed-to-be) revelations are not from God. Whether they come to us through the written Word, through the witness of the Spirit, or through some other channel, they come from the same God, are in accordance with the same principles of everlasting truth, and therefore can not but be in harmony with the God of revelations Himself. When therefore we hear of revelations purporting to come from God let us not fail to do as the Bereans did—search the scriptures diligently to see whether those things are so. There can be no revelation from God which is not in perfect agreement with the Word of God, the Bible.

"On occasion human law has been considered satisfied when one person assumed the penalty of another; but how can one assume the penalties of untold millions? If every one ought to die for his sins, how can the death of Jesus atone for all? Think again; if the eternal Spirit who is sinned against suffers the consequences of sin himself in place of the sinner, if the love of Christ is the love of God, and the death of Christ means that the heart of God bears the sins of men, then he wins me; he reconciles me to himself. That is atonement."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 28, 1927 (Gospel Witness Established 1905) No. 4

EDITORIAL

"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Sunday is the time to prepare for your work during the week following. That is, spend the day in rest for the body and exercise for the soul, doing a good day's work for the Lord while secular work is laid aside, and in that way prepare to meet the trials and temptations connected with your business life.

As on Thanksgiving day we are reminded that every day should be for us a day of Thanksgiving to God for unmerited blessings received, so on communion occasions we are reminded that for us each day should be a day of fellowship and communion with our God. Not only should we enjoy "fellowship one with another," but we should also be able to say with truth, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

A very important Christian principle is that of living for the good of others. Not, What is to my interest? but, What is to the best interests of the Cause? should be the ruling question of our lives—whether that be the choice or change of location or occupation, the manner of conducting our business, the choice of associations, or any other problem in life. Follow this rule, and the evils of selfishness can never justly be credited to your life.

About the time this reaches the eyes of most of our readers, the workers at our forthcoming Mission Board meeting at Milford, Neb., will begin to assemble for that meeting. While the hundreds will be together there considering ways and means of promoting the mission cause, let the thousands at home remember them at the Throne that in all things they may do that which is pleasing in His sight and fruitful in augmenting the harvest of souls and gathering them into the Kingdom.

A striking personality is not in itself a sufficient reason why any one's leadership should be followed. While "leaders are born, not made"—especially not self-made—it depends upon which way they are leading as to whether we should or should not follow them. Saul of Tarsus demonstrated his qualities for leadership to a remarkable degree, even before his conversion; but it was not until he could truthfully say, "Be ye followers of me, even as I also am of Christ," that his leadership was either safe or desirable. Many of the present day leaders in religious thought are dangerous men—the more striking their qualities as leaders the more dangerous—because they are headed the wrong way. Follow such leaders only who are themselves followers of Jesus Christ the great Leader.

Religious Instruction in the Home.—From one of our exchanges we copy the following:

"What has become of the old-time religious instruction in the home? Family prayers and the asking of blessing have given way to chat about bootleggers, bridge, scandal. The old family Bible, which once occupied a prominent position on the centre-table in the sitting room or the parlor, has been replaced with the radio, or victrola, or cigarettes. It isn't easy to find a Bible in the modern home. The Bible has been hidden away in the bookcase or closet."

This may be overdrawing the picture a little—we are quite sure that it is not true of **all** homes. But that religious instruction is neglected in the average home there can be no doubt. One of the first obligations resting upon all parents is to bring up their children "in the nurture and admonition of the Lord." We have a number of other excellent advantages for our young people in the way of Sunday school and other religious instructions, but none of these take the place of the home. Turn to Deut. 6:6-9 for instructions on this point.

A very important lesson is ahead for the Sunday schools for next Sunday. One point that impresses us is the serious things that grew out of Peter following "afar off." That in itself is by most people counted a "little thing." But his first test was when some one accused him of being one of Christ's disciples. To cover up the inconsistency of being among Christ's enemies when he ought to have been standing by his Lord in need, he felt called upon to tell an untruth. Soon he found himself impelled to tell another one in order to cover up the first. When that failed to make the desired impression he went the limit and began to curse and to swear—a strange role for an apostle to be in. A little thing at the start would have headed off the whole affair, but he failed to do that little thing and the result was a monstrous sin that to this day stands out as a disgraceful blot in the life of this otherwise great and noble man of God.

Another impressive point connected with Peter's denial of Christ and subsequent repentance was the promptness with which he repented when he came to himself. No sooner did he perceive the loving look from his Master than he broke down, "went out and wept bitterly," and the first glimpse we get of him afterwards is that of a devoted disciple, the first among the apostles to enter the empty tomb of their Lord. It reminds us that the pardoning grace of God reaches the soul of every one who truly repents of his sins, no matter how vile or grievous these sins may

be. The promise is: "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." But this pardoning grace is extended only on condition of repentance. Like Peter, we are imperfect; and, like Peter, we should repent IMMEDIATELY when we become conscious of sin in our lives. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

THE IDEAL CHRISTIAN

AS AN ORDINARY LAY-MEMBER

By Milo Stutzman

For the Gospel Herald.

As a rule most people are ready to agree that the minister, the missionary, the Sunday school superintendent, and other workers engaged in the front ranks of Christian service should be outstanding examples of holiness, but some are also ready to make considerable allowance for human weaknesses in the life of the ordinary lay-member. It is our desire in this message to discourage such divided standards concerning the people of God in the minds of anyone, and at the same time seek to bring before the reader a standard approved by the Word of God, and which will apply equally well to the lay-member or to the highest afficial in the Church. In doing this we do not wish to lower the standard of the official to what is **considered** the standard of the ordinary lay-member, but to raise the standard of the ordinary lay-member to what is **considered** the standard of the church official.

Among the qualities that go to make the ordinary lay-member an ideal Christian we wish to consider first, his

Spiritual Life.—Paul in writing to the Roman brethren gives the same cause for a spiritual life for every believer in the entire body in the following words: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10, 11).

Thus we see that every believer shares equally of the life in Christ Jesus upon meeting the same conditions. The value of the Christian life is too often underestimated by the world because some lay-member does not consider it important enough on his part to "walk circumspectly." He does not think that his influence counts for much either for good or bad, and consequently is careless and the unbeliever gets the wrong conception of the Christian life. Is it not true that the "living epistle" testimony of the laity is often more convincing to the world than the same testimony in the life of the ordained worker?

A number of years ago several brethren (ordinary lay-members) were sent to a city to purchase the needed furnishings for the newly built church house. They went to a large furniture factory and, while being shown the different grades of furniture, they consulted each other and finnally peacefully agreed on an order of goods that they felt was suitable for their church. Afterwards the dealer, who was a stranger to all these brethren, asked one of them if they were all ministers. Upon being told that neither one of them was, he said "Well you ought to be." He said that few committees that come there to buy church furniture agree so readily as they did. What a powerful influence could be wielded over the world if each lay-member would manifest "a quiet and peaceable life in all godliness and honesty." The world is tired of counterfeits, but is also ready to acknowledge and credit the genuine. Let then our spiritual life be carried into and control our every department in life, especially let our business methods be in harmony and regulated by the Spirit and Word of God.

Again, the ideal Christian lay-member is a person of

Prayer.—He undertakes nothing of importance without first taking it to the Lord in prayer. He seeks "first the kingdom of God and his righteousness" and therefore desires daily to be guided by the Holy Spirit whether that may mean material loss or gain. Prayer is the resource of which the Christian cannot be robbed. He may be forbidden other lines of work and not be blessed with abilities to do much in a direct way, but he can pray. Observation has taught us that if one is given to much prayer, fields of service will open to him which seemed to have been closed before. His consistent Christian life is a result of answered prayers. The more sincere his prayers, the deeper and richer his life in Christ becomes. The burdens and cares of this life never interfere or rob him of God. In fact, the more complicated and hard the problems that he meets, the more necessary it is for him to "pray without ceasing". We know of instances where because of adverse circumstances in business matters prayer was neglected and the family altar allowed to crumble. Such an attitude toward difficulties will inevitably result in a lack of trust in God and a life of indifference in a general way. But the one who believes that "all things work together for good to them that love God" will in times of adversity cling more closely to God and seek for grace sufficient to endure. Furthermore, he is not ashamed to be known as a man of prayer. He has become so well acquainted with God who has blessed his life in answer to prayer that his comforting and uplifting prayers are sought by those in need. To him it seems inconsistent for a professed follower of the Lord to refuse to pray when called upon to do so.

There is again another place where the faithful lay-member figures largely and that is

As a Help to the Ministry.—There are several ways in which he gives real help to his minister. He prays for his shepherd, he sympathizes with him in his work and problems and thus criticizes him constructively, and gives him support in whatever way he can. What is more encouraging to the ministry than to be assured that they are backed by a consecrated laity who lift them daily to the throne of grace in prayer? The apostle Paul never asked for material aid for his own benefit but time and again he plead with the believers to pray for him. The ideal lay-member realizes that a large share of the responsibility for the welfare of the flock of God rests on the shoulders of the ministry and therefore prays earnestly that God would give them wisdom and grace that they might really feed the Church of God and thus insure healthy growth in all her members.

Since the members of the ministry are human and subject to weaknesses, the faithful lay-member seeks to bridge any errors by criticizing them in a brotherly way. This may require a mild rebuke, not fault-finding, for something in the life of his shepherd that is not becoming, or it may call for some help to a more thorough "making known the mystery of the Gospel". As a result of Aquila and Priscilla taking Apollos to them and expounding unto him the way of God more per-

fectly, he went forth and mightily convinced the Jews by the Scriptures that Jesus was Christ. These results may be expected today where such a confidence exists between ministry and laity.

Honest commendation, not flattery, is not out of place and will give encouragement to those whose duty it is to feed the flock. Too few lay-members share in the responsibility of their shepherd. When meeting for worship they come without any feeling of special duty resting on them, but feel that it is their part to receive while it is the minister's part to give. Though this may be true to some extent, yet much depends upon each worshiper as to whether he will receive much or not. A body of indifferent and half-sleeping listeners will not draw from the message-bearer as effective a message as that prayerful and attentive body will. A lay-member may prevent the loading of some trouble on the bishop or deacon by seeking to bring about a reconciliation, especially where he himself is involved.

Often some member of the ministry is overtaxed in doing the work of an evangelist and also provide for his family. Surely the work of the Lord suffers where such is the case. Great blessings have come to both giver and receiver and the work of the Lord enhanced where some lay-member saw such a need and helped to supply it. Then there are the sick to be visited, the sorrowing to be comforted and the indifferent to be admonished. All this can be done by a faithful lay-member.

Another quality to be expected in the faithful lay-member is

Loyalty.—No one admires a traitor. He is despised by all because he is untrue to the cause he represents. Disloyalty to the Church on the part of any member is a positive hindrance to the work of the Church and the cause of Christ in general. Members sometimes make the mistake of expressing themselves as out of harmony with some of the rules of the Church and say they will not support them. They fail to realize what effect their attitude has in discouraging others and arousing a spirit of rebellion in the younger minds.

How different is the one who is true to his profession. He seeks to support all the activities of his church. Though he may not alwa s fully agree in detail with the decisions of the conference body, he believes that "in the multitude of counsellors there is safety" and therefore accepts and supports the advice of the Church in preference to his own judgment. To some this may seem to be blind obedience, but members manifesting such attitude accomplish more in the line of establishing the believers than the one who follows his own judgment. May the Lord raise up many more who are loyal to Christ and the Church.

Lastly, the ideal lay-member is known by his

Devotion to Christian Service.—Service to him has nothing of bondage in it. He goes to his task not as a slave, but with a feeling of wanting to do it. This is what God intended for us; and it is what He has promised. Paul says in Heb. 8 that God made a New covenant with us, different from the Old in that it is not a law which governs by force, but a law written in the heart. This must result in loving God's law. It is always very pleasant to do the things we want to do, let them be ever so difficult to accomplish or involve ever so much of bodily weariness. If a man's will is really set on a thing, he regards with a sublime indifference the obstacles that lie in the way of his reaching it.

Kingman, Alta.

"POWER BELONGETH UNTO GOD"

VII. Power of the Overcoming Life

By C. Z. Yoder

For the Gospel Herald.

The overcoming life means to be born again. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith (I John 5:4).

I. **Why must we be born again?**

1. Because Jesus says so: "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Often when people are convicted they will look around for a church home, but they find faults. Here is a church that might do, but they have some commandments and restrictions that they do not like to submit to. In other churches there is something else they criticize, but the fact is, they are not competent to judge. They must first receive Christ, make a full surrender to Him, and then the Lord can show them a church home.

2. From our first birth we received but flesh and blood, which is corruptible. Paul says, "Flesh and blood cannot inherit the kingdom of God;" "this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:50, 53).

3. From our first birth we have inherited sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "There is none righteous, no, not one" (Rom. 3:10). We have often seen this in children in their innocency. They will manifest an insubmissive spirit, impatience, anger, and stubbornness. "We are all as an unclean thing, all our righteousnesses are as filthy rags" (Isa. 64:6).

4. We can not do good of ourselves. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "Power belongeth unto God." It must come from Him.

5. Death will not bring about the desired change. "If the tree falls toward the south or toward the north, in the place where the tree falleth, there it shall be" (Eccl. 11:3). As we live so we die, and so we are resurrected and so we must appear before the judgment, to receive our reward. II Cor. 5:10. If we are unjust here and live in filthiness we will remain so. Rev. 22:11.

II. **What does it mean to be born again?**

1. Is it good works? No. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). Cornelius did good works. He was "a devout man, one that feared God with all his house he gave much alms to the people and prayed to God alway" (Acts 10:2) but was not saved. "It is the gift of God" (Eph. 2:8, 9).

2. Is it baptism? No. There was one Simon in Samaria, who heard Philip preach Christ. It is said he believed, was baptized, and continued with Philip; but when the test came, he was lost. Peter told him his heart was not right with God. He should pray that his iniquity might be forgiven him, for he was yet in the bond of iniquity, in the gall of bitterness. Acts 8:13-23.

3. Is it joining the Church? No. While good works and baptism and joining the Church are essential in their proper place, Jesus our Lord says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

4. It means a new creation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

The Philippian jailer was hard-hearted enough that after Paul and Silas were beaten with many stripes for preaching Jesus Christ, he thrust these holy men into the inner prison and made their feet fast in the stocks. They could not sleep in that uncomfortable position, but at midnight, Paul and Silas, who knew the power of the overcoming life, prayed and sang praises unto God, when Heaven responded, the prison was shaken, the doors were opened, the prisoners' bands fell off, the jailer was frightened and was about to commit suicide; but Paul said, "Do thyself no harm, for we are all here." He fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" "They said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They spoke unto him the word of the Lord. He took them and washed their stripes and was baptized. He brought them into his house, gave them to eat, rejoiced, and believed in God. What a change! Those whom he hated he now loves and is rejoicing with them. Acts 16: 23-34.

III. **How may we be born again?**

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (Jno. 3:5). What kind of water? Verse 6 says, "That which is born of the flesh is flesh." In all creation that which is born partakes of the nature of which it is born. It can not mean the literal water, for it has no life and is corruptible. But Peter says we are not born again of corruptible seed, but of incorruptible. We find, however, that the Bible interprets itself, so we look into the Bible for the answer. Isaiah says, "With joy shall they draw water of the wells of salvation" (Isa. 12:3). "The New is in the Old concealed, The Old is in the New revealed."

What is revealed in the New? Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). James says, "Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21). So the water of salvation in the Old is revealed in the New as to the Word. The prophets—Jeremiah, Ezekiel, and Zechariah—speak of the water of life. "My people have committed two evils: they have forsaken me, the fountain of living water and hewed them broken cisterns that can hold no water" (Jer. 2:13). "Broken cisterns" signify false doctrines which some adhered to then, as well as in the New, "false Christs and false prophets" (Matt. 24:5, 24). Ezekiel had a vision of the Temple, where he saw that water issued out from un-

(Continued on page 86)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(4th. and Mill Streets)

Dear Readers, Greetings:—We believe all Herald Readers are desirous to hear some news from the different stations. The work in general here is very encouraging, due to the fact that a large number of new scholars are coming in. As a rule some of the older ones drop out. One person who has been under instruction will be taken in the Church in the near future. A number of others are counting the cost. We crave an interest in your prayers, that we may be faithful and have a knowledge of His Word and by the guidance of the Holy Spirit may present the truth as it is in Christ Jesus. We meet a large number who are yet unsaved and have given themselves over to the habit of strong drink which brings misery into their homes and damnation to their own souls.

We praise God for the growing interest that is manifest on the part of brethren and sisters from different districts in regard to the work at this place. It means much to the work and to us as workers.

As the Brethren and Sisters of the Landisville congregation could not be here on Sunday on account of communion held at that place; we made an appeal to the Lititz congregation and they sent us about 20 teachers. May the Lord bless each one of them for their labor of love. Come again.

Bro. Raber spent a few days with us and attended our sewing school. Glad for his visit. He gave an interesting talk to the girls, which was enjoyed by all.

Our prayer meetings are very well attended, the highest number present being 40. A number of young people come out to these meetings and take an active part.

Another worker has been secured for this place, Sister Cora Smith of the Masonville congregation. May she prove to be a faithful worker and be the means of bringing many souls into the Kingdom. Our working force now consists of the writer and wife, Sister Alma Weidman, and Sister Cora Smith. Sister Mary Mellinger, who has been a faithful helper at our sewing school every Saturday afternoon, at present is confined to her home by sickness. May God grant a speedy recovery that she can again be one with us.

Many thanks for your support. We beg a continued interest in your support and prayers.

The Workers,
Per. David B. Groff.

Knoxville, Tenn.

(1308 W. 4th. Ave.)

Dear Readers, Greeting in Jesus Name:—We are enjoying fine spring weather, with April showers to keep the ground moist. The neighboring country is looking prosperous with the fields, gardens, and flowers growing nicely.

We are pleased to say the Lord is blessing faithful efforts to hold forth the truth, and souls are looking toward the way of life. We expect to have Bro. J. W. Hess with us for a series of meetings beginning April 21. Will you pray with us that it will be a real revival; that we as saints might be drawn closer to the Lord and the lost moved to find Christ.

A few weeks ago Bro. John B. Senger and wife were here over Sunday and Bro. Senger preached for us.

On Easter Sunday we had communion services.

Again I ask you to remember the revival meetings here in charge of Bro. Hess.

Yours in Christ,
The Workers,
April 19, 1927. Per. Frank Raber.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By A. Swartzentruber

For the Gospel Herald.

To the readers of the Herald, Greetings:

Pehuajo.

The printing press has been installed and we have turned out our first work. We shall be able to print any kind of work for all our missions at a very low cost. The press occupies one of the rooms that had been used by the Orphanage. The Orphanage has been moved to Trenque Lauquen, and are getting nicely settled in the Mission Home.

Several of our members are on the sick list, and on Saturday night we had a special prayer meeting for their sake. All received a blessing. Kindergarten and school have started with fair enrollment.

Bragado.

Fall is here and we think of spring just beginning in N. America.

During the summer five persons went insane. We do not know whether it was due to the heat or excess use of alcoholic drinks.

Anastacio Sierra, a young member

who is now taking up Pablo Cavadore's work of distributing tracts, selling Bibles, etc., was in Bragado for 9 days. He also spoke at several meetings.

The brethren, Shank and Swartzentruber, were to Buenos Aires last week on business. On their way back Bro. Swartzentruber stayed with us to conduct a series of meetings.

Madero.

Bro. Pablo Cavadore writes that he and his wife have visited the homes of all the interested ones. Their hall has been repaired some, and benches have been secured. All this helps in giving the people new courage to help what they can in the forwarding of the Lord's work. The congregation here is very happy to have a resident pastor.

Tres Lomas.

As the writer is at present away from home, the meetings of the week have been in charge of Sister Swartzentruber, with the exception of the Sunday preaching cervice which was in charge of our young helper from Trenque Lauquen, Bro. Anastacio Sierra. The meetings were fairly well attended in spite of the commotion that was going on at the Romerias just in front of the church.

In most of our towns we have been blessed with a refreshing rain which seems to have purified the air. The days are geting shorter and the nights cooler, which reminds us that winter will soon be here.

Pray for your brethren in the Lord's work in the Argentine.

Tres Lomas, F. C. O.
Argentine, S. A.

OUR INDIA LETTER

To the Readers of the Herald, Dear Brethren and Sisters, Greeting: Everyone who had the pleasure of going from village to village in evangelistic touring giving the Gospel message to the people and distributing tracts and Scriptures was loath to stop the good work. But the heat has come on, making it dangerous to expose one's self to the sun and heat too much. But there has been an increased interest in Bible reading and searching out the Truth such as we have not known before. People's hearts are open to Gospel teaching. As a result we believe that God will not leave this interest without it bearing rich fruitage in a harvest of souls.

Bro. Brunk spent most of his time touring in the Kanker State. He found the people open to Gospel teaching and also presented to our Managing Committee several plans for opening mission work in that State which had been closed to our mission for so many years. We are praying and planning to carry out some definite arrangements for Kanker in the near future. Bro. Esch toured south as far as Mograhan, the home mission station in which our young brother Ezekial has been stationed by the Church Conference. He is well qualified for such work, and beside faithfully preaching in the villages also teaches English to a few village boys who come to him. The heart of Bro. Esch as a physician naturally went out to the suffering of the villages and he was able to relieve many who otherwise would have had to suffer on if not die because of no available help. He with his workers also went everywhere preaching the word.

Bro. and Sister Friesen found their greatest interest during the touring season in the roadside and bazaar clinics where the people came for medicine, and as they gathered about in great crowds the Gospel was preached to them. We shall have more to say of the roadside clinic later in this letter and hope the doctors will give you whole articles on this most interesting phase of mission work.

Bro. and Sister Lapp camped in three separate parts of their district and found the work of spending a week, more or less in each camp and visiting the surrounding villages very effective. It gave time for the people to become acquainted with them and understand what they were trying to teach. The ignorance of the people is so great that the poor, illiterate folk have to just be taught bit by bit. It is a most pitiful situation. They are like starved children and their poor, pinched up souls cannot grasp but a very little bit of what one is trying to give them.

Sisters Lehman and Lapp with their children have gone to Darjeeling. Sister Esch has gone to Mussoori with theirs and Bro. Friesen's children. Sister Troyer leaves the latter part of the month (March) for Darjeeling. The brethren—Graber, Kniss, and Beare—with their wives and families will leave for language school near the middle of April. Sisters Kanagy and Hartzler will also go at that time. Bro. and Sister Lapp will return from Darjeeling the middle of April to take over the work left by Bro. and Sister Brunk whose time it is to take their hot season leave. They are planning to spend the season in Kashmere. Bro. Lapp is at present in South India studying Missions and Churches in which more or less work has been handed over into Indian hands. As opportunity affords he also is active in handing out the Bread of Life. The brethren, Kauffman and Miller, with several Indian brethren will also visit places in North India with the same object in view. This is done at the request of the Managing Committee of the Mission.

At a recent medical meeting in which our doctors gave us very helpful information and suggestions the roadside and bazaar clinic were emphasized. There has been a growing feeling that not enough is done for the suffering of the villages who are not able or are afraid to come to the Mission hospitals and dispensaries. In some places there are many lepers who are languishing in their disease and without the doctor coming to them cannot be helped. There are others suffering from one ailment or another who need help. Consequently our doctors are trying to find ways of meeting this need. All of us welcome this and are praying that funds may be available for such work. It will take some equipment and in some places little huts may have to be built to accommodate the doctor and patients during the rainy season and when it is so hot. But the work is highly worthwhile.

Pray earnestly for the work and for your workers in India.

Yours in Christian love,
March 18, 1927. The workers.
Dhamtari, C. P. India.

EASTER DAY AT THE PHILADELPHIA MISSION

By J. W. Hershey

For the Gospel Herald.

"He is Risen."—The Golden Text of our Sunday school lesson—seemed of fresher interest and greater meaning to us as we spent this day of rejoicing in an all day meeting. The rising of the sun was the beginning of our services with an attendance of a goodly number of early risers. Some of them had never before attended a sunrise service. These seemed to enjoy it thoroughly, as we all did.

Bro. Ezra Kulp, from Bally congregation, had charge of services all day. Bro. Graybill and family worshiped with the Weaverland congregation in communion services.

Bro. Kulp vividly and earnestly brought before us the perfect victory of our risen Lord and the glorious promises and inheritance won for all who will accept His Gospel. Two precious souls made known in the evening services their wish to confess Jesus as their Lord, which added more joy to our day of rejoicing—a fitting climax, a manifestation of the Holy Spirit at work. His brooding presence seemed to hover over us all

(Continued on page 89)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

TEN MINUTES MORE

By Fannie Landis

For the Gospel Herald.

(Reprinted by request)

There was a dear baby who lived in a palace;
He had a kind nurse and playthings galore,
But as he grew older he learned a bad habit,
'Twas always to ask for "ten minutes more."

Whatever he did, or wherever he went,
There was always one thing he was certain to say,
No matter on what urgent task he was sent,
He wanted just "ten minutes more" to stay.

Quite often at night, when his playtime was over,
The little fellow would sleepily nod his head
And raise his ten fingers to show what he wanted—
Ten minutes more before going to bed.

When he was a man the habit clung to him
And caused him great, unending remorse,
Till it cost him his life, while commanding
Some soldiers, in one of the British wars.

The foe was approaching and warning was given,
But "Wait," said the man with the habit bound down,
"Till we go to yonder house for refreshment,
Then we will drive out the foe from the town."

But alas! while they were drinking their coffee,
The enemy came and surrounded the store,
Thus ending in sadness and death their pleasure,
All because they wanted ten minutes more.

O, you who are wanting more time for pleasure,
Take warning from this soldier's sad plight,
And come to the Savior, accept His salvation,
'Ere you become lost in eternity's night.

La Junta, Colo.

To know the laws of God in nature and revelation, and then to fashion the affections and will in harmony with those laws—this is education.—S. F. Scovel.

I would prefer to see a boy with a revolver rather than a cigarette.—Thomas A. Edison.

THE VACANCY

Mother's gone, the home seems vacant,
Everywhere we miss her smile;
But she's gone to mansions yonder,
Where's no sorrow, sin, nor guile.

She no more our home will brighten,
For her work on earth is done;
She has joined the happy circle,
In the presence of God's Son.

Sons and daughters she left behind her,
Who have known a mother's care,
Who have felt a mother's blessing,
Who have heard a mother's prayer.

And a husband, who has ever,
Found companionship and love
In our loved one, now departed,
Gone to dwell with God above.

In the Sunday school and class room,
How we miss her presence there!
How, oft in tones of warm affection,
She spoke of heaven, bright and fair.

We'll hear no more her gentle counsel,
Or her words of fondest love,
Spoken as her heart's desire,
To guide our wandering thoughts above.

Thus we mourn—departed sister,
But the Savior called thee, "Come,"
Thy reward and mansion's ready
In that blest eternal home.

So we sometimes hope to meet thee,
When our race on earth is run,
And in meekness and submission
We humbly say, "Thy will be done."

By a friend.

WHOSE GIRL WAS SHE?

"Mother have you a boy or girl to spare?"

Would you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say: "Can you give us your time this afternoon from two until six o'clock?" I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers; took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried: "Oh, I pray she is my girl, then I will know where she is!" She was **not** her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. "No, she is not our girl," they said. Not all were city mothers—some were from the country. Many telegrams, long distance 'phone messages came—asking if we could or would describe the features of the little girl who had been left to choose her own way.

Mother, is your girl beside you tonight? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did.

When the sun went down in the west and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her—unnamed and unclaimed. Mother, where is **your** girl to-night?

The above incident (related by Chas. J. Waehlte in "Watch and Pray") could be duplicated times almost without number throughout America—illustrative of only one of the many sins that are dragging multitudes to spiritual and even physical death. Is society at large guiltless? Is the Church guiltless? Fellow-believer, are YOU guiltless? What are YOU doing to help save the young people of your community from Satan's pitfalls and snares—and from death? For "the wages of sin **is** death."—Great Commission Prayer League.

POWER BELONGETH UNTO GOD

(Continued from page 84)

der the threshold of the Temple and it increased so rapidly without any tributaries, typical of the Gospel of Jesus Christ, and here was life where these waters flowed, exceeding many fish and trees on either side that stream that food and the cross were for medicine. But again there were miry places typical of the false doctrines. Zechariah says, "In that day... living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter it shall be" (Zech. 14:8)—for all seasons of the year and for all lands. We may be in the Torrid Zone, on the Sahara Desert where the literal water does not run, or in the Frigid Zone where the water freezes up, yet we can have this living water which in the New we read of Christ saying to the woman of Samaria: "If thou knewest the gift of God and who it is that saith to thee give me to drink. thou wouldest have asked him and he would have given thee living water" (Jno. 4:10).

Wooster, Ohio.

(Continued next week)

SUNDAY SCHOOL LESSON

Lesson for May 8, 1927—Jno.20:1-10; 21: 15-17.

PETER AND THE RISEN LORD

Golden Text.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—I Peter 1:3

Introductory.—This lesson has much in common with the Easter lesson of a few weeks ago. The principal difference between the two lessons is in this: While the former lesson dealt chiefly upon the fact of the resurrection, this lesson dwells on what Peter did as he met his risen Lord from time to time. In our last lesson we left Peter as he realized his shameful, sinful folly of denying his Lord. In the present lesson we find him again taking his place as a disciple of our Lord, the first among the apostles to enter the empty tomb of Jesus.

Peter and John at the Tomb.— No sooner did John and Peter learn the news of our Savior being risen than they hastened to the tomb to investigate for themselves. John was the more fleet-footed, being the first to arrive at the sepulchre; but Peter evidently was the bolder of the two, and immediately entered the tomb. John followed him into the tomb. They found the linen clothes lying at one place, and the napkin that had been wrapped about His head at another place. Seeing these things, they believed; although the Scriptures telling of His resurrection were yet dark to them. The truth was dawning upon them, and they accepted it as fast and as far as they were able to comprehend. Having learned what they could, they returned to their own homes.

Peter's Three-fold Confession.— On one occasion Jesus appeared to the disciples while they were fishing. Calling from the land He said, "Children, have you any meat?" They reported having poor success. By His directions they launched their boat in a place where a miraculous draught of fishes was the result. The fishes were prepared for breakfast, and while the disciples were eating Christ put the test to Peter. "Simon, son of Jonas, lovest thou me?" was the question put to him three times. Three times was the question answered by, "Lord, thou knowest that I love thee." To the first answer the response was, "Feed my lambs," and the next two times the Savior directed him to "Feed my sheep."

Lesson Meditations.— 1. Twice, in the narrative of this lesson, are we impressed with the idea of promptness. The first was when that little group of devoted women took their first opportunity to pay homage to their (supposed-to-be-dead) Lord. They did not only go the first day after the sabbath, but they went **"early."** The second instance was the swiftness with which Peter and John went to the sepulchre as soon as they heard the news of our Savior being risen again. It reminds us that we should likewise be alert, ready to respond without hesitation at each call of duity and of opportunity to serve the Master.

2. No sooner do we get sight of John entering the tomb and seeing for himself than we are reminded of his assurance, both in his Gospel and in his first epistle, that he is writing from actual knowledge, not mere hearsay.

3. What did the disciples see in the tomb? Had the body been stolen away, as the enemies of Jesus claimed, it is not likely that the clothes would have been left in the tomb. Notice the accuracy with which the interior of the tomb is described—not only in our lesson text but in what the other writers say about it.

4. It was "by many infallible proofs" that Christ proved His resurrection. There is no fact in history which is more completely proven, both by facts and by the testimony of reliable witnesses, than is the resurrection of our Lord.

5. The coolness of Peter and John is worthy of our notice. When they saw all there was to be seen they returned to their homes. They were level-headed, not easily excited, certainly not the kind that fanatical agitators are made of. Christ made no mistake when He chose His disciples. Not one of them but that filled his place according to Divine planning, not even Judas.

6. Christ's charge to Peter ought not to be overlooked by any of our overseers. The two main duties of every overseer of the flock is to feed the lambs, the sheep. It will be noticed that while the lambs are mentioned first, the sheep are mentioned twice. In other words, our first consideration and duty is toward the little ones, that they be brought up "in the nurture and admonition of the Lord," started right and kept on going right; but the great work of the Church is to take proper care of, instruct aright and keep right those who have come to years of maturity and occupy responsible positions in the home and Church. The idea that people need little attention after they have reached the age of seven is an erroneous one. "Feed my lambs," but don't forget to "feed my sheep;" yes, "FEED MY SHEEP." —K.

Bible Meeting Topic

BIBLICAL BASIS FOR MISSIONS—
Methods of Support.—
Eph. 6:18-20; Phil. 4:10-20.

Topic for May 8

MOTTO

"Be fellowhelpers to the truth."

OUTLINE STUDY

I. God is the Source of All Support.
1. He supplies all your need.—Phil. 4:19.
2. He will be with you alway.—Matt. 28:20.
3. He will never forsake thee.—Heb. 13:5, 6.
4. He strengthens for every thing.—Phil. 4:12.
5. He answers prayer.—Jas. 5:16.
6. He puts concern in the hearts of brethren.—II Cor. 8:16.
7. Multiplies the seed and increases the work of love.—II Cor. 9:10.

II. The Support of Intercessory Prayer.
1. Pleaded for.—Heb. 13:18; II Thes. 3:1.
2. Expected of the Church.—Phil. 1:19; II Cor. 1:11.
3. To be used concerning workers.—Matt. 9:37, 38; Acts 13:2, 3.

III. The Support of Material Things.
1. Not to be coveted by workers.—Acts 20:33, 34.
2. To be accepted with thanks to God.—Phil. 4:10.
3. To be received only as they further the cause.—II Cor. 11:7-11.
4. Brethren are commended in being hospitable.—III Jno. 5-8.
5. Recognized as fruit and an offering acceptable to God.—Phil. 4:16-18.
6. Should not be forgotten by saints.—Heb. 13:16.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Help."**
2. Helping to Preach the Gospel.

For Young People.
1. The Source of Missionary Support.
2. The Blessing of Offering our Substance.

For Older People.
1. The Service of Intercession.
2. The Free Service on the Part of Ministry and Laity.

"Let it be clearly understood, whatever you do for the minister by way of financial help, that you are not paying him for preaching the Gospel. You cannot do that. You would be out of place if you did it, even though you could. That is the Lord's part. He will reward His servant in His own time and way, and according to deserts. You are helping him because he needs the help. Because he will be in a better position to serve the Lord in the ministry, because it is your Christian duty to do so. Whatever you do for him in the way of support in any line is because he needs it, not because of services rendered."—D. H. B. in Bible

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 28, 1927

Field Notes

Reports from Masontown, Pa., tell us of a growing interest in and attendanc e at the church at that place.

Sister Lena Wenger of Harrisonburg, Va., is now assisting in the work at the Mission in Knoxville, Tennessee. F. B. R.

From Martinsburg, Pa., we get the word: "We expect to begin a series of meetings about the fifth of June, Bro. E. L. Frey of Fulton Co., Ohio in charge."

If previous arrangements were carried out, Bro. J. W. Hess of Akron, Pa., is at this time conducting revival meetings at the Mennonite mission in Knoxville, Tenn.

A letter from the Altoona Mission informed us that Bro. D. B. Raber of Aurora, Ohio, was expected there on Tuesday evening and Wednesday, April 19 and 20.

The financial report of the Mennonite Board of Missions and Charities for the month of March shows a total contribution of $23,507.17 for mission and relief purposes. Thanks for these generous contributions.

Communion services were held with the Crown Hill congregation near Marshallville, Ohio, on Sunday, Apr. 17. Bro. J. A. Ressler of Scottdale was present and conducted the services.

A Sunday school meeting will be held, the Lord willing, at Stauffer's Mennonite Church, Dauphin Co., Pa., beginning Saturday evening and continuing Sunday all day, May 21 and 22. Pray that the Holy Spirit may direct this meeting. M. E. E.

The Mission News Bulletion published by our General Mission Board informs us that while from the plains of India the weather was reported as sweltering hot, from the hills of India came the report of a three-foot snow-bank in the back yard.

Communion services were held at the Weaverland, Pa., Church on Sunday, April 17. Bro. J. M. Souder, one of the home bishops, was in charge of the meeting. Bro. Paul Graybill of the Philadelphia Mission was present and preached the communion sermon.

Bro. R. R. Smucker and family, on furlough from India, are making their home for the present at Tiskilwa, Ill., which will be their address until further notice. Bro. S., like other missionaries on furlough, is mixing some useful service in with "resting" while at home in America.

Bro. M. E. Brenneman of Albany, Oreg., is in Kansas, at this writing, filling appointments in a number of churches. He expects to attend the coming Mission Board meeting at Milford, Neb., and continue to move farther east, visiting churches. At present he is conducting a series of meetings at the Pennsylvania church near Newton.

At this writing, Bro. J. F. Brunk of Peabody, Kans., is in Kansas City, assisting Bro. Mininger in special revival services at that place.

Word reaches us that Bro. Milo Kauffman, a minister from North Dakota and student in Hesston College and Bible School, is in a hospital in Newton, Kansas with a severe spell of pneumonia fever. Latest reports tell of his improvement, with bright hopes of a speedy recovery.

We are in receipt of a program of the tenth annual Mission Board Meeting of the Franconia Conference district, to be held at Towamencin Church on Tuesday, May 3. Besides brethren of the home field, we notice the name of Bro. J. W. Weaver of on the program. May the Lord richly bless the meeting.

A meeting of the Mennonite Central Committee is scheduled to be held at Scottdale, May 7 for the transaction of whatever business is to come before that body. Among those expected to meet with the committee is Bro. Alvin J. Miller, who is to arrive at New York on the S.S. Tuscania on May 1.

Bro. Vernon E. Reiff, general treasurer of the Mennonte Board of Missions and Chairties, reports that a little more than half the building Budget for India has been raised. It would be cheering news for the meeting at Milford if it could be announced there that the rest was sent in during the last few days preceding the Board meeting.

Correspondence

Coalridge, Mont.

Dear Readers, Greeting:—We reorganized Sunday school on March 27: Supt. Bro. Emit Harshbargar and Menno Harshbargar; Sec. Sister Gladys Hashbargar; Chor., Nettie Kauffman, Tillie Young, and the writer; Mission Board member, Bro. Wert Harshbargar.

Bro. I. S. Mast of Ulen, Minn. came into our midst, preaching four instructive sermons which were enjoyed by this little band and for which we can praise the Lord. We also observed communion and feet washing. Peace was expressed by all present. Owing to the bad condition of roads some from a distance were not priviliged to attend. We ask an interest in the prayers of God's people that we may be faithful witnesses for Him.

April 14, 1927. Janie Young

Kouts, Ind.

Greeting in Jesus Name:— Bro. James Bucher was in our midst since our last writing and preached one evening on the second coming of Christ. Bro. Bucher owns some land in our vicinity.

On Feb. 27, Bro. Floyd Weaver of the Burr Oak congregation was with us and preached two impressive sermons.

On Saturday, April 2, Bro. Sanford Yoder came into our midst and preached for us Saturday evening and Sunday morning and evening. Bro. Yoder is laboring in the interest of Goshen College. May the good Lord bless the brethren in their labors for Him.

Health in general is fair. We are enjoying a beautiful spring. Farmers are almost done sowing oats.

We are looking for Bro. D. D. Miller to be with us over Sunday, April 24.

Pray for us at this place that we may be found faithful until the Lord comes. Emma M. Gut.

April 14, 1927.

Beemer, Neb.

(Plum Creek congregation)

Dear Herald Readers, Greeting:— It may be of interest to some of the Herald readers to know that the cngregation at this place is having an addition built to the house of worship. Although it requires a lot of effort and means to build, we are glad that we have been increasing in number enough to necessitate making more room. The new part is 22 by 30 ft., with basement. We have been unable to assemble for some time due to inclement weather and roads, and also on account of the house being under construction. But as our house is nearing completion and the weather seems to be clearing we are looking forward to the time when we can again assemble regularly. We deeply feel the need of the assembling of ourselves together. We ask an interest in the prayers of the Herald readers in behalf of the flock at this place. Cor.

April 15, 1927.

Nampa, Idaho.

Dear Herald Readers, Greeting:— On Sunday, March 17, a number of the Filer congregation worshiped with us, it being our annual conjoint workers meeting. A very profitable day was spent. A number of interesting topics were discussed, and many helpful suggestions given.

Sister Mary Wenger, on furlough from India, has been with us since Feb. 26. She has been giving short talks to the children each Sunday morning on different phases of Indian life, which were enjoyed by all. She will leave here the latter part of April for Nebraska to attend Mission Board Meeting.

Bro. J. M. Shenk of Elida, Ohio, has been spending some time with us here and has given us a number of helpful sermons and talks.

We are expecting Bro. Allen Good from Portland with us over next Sunday. A number of the children are having the measles at this time. One of our sisters has been at the hospital for several weeks but is recovering nicely and expects to return home soon.

We are few in number but the Lord has been with us and has done great things for us, whereof we are glad. Pray for us that the work may continue to grow. Cor.

April 15, 1927.

Orrville, Ohio.

(Orrville Congregation)

Dear Herald Readers, Greeting: —We are grateful that the beautiful springtime is here again and to notice the earthly nature thriving once more.

Bro. Senger of Lancaster, Pa. was with us on Wednesday evening March 23 and faithfully admonished us with a sermon from II Cor. 5: 14. "For the Love of Christ cnstraineth us".

We are also glad to have with us again Bro. J. M. Smucker who toured through the East, taking in Egypt and Palestine. He gave us some interesting facts about his trip since his return.

We had interesting Easter exercises given by the children on Sunday, April 17, followed by a sermon given by Bro. I. J. Buckwalter in the absence of Bro. I. W. Royer. His text was Ezek. 1: 15-19. Brethren C. Z. Yoder and J. A. Liechty were also with us recently and we thank them all for their many admonitions.

We sincerely crave an interest in your prayers. C. J. S.

April 18, 1927.

Metamora, Ill.

(Metamora congregation)

Greetings in our Master's Name:— On April 3 preparatory services were held and on Easter we were privileged to commemorate the death and suffering of our Lord. Easter evening we were favored with a program from the Goshen College Male Chorus who were making a tour through the state. We appreciated very much having the privilege of hearing them. May we as a body remember these institutions of education at the throne of grace, as they have a very important part in the program of life.

Sister Anna Schertz, who has been bedfast since last Oct. 30, seems not much improved at this writing. Our prayers are that she may be able to glorify God through her sickness and say, "Thy will be done."

In the Master's Name,

Apr. 19 1927. Madeline Garber.

Tiskilwa, Ill.

(Willow Springs congregation)

The male chorus of Goshen College of Goshen, Ind., were dated to sing at Willow Springs church April 16; but as it rained so much the preceding week, the roads got almost impassable in some places, so we thought it impracticable to have them sing out there and concluded to have the singing at the (Stuckey) Mennonite church in Tiskilwa. The church house was well filled and very good attention was given. We feel grateful to God and commend our young brethren for the vocal music presented to us. Many people think they like the old fashioned religion; but they sometimes add a little new fashion to it, which deteriorates the old. Therefore we feel to commend our young brethren for honoring their Creator with their God-given voices —and His Son, their Redeemer, which will bring joy and gladness to the soul. May God's richest blessings rest upon the brethren and the College.

In His name,

Apr. 19, 1927. D. L. Christophel.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting:— On Easter day, Apr. 17, we had an all day mission meeting, with good attendance and much interest manifested. Bro. Chauncy Hartzler of Tiskilwa, Ill., at present from Goshen, conducted the morning church services, with many plain truths presented so simple so all could understand. In the afternoon the following subjects were discussed.

Our Jerusalem, Ruth Smucker, David Yontz.

Cheerful Giving, Ruth Miller, Noah Long.

Hindrances to Present Day Mission Activities, Chauncy Hartzler.

In the evening the subjects discussed were,

Round Table Talks, conducted by Ira Johns.

Purity of Life as a Factor in Mission Work, C. L. Graber.

Impelling Motives in Mission Work, Silas Weldy.

Many facts and plain truths were given that make us wonder if we as a church are doing our duty in this fast age.

Fraternally Yours,

April 18, 1927. J. E. Smucker.

Miscellaneous

SUPPOSE

It all that we say
In a single day,
With never a word left out
Were printed each night,
In clear black and white
'Twou'd prove queer reading no doubt.

And then suppose
Ere one's eyes he could close
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't one try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smoothed in life's tangled thread
If one-half that we say
In a single day
Were left forever unsaid.

—Sel. by Amanda H. Martin.

LIFE WORTH WHILE

By Alice M. Rohrer

For the Gospel Herald.

How can I make life yield its fullest and best? How can I know the true secret of power? How can I fill my life with a happiness, a peace, a joy, a satisfaction that is rich and abiding? Every person can answer these questions satisfactorily to himself if he is willing to enter into the "life hid with Christ in God", which is a life that is worth while.

Its chief characteristics are an entire surrender to God and a perfect trust in Him, resulting in victory over sin and having one's soul kept in perfect peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isa.26:3). Only those who have been born again can be in possession of these characteristics for it is not given to the carnal mind to understand "that which the Holy Ghost teacheth," (I Cor. 2:14). It is by faith in God and through a knowledge of His Word that we enter into a practical experience of this interior life. Therefore, the aim of our daily study should be to grow in grace, in knowledge, and in holiness. The purpose of the Bible is to set men right with God by changing the heart, purifying the conscience, and enlightening the understanding. God's Word is intended as a guide in the formation of character.

There is, perhaps, no part of the Christian experience where a greater change is known when entering into the "life hid with Christ in God," than in the matter of service. Love manifests itself in unselfish service. It has been said that we find our lives in losing them in the service of others. The more of our own lives we give to others the more beautiful and happy our own lives become. This great principle of service and helpfulness is very powerful. Jesus spent all His time while here on earth in the service of humanity. He taught people to live nobly and truly and that the greatest of them should be their servant. For happy and effectual service we must put our work into the hands of the Lord. If our work is a burden we are not trusting it to Him. If we do trust it to Him we will surely find that His "yoke is easy and His burden is light," and in a life of ceaseless activity we shall "find rest for our souls."

In obedience we find one of the greatest joys in this life of faith. Jesus Himself, when He was on earth, taught that there is no blessedness equal to the blessedness of obedience. "We purify our souls in obeying the truth," (I Pet. 1:22). If we surrender our wills into the keeping of the Lord He "works in us to will and to do His good pleasure" and we find ourselves wanting to do the things God wants us to do. Someone has said that what we need in the Christian life is to get believers to want to do God's will as much as other people want to do their own will. This is the idea of the Gospel and what God intended for us. In describing the new covenant (Heb.8:6-13) He says it shall no longer be the old law given on Sinai controlling us by force, but it shall be a law "put into our minds and written in our hearts" constraining us by love. We then obey His commandments, not because it is our duty to do so but because we want to do what He wants us to do. If we yield ourselves up to His guidance we will be led by the Spirit of God to perform our duties "not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." If we obey Him perfectly when we are sure of His will, He will lead us into a wonderful life of conformity to Himself and those who read our lives will find chapters of purity, loyalty and love.

"In the web of life, oh, let us strive
To weave only the good and pure,
Leaving behind, as we pass out,
Records that will endure.

"Not mere words on a granite stone,
Though carved by an able pen,
But words of love and kindly deeds,
Graven deep in the hearts of men."

Paradise, Pa.

A REMINISCENCE

By I. G. Musser

For the Gospel Herald.

About 64 years ago (I was then a boy of 12 years) John M. Brenneman from Ohio and John F. Funk of Chicago, Ill, came to my father's home. He was a minister. Then they went to Bish. Jacob Mosemann's, grandfather of John and David Mosemann of Lancaster. They had church Sunday morning at Alleghany. From there they went to Bucks Co., Pa.

They came in the interest of the Herald of Truth. Bro. Funk was a young man at that time. Bro. Brenneman a white-bearded man a stanch supporter of the paper, but at that time some were opposed to the idea of the church paper. They thought it a dangerous thing. From that time I read the paper. My father subscribed for it. Those men made a deep impression on me, and I never forget them.

Bowmansville, Pa.

WHAT CAN THE CHURCH DO FOR HER HISTORICAL WORK?

By H. S. Bender

For the Gospel Herald.

II. The Need for Historical Work

In considering practical work in the history of the Church, the Church will first want to know why such work is necessary. Is it worth while to devote time and energy, to say nothing of money, to such work, when there are so many other needs? A brief consideration will show that such work is not only valuable and profitable for the Church spiritually and otherwise, but really necessary as well.

In the first place, the study and knowledge of the history of the Church has great spiritual value. How often the Holy Spirit through the prophets and other inspired writers of Scripture pointed God's people back to the times when God had done wondrous things for them in the past —ceremonies were instituted as memorials; rocks of "Ebenezer" were set up; fathers were commanded to recount to their children the stories of the past. Obedience, loyalty, and consecration were fostered by the knowledge of the experiences of God's grace and love in the past, and many lessons were drawn out of them for current needs. God has worked with His people since then and led them through many fiery trials. He has done wonders. It will strengthen the faith of Mennonites of to-day, stir hearts to loyalty and devotion to principles, stimulate obedience and service, to teach the story of martyrdoms and persecution, of endeavor to maintain Gospel principles against great odds, of sacrifices and sufferings willingly made by ministers and others in building up the church and maintaining its principles. For young people especially will loyalty be made

more intelligent and well-grounded by a knowledge of the past history of the Church. It is a great help for them to feel that they are a part of a long continuing body with a blood-bought heritage.

Just now the Church is facing many and sometimes difficult problems—some new, but others very old problems that have been faced in past generations. Might not many things be learned from past experience, from failures and successes, to help solve these problems? Why need present workers struggle blindly through and then sometimes fail, when if they had only known what the experience of others before had been they might have done much better, and thus have avoided the same pitfalls! Then it is a good thing also for workers not to be too easily upset by the difficulties of the present and lose balance so much as to become pessimistic or radical and extreme, something which can often be avoided by a long look out into the past to see how years are necessary for the working out of God's plans and the overruling of the mistakes of men.

But aside from the spiritual value which a knowledge of Church history has for the individual members and workers, and for the Church as a whole, the Church has the obligation of clearing her name before the world that her testimony may shine out clear and true and not be perverted and destroyed by untrue reports given by non-Mennonite writers and historians. Without doubt the Mennonite Church has been in the past and is to-day often handicapped in her testimony by the wrong and perverted conceptions people have of her principles, her history, her policy, her work, her practices. Where do these notions come from but from the misrepresentations, whether through ignorance or malice, which non-Mennonite writers have put out? For hundreds of years, the whole of the civilized world with very few exceptions had thought of the Anabaptists and Mennonites as a fanatical sect of extremists, who had at various times in the past been guilty of rebellion and uprising, who had originated in a terrible war coupled with wicked and lustful practices, and who had a wholly perverted type of Christianity, a sect which was only a burden on the face of the earth and an abomination in the sight of God and all true Christians. They were viewed as a very needy mission field. To be sure those who came into personal contact with them in the past and do now, learn to modify their opinions, but few people out of the whole mass have such contacts. In a great number of instances, which no doubt many readers can verify, Mennonites are to-day known chiefly by the eccentricities of some minor groups, and are thought of as people with oddities instead of principles. The Mennonite name ought to stand the world over for certain definite ideals and principles just as the Quaker name does for certain principles. In some communities this is the case, but that it is not generally so is due to ignorant, unlearned, and perverted history writing which the Church has done practically nothing to correct. The Church must clear away the untruth that has been spread about her and is still being spread, even in intelligent and learned circles, by a consecrated and Christian propaganda about her history and principles.

Suffice it to say, in conclusion, that the need for this historical work is great just now; first, because much valuable historical material is being lost and will soon be lost beyond recovery in old letters, records, books, etc., unless it is rescued at once; second, because the cost of doing this work is constantly increasing; third, because in the past few years there has been much misrepresentation of the history, origin, and early principles of the Church, even to the extent of making the Church out to have been liberal in its origin, a misrepresentation which has influenced many into lukewarmness and even disloyalty to the Church; fourth, because a host of young people are going to high school and out into the world of business whose love and respect for the Church will be greatly increased by a knowledge of her history; lastly, because four hundred years is long enough to wait to begin such work.

Goshen, Ind.

"THE SHORT CUT TO MUSICAL INSTRUMENTS IN THE WORSHIP OF GOD"

By John L. Stauffer

For the Gospel Herald.

The March number of the Christian Monitor contains an excellent editorial under the above title which I can heartily endorse. Immediately my thoughts ran out to another "short cut."

How about musical instruments in the home? Isn't it true that musical instruments are defended in the home as an aid in worship through song and of assistance in learning new songs? The writer is puzzled to know how they can aid singing in the home and be a hindrance in the Church.

Is it not a fact that if the instrument is used constantly in the home, it militates against the study of vocal music, because the individual becomes accustomed to leaning upon the instrument as a crutch and is proportionately unfitted for vocal music in the church service?

Musical instruments have been coming into our Mennonite homes like a flood during the present generation. To purchase such instruments as the victrola, the piano, and the radio, involves a great deal of finacial outlay in many instances. **Is the expenditure justifiable from the standpoint of our stewardship from God?** I wonder how many buyers have made the purchasing of an instrument a matter of prayer and waiting upon God? As the situation now appears, there is doubtless enough money tied up in musical instruments to go a long way toward endowing our three church schools.

Quite frequently you meet a brother who seeks to justify the instrument in the home from Scripture. What a task! The New Testament is silent, except to condemn them in principal from the standpoint of the simple, self-denying life; the stewardship question, and the question of expediency. The Old Testament lends more support to the use of the instrument in public worship than its use in the home. Old Testament worship was composed of ritual, ceremony, and form; while the New Testament emphasizes "worship in spirit and truth" and repeatedly mentions the singing and praisng of God with the voice.

How about musical instruments in the home? The possession of musical instruments in the home appeals to the writer as another short cut to having them in the Church. There are influential brethren in the Church who have permanently injured their influence, I fear, through the purchase of a piano or similar instrument involving a considerable financial outlay, and who at the same time complain of poverty in the work of the Lord. The writer believes he can find brethren who have instruments in their homes and have no conscience against having them in public worship in the Mennonite Churches. The only reason why their convictions are not pressed is the matter of expediency. Brethren, it appeals to me that we are adrift over the same route other denominations have traveled before us and we will close our eyes to the testimony of history and the Word of God as to the outcome, if we do not take warning while there is hope. There must be an awakening of conscience in the Mennonite Church on the musical instrument question if later generations are to receive congregational sing-

ing as a heritage from this generation. Condemning the use of musical instruments in public worship and justifying their use in the home will not continue indefinitely.

Harrisonburg, Va.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE SILENCES OF JESUS

TEXT: But Jesus held his peace.—Matt. 26:63.

There are a good many of these silences, the times when Jesus did not speak, the answers he never gave. Again and again we have the brief, impressive record of the text. He was Divine when He spoke, and the whole world is studying His words and feeling their power. And He was equally Divine when He was silent. Men were startled and filled with wonder when He said, "But I say unto you". But equally impressive is the record, "He answered nothing". Let us note a few instances when Jesus was silent.

The silence of love is shown when our Lord, driven by the increasing antagonism of His enemies, went into the borders of Tyre and Sidon. An unnamed heathen woman approaches Him, pleading for her daughter, in terms of highest faith: "Have mercy upon me, thou Son of David"! Why was Jesus silent? Was it because she was not one of the chosen people? No. Was it because He wanted to test her faith? No. It was mingled amazement and gratitude and love that made Him silent. In the tones of her voice He felt the presence of a mighty faith, and what He was waiting and longing to hear from His own disciples and from His own people, and had never yet heard in temple or mountain, or by the sea, this woman had spoken. It was her confession of His Messiahship that made Him silent. It was as if a woman should hear the confession of a great love,, and remain dumb. Jesus was surprised into silence in the presence of this woman's faith. He contrasted her warm, outspoken faith with the cold indifference He had met among His own people, as if to say: "O that such faith were found in Israel!" And then He draws the full flower of this woman's faith, that all the world may see its beauty. The Lord Jesus was silent, but it was the silence of love.

The silence of sorrow is seen in the instance of the woman taken in adultery, and dragged into His presence in the Temple by the scribes and Pharisees, demanding to know if she should be stoned, and why she should not be stoned, according to the law of Moses. It was a clever trap they had set for Him that day. If He said she should be stoned, He would lose His popularity with the people. If He said no, He would be accused of setting aside the law of Moses. If there was ever a time when Jesus must have felt like scourging the scribes and Pharisees for their cunning and hypocrisy, it was then. But His heart was full of the pain and sorrow of this woman's sin. He never spoke a severe word to a sinner, not once. He did not lift His head to look at the men around Him, but stooped down and wrote on the ground with His finger; and at length looked up to say: "Let him that is without sin first cast a stone at her"; as much as to say: "If there is a man here who feels he will never need pity and mercy and forgiveness for his own sin, let such a one condemn her." They all went out, convicted by their own conscience, and Jesus was left alone with the woman, but there was no word of condemnation. It was the silence of sorrow, broken at last by the tender words: "Neither do I condemn thee; go and sin no more".

The silence of majesty is seen in Jesus standing before the Council, which, trampling under foot every form of law and decency, hunted up false witnesses to testify against Him. His matchless majesty irritated them, and the high priest worked himself into a passion of offended dignity, and standing up shouted: "Answerest thou nothing? What is it that these witness against thee?" Jesus might have said: "Lies, every one of them." By a word He could have paralyzed the hypocrite who railed at Him, and by a look have stricken to death those who bore false witness against Him. But "he held his peace, and answered nothing". Unmoved by the wrath, the quiet prisoner quietly tells the high priest that he shall yet see the Son of man sitting on the right hand of power. The majesty of Jesus required no pomp or parade, He never seemed to rise so high in moral grandeur as when in the presence of those who had sworn His life away, He stood, serene and calm, and "answered not a word".

This silence of contempt was shown to Herod, who was glad when Jesus was brought to him a prisoner. He wanted to question this man whom he had never seen, but whose power even a Herod had felt. He thought Jesus would utter some wonderful saying in his presence, or perform some mighty miracle before his eyes. But Jesus holds in highest contempt all who regard him as a mere miracle-worker. He had no answer for the man who was living in sin—He has no word for such a one to-day. There are some attitudes, some frames of mind, that shut God away. Herod was a king, with royal robes, and a crown, and a throne. Jesus treated him as he deserved, with contempt. In the majesty of His character he looked down upon the gilded puppet on the throne, and "answered him not a word".

Once more, the **silence of courage** was shown when Jesus stood before Pilate. The Roman governor marveled that He answered not a word. That picture can never fade from from human imagination—it was there long before the painter threw it upon the canvas. When Pilate asked Him, "Whence art thou?" Jesus had no answer—He could not answer an indifferent question. When Pilate asked Him again, "Answerest thou nothing? Behold, how many things they accuse thee of!" His silence was the only answer to all the accusing band. When Pilate asked Him, "What is truth"? there was no answer—to this day there is no answer to the man who really does not want to know. Pilate was frightened by the silence of Jesus. If "never man spake like this man", so also never man kept silence like this man. The night before officers sent to arrest Jesus were afraid to touch Him because of His words, but Pilate is awed to the edge of fear by the silence of Jesus. "As a sheep before her shearers is dumb, so he openeth not his mouth".

It is harder to imitate the silence of Jesus than it is to speak. When men are speaking against us, and misrepresenting us, to be silent then like Jesus requires something of the self-control of Jesus. He is the great man who at the right time is able to keep still, and many a man has wrecked himself by talking. Jesus is just the same to-day. To the curious, the indifferent, the man living in sin, there is no answer from

God; but to the sincere, the earnest, Jesus is still the answer to all our questions.—Andrew C. Ellis.

THE WORD "REVEREND" AND HOW TO USE IT

By Henry Muller

For the Gospel Herald.

When we see or hear the word "reverend" it brings to the mind of the average man or woman, a preacher—no, not a preacher of the Mennonite Church, but rather of the more popular churches. How or when this title was first bestowed on mere man, I do not know. It is found only once in the Scriptures; namely, Psa. 111:9.—"Holy and reverend is his name." Here it is inseparably connected with Deity and pertains to Deity only. And following right after in the next verse we find the explanation for its use; "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments, his praise endureth for ever."

The word "reverend" not only implies to revere, but also to hold in awe, to dread, to fear. Jesus says, "Fear not them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell. Yea, I say unto you, Fear him." "Holy and reverend is his name."

The church to which I formerly belonged have as their head—Christ? No, for they have not the Spirit of Christ which is evident; for they keep not His sayings. They have a Pope as their head who is infallible (according to **their** teaching). They call him "Holy Father", and this in the face of the teaching of Jesus as given in Matt. 23:9 "Call no man your father upon the earth; nor Rabbi, nor Master, for even Christ is your Master and all ye are brethren." But notwithstanding this teaching by the Master they have their most Eminent and Reverend Lord Cardinals—can you or any one find any warrant for this any where in the Scriptures? Absolutely no. For "all ye are brethren", and "Holy and reverend is His Name!" Again, they have their "Reverend", "Right Reverend", "Most Reverend", "Monsignors," and a number of other prefixes and suffixes which are not in accord with Christ's teaching; for "all ye are brethren."

But does the Roman Catholic Church stand alone in thus disregarding Christ's teaching? No, many evangelical or Protestant churches have fallen from grace along the same lines, and we as professed followers of Christ are in danger of following in their footsteps, if we do not take heed unto the doctrine or regard it lightly. "Holy and reverend is His Name." Ministering brethren in our own Mennonite Church who are thus signing their names with the prefix "Rev." are taking unto themselves honor that belongs only unto God. Give honor to whom honor belongeth. "Holy and reverend is His Name," and "all ye are brethren." There may be some that do it ignorantly, "not knowing the Scriptures." "They do err." There may be some that do it even over the protest of the Church, not taking heed unto the doctrine nor having regard for them that have oversight over them. There may be some doing it especially in signing marriage licenses, because ministers of other denominations are doing it and it has become a custom. Again, there may be some that are signing their name thus, in order to gain a paltry 10% discount on purchases they make of merchants who are accustomed to grant this to ministers of the Gospel—And of all excuses or reasons the latter is the most unwarranted, I might say contemptible, and certainly an abomination in the eyes of the Lord.

"Ye have robbed me," saith the Lord. Of what, Tithes? Yes, and more than that; of honor. Give honor to whom honor belongeth. "Holy and reverend is His Name." As a brother has written me not **long** ago, "The word reverend goes against the grain" —only when it is used as should be in connection with Deity, and then I regard it with reverence. Oh, that man every where would praise His Name, revere His Holy Name! In our daily papers, in the columns usually called "society notes," we see quite frequent mention made of some of our ministering brethren somewhat like this: "Rev. (so and so) and family," or "Rev. (so and so) and wife." were entertained by, or were the guests of "Mr." so and so. Now if these items were written by a worldly person, then the brethren thus mentioned might be powerless to prevent it; but when these reports are handed into our own daily papers by members of the Mennonite families, then it is a travesty of the Mennonite doctrine. Prov. 6:9.—"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" Matt. 26: 41—Watch and pray, that ye enter not into temptation." I Cor. 10:12—"Wherefore let him that thinketh he standeth take heed lest he fall. "Give honor to whom honor belongeth, for, "Holy and reverend is his name!" "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments." His praise endureth for ever.

Lima, Ohio.

BLINDNESS

By Harley F. Keiser

For the Gospel Herald.

What is blindness?

This question, to a great many readers, probably seems idle and foolish, for doubtless they have seen the sightless man standing on the street-corner, or in front of the dime-store, with his inevitable tin-cup, pencil case, or fruit-stand, and they think from that, that they know what blindness is. Ah, friends, that question carries with it far more weight, far more significance than you have attached to it heretofore.

When I was a small child, my parents began to notice that very often I did not see a chair or the table or a half-closed door, and would bump into them, often injuring my forehead, nose, shin, or other members which might be so unfortunate as to be the first to come in contact with the obstacle. My eyes began speedily to grow worse and worse, until now, at the age of twenty-one, I have but a very small fraction of normal sight left in the right one, the left one, on account of inflammation, having been removed almost a year ago, and an artificial eye substituted.

I am well and happy, though, in spite of this misfortune, if you wish to call it that. Why? Dear friends: because God has given me another way of making a success in life, even though He has, for some reason probably known only to Himself, taken away my physical eyes. He has left me a better pair of eyes, by the which I am able to see the world in a way in which only we who are blind physically can see it. He has left me an unconquerable soul. It is by means of those eyes I have just spoken of, that I am able to run this very typewriter, which I am using as a medium to try to communicate to you my message as best as I can.

This spring, May 27, I will, along with seven other boys and girls, handicapped in like manner as myself, recieve a high school diploma. Why? Because God gave me a vision and a burning desire to be worth something in this old world; to fill to the highest degree possible the place he made for me in the world, and to do something for Him, if I can.

Now—That is one kind of blind-

ness. Here we have a child, perfectly normal in every respect. It grows into early youth and becomes acquainted with a desire to belong to the fold of the Great Shepherd. At a moderately early age he is received into the Church, and baptized into the name of the Father, and of the Son, and of the Holy Ghost. In a few years he grows to young manhood, and mingles with other young men, who are of questionable character, simply, perhaps, because they are always ready to offer him things more pleasing to his "spiritual eyes" than those things his good parents used to love, and tried to teach him to love. He does little things behind their backs,—he smokes, chews, swears, and does a multitude of other ungodly things. He is going blind. Not many years elapse before he reaches the age of maturity.

"Now," he says, "I can do as I please." It is not long before he loses interest entirely in the Church, and shortly after this he is found out to have commited some kind of gross offence against some fellow-being, and is excommunicated entirely from the Church.

Why has all this taken place? And why did he lose out on the best things of life so entirely? Ah, blindness, my friend, blindness— that kind of blindness which is far more penetrating than that caused by any one of the multitude of ways by which the physical eyes may be put out. Let us be careful, dear friends, to keep our eyes well taken care of, that we go not blind.

Vinton, Iowa.

WHAT DEATH IS TO A CHRISTIAN

By Noah H. Martin

For the Gospel Herald.

Death is the separation of soul and body, a departure out of this life. There comes a time to each individual that they must stand exposed to the dread hour of death. That great destroyer, "Satan", in the last moments of life, will try to overthrow our faith and trust. But Paul writes, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." So the Christian men and women need not find themselves alone in that awful hour of trial. They have Jesus who will help when all human aid has failed, who is the "one that sticketh closer than a brother". Many friends can not profit, strong helpers assist, prudent counsellors advise nor any precious substance deliver nor any place give shelter. To the Christian in the hour of death, Jesus will assist, strengthen, guard, and deliver. He has been all the way through the valley of the shadow of death and returned to tell us that it is safe for the feet of them who follow Him. We have only to trust Him with a true heart and He will not leave us to grope in vain. His hand, in the hour of death, will lead us safely on. May we all choose Christ for our guide and companion now amid all the gloom and shadows of this earthly life, that when we are called to leave this world we may walk with Jesus in Paradise, where the sun never sets and leaves never fade, where no storm-clouds ever rise, where the heart never aches and tears never flow; where there is endless praise triumph and joy, infinite glory, riches and knowledge; where there will be perfect love, peace, and holiness.

Hagerstown, Md.

REPORT

Of the Thomas Mennonite Sewing Circle, Johnstown, Pa., from April 1, 1926, to April 1, 1927

No. offerings	4
No. garments made	58
No. garments donated	35
No. new garments bought	54
No. comforters	2
No. quilts	1
No. blankets	2
No. handkerchiefs (doz)	12
Money sent for Russian immigrants	$30.00
Money sent to Altoona and India Missions	$23.00
Money received	$107.73
Money expended	$107.28
Balance on hand	.45

Secy.

REPORT

Of the Logan County Sewing Circle for 1926

Number meetings held	12
Average attendance	20

Number garments made 412, 118 Rolls Bandages, 9 comforters, 1 quilt, 1 bedspread, 1 tablecloth, 3 Pillow tops; 2 shipments of Used Clothing valued at $128.00 were made; 15 dolls, 149 lead pencils, 11 boxes stars and $23.36 worth of yard material were shipped with the India shipment.

Am't funds in Treas., Mar. 31, 1926	$13.07
Am't received during the year	391.38
Total	$404.65
Disbursements:	
Sewing Material for For. Relief	$74.37
For Home Missions	38.77
For India	40.69
Postage & Express on shipments	14.84
Support for India Bible Women	123.00
Support for Missionary Children	42.00
Cash for Transportation on India shipment	10.00
Cash for Goshen College Domestic Science Dept.	10.00
Carfare to Anna Stalter	1.50
Total	$355.17
Balance on hand April 1, 1927	49.48
Contributions for Expense Fund	1.35
For Dr. Cooprider Friesen's Work	19.85
For Ruth Blosser Miller's Support	17.15
For General Fund	50.10
Total	88.45

Besse J. King, Sec.-treas.

Married

Nice—High.—On April 12, 1927, Bro. John S. Nice of Souderton, Pa., and Sister Elizabeth L. High of Line Lexington, Pa., were united in the bonds of matrimony, Bro. A. G. Clemmer officiating. May the Lord grant them many happy days.

Fink—Eby.—Bro. Harvey B. Fink of Olive congregation, Wakarusa, Ind., and Sister Vada Eby of the same congregation were married March 19, 1927, at the home of the officiating minister, Bro. Clarence A. Shank. May the Lord bless this union for His cause.

Landis—Halteman.—Bro. John A. Landis and Sister Edna A. Halteman, both of the Franconia congregation were united in marriage on Apr. 9, 1927, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May God's richest blessing attend them through life.

Wenger—Rosenberger.—On Saturday, April 16, 1927, at the home of the bride's parents, Silverdale, Pa., Bro. Roy G. Wenger of Souderton congregation, and Sister Marian K. Rosenberger of Blooming Glen congregation were united in holy martimony by Bro. W. R. Moyer. May God's richest blessings attend them.

Obituary

Gibble.—Harold G., son of Isaac and Mary Gibble, was born near Colebrook, Pa., and died from the effects of pneumonia, March 30, 1927; aged 8 m. 16 d. Funeral services were held April 2 at the home, conducted by Bro. Noah W. Risser and at Shenk's Church by Bros. Noah W. Risser, Samuel L. Oberholtzer, Henry Snider, and Harrison Hosteter. Interment in the adjoining cemetery. Text, Isa. 11:6, latter clause.

West.—Jennie E. West was born Feb. 28, 1853; died April 12, 1927 at her home in Pond Bank, Pa., from old age; aged 74 y. 1 m. 14 d. She is survived by two stepdaughters (Mrs. Stull and Mrs. Alex. Wagaman), also 1 brother and 1 sister. She was a member of the Lutheran Church. She expressed peace with the Lord and her trust in Him before she passed over. Funeral services at the home by Irvin Lehman and Ralph Lind, and at the Mennonite Church in Pond Bank by Harvey E. Shank and Ralph Lind. Text, Eccl. 1:4. Burial in the old Pond Bank Cemetery.

Hastings.—George Lee Hastings was born May 2, 1911, at Weatherford, Okla.; died Apr. 7, 1927, near Hydro, Okla.; aged 15 y. 11 m. 5 d. He leaves father, mother, three sisters, one grandfather, and grandmother, besides a host of relatives and friends. He united with the Mennonite Church at ten years of age, which faith he kept and was especially interested in the last few months of his life. His death was caused by leakage of the heart, dropsy, and Bright's disease from which he suffered almost four months. Funeral services were conducted Apr. 8 by Jno. Slagell at the house and Joe Slagell and Alva Swartzendruber at the church. Interment at Weatherford, Okla.

Lund.—Barbara (King) Lund was born May 8, 1838, near Wooster, Ohio; died Apr. 12, 1927, at Beemer, Nebr.; aged 88 y. 11 m. 4 d. In early life she joined the Mennonite Church, of which she was a member at the time of her death. In the year 1858 she was married to August Lund, who was called to his reward 17 years ago. To this union were born 5 children, 2 having preceded her to the spirit world. She leaves 3 children (Mrs. Josephine Wittrig, at whose home she passed away; Mrs. A. Caroline Birky, and

David Lund), 13 grandchildren, 32 great-grandchildren, 2 half-sisters, and 4 half-brothers. She suffered much during her last illness but quietly passed away when the Lord said, "Come." Funeral services were held from the home of J. H. Birky, conducted by Bro. Joseph Schantz. (Text, Psa. 90—German) and Bro. D. Z. Birky (Text, II Cor. 5:10—English). Interment in the Keener Cemetery.

Blosser.—Carl Edward, son of Samuel O. and Fannie E. Blosser, was born Nov. 14, 1916; died April 1, 1927, at the King's Daughters Hospital where he had undergone a serious operation for intestinal trouble. He regained consciousness for a few hours. He died the same day. Little Carl was of a quiet and loving disposition. He will be sadly missed in the home. He leaves father, mother, 5 brothers (Glen Harvey, Irvin Pendleton, Ray Clifton, Vance Lee, and Marvin David), one sister (Eva May), four grandparents, 9 uncles, 8 aunts, besides a host of relatives and friends. Funeral services were held at Hildebrand's Church by Bro. Joseph Driver. Text, Psa. 39:9.

"Dearest Carl, how we miss thee!
Oh how sad our hearts will be,
When we to our home return,
There no more your face to see."

His mother.

Martin.—Anna Martin was born Feb. 8, 1841; passed away at her home at Neffsville, Pa., Apr. 3, 1927; aged 86 y. 1 m. 25 d. She was a member of the Mennonite Church for years, died in the faith, well beloved by all who knew her. She was meek and humble, lived and died in a submissive acceptance of the will of God. Her husband (Samuel Martin) and only child (Bertha) preceded her in death. She leaves cousins, grand nieces, nephews, and a host of friends. Funeral services were held at the Landis Valley Mennonite Church by Bros. Ira L. Landis and Noah Landis. Her body was laid to rest in the adjoining cemetery. Through her daughter Bertha's bequest the Martin Auditorium of the Y. M. C. A. of Lancaster, Pa., bears her name. Sister Anna Martin in her will named Mennonite Old Peoples' Home of Oreville, Pa., The Mennonite Children's Home Millersville, Pa., and the Mennonite Mission Board as her residuary legatees.

Hostetter.—Mary Susanna, infant daughter of Galen B. and Susie (Hershey) Hostetter, died at the home of her parents near Millwood, Pa., April 5, 1927, after an illness of 4 months. God saw fit to remove her from among us while in her infancy, when she knew nothing of the alluring sin in the world. Though we cannot understand why she was taken so young, we know that "all things work together for good to them that love God." Besides her sorrowing parents she leaves four sisters (Eleanor M., Virginia E., Verna E., and Sara R.). Funeral services were conducted at the home by Bro. Charles Hershey and by Bro. Jacob Mellinger at Hershey's Mennonite Church. Burial in adjoining cemetery.

"Oh, little Mary, thou hast left us,
Thy vacancy we deeply feel;
But 'twas God who called yonder,
He will all our sorrows heal."

Aunt Nora.

Burkholder.—Sister Emma Burkholder (nee Hess), wife of Henry R. Burkholder of Lincoln, Pa., was born Apr. 4, 1878; died March 1, 1927; aged 48 y. 10 m. 25 d. She is survived by her husband, 1 son, 3 daughters, 7 grandchildren, 2 sisters, 1 brother, 2 step-sisters and 3 step-brothers. One daughter preceded her about three years ago. She was a faithful member of the Mennonite Church for almost 25 years. She was in ill health for some years but was not thought serious until after New Year since which time she spent most of the time in bed. She was then taken to the hospital where an operation was performed for a goiter. Pneumonia set in about a week later, which caused her death. She was patient through her suffering and expressed herself satisfied how the Lord makes it. Funeral services were held March 4 at the house by Bro. A. S. Horst and at Groffdale Mennonite Church by Bros. Horst and Abram Landis. Text, I Jno. 4:18, 19. A Daughter.

Kreider.—Tobias D. Kreider of Weavertown, Pa., was born Oct. 25, 1880; died March 25, 1927; aged 46 y. 5 m. The cause of his death was neuralgia of the heart. He was sick about an hour. He was a son of late Tobias and Hettie A. Kreider, and was an active member in Paradise Mennonite Church for 30 years. He is survived by his wife (who was Emma G. Herr) and these children: Minerva (wife of Frank R. Witmer); Noah W.; Allen H.; and Chester T.; also 2 grandchildren, and these brothers and sisters: Anna E. (wife of D. L. Groff), Benj. H., Susan (wife of S. M. Buckwalter), and John S. Funeral March 29 in charge of Bro. Jacob H. Mellinger at the home and conducted at Paradise Mennonite Church by C. M. Brackbill (text, Rom. 8:2) and Bro. Abram Martin (Matt. 24:44). Interment in adjoining cemetery.

"Not now but in the coming years,
It will be in a better land,
We'll read the meaning of our tears,
And then sometime we'll undestand."

Sauder.—Jemima Sauder (nee Eckley) was born in Futlon Co., Ohio, Feb. 13, 1854; died April 13, 1927; aged 73 y. 2 m. In her younger years she accepted Christ as her personal Savior, united with the Amish Mennonite Church, and remained a faithful member until death. On Feb. 24, 1874, she was united in marriage with Henry Sauder, who preceded her in death ten years. To this union were born two sons and two daughters. She leaves 4 children, 12 grandchildren, 1 great-grandchild, 1 sister, and a large number of near relatives and friends. 2 grandchildren and 1 great grandchild preceded her in death. Three and one-half years ago she suffered a stroke of paralysis from which she never fully regained her strength. On Friday morning, April 8, she suffered another stroke and slowly became weaker until she was called home.

Weep not that her race is run,
God grant we may rest as calmly,
When our work like hers is done."

Funeral services were held April 15, at Central A. M. Church, conducted by Ed. Frey and S. D. Grieser. Texts, Num. 23:10; Jno. 11:25, 26. Burial in Eckley Cemetery.

Saner.—John A., son of Andrew and Rebecca Saner, was born near Oakland Mills, Pa., May 11, 1885; died at his home near Van Wert, Pa., Mar. 31, 1927; aged 41 y. 9 m. 20 d. He was converted and united with the Mennonite Church in his boyhood years and was later united in marriage to Phoebe Wert of near East Salem, Pa. To this union were born five sons and three daughters, ranging in ages from 2 to 17 years. He is survived by his wife and children, parents, and one brother (Harrison). The wife and children keenly feel the loss of a kind and loving husband and father. Bro. Saner was ordained to the office of deacon for the Lost Creek and Delaware congregations, in which capacity he served faithfully till death, serving about six years. His sickness was of short duration and death came as a shock to his physician (who predicted his early recovery) as well as the family and the community in which he lived and was held in high esteem. He had just recovered partially from a short but severe attack of pneumonia, when other complications set in causing heart failure. His last audible words were words of prayer and comfort for his companion and children, and a desire that the Lord's will be done. Funeral services at the home by Simon Graybill and Sam'l Leiter, and at the church by W. W. Graybill, assisted by the home ministers. Text, Rev. 22:12. A large concourse of sorrowing and sympathizing neighbors and friends attended the services at the Lost Creek Mennonite Church where the remains were laid to rest in the adjoining cemetery. B.

Rohrer.—Sarah B. Landis was born at Witmer, Pa., Feb. 4, 1849; died at her home in Caldwell, Kans., March 26, 1927; aged 78 y. 1 m. 22 d. On Nov. 10, 1868, she was united in marriage to Elam E. Rohrer, who preceded her in death less than a year ago. To this union were born six children, all of whom remain to mourn the loss of a kind and loving mother. They are: Lizzie L. Harris, Anna R. Brotherton, Milton L., Clayton L., Adam L., and Landis L. Sixteen grandchildren, and one great-grandson remain. She is also survived by three brothers (Aaron B., Amos, and Israel Landis). Soon after their marriage both she and her husband were converted and joined the Mennonite Church at Monterey, Pa. Later she became a member of the Pleasant Valley Church near Harper, Kansas, to which she remained a faithful member to the end, always putting her church first. In 1881 the family moved to Harvey Co., Kans., locating near Newton, and three years later they moved to Harper, where they lived for a number of years. At the opening of the Cherokee strip they took a claim and here as a pioneer it was necessary for her to endure hardships, which only brought out more plainly the many good qualities of her beautiful Christian character. The last few years of her life she has made her home near Caldwell, Kans. In her passing we feel keenly the loss of a gentle and loving mother and a faithful friend, but the world is better for her having lived in it, and her example one to follow. After a short service at the home the funeral was held in the Pleasant Valley Church near Harper. Services conducted by H. J. King and R. M. Weaver. Burial in cemetery nearby.

Martin.—Mabel Irene, daughter of Jacob and Annie (Hollinger) Martin, Paradise, Pa., was born Aug. 25, 1906; died Mar. 28, 1927; aged 18 y. 7 m. 3 d. Mabel had taken sick with influenza. Her condition was not counted serious at first, but matters grew worse and the only remedy for us was to take her to the hospital, where they rendered the very best of care to their ability. Everything was of no avail in sparing her young and useful life. She was unconscious when admitted to that institution and never rallied fully. This was due to conditions of severe pain which she suffered from complications that later were discovered. It was hard to part with sister, yet we mourn not as those who have no hope, she had given her life to Christ a few years ago, her quiet disposition made her few words sure, and her faithfulness in attending Sunday school and religious services is a sure evidence of obedience. Now to you young comrades who may read this writing, put your trust in God and join us in waiting till we too shall hear: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." One brother (Paul) precedes her to the glory world, and if they could speak to us they would tell us to strew flowers in mother's pathway, while time permits. Besides her sorrowing parents she is survived by three brothers and five sisters. Funeral services were conducted at the home by Bro. Jacob Mellinger. A beautiful selection, "Sometime we'll understand," was rendered by four Sunday school workers. Further services were conducted by Bro. Abram Martin and Bro. Ira Hershey at Hershey's Mennonite Church. Interment in the adjoining cemetery.

"Oh! how many tears we've shed,
For dear Mabel since she's gone,
For her return we've never plead,
Only waiting for the dawn."

ITEMS AND COMMENTS

Fashion is a clever crook. Now that it has nearly sheared the tresses of our beauties, it has decreed that wigs must be worn, and it is selling the hair of the girls back to them at fancy prices.—Houston Post-Dispatch.

That a flight to the North Pole is not always a pleasant holiday affair is made evident from the report from Point Barrow, Alaska, that Captain Wilkins and his companion walked 70 miles over the ice, after their airplane failed them and finally reached a settlement where they were taken care of. These efforts, however, will probably be kept up as long as the necessary means are provided and there is a thrill to the experience.

When the law regulating the manufacture and sale of denatured alcohol was enacted, one of the leading arguments in its favor was that it would serve to keep in check the power of the Standard Oil Company controlled by the Rockefellers. It now develops that instead of denatured alcohol being a hindrance to the monopolistic power of Standard Oil, the Rockefeller interests have just gotton control of industrial alcohol and will thus use it as an asset in further increasing their wealth.

Pittsburgh is having a struggle to get a Sunday afternoon symphony concert established. Pleasure-seekers are looking for entertainment, and think this form of amusement would be an excellent diversion for such as desire to take advantage of it. But members of the Ministerial Association look upon it as being detrimental to the spiritual interests of the people, as there is already entirely too much of the Sunday taken up in enterprises that are not in keeping with the Fourth Commandment. The present indications are that the liberal elements will carry their point and the city will be moved one step nearer a wide-open town.

From Mexico comes the report that a strong body of rebels overpowered a band of about 50 federal soldiers, captured a train carrying several hundred passengers and locked them in, then soaked the train with kerosene and gasoline and set fire to it. It is thought that this was a specially well thought out and thoroughly planned affair, expecting to give the surrounding nations as unfavorable an opinion of Mexico as possible. In this theory they must have studied the tactics of Americans who are opposed to the Eighteenth Amendment and who are doing all in their power to make prohibition obnoxious in the eyes of the people.

With the statement that it was his business to "keep track of and oppose heretical teaching," W. B. Riley, President of The World's Christian Fundamentalist Association, challenged Frank Edwin Smith, a Lutheran minister in Pittsburgh, Pa., to a joint debate on the question of Fundamentalism. Smith has gotten considerable newspaper notoriety because of his radical statements in his recent Easter sermon in denial of the divinity of Christ, the authority of the Bible and of the Church, and other tenets of the orthodox Christian faith. Concerning the action of Smith in repudiating his ordination vows in which he promised loyalty to the Word of God and to his church, Dr. Riley has the following to say:

"Why should an honest minister, taking a position known to be false to his ordination vow, and not acceptable to his denomination, desire to remain in the same? As a man who is opposed to Masonry has no ethical right in a Masonic Lodge, so a man who is opposed to the teaching of Lutheranism has no ethical right in the Lutheran Church."

MENNONITE YEAR BOOK AND DIRECTORY
For 1927

This annual publication aims to cover the general activities of the Church for the year that has passed. In this issue will be found a summarized report of the Mission Boards, an interesting writeup in the form of a trip to our home missions, an article on the value of education, descriptive articles of several of our home mission stations, a statement of events that happened four hundred years ago in Mennonite Church history, an illustrated article on bookbindery, the Mennonite immigration movement to Canada and a sketch of a congregation in Virginia just having passed its one hundredth anniversary.

In addition to the above information, the statistical part of the publication has been carefully revised and it will be of interest to state that the membership of our branch of the Mennonite Church now totals 44,945. This includes the membership in South America and India.

Sample copies are being sent to our congregations over our ministerial mailing list in which we aim to solicit the coöperation of each congregation in its distribution. As long as the supply lasts, all orders for copies for distribution through this special plan outlined to our ministers will have our prompt attention.

To those desiring to order at the rates given in our annual catalog, such orders will be gladly received. The orders now on file are being filled.

The prices are:	Single copies	$ .10
	Dozen copies, prepaid	.75
	100 copies, prepaid	5.50

Address your communications to

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.
or see your local representatives.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Pacific Coast District Conference will be held with the Zion Congregation, near Hubbard, Oreg., May 31 to June 3, 1927, D. V.

May 31 and June 1—Sunday School Conference, Mission Board Meeting, and Sisters' Sewing Circle Meeting.

June 2 and 3—Church Conference.

All are cordially invited to attend and especially co-laborers from other districts.

For further information write to C. I. Kropf or E. Z. Yoder, Hubbard, Oreg.

Omar G. Miller, Secretary.

ONTARIO A. M.

The Annual Ontario Amish Mennonite Church Conference will be held at the Wellesley Church near Wellesley, Ont., Monday and Tuesday, June 6 and 7, 1927. A cordial invitation is extended to all interested.

Secretary.

"The unchanging God imparts His own character to His own truth, and it thus abides through all times as changeless in its perfection as He Whose word it is."

EASTER SERVICES

(Continued from page 84)

day. Even after the congregation was dismissed, no one seemed in a hurry to go home, but kept lingering in fellowship with one another. Bro. Kulp had a hard time to get away. He had expressed a desire to get away early, having a 50-mile drive to his home, but he, too, seemed reluctant to break away. However, at last we had to say "Good bye" and go, taking with us the memory of a well spent day, a **glorious Easter day.**

We were sorry that some who would have enjoyed to worship with us could not. One of our active workers, Sister Buckwalter, has been seriously ill but is recovering, for which we are thankful.

Pray for the Philadelphia Mission. Come, spend a day with us. We will enjoy your presence and fellowship.

Philadelphia, Pa.

"The history of the Church demonstrates beyond question that the most important human factor in the evangelization of the world is prayer. The great need of the present hour is prayer. In our work at home and abroad we are placing more and more dependence upon men, machinery, and methods, and less and less upon God. Evangelism at home is becoming more and more mechanical, and methods are being resorted to that are more and more revolting to all spiritually minded people; while evangelism abroad is becoming more and more merely educational and sociological. What is needed above everything else to-day is prayer, true prayer, prayer in the power of the Holy Ghost, and prayer that meets the condition of prevailing prayer so plainly laid down in the word of God."—Torrey.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, MAY 5, 1927 (Gospel Witness) Established 1905 No. 5

EDITORIAL

"The blessing of the Lord it maketh rich; and he addeth no sorrow with it."

A large portion of the Mission Supplement for this issue is taken up with the Report of the India Mission. A part of this Report will have to be held over for a later issue. All will be bound in book form in the regular annual report of our General Mission Board later.—R.

Usually, when we publish the Mission Supplement, the space allotted to the cause of Missions is filled with material that is useful and of interest to ministers. But this time the Supplement is completely filled with a special report from India, so that the current mission material is taken care of in its customary place.

Fellowship.—John says, "If we walk in the light as he is in the light, we have fellowship one with another." Fellowship engenders warmth, sociability, helpfulness, readiness to respond to the needs of others. Lack of fellowship leads to selfishness, uncharitableness, harsh criticisms of the faults of others, a failure to see our own faults. The hermit's life is not the ideal Christian life. Christian people should be diligent and fervent in fellowship—in social contact, in mutual helpfulness, in frequently assembling for worship.

Study of the Cross. — With this number of the Gospel Herald we begin the publication of an illustrated series of articles from the pen of Bro. H. N. Troyer. As the article of which we print a part will extend through several numbers of the Gospel Herald, we suggest that you save this number, so that you may have the illustration convenient for study as you read the successive installments of the article. In preparing these articles our brother spent much time and work, and we believe they will be appreciated by many readers.

One of the things that are pleasing to note is that many of the missionaries are opposed to the militaristic attitude of their supporting denominations at home. Take China, for example. Their contention is that they would have a stronger grip on the natives there if there were absolutely no show of armed force on the part of nations professing the Christian faith. While this is not the strongest reason why all Christian people should be nonresistant in faith and life, it is after all an evidence that the teaching of the Gospel of Christ is supported by sound reason and actual experiences in the affairs of life.

A Request.—According to information received at this office a certain H. H. Schroeder has written a number of our churches in America from Germany for assistance for a certain Russian brother named A. F. Ovtschiniskoff. Any one having received such a letter will confer a favor by forwarding it or an exact copy of it to Levi Mumaw, Secretary of the Mennonite Relief Committee, Scottdale, Pa. He will also appreciate any information relative to any other appeals that may have been received during the past few weeks or that may be received later, coming from individuals either in this country or any other.

An Illustration. — An interesting story comes from Roanoke, Va. A young boy was suffering from dislocated vertebrae. He was too weak to undergo an operation, so friends were called to assist in keeping up artificial respiration. His comrades came in and for days they kept his arms going and virtually forced a stream of oxygen through his lungs. In this they acted in a purely human capacity, doing what they could to keep a comrade alive.

If human life is that precious, of how much greater value should we consider the life of the soul. Those young men did the right thing—and doubtless during all this time they wished they might be able to do more. In like manner, as we see the many unsaved souls around us should we be interested and never cease our efforts at rescue until all who can possibly be reached may have eternal life. This world is full of natural illustrations that teach the lesson of faithfulness in doing all within our power to rescue the perishing souls within reach from the thralldom of sin.

The following from "The Continent" appeared in May 1 number of "Words of Cheer:"

"The Presbyterian Witness, Canada's fine Presbyterian weekly journal, witnesses to the truth of the following: Eight young men, talking of matrimony, unanimously agreed that 'flappers' were all right to flirt with, but when it came to marrying, they would want wives that knew about practical housekeeping—that could tell the difference between a beefsteak and a mutton chop, and were more practiced in the effective use of brooms than in the technique of jazz dancing. Having come to this profound decision, they told some of the 'flappers' what they thought. Whereupon the girls replied: 'The girl of today is willing to run a broom and cook beans to make a real home for a real man. But she doesn't intend to do it for the accommodation of a cigaret-puffer. God give us men, and we'll do our part.'"

That was a very good exchange of thoughts. Yet both those young men and young women would stand immeasurably higher in the estimation of right thinking people if they would have lived up to their highest ideals without having to be prodded by an ultimatum from members of the opposite sex. For the pot and the kettle to call each other black will never whiten either one of them unless there is something actually done to whiten them. Not for the

sake of our standing before men, but for the sake of the blessings of a holy life and of our standing before God should we listen to the voice of Him who said, "Be ye holy, for I am holy."

"POWER BELONGETH UNTO GOD"

VI. Power of the Overcoming Life

By C. Z. Yoder

For the Gospel Herald.

(Concluded from last week)

Christ says of His words that "they are Spirit and they are life" (Jno. 6:63). In Heb. 4:12 we read, "The word of God is quick, and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." According to the German rendering, "quick" means **living.** Paul says, "In Christ Jesus have I begotten you through the gospel" (I Cor. 4:15). Peter says, ".....born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." James says, "Of his own will begat he us with the word of truth." So it is evident that the water of life is interpreted in the New Testament as the Word of God.

But how are we born of the living Word of God and the Spirit?

God has His part, and man his part in this great work. God's part is to draw men. Jesus says, "No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44). The next verse says, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." So God the Father draws men through His Word, accompanied by the Holy Spirit. He reproves the world "of sin, of righteousness, and of judgment" (Jno. 16:7, 8). But God needs some one to preach the Word; so Christ commanded, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). We are to be His ambassadors. II Cor. 5:20. His Word is "committed unto us." Paul says, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?.....Faith cometh by hearing, and hearing by the word of God" (Rom. 10:14-17).

1. Man's part is to hear the Word. We read of such as "have ears to hear," but they hear not.

2. Man must believe. Jno. 3:16.

3. Man must "repent and be converted," that his sins may be blotted out. Acts 3:19.

4. Man needs to make a full surrender to God—like Paul said, "Lord, what wilt thou have me to do" (Acts 9:6). Jesus says, "If ye love me, keep my commandments" (Jno. 14:15). Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). When this is the case, God will adopt us as His sons and daughters. The Word of God, Jesus says, is the seed. It is sown, falls into the open heart, is covered by faith and quickened, is made alive by the Holy Ghost, and a child of God is born. God is always willing to do His part, but man is so often very slow in yielding his life to God so as to receive the new life, the overcoming life.

IV. **How do we know that we are born again?**

We herewith submit ten reasons:

1. "Whosoever believeth that Jesus is the Christ is born of God" (I Jno. 5:1). There are those who believe in the Jesus that was in the world, who was just and good, but they will not believe that He was the Christ, the anointed of God, the promised One who suffered and shed His blood for the remission of our sins, the Messiah who was raised and ascended to heaven and is now at the right hand of the Father interceding for us. There are some theological seminaries who are known to ordain men who do not believe in the divinity of Christ or the inspiration of Scripture.

2. A child of God will reverence the Word and "as new born babes desire the sincere milk of the word" (II Pet. 2:2). "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). A child of God loves the Word. It is precious to him.

3. He obeys the Word. "For this is the love of God, that we keep his commandments, and his commandments are not grievous" (I Jno. 5:3). We know Him when we keep His commandments. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4).

4. Through the witness of the Holy Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). If the spirit that is within us loves to obey the Word and longs to go where the whole Gospel is preached, loves to study the Word of God and to worship Him, then the Spirit has been witness to our spirit; but if we love the world and conform to it, His Spirit will not witness with our spirit, because His Spirit and His Word are always in perfect harmony.

5. Willingness to suffer with Him. "And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17). We must be willing to deny ourselves and bear the cross. "Must Jesus bear the cross alone, and all the world go free?" No cross here, no crown for us in heaven.

6. Love of the brethren. "We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14). Saul of Tarsus hated the brethren and persecuted them, imprisoned them and had pleasure in their martyrdom, before his conversion; but after he had received new life, the overcoming life, he loved them and was willing to suffer with them, even unto death, for Christ's sake.

7. Victory over sin. "For whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith" (I Jno. 5:4, 5). Our trials and temptations may at times seem severe, but each victory will make us stronger through Him that loved us.

8. A surrendered will. "If any man will do his will, he shall know of the doctrine, whether it be of God" (Jno. 7:17). When we are born of God we want to know our Father's will, for He knows what is best for us.

9. Joy in His service. "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full" (Jno. 15:11). When the eunuch had received the new life he could go on his way rejoicing. Acts 8:39. And it was so with the Philippian jailor. Paul could say, "Rejoice in the Lord alway."

10. The life itself. Christ says, "He that heareth my words, and believeth on him that sent me, hath everlasting life" (5:24). He has it **now,** not only the promise of it for the future. He has experienced a change of heart, his desires and affections are changed.

If these ten evidences, as based upon the Scriptures, have become part of our experiences, we know that we are born of God. And we

read of men like the thief on the cross, the mockers on the day of Pentecost, the eunuch, the Philippian jailor, and others who lived in sin, but who when they became enlightened and received new life were transformed, so that they learned to rejoice in the Christ whom they had formerly despised—through them we can see the power of the overcoming life.

Wooster, Ohio.

THE IDEAL CHRISTIAN

V. IN THE HOME

By Anna Loucks

For the Gospel Herald.

Let them learn first to shew piety at home.....for that is good and acceptable before God.—I Tim. 5:4.

"Go home and tell" was Jesus' command to the man who would have followed Him. So the home stands in the Christian life as a radiating centre. Behavior in the home is a gauge of Christian life. For it is sadly true that

"Oft for our own the bitter tone,
Though we love our own the best."

An ideal Christian then, must follow the advice of Paul: "Let them learn **first** to show piety at **home.**"

Before we look closely at Bible examples of ideal Christians let us notice a few of the outstanding general characteristics of an ideal Christian. II Cor. 13:4-7 gives a catalogue of such graces and virtues—kind, courteous, gentle, generous, loving, hospitable, industrious, zealous of good works, always eager to be about the Father's business.

"A Scottish missionary, home on furlough from her work in India, told this story. She had been teaching a group of children one day, telling them the story of Jesus, bringing out, bit by bit, incidents showing His character. As she was talking one child, listening intently, grew excited and then more excited. At last she was unable to restrain herself, and blurted out eagerly: 'I know him, he lives near us.'" To be mistaken by home folks for Jesus is indeed a victory of His grace.

An Ideal Father

Turning to Acts 10, we have the character of a man depicted who manifests a number of qualities that are ideal and who, after his conversion, stands out as an ideal Christian father. Cornelius was devout and worshipful. He was sympathetic towards those less fortunate than himself—he gave alms. And Cornelius was open to Truth, and was found worthy to have God reveal His will to him through an angel. Cornelius was a man of prayer and unlocked through his prayers the great treasure-house of salvation. As a father in the home he had such an influence that his whole house followed him to the Master, and they were baptized by the Holy Spirit and with water. In him we find a number of striking traits of the ideal character, which traits are doubtless responsible for the remarkable influence he had over his household.

A Godly Mother

In Philippi Paul found a woman named Lydia, who was the first convert in Europe. Lydia was industrious, hospitable, and like Cornelius open to conviction and Truth. What she heard preached she applied to herself and followed the Spirit's leading. She, too, had much influence in the home, for she led all her household to Jesus. Lydia was a faithful, loyal attendant at religious services and she did not miss the blessing of Paul's first discourse at the river side. The hospitality which she extended to the disciples is an illustration of one worthy phase of her character and life.

Loyal Daughters

One of the first deacons in the early Church was Philip, who later became an evangelist. He had four daughters who were loyal and faithful to their father's teaching and were helpers in his work. The Bible account is meagre but we know that they were worthy daughters of their father. Pure minded, zealous in good works, telling the story of Jesus, the Savior. As Luke describes them they were "virgins, which did prophesy."

Faithful Sons

In I Jno. 2:13, 14 we have the character of ideal Christian sons depicted. Strong in spirit because they overcome temptations — strong in God's Word and faithful to it, overcomers of the flesh. Little children are not forgotten for John says that their sins are forgiven and that they know the heavenly Father.

In all these classes of ideal Christians we see common traits. John sums it up in the words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Let us rather "Love one another."

Bible Study

is essential to the growth of an ideal Christian. We see God through His Word and He makes known through the Bible His will for us. "The holy scriptures,....are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works." The ideal Christian is faithful in a diligent, prayerful, daily study of the Bible in the home.

Prayer

Closely linked with Bible Study is prayer. The two go hand in hand. In the Bible we have God speaking to us and in prayer we talk with God. Prayers of Christians are as a sweet incense before God. And for man prayer unlocks the great power-house of God. "The greatest thing anyone can do for God and man is to pray. It is not the only thing. But it is the chief thing. A correct balancing of the possible powers one may exert puts it first. For if a man is to pray right, he must first **be** right in his motives and life. And if a man **be** right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God." The ideal Christian in the home, whether parent or son or daughter, takes an active part and an active interest in the family devotions.

Service

The ideal Christian is regular and faithful in all religious duties and privileges. Church attendance, whether it be Sunday school, church service, prayer meeting, or any other religious service is a rather good index of Christian zeal and fervor. And these things find a hearty support in the lives and conversations of ideal Christians in the home.

The ideal Christian counts no kindness or service as an interruption. It is an opportunity, rather, to witness to the love of the Master. True love of God begets willing, eager, loving service in any sphere. Every ideal Christian in the home contributes to the spirit of devotion and Christian service found in the home.

Associations

In the ideal Christian's associations and friendships, Christ is the best Friend and He directs and sanctifies all associations — pleasantness, good cheer, helpfulness, and loyal devotion to goodness, purity, and holiness characterize every contact with others.

Finally, the ideal Christian in the homelife patterns his or her life after the Great Model, Christ Jesus, and exalts Him always and everywhere—not self-seeking, but Christ preëminent.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greeting:—The work is being continued. The present workers are well and enjoying the work with the children who are just about over the whooping cough season. Some children have moved in, and also a few have gone out since the last letter to this paper. There are still a number of boys and girls who are ready to be placed out just as soon as school closes. We are very glad for the interest shown toward this work by the opening of doors for orphan children.

Last week we had about fourteen sisters from this community to come in and give a day of their time in cleaning house. This week a number are doing the same. We appreciate this help very much, especially because we are rather short in help.

Our children number thirty-three at present. We are glad that a number of the older boys and girls are realizing their need of a Savior. Three boys and two girls gave the answer of a good conscience toward God last Sunday, when they were received in the Church by water baptism. Pray for them.

Following is a list of the provisional donations received during March and April:

J. Y. King, W. Liberty, O., fruit	$7.50
Jake Umble, W. Liberty, O., potatoes	1.00
S. J. Zook, W. Liberty, O., potatoes	3.00
Eli Yoder, W. Liberty O., potatoes	1.00
Isaiah Hartzler, W. Liberty, O., potatoes	1.00
Maple Grove S. C., Topeka, Ind., clothing	10.00
Sewing Circle, Archbold, O., clothing	15.00
Yellow Creek S. C., Wakarusa, Ind., clothing	8.00
	$46.50

We appreciate the liberal offerings in provisions and the money donations. May the Lord bless every cheerful giver.

Yours in the cause of Christ,
L. L. Swartzentruber.

Canton, Ohio

(1939 Third St., S. E.)

To the Gospel Herald:—We are in the midst of our revival meetings. Bro. Mininger was prevented from coming because of unexpected meetings in Kansas City, so we are glad to have Bro. Bressler of Lancaster City with us. We are glad and thankful to see the church again united in the bonds of fellowship and love. If these meetings serve no other purpose they have not been in vain. They will close this coming Sunday evening.

Sister Fannie Kurtz was with us last week. We appreciated her help and presence. Also Bro. John Slabaugh has been very helpful on our busy day, namely Sundays.

Scarlet fever is making its rounds in this city. Bro. Bender's have two cases in their home. Last week one day a young lady came to our door crying, and asked that we pray for her sister whom the doctors had given up and was at the point of death. We did as she requested, and the next day the doctor wondered what had happened. She became so well that she wanted to get up—and then, when our hopes were high for her recovery, like a flash she succumbed and passed away. Not our will but thine be done. The poet has well said:

"Sometime when all life's lessons have been learned,
And sun and stars for ever more have set,
The things our weak judgment here has spurned,
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,
And we shall see how all Gods' plans are right
And how what seemed reproof was love most true."

Will you remember the work at this place at the throne of grace? It is only through the power of our Lord that anything can be accomplished. We hope the Lord may be glorified in the work at this place to the extent that souls may be saved to praise Him throughout eternity.

In His service,
E. C. and Blanche Shank.
April 25, 1927.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(April 1)

By A. Swartzentruber

For the Gospel Herald.

America

The attendance at the meetings has been a little better this week, but in Meridiano Q. there are quite a number sick. We have been visiting a number of interested homes lately.

Bragado

Bro. Swartzentruber was with us from the 18th to the 25th, preaching every night except one, when it rained. A number of interested ones came to the meetings and were convinced of the truth, and some were converted.

On Mar. 26 we were called to a neighboring town to conduct a short funeral service at the home of an Alliance pastor, for their only daughter three years old.

Carlos Casares

On March 31 a little baby boy came to our home. Both mother and baby are well. Last Sunday Bro. Frederico Wetzel, an active member from Pehuajo, came to visit us. He talked to Sunday school in the morning and in the evening he gave a short talk on the value of the weekly offering system, and the blessings received through it; also another talk on "Why I am a Christian." Both talks were well received and appreciated by all.

On Saturday the brethren, Hershey and Swartzentruber, were here to look after the building operations.

Last Monday we received a cablegram from N. America saying that Grandmother died. We were reminded of her last words when she bade us farewell, saying that she expected to see us when we would come back. However, the Lord saw fit to call her home at the ripe old age of 85 years.

Madero

Last Saturday night quite a number of the congregation from Pehuajo together with the brethren Hershey, Litwiller and Swartzentruber, came here to give a program in the hall which has been recently repaired. Bro. Pablo Cavadore and wife are doing a good work here.

Trenque Lauquen

The attendance in our Sunday schools has been smaller than last quarter, but we expect it to grow like it did other years.

We have not yet fully decided when we shall leave for Cordoba, but as soon as final arrangements can be made.

Tres Lomas

On Wednesday Bro. Shank and family came to pay us a short visit. Bro. Shank and the writer were occupied most of the time in balancing up the books of the treasurer in order to make the transfer which was necessary on account of Bro. Shank leaving. Bro. Shank preached both Wednesday and Thursday evenings to attentive audiences.

The weather has changed considerably all of a sudden from real hot summer to almost winter weather. We have had several frosts. This sudden change will result in many sicknesses.

As far as we know all the missionaries are well, for which we praise the Lord.

Pray for the work and workers.
Tres Lomas, F. C. O.,
Argentine, S. A.

WHAT SHALL WE DO?

For the Gospel Herald.

In another part of the city about a mile from the Mission is a settlement of Syrian people who are anxious to hear the Gospel message. They have been asking for a Sunday school for several years already, and again they are pleading for it. Shall we listen to their desires or not? Some of the children are attending here at the Mission, but their mothers are almost afraid to send them because of the dangerous traffic. That is only natural. We would not like to send our small children through the heavy traffic of a city.

Now what is the scriptural method; ask them to come, or go to them? It is our Christian duty to "GO." And if we go, then we shall have to rent and equip a building for the work. The equipment will cost a considerable sum of money as well as the monthly rent. Will you please send in a contribution to start this work? And should any one feel to do so they may send a monthly sum to help pay the monthly rent. Again, will you present the matter to your Sunday school or church and give us one collection? And if the congregation desires to do so we would be glad for a regular monthly offering. The way you answer these questions determines the way we shall answer the pleadings of this people. By God's grace may you help us to say yes.

Send contributions to,

E. A. Shank,
1939 3rd St., S. E.
Canton, Ohio.

OUR TRIP SOUTH

By J. F. Brunk

For the Gospel Herald.

To those interested in the South and who have read our former article on the climate of southern Texas, we want to give the facts as nearly as we can in regard to the country and its possibilities.

After spending fourteen weeks at Tuleta, Falfurias, and in the Rio Grande Valley we find that at Tuleta land can be bought at ten dollars per acre and up; at Falfurias, at prices as low as twenty-five dollars per acre; and in the Valley at one hundred dollars per acre and up, according to location and improvements.

Land can be bought at a substantial reduction if purchased direct from the farmer, for many have been unable to make the final payments on land purchased at inflated prices. Irrigated land in the Valley is subject to heavy taxes, in some instances exceeding ten dollars per acre annually. The truck farmer often finds prices and market conditions for his products very unsatisfactory.

It requires considerable time, labor, and capital to plant and care for a citrus fruit grove until it reaches a profitable stage of development.

At Falfurias fruit land is irrigated in small tracts from wells, but freezing temperatures are more common than in the Rio Grande Valley. Farming conditions are much the same as at Tuleta and other points in south central Texas, where dry land farming is practiced.

We recommend that any one who is thinking of locating or investing in any new country should first investigate thoroughly.

Bro. Walter Cooprider was with us seven weeks in the Valley.

At Tuleta we visited the small Mennonite congregation which was started about twenty years ago.

We spent several weeks pleasantly and we believe profitably at this place and we believe that any of the brethren passing that way will enjoy a stop at Tuleta.

Bro. H. F. Reist is the minister in charge. He is located at Kenedy, about twenty miles north of Tuleta on the paved highway. He has spent seven years in the Lower Rio Grande Valley for his health. He is in a position to give reliable information concerning questions of importance to the home-seeker or investor, and will be glad to meet any one stopping at Kenedy.

After closing the meetings at Tuleta, we had the privilege of communing with the brethren and sisters there. The next morning we started north. The Reists, Greenawalts, Yoders, Sister Schrock, and Bro. Stutzman of Ohio accompanied us as far as San Antonia. Having enjoyed the day together we went on our way, they returning home again.

We spent the next Lord's Day at Hydro, Okla., with the congregation there, after which we continued our journey homeward, arriving at Newton safely, having enjoyed our trip.

Peabody, Kans.

THE OVERCOMING LIFE

By Amos Myer

For the Gospel Herald.

The overcoming life is the only life that one can be satisfied with. And, we are either overcoming, or we are being overcome.

God has so willed that we may have the joy of being overcomers. And if we will do His will we shall know of the doctrine. Jno 7:17. Some things are necessary for those that would live the overcoming life. Here are a few.

It may seem strange to some that first it is necessary that we surrender to the Spirit of God, have our old life crucified, have old things to pass away, and, become a new creature in Christ (II Cor. 5:17) before we can have a promise of victory.

Without Christ we will some time be compelled to cry, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7: 24)?

Jesus promises power after that the Holy Ghost is come upon us. Acts. 1:8.

Second, we must follow the Spirit (Rom. 8:14). for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech 4: 6). The Spirit will lead into all truth, reveal God's will, and give power for life and service, if we follow.

Third, in order to overcome we must have a workable knowledge of the Word, which is the sword of the Spirit. By it our Savior overcame the devil in the wilderness temptation, by the thrust, "It is written", and through the ability to quote scripture and the place where found we will be able to conquer our enemies. Our part is to study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2: 15). The Spirit's part is to make it effective.

Fourth, in order to overcome our hearts must, by the Holy Ghost, be filled with the love of God. Love never faileth. (I Cor. 13:8). Love constraineth and restraineth.

Fifth, in order to overcome we must put on the whole armor of God (Eph. 6:10-18), putting on each part by persevering Prayer. The hope of salvation, which "maketh not ashamed" (Rom. 5:5) is the helmet; not ours but Christ's righteousness, the breast-plate; we must have the girdle of truth, our feet shod with the preparation of the gospel of peace, and the shield of faith, and the sword of the Spirit.

Let us go forward in the strength of the Lord, and in the power of His might, unto a glorious victory.

Gettysburg, Pa.

There is no Christian who is honest because honesty is his policy. If there is no more than policy about our honesty we are most sure to forsake this policy in the hour of temptation. We should be honest, not because it is our policy but because it is according to the Word of God.—Oscar Burkholder.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

MOTHER

Have you a mother? Love her well
While she is spared on earth.
Wait not till death shall call her hence
To know her precious worth.

Wait not till she lies cold and still,
Most beautiful though dead.
To think of what you should have done
Before her dear life fled.

Think now how much she should be loved,
And prize her as you ought;
Or else your life when she is gone
With sorrow shall be brought.

Oh watch her, guard her with your love
While with you she is lift;
For when she leaves you life will seem
Of every joy bereft.

Oh soothe her in her hour of pain,
Ben gentle and be mild;
How sweet will be for you to think
You've been a faithful child.

—Sel. by Amanda H. Martin.

SUGGESTIONS FOR PRAYER

For the Gospel Herald.

The following is an extract from a personal letter to the editor, written by our aged deacon brother, David Bergey of New Dundee, Ont., and speaks for itself. We were so well pleased with the suggestion that we acted on it immediately, as seen in the center of this page. After calling attention to a number of other periodicals carrying a similar list of suggestions, our brother goes on to say:

"There are many things that, I suppose, most of us pray for, such as the Mission Board, our foreign and home missions, the mission work of all churches the wide world over, our Church schools, Bible conferences, etc., and it seems to me that if unitedly we would send our petitions to the Almighty it might help to extend His Kingdom on the earth.

"Now with your experience and your knowledge of conditions in our church, you will know whether it would be advisable to print such prayer suggestions in the Herald, from time to time, and if you think it not proper to do so, throw this letter to one side, and I shall be satisfied."

Any one having suggestions to offer or special requests to be made with reference to objects or causes to be prayed for will please send them in and they will be considered.

THOSE DARK MOMENTS IN DISCIPLINE

No matter how earnestly we have tried to guide our children in the right, there occasionally occurs for most of us a disappointing surprise at their conduct. And the way in which we meet these strange and disturbing situations is the test of our sympathy and strength of understanding.

George and Alice are neighboring playmates. One morning they each took an apple from the wagon of the vegetable man when he wasn't looking. They giggled and ran behind a tree and ate the stolen fruit. The act was purely on impulse and after the thrill had died away they decided to confess.

Alice's mother scarcely waited for her to finish before she exclaimed in a trembling, tearful voice, "O darling, how could you be so wicked! You have hurt Mother so that her heart is almost broken! That was a terrible thing for you and George to do!"

George's mother quietly listened to what her son told her of his difficulty. Her heart ached of course at this disappointing act, but she did not burst into hysterical reproaches. She was silent for a moment and thoughtful. Then she inquired in a sympathetic tone, "Can you think of anything more that you would like to tell me about this?"

George looked right into his mother's eyes. He saw there a great constant love shining, and he took hope, "I was just getting kind of hungry when Tony came along with his truck. I didn't want to take time from play to come clear over home so I grabbed the apple—and Mother, I'm so sorry. I think I can run down the street and give Tony the nickel from my allowance, if I hurry."

Outside George met Alice. "Say, listen," she said, and she was nervous and worried, "the next time we steal an apple I don't dare let my mother know it, or she'll cry."

As a result of this one incident Alice became a less confiding daughter. She had glimpsed a false standard of conduct. The fact that she had taken Tony's fruit was minimized and overshadowed by the thought that Mother had been hurt. Alice had not been met by an understanding attitude. She was in no way reformed, but she was more or less awed by the reaction of her mother, and her one thought had been to escape from her presence.

Naturally any of us are shocked at certain flagrant departures from normal conduct. But we cannot afford to lose our self-control and act shocked. The big issue that we face is not that our own pride has been dragged in the dust and our faith tested. What we must do above all is hold tight that tie of confidence that will encourage our children to tell us everything, even though they have erred in judgment and conduct.

We must help our children to choose wisely. We must direct our love and efforts toward training them in right standards and values, but they must not infer that lapses which "make Mother feel badly" must be kept from her. These are the very confidences that they should bring to us. And when those confidences have been freely forthcoming, to scold or to act grieved is to betray the trust, the hope of help and comfort, that the "telling" displayed.

Any child who is frank and penitent enough to admit a mistake is in no mood to be scolded, and any suggestion of sympathy and help that Mother can give will create more genuine loyalty and desire for improved future conduct than a shocked attitude could ever do.

Any discipline, no matter how close its relation to the mother's personal feelings, must always be administered from the child's viewpoint and with loving regard for the effect of the incident on his future. He can of course be made to understand that his lapse has been serious, but Mother can best show him this by her intense earnestness in analyzing the situation, no matter how heart-break-

(Continued on next page)

OBJECTS OF AND REQUESTS FOR PRAYER

The new Mission Board organization, as elected and appointed at the annual meeting at Milford, Neb., this week.

The Franconia Conference, to be held on Friday of this week.

Other conferences soon to be held in a number of districts.

The heads of our schools, that wisdom and grace and loyalty may be given them to lead our educational affairs in the right channels.

The supporters of our Church enterprises, that the support may be scriptural and wholesome, and plenty of money available that the cause of Christ may not suffer.

The revival meetings now in progress in about a half-dozen of our congregations.

A number of our brethren in responsible positions of the Church whose health has been failing them.

SUNDAY SCHOOL LESSON

Lesson for May 15, 1927—Acts 2:1-47

PETER AT PENTECOST

Golden Text.—Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Introductory.—This lesson finds Peter again occupying his position as spokesman for the disciples. Christ had finished His work on earth and taken His triumphant flight to glory. The disciples, after being assured by the two men in white apparel that Christ was coming again and remembering the instructions of their Lord that they should be endued with power from on high, went back to Jerusalem and there remained in the upper room in prayer and fellowship until the promised enduement came. In the meantime the list of apostles was again completed by the ordination of Matthias to the apostleship.

"What Meaneth This" (12)?—A remarkable thing had taken place. On the morning of Pentecost, when the disciples (about 120 of them) were together with one accord, there was a remarkable outpouring of the Holy Ghost. There appeared unto them cloven tongues like as of fire, they were all filled with the Holy Ghost, and the disciples spoke in many languages. When this was noised abroad the people came together from every direction, wondering with amazement what this all meant. There were some sixteen languages represented there, and every one heard the disciples speak in their own native tongues. Well may they say, "What meaneth this?" Some believed, others mocked. The power of God was there in great measure and great things were taking place.

Peter's Sermon (12-36).—No sooner had the mockers accused the disciples of being "full of new wine" than Peter reminded them that this was but nine o'clock in the morning and that therefore their blasphemous assumption was unreasonable. But there was an explanation. Centuries before this the prophet Joel had foretold what was happening at that time. Recounting prophecies and reminding the Jews of what they had done, Peter brought the truth home to these people in a way that they had not been used to. Truth was about to score another triumph. This that was coming to pass was but a fulfillment of the things spoken by the prophets in whom the Jews in apostolic times professed to have such great confidence. The truth went home, however, to the body of people there that this same Jesus, who answered in every respect to the prophetic pen-picture of the Messiah, instead of being accepted as the Messiah was crucified and slain.

Three Thousand Converts (37-41).—While there were mockers there, a great many believed. They accepted the message and owned their guilt. "Men and brethren, what shall we do?" was their earnest inquiry. Peter was ready with his answer. "Repent, and be baptized every one of you," was his next admonition, adding that whoever did that was sure of receiving the Holy Ghost. This that the apostles had received was not for them only but for "you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." He was not satisfied with merely giving advice and stating a promise. He urged them to act. "Save yourselves from this untoward generation," came as a thunderbolt which drove conviction home with compelling force.

The message had its effect. "They that gladly received his word were baptized." Notice, the Word does not say that they that were made willing to allow themselves to be baptized had the ordinance administered to them, but "They that **gladly received**" the message were baptized. Instead of being offended at the charge of being murderers they owned their guilt, and rejoiced in the opportunity of having their sins washed away in the very blood that was shed in the cruel murder on Calvary. When people really repent, the blacker their sins the greater their their joy because of the opportunity to have these sins remitted.

Three thousand souls found peace in our Lord Jesus Christ.

A Model Message.—As we study Peter's sermon on this occasion we are impressed with the fact of its being a model evangelistic sermon which present-day preachers would do well to pattern after. In the first place, Peter spoke as the oracles of God, being filled with the Holy Ghost. His theme was Christ and Him crucified and TRUTH was the burden of His message. He was not timid in the matter of telling the people of their sins, rather than to tell them how good they were. His sermon was without the embellishment of oratory, but the eloquence of conviction made the message tingle in the hearts of the thousands who that day found salvation and victory in our Lord Jesus Christ. Lord, send us a shower of preachers after the order of the apostle Peter.—K.

Bible Meeting Topic

CHRISTIAN STEWARDSHIP.—I Cor. 4:1-5; Lk. 16:1-12.

Topic for May 15

MOTTO

"Faithful."

OUTLINE STUDY

I. Stewardship.
1. It is a trust from another.—I Pet. 4:10.
2. Of a Christian it is recognized as a trust from God our Savior.—Matt. 25:14, 15.

II. All Things are Entrusted of God.
1. Our bodies and our spirits.—I Cor. 6:19, 20; II Cor. 7:1.
2. Our time.—Col. 4:5; Psa. 90:12.
3. Our gifts.—I Pet. 4:10, 11.
4. Our property.—Psa. 24:1; 50:10; Hag. 2:8.
5. Our souls.—Ezek. 18:4; Rom. 14:8.
6. Children.—Psa. 127:3; Eph. 6:4; Deut. 4:9; Prov. 22:6.
7. The Holy Spirit's gift.—I Cor. 12:7; II Tim. 1:6; I Thes. 2:4; Tit. 1:3.
8. Our position in the world.—Matt. 5:13-16; I Pet. 2:9.
9. Our position in the Church.—I Cor. 12:27; Rom. 12:4-8.
10. Our opportunities to do good.—Matt. 25:40, 45.

III. The Steward's Day of Accounts.
1. The account of deeds.—Matt. 12:26; Rom. 2:6.
2. The account of the soul.—Luke 12:20.
3. An account of time.—Prov. 1:24-31, 33.
4. An account of all committed to us.—Luke 12:42-48.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Steward."**
2. My Charge from the Lord.

For Young People.
1. Life as a Trust.
2. The Stewardship of Earthly Goods.
3. The Stewardship of Christian Callings.

For Older People.
1. The Account of Stewardship.
2. The Christian Steward.

PERSONAL THOUGHT

Every power at my command is a trust from God for which I am responsible. It behooves me to be faithful.

SEED THOUGHTS

"As to all that we have and are, we are but stewards of the Most High God. On all our possessions, on time, and talents, and influence, and property, He has written, 'Occupy for me till I shall come.' To obey His instructions and serve Him faithfully, is the true test of obedience and discipleship."—Simmons.

DISCIPLINE

(Continued from preceding page)

ing it may be. Her purpose must be to assist in character-building and not to defend her own soul from grief and shock, though as she strives for and attains the higher aim, her own peace of mind will result.—Edith Lachridge Reid.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 5, 1927

Field Notes

Change of Address.—Bro. D. K. Livingston and family, from Lake Odessa, Mich., to Clarksville, Mich., R—1.

The Lord willing, we expect to hold a Sunday school meeting on Ascension Day, May 26, at Kinzer Church, Pa. All are invited to attend. H.

A recent letter from Doylestown, Pa., says: "An all day Sunday school meeting will be here, D. V., on Ascension day. Program later." This is an excellent way to spend the day.

A series of meetings will begin (D. V.) at Hersheys' church, Pa., on Sunday evening, May 8, conducted by Bro. John H. Gochnauer of East Petersburg, Pa. Pray for the work. All are invited. H.

Bro. D. B. Raber of Aurora, O., filled the pulpit in Scottdale Mennonite Church on Sunday, April 24, morning and evening. He left for his home the following morning. After a stay at home of a month or more, it is Bro. R's intention to spend an indefinite length of time among the mountaineers of Kentucky, preaching the Gospel.

Wednesday, May 4, was the day set for the holding of the eighteenth annual meeting of the Mennonite Children's Home Association at Millersville, Pa. If the program is a correct indication, we may expect to hear of a very profitable meeting.

The workers of the Reading, Pa., Mission are now located in their new quarters at 1202 Windsor St. Address all letters intended for the Mission at 1202 Windsor St., Reading, Pa. Long may the Mission prosper in its new quarters.

The annual Sunday school conference of the Johnstown, Pa., district will be held, the Lord willing, on Ascension day, May 26, at the Weaver Mennonite Church. An excellent program of the meeting is before us.

Ministers' Meeting.—A program of the annual ministers' meeting held by the Virginia brethren, to be held this year with the Springdale congregation near Waynesboro, Va., May 13 and 14, is before us. The three general themes listed for discussion are: The Fall of Man, Man a New Creature, Gospel Restrictions. It is a very practical program, and we believe it will be a very helpful meeting.

Flood Sufferers.—In response to questions in regard to this matter, we will say that those desiring to contribute to the relief of sufferers from the effects of high waters in the Mississippi Valley would do well to send their contributions at the earliest opportunity to either Bro. Vernon E. Reiff, Elkhart, Ind., or Levi Mumaw of Scottdale, Pa., or to the treasurers of their respective district mission boards, and the money will be forwarded promptly to the place desired.

Correspondence

Gordonville, Pa.
(Hershey's congregation)

Dear Herald Readers, Greeting:—Another winter has passed and spring is here, with the trees pushing forth new life. All is beautiful and mysterious. May we ever appreciate and be thankful for all kinds of weather for it is all right.

Two of our Sunday school workers have passed away recently: (1) Mabel Martin, a young sister of 18 years. She was always in S. S. whenever possible. We are glad she had made the wise choice and therefore we have the assurance that she has gone to be with Him. This loud calling should make all strive to live a life that is pleasing to God, as we know not how soon we shall be afflicted (as this sister was) and will not have time at the eleventh hour to prepare. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (2) Mahlon Buckwalter, a brother of 74 years who was always at Sunday school and church whenever health permitted. May we ever follow his example. As the Lord is calling our aged pillars, may we who are younger be willing to shoulder the responsibility.

April 16 we held preparatory services, at which time 5 precious young people were received into the church by Bishop Abram Martin. May we as older ones live such lives that may be good examples for them to follow and may the Lord ever guide them through life. May they ever be loyal to the church and keep the vow they have made. Three others were also reclaimed. We wish them God's sustaining grace.

Communion was held Sunday, the 17th, when the bread and wine were shared by Bishop Abram Martin. We trust we all had our minds turned heavenward and were meditating on the suffering of our Lord and Savior.

Pray for the work at this place.

In His name,
Mrs. Henry K. Hershey.

Wood River, Nebr.,

Dear Herald Readers, Greeting:—We have many reasons to praise our heavenly Father for the many blessings He has been bestowing upon us. On March 29 Bro. B. B. King and wife of Ft. Wayne, Ind., came into our midst. Bro. King preached the Word with power, and without fear or favor of man. The congregation was greatly strengthened, and many made new resolutions to live closer to God. On April 16, two young people were received into church fellowship by water baptism and the following day we observed communion, Bro. D. G. Lapp of Roseland, Nebr., officiating. May these seasons of refreshing long be remembered.

We are having much rain this spring, so that field work is very backward.

We crave an interest in the prayers of God's people.

April 22, 1927. J. B. J.

Tangent, Oreg.
(Albany congregation)

Greetings:—On Easter Sunday, both morning and evening, services were of a special nature. In the morning service Bro. J. M. Kreider of Wadsworth, Ohio, brought the

message, which was of a threefold nature: Easter, baptismal, and communion. A large audience was present. There were 8 received by baptism, one reclaimed on confession, and 4 by letter. May the Lord use these brethren and sisters to the advancement of His cause. The evening service was an Easter program rendered by the children under the leadership of their superintendent for children's meeting, S. E. Eicher. It was an exceptionally good program.

We have a rather late spring but it is warming up some. Health is good with the usual exceptions of colds.

We again invite any one contemplating a trip west to arrange to meet with us in Conference the first of June at Hubbard. All are welcome. May the God of peace sanctify you wholly is our prayer.

April 22, 1927. G. R. Bebb.

Birch Tree, Mo.

(Berea congregation)

Dear Herald Readers, Greetings:—On April 14 Bro. Abraham Kuhns of Oklahoma came and filled the regular appointment on the 3rd Sunday, remaining over with us until April 20 having meetings each night. Souls were under conviction but none yielded. Will you pray for them? It means much encouragement to have this brother with us. The 15th of May is the date set for communion here. Remember our little flock at the throne of grace.

April 23, 1927. Cor.

Kokomo, Ind.

Greeting in Jesus' Name:—Last Sunday we had a beautiful Easter, which again reminded us of the resurrection of our dear Lord and Savior Jesus Christ. Bro. N. M. Slabaugh preached from Matt. 11:28-30, after which 18 converts were baptized and 2 taken by confession, Bishop E. A. Mast officiating. Two converts that were not present during these services will be baptized May 1, the Lord willing. Counsel meeting was held April 24, after which many expressed a willingness and a desire to commune. Communion services will be held May 8, if nothing prevents.

April 24, 1927. J. E. Troyer.

Schellsburg, Pa.

Dear Herald Readers, Greeting:—We feel grateful for the many blessings God is bestowing upon us from time to time. On April 10 Bro. Abram Metzler, wife, little daughter, and Sister Honsacker of Masontown came into our midst. Bro. Metzler preached in the afternoon and evening. Bro. Paul Jacobs and family, Bro. John Eash and wife, Bro. Elmer Harshberger, wife, and two children, and Sister Blough were also with us in the afternoon.

On April 24 Bro. Paul Jacobs and family and Bro. Noah Harshberger were with us. Bro. Noah preached in the afternoon. We feel grateful for the help the brothers and sisters are giving us from other congregations. We ask an interest in your prayers in behalf of the work here. May we be earnestly engaged in the Lord's work in these perilous times.

In His name,

April 25, 1927. Effie Hoover.

Waynesboro, Va.

(Springdale congregation)

Dear Readers, Greetings:—We enjoyed another Good Friday service on the day set apart for such. Bro. E. C. Shank gave us a good sermon on the cleansing power of the blood. Text, I John 1:7, last clause. On Easter Sunday Bro. E. F. Heatwole gave us much on the Resurrection. Sunday night, at Y. P. M., we had the topic for the day, so we heard much about what we have to enjoy, and what is in store for us in the future by the death and resurrection of our Lord the Christ. Saturday afternoon, April 30, we expect to have our inquiry meeting. We are also looking forward to the ministers' meeting, which will be May 13 and 14, the Lord willing. Visitors welcome. Come and enjoy a feast of good things with us.

Fine spring weather; much to enjoy. Praise Him for all things.

Yours in Him,

Apr. 25, 1927. Maggie M. Driver.

Fisher, Ill.

Greetings in the Master's Name:—On the evening of April 12 Bro. S. C. Yoder of Goshen, Ind., was with us, giving us a very helpful message. Bro. Yoder planned to stay with us the following evening, but on account of lots of rain and roads were nearly impassabe, he left on the 13th for Hopedale, Ill.

On April 19 the men's chorus from Goshen College gave us a program in song, which was much appreciated. We were sorry that quite a few could not be present on account of much rain and bad road conditions.

Last Sunday, April 24, a class of 18 young people were received into church fellowship by water baptism. May they ever be true to Christ and the Church. One was also received by letter.

May 1 is the day set for communion services here. May it be a day of real spiritual uplift to all who attend and partake of these services.

Josephine Schrock.

April 25, 1927.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers, Greeting:—We feel grateful for the many blessings God is bestowing upon us. On Sunday, April 10, Bro. D. A. Yoder was with us in our morning service and presented The Needs of Goshen College. Our council meeting was also held the same time.

On Easter Sunday Bro. Homer North of the Nappanee congregation was with us and delivered a very inspiring sermon. In the evening a program was rendered by the young people from Goshen College. These meetings were enjoyed by all, and were well attended.

We are looking forward to June, when, the Lord willing, Bro. J. D. Mininger will conduct a series of meetings. May we continue to pray that souls may be willing to turn from darkness unto His marvelous light.

April 25, 1927. Cor.

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers, Greetings:—We have great reasons to rejoice for what the Lord is doing for us at this place. On April 17 we were again permitted to commemorate the death and suffering of our Lord and Savior. Quite a number participated in this sacred communion service. May we at all times remember Christ who died for all, that we may all meet in that heavenly home prepared for His saints. We would ask God's people to remember us at the throne of grace.

April 25, 1927. Cor.

Flanagan, Ill.

Dear Herald Readers, Greetings:—The young people's Bible meeting was reorganized. Bro. Joe Davis was elected superintendent and Sister Esther Roeschley chorister. Bro. C. J. Gunden's time as one of the program committee being expired, Bro. Leo Roeschley was elected in his stead.

Bro. Sanford Yoder was in our vicinity in the interest of Goshen College. He preached to us both Sunday and Monday evenings, the 10th and 11th.

On Sunday, the 17th, we enjoyed an Easter service rendered by the children, interspersed by Easter hymns sung by a chorus of young people, after which Bro. E. A. Rediger preached to us. We were made to think of the great responsibility of the parents of those jewels entrusted to their care. May God give them grace to train them up in the nurture and admonition of the Lord,

(Continued on page 109)

Miscellaneous

CHRIST IN RELATION TO CHRISTIAN LIVING

By Edna Roth

For the Gospel Herald.

Our success in our Christian living depends entirely upon Christ's relation in our life. We must receive Him as our personal Savior and accept all of His teachings. To anyone who receives Him He at once gives power to become a child of God, and unless we are a child of God we are destitute of Christ's saving power.

We have all sinned and come short of the glory of God. We cannot live a Christian life and remain full of sin, so Jesus is our sin-bearer. "If we were to bear our sins it would mean we must be banished forever from the presence of God, for God is holy." The Bible says, "God is light; and in him is no darkness at all."

Now that we have Christ as our sin-bearer we also have Him as our deliverer from the power of sin. Sin lurks on every side, and we as Christians can not rely upon our own strength to overthrow the power of sin; so we must look to Christ as our deliverer that we may remain steadfast in our Christian life. We are drawn near to God through Christ. "He is able to save to the uttermost them that draw near unto God through him, seeing that he ever liveth to make intercession for them."

The parable of the vine and the branches teaches us the nature and the completeness of the relation between Christ and His followers. Andrew Murray says, "The same Spirit which dwells in the Son, becomes the life of the believer; in the unity of that one Spirit, and the fellowship of the same life which is in Christ, he is one with Him. As between the vine and the branch it is a life union that makes the one." Christ is the vine; we are the branches. Without the vine the branch can do nothing. Without Christ we are unable to accomplish our work in Christian living. Christ says, "Without me ye can do nothing." A writer says, "The believer lives alone in Christ and is for each moment dependent on Him alone." It is through the Christian that the sinner finds the fruit of Christ, or the fruit of the Spirit" which we bear through the help of Christ. We must be a fruit-bearing people or our life will never be what God intended it to be.

Christ's relation to us means more than we sometimes realize. Without Him we can never gain eternal life which is the reward of every faithful Christian. We must lay everything on the altar and be willing to obey His slightest bidding. We are to be followers of Christ for Jesus says, "Follow me."

We are commanded to be perfect, even as our Father in heaven is perfect. To do this we must obey the commandments in the following verses: "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Now, without the love of Christ and His Spirit within us we can never attain to this mark of perfection which is the standard of Christian living. Human nature is contrary to that, so we must sincerely pray to God through Christ for help. Jesus says, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

After we have received salvation, have Christ established in our life, Jesus in His relation to us bids us go into all the world telling of His wondrous love. That is a part we must perform in carrying out the plan of a Christian life. Through our efforts others may be saved.

Jesus says, "If ye love me, keep my commandments." Obedience is the key to Christian living. We not only have Christ as our Savior, our sin-bearer, our deliverer from the power of sin and our helper but He is the door by which we enter into the kingdom of God. He says in Jno. 10:9— "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." Thus we know that success in our Christian life, which leads to eternal happiness, depends entirely upon Christ and obedience to all His teachings.

Nampa, Idaho.

A WORD OF CAUTION

For the Gospel Herald.

We are in possession of a letter written in Germany by one who is making appeals to some of our congregations in America for help for a certain Russian brother who is supposed to be in very hard circumstances. The writer of the letter is appealing through the personal acquaintance of Alvin J. Miller and is one of the Russian Mennonites now in Germany. We however have reasons to question his sincerity and more seriously question the advisability of any of our congregations answering his appeals. The name of the party for whom he asked assistance does not seem to be that of a Russian Mennonite. We have no assurance that there is such an one in Germany. We again wish to advise our people that they pay no attention to any appeals from individuals for help of this nature. If such cases are brought to the proper relief organizations, they can be investigated if of enough importance to do so.

Levi Mumaw.

WHEN YOU USE A TYPE-WRITER

By J. A. Ressler

For the Gospel Herald.

More and more people are using the "writing machine"—and we of the printing house are glad, in a general way, that they are. Letters written with the type-writer are generally more easily read than those written by hand. Notice that I said "generally."

Now and then we find an article written by machine that has to be copied over before it can be handed out to the printers. Why?

Many people try to save paper by using the narrowest possible spacing between the lines. This leaves no room for corrections or additions. If mistakes are frequent such an article must be copied.

Therefore, — **Always use double spacing when writing for publication.** In writing personal letters to your intimate friends this rule may be ignored, for your friends love you, and will forgive more in you than an editor, who knows nothing about you, would be inclined to do.

When your type-writer strikes a wrong key (as most type-writers are apt to do), then what shall you do? Suppose you meant to write "won" and the machine said "win." The sense of the sentence may hinge on that little letter in the middle of the word. You see the mistake at once and push back the carrier and strike an "o" over the "i." Such an operation is called a "strike-over." You can see the "i" there just as plain as can be and you never think for a moment that any one else would see anything else. But the editor does not know what you thought, only what you have written. He figures over it a bit, makes a large, plain "o" with his pencil, and makes you say just what you did not want to say. The "o" was as plain to him as the "i."

Then what **shall** you do?

You may do one of several things. One is to make a very plain correction by hand. But it must be very plain or there is danger of misunderstanding.

The better way is to go back, strike the correct letter in its proper place, turn the paper back a single space, and make the correct letter

right above the place it should be. That is one big advantage in using double spacing. If you used single spacing you could not use this method of correction.

Two things to remember in this lesson:

First,—**Use double spacing in writing for the paper.**

Second,—**Remember that no one can tell which letter you mean when you strike one over the other.**

Don't ask us any other questions about the type-writer until you have learned these two points.

Scottdale, Pa.

WHAT THE CHURCH CAN DO FOR HER HISTORICAL WORK

By H. S. Bender

For the Gospel Herald.

III. Agencies for Historical Work

Has the Mennonite Church any agencies through which historical work has been and can be done? This question can be answered best after knowing just what historical work involves. Primarily three types of work are involved: (1) the gathering of the necessary information; (2) the interpretation and writing of the facts in a connected story or discussion; (3) the printing and publishing of the written material. It is conceivable that one organization might have all this work in active charge. This is actually true in the case of many historical societies. For instance, the Historical Society of Pennsylvania collects thousands of books and items and of all sorts, and conducts a great museum and library where this material is housed and cared for. The Society may employ men to dig up information for various purposes; that is, it may undertake to carry on research. It may also appoint and hire men to do writing. Finally, it may publish these writings in various forms and distribute them to the public as books, pamphlets, newspaper articles, posters, etc.

A brief consideration of the historical work that has been done for the Church will show that there has not been such an organization or Board in the Mennonite Church. Information has been gathered by private individuals only, until about 13 years ago except in a very few cases where the records and history of conferences have been ordered to be written. In very few cases has the Church officially published historical work. Practically all of such work has been done privately, on private initiative, and in many cases published privately. What work has been done along this line has been done by the General Conference; by The Mennonite Publishing House, and by the Mission Board. The Mission Board, for example, published the history of the India Mission under the title **"Building on the Rock."** General Conference ordered the publication of "Mennonites in the World War."

However, the Church has had for some years an official agency charged with some responsibility for her historical work. This agency bears the name "Historical Committee." It had its origin in the fall of 1911 in the General Conference of that year which appointed a committee of ten to prepare a book on "Church History." In the following General Conferences this committee regularly made reports and came to be called the **Historical Committee.** The Committee was early charged with the duty of collecting information, manuscripts, records, and at several times made recommendations and received instructions regarding the writing of a Mennonite Church History. A perusal of these resolutions and recommendations, as well as the reports of the Committee, show that much thought was devoted to the problems of the historical work of the Church and that very valuable resolutions were actually adopted on numerous occasions. It is with considerable astonishment and regret, however, that one learns that for the most part these resolutions were not carried out. The major fruit of the committee's work has been the aid given in the collection of the historical material in the Library at Scottdale, to which the Publishing House is annually to devote a percentage of its profits for the purchasing of books and the printing of material (see resolution of General Conference of 1915). A complete list of these recommendations will be published in a later issue of the Herald.

It is clear then that the Church has an agency for its historical work, but that for some reason or other it has not been able to accomplish as much as should be accomplished. Something needs to be done to more vigorously support the work of the Committee and see to it that the resolutions of General Conference and the recommendations of the Committee are actually carried out and do not remain mere "scraps of paper." Some have thought that the chief lack has been the fact that the Committee is merely a committee and not a Board, that it has no finances, and can scarcely afford to have meetings. Such persons suggest that the Committee should be connected with some Board, such as the Publication Board or the Board of Education so that work can actually be done. This may be true. Certainly more finances are necessary, more actual work done in collecting material in the various communities, more writing, more publishing, more research. Perhaps one difficulty is that the District Conferences are not connected with, and not so interested in, the work of this Committee as they should be. The conclusion is that the machinery for doing the historical work of the church can be improved upon in some way so as to get more accomplished.

Goshen, Ind.

CHRISTIAN EDUCATION

IX. EXPANSION PROBLEMS OF THE EASTERN MENNONITE SCHOOL

By Chester K. Lehman

For the Gospel Herald.

It is the firm conviction of the faculty and Board of Trustees of the Eastern Mennonite School that if the Church is made aware of the definite needs of the school she will not let the institution suffer from inadequate support. To this end is this brief sketch given. A study of conditions here reveals several outstanding problems of expansion. These folow as a direct result of a steady increase of enrollment. Omitting the Special Bible Term and correspondent students, our yearly enrollment since the first session in 1917-1918 has been as follows: 29, 40, 79, 91, 110, 114, 91, 122, 140, 172, respectively, which gives an average annual increase of 23%.

Manifest increased interest in the school, impressions gained from student solicitation, higher compulsory school laws, increase of worldliness in local high schools, and a general awakening of interest in education cause us to believe that this rate of increase may remain constant for several years to come. For next year at this rate we can expect an increase of forty students.

Turning now to our dormitory facilities, it is to be observed that the main administration building affords room for one hundred twelve students and the old "Park Building" about thirty. In these two buildings there is at present room for about ten more students.

Some may think that nearby homes will be able to take care of the surplus enrollment. However, experience shows us that in order to exert the proper discipline and control over the students, all should be

(Continued on page 110)

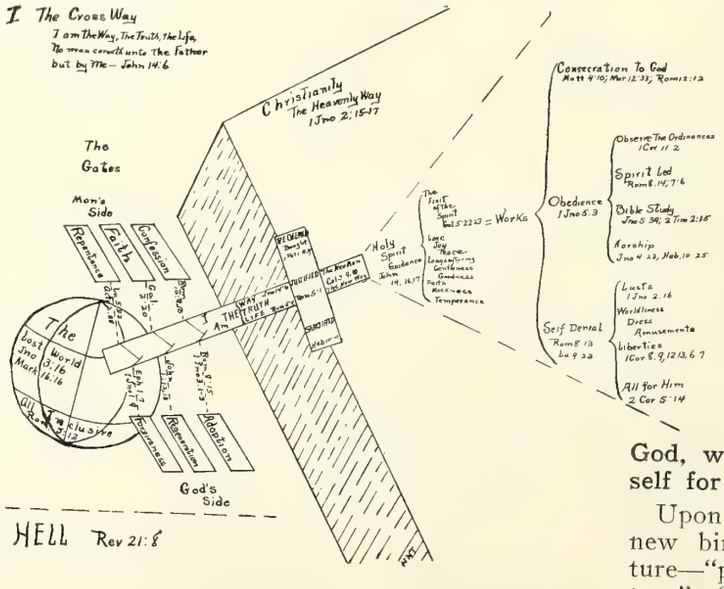
THE STUDY OF THE CROSS

By H. N. Troyer

For the Gospel Herald.

When God gave us the Bible, He emphasized the things of most importance by giving them more space. The last twenty four hours of Christ's life takes up one-third of Matthew, two-fifths of Mark, one-fourth of Luke, and practically one-half of John. Every book of the New Testament, following the Gospels, takes up the theme. The apostles practically never preached without mentioning the cross and resurrection as recorded in the Acts. Romans builds upon these last twenty-four hours, mentioning it directly in at least twenty-four verses. First and Second Corinthians follow with not less than twenty-six direct references. Galatians has eleven; Ephesians twelve, and so on.

Surely, if God counted this last work of Christ so important, it behooves us to make a study of it. The eye is often a great help in getting a grasp of the subject one wishes to study. A cartoon has therefore been prepared to help us in this important undertaking.



Before beginning our study of the Cross, we must first seek the need of it. Very few people seek a doctor till they see they need one. Let us therefore see what God says regarding our sickness which is nigh unto death: "Wherefore, as by one man sin entered into the world, and death by sin; and SO DEATH PASSED UPON ALL MEN, FOR ALL HAVE SINNED" (Rom. 5:12). "But the fearful, and UNBELIEVING.....shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36). "He that believeth not, shall be damned" (Mark 16:16). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not PERISH, but have everlasting life" (Jno. 3:16).

We see therefore that this world and all that are therein are doomed unless they are willing to travel the Cross Way to safety, service, and eternal life.

The First Gate of the Cross Way

The Cross Way is guarded by three gates. These gates are opened only on certain conditions. The conditions are laid down by God, and all who wish to travel the Cross Way to safety must meet the terms set forth by God in His Word.

Every gate has two keys which must both be used at once. When we use our key, God uses the other and the gate swings open. Our first key is repentance. It is required of every one at the very start. John the Baptist was continually preaching, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:1, 2). Jesus continued the same message. Matt. 4:17. The twelve went out with the message that men should repent. Mark 6:12. Peter had only one answer when Israel asked what they must do: "Repent and be baptized, every one of you" (Acts 2:37). II Pet. 3:9 tells us that the Lord is "not willing that any should perish, but that all should come to repentance." Jesus counts it so important that He said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). "I came not to call the righteous, but sinners to repentance" (Luke 5:32).

God is good and ready to forgive, plenteous in mercy "unto all them that call upon him" (Psa. 86:5). He says that if my people....shall humble themselves and pray and seek my face and turn from their wicked ways then will I hear from heaven and will forgive them. II Chron. 7:14. Peter further says in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out."

When the Thessalonian brethren repented they not only turned FROM idols but turned to serve the living and true God. I Thes. 1:9. The Corinthians did not sorrow as the world sorrows when it repents, but they repented with "a godly sorrow" which brought real genuine repentance. II Cor. 7:9-11. God often causes such repentance through others with whom we come in contact. Jonah 3:5-10.

The Second Gate of the Cross Way

Before the thief on the cross reached the second gate he repented (Luke 23:40, 41); and he reached the second gate of faith when he said, "LORD, remember me when thou comest into thy kingdom" (42). As we examine scripture after scripture we notice more and more the great stress placed on faith. In Matt. 15:21-28 we see the perseverance of the Syrophenician woman, and Jesus says, "Great is thy faith." In Matt. 8:5-13 we have another case of great humility in the person of the centurion, and Jesus again says, "As thou hast believed." Not the blind man's earnestness in Mark 10:46-52. "Thy faith hath made thee whole," was his reward. Jesus Himself placed the IF of Mark 9:22 into the right place in verse 23 when He said, "IF thou canst believe, **all things are possible** to him that believeth."

Faith does not simply mean knowing **of** God or **about** God. "Devils also believe and tremble" (Jas. 2:19). John 1:12 does not say "As many as heard him," or, "As many as said, 'Yes, what you say is right;'" but, "As many as **received** him." This great faith is best set forth by Paul in Gal. 2:20 when he says, "I am crucified with Christ: nevertheless I live; yet not I, **but Christ liveth in me:** and the life which I now live in the flesh, **I live by the faith of the Son of God, who loved me, and gave himself for me.**"

Upon our faith, God gives us a new birth which means a new nature—"partakers of the divine nature" (II Pet. 1:4)—"A new man, which after God is created in righteousness and true holiness" (Eph. 4:24). From here on each body has two natures, the one being called "the flesh" and the other "the Spirit." Gal. 5:17. These war against each other and our will must choose which we will heed. If we heed the Spirit, the result will be the fruit of the Spirit as given in Gal. 5:22, 23. However, this fruit is not reformation or fixing up the fleshly nature in doing better. The world understands that. This new nature and fruit of the Spirit they cannot understand. Their answer is like that of Nicodemus in Jno. 3:9, "How can these things be?" The love that comes from the fruit of the Spirit is not like the love of fleshly man. The fleshly man is not "strengthened with might by his Spirit in the inner man" (Eph. 3:16). God only works in the new born individual "both to

will and to do of his own good pleasure" (Phil. 2:13).

No one can slip past this second gate. He must be born again, or regenerated. "Except a man be born again, he **cannot** see the kingdom of God" (Jno. 3:3). "Except" means no exception. Nor does it allow a substitute. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a NEW CREATURE" (Gal. 6:15). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: WHICH WERE BORN, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD" (Jno. 1:12, 13).

(To be continued)

CORRESPONDENCE

(Continued from page 105)

for they are to constitute the future Church.

On the evening of the 18th the young men's chorus of Goshen College sang for us. We were sorry that the condition of the roads was such that there was a small crowd there to hear them.

We are still having much rain, which delays field work.

We ask an interest in your prayers for the work at this place.

In His name,

April 25, 1927. Lydia H. Smith.

Conway, Kans.

(West Liberty)

Dear Herald Readers:—Bro. Joe Brunk has been among us and preached several sermons while Bro. Hartzler filled appointments at other places, holding communion. Last Sunday Bro. Harry Diener assisted Bro. Hartzler in holding communion here.

Our attendance has not been so large this winter on account of sickness among the children. We are expecting Bro. Bender to be here this evening and preach for us. Pray for us that we may be faithful in His service.

April 26, 1927. Cor.

Parnell, Ia.

(West Union congregation)

Dear Herald Readers, Greeting:—On April 24 communion services were observed, with a goodly number present. As is always the case, some could not attend that would like to, and others did not that should.

Bro. A. G. Yoder expects to be gone the coming week to attend the M. B. of M. & C., at Milford, Nebr.

Bro. Edward Deiner of Daytonville had charge of the regular Sunday morning services, both April 17 and 24, using Ex. 12:24 and John 15 for a basis of the messages.

On the evening of the 19th a number of our young people gathered at the home of Bro. Abner Yoder's, in preparing an Easter box for the children of the Kansas City Mission.

After a long, wet, and backward spring we are again permitted to sow good seed with the expectation of reaping a bountiful harvest. May we as **His** children be just as careful in sowing good seed for the Master, that we will not be disappointed when harvest comes.

April 26, 1927. C. J. Gingerich.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—Last Sunday (Apr. 24) we held our communion services. All the members present partook of the sacred emblems.

Before the communion service one young person was baptized and received in church fellowship. May God give him grace that he may prove faithful.

We have had abundance of rain this spring and the growing crops are in fine condition at present. We pray that God's spiritual showers may continue to fall upon us that we may continue to grow in grace. Pray for us.

Yours Fraternally,
Simon Hershberger.

April 26, 1927.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greeting:—We are reminded time and again that we have no abiding place here, but we seek for another one. On March 20 Sister Susan Mishler was buried. She was sick for a long time. On April 20 Bro. Henry Hershberger was buried. He was sick in bed since New Year, but finally God called him to the other world. We have many evidences that he is in that place prepared for him.

On April 24 Bro. Noah Hershberger preached his first sermon at the Stahl church. His subject was Faith. Text, Heb. 11:1. May God bless him that he may preach many more sermons. In the evening we had our young people's meeting. Bro. Frank Brilhart of Scottdale had charge of the children's meeting. Bro. S. G. Shetler preached the sermon. The visitors that were present were Frank Brilhart, David Brilhart, and Miriam Brubaker of Scottdale, Pa.; Kenneth Berkshire, Mabel Berkshire, Clarence Collins, Katie Collins, Ruth Johnson, Clyde Johnson, and Floyd Smucker of Masontown, Pa. We are glad for visitors. Come again—and all others who are interested in the Lord's work.

April 26, 1927. John A. Thomas.

Kalona, Iowa

(East Union congregation)

Greeting in Our Blessed Master's Name:—The Easter season brought with it this year the usual joyful thoughts. Much inclement weather and poor road conditions caused the season to last longer this year than usual. The special song service which was being prepared for Easter could not be given on Easter Sunday but was rendered to a full house on the evening of April 24. Many very impressive thoughts were given in song. The chorus of 30 voices was prepared and given under the direction of Bro. Ellis Zook of Goshen College.

On Sunday, April 24, we also held our preparatory service. Peace with God and fellow men was expressed by a large number and communion is announced for Sunday, May 8. We are looking forward to this service with great anticipation, for the Lord has promised, "If ye know these things, happy are ye if ye do them."

April 27, 1927. Cor.

Springs, Pa.

Dear Herald Readers, Greeting:—The inquiry was taken here on April 24, when it was decided to have communion at the Casselman church on May 22, the Lord willing. Bro. Abram Metzler of Masontown expects to begin meetings May 12, to continue till communion. Our Sunday school superintendent, Bro. Myron Livengood, moved to Pinto, Md., April 1, but expects to be here every two weeks till July 1. In his absence the assistant superintendent, Bro. Ralph Stevanus, takes care of the work.

There is some sickness in the country. Bro. Leo J. Beachy, who has not been able to walk for seventeen months, is now not able to get out of bed but is in his usual cheery mood.

Visitors here recently were Bro. and Sister J. A. Ressler and Sister Cora Shoemaker and daughter of Scottdale, also Bro. Elias Blough and wife of Aurora, Ohio. Bro. R. preached here on April 24.

The Sunday school has an enrollment here now of about 200. Bros. N. S. Maust, W. E. Haning, and Bro. and Sister Norman Miller will again conduct the Sunday school at the Laughlin schoolhouse as soon as the roads get better. Bro. S. J. Maust is again superintending the

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CHRISTIAN EDUCATION

(Continued from page 107)

accommodated in dormitories. Furthermore, if these homes are filled with regular students, we begin to exhaust our means of providing for the Special Bible Term students.

An increased enrollment will also call for more classrooms. Even during this year some inconvenience is being experienced on account of cramped conditions. It is our plan to add courses in Home Economics within a year which will necessitate additional room.

Additional dormitory and classroom facilities then constitute our present needs. This combined with our financial status, resulting from last year's expansion, intensifies our problem. About twenty-five thousand dollars is needed to clear up the indebtedness, and fully thirty thousand dollars will be needed to build the proposed north annex.

What shall we do? Shall we turn from our doors our young people who are forsaking the godless atmosphere of their local high schools? Shall they be compelled to breathe the foul atmosphere of an education contaminated with evolution, higher criticism, worldliness, foolishness, and the like? Compulsory school laws are driving many to school who would not otherwise go. Why should they not be privileged to continue their training in a safe school?

Harrisonburg, Va.

SATAN'S FACTORY

By J. C. Clemens

For the Gospel Herald.

Running day and night! Producing wares (devices) of every description to hinder souls from accepting Christ.

Excuses are probably the most effective. To every one not willing to accept the offers of salvation, he hands over one of these manufactured articles, which to a blinded mind seems reasonable but falls flat before the **eternal truth.**

For illustration: in Luke 14 a man first bought a piece of ground and second he went to see it and could not come to the feast. We are told a certain man bought a piece of land in Florida and afterward went to look it up and found it under water. Foolish people. Better look it over first, then buy.

These are Satan's devices. He has things hind foremost. Anything to hinder. Why should a piece of land, or a wife, or a yoke of oxen interfere with our eternal welfare. "Seek ye first the kingdom of God" (Matt. 6:33).

Other excuses: **"Too young;" "no joy;" "time yet;" "I am better than some that are in the Church."** It takes a small being to hide behind a hypocrite. Many take that place. Let not the deceiver trap you. He seeks you to devour (I Pet. 5: 8), Christ needs **you.** He seeks **you** to save. Luke 19:10. "Resist the devil and he will flee from you" (Jas. 4:7).

Satan's business will fail. His devices will fail. He will be cast into the lake of fire and brimstone and will be tormented "forever and ever" (Rev. 20:10). There is great danger, unless you accept Christ, that you must share his fate. Matt. 25:41.

A FIRM GOSPEL

By Howard Delp

For the Gospel Herald.

Firmer than the earth, the Gospel stands.
Obedience of all people in all lands
Is what almighty God demands
If we be found in Jesus' hands.

Every word is purer than the purest gold,
For every soul in all the world
In simple term. A Gospel firm
Of it all tribes on earth should learn.

The Good News that we should choose
The Gospel God will never lose,
When creatures fade and die
The Creator has it nigh.

Hatfield, Pa.

REPORT

Of Waldo Sewing Circle at Flanagan, Ill., From April, 1926 to April, 1927

No. meetings	12
Average attendance	9
No. garments made	152
No. garments bought	24
Pairs stockings bought	14
No. second handed goods sent	61
Quilts made	1
Comforters made	5 large and 3 small
Col. taken for mattresses at Old Folks' Home	$28.00
Col. taken for Goshen College	8.50
Total amount rec'd during year	107.42
Amount in treasury April, 1926	5.08
Paid out during year	103.41
Amount in treasury April, 1927	9.09
Canned fruit and vegetables sent to Peoria and Chicago Missions	150 qts.

Ida Yoder, Sec.-treas.

SPECIAL MEETINGS

Eureka, Ill.

79th S. S. Meeting held at Roanoke Mennonite Church, April 17, 1927.

2.00 Devotional, E. H. Oyer.

The remainder of the program was conducted by the Goshen College Men's Chorus, under the direction of B. F. Hartzler, who brought us a very inspiring message through song. This was followed by a sermon by Sanford Yoder, President of Goshen College.

7:30 Evening services were held at Metamora Mennonite Church, where the Goshen College brethren again took charge of the services.

Esther E. Studer, Sec.

Palmyra, Mo.

Report of the all day S. S. and missionary meeting held at the Mennonite Church near Palmyra, Mo., Apr. 24, 1927.

Organization: Mod., I. E. Buckwalter; Ass't Mod., J. M. Yoder; Secy., Mae Fenton; Chor., Dan Horst.

Program: **Sermon** (Mark 9:7), Geo. Bissey; **What do we as Young People owe to the S. S.,** Loma Johnston; (b) **To the Church,** Leona Hathaway; **A Place for Every One and Every One in His Place,** Orpha Detwiler, L. J. Johnston; **Essentials to Make the S. S. a Success,** Noah Detwiler, I. E. Buckwalter; **Children's Meeting,** Hannah Bissey; **The Royal Missionary,** H R. Buckwalter; **The S. S. a Means of Fostering the Missionary Spirit,** Mae Fenton, J. M. Yoder; **The Problems of a Missionary,** Ruth E. Buckwalter, J. M. Kreider; **True Worship,** William Detwiler, J. H. Hershey; **Sermon**—The Macedonian Call, J. M. Yoder.

Some Thoughts Presented.—The reality and glory of the transfiguration of Christ—The Christian life is not all a mountain-top experience, but God's people must be helpers among people of low estate and lift them as well. The Bible is a complete Book for study. It is possible to go through the form of worship to God and yet worship the things of the world. God's house is not a play house, but we must give reverence in God's house. The church calls to missionary work.

Mae Fenton, Secy.

Married

Kauffman—Blank.—Bro. Elam Kauffman and Sister Viola Blank were united in marriage at Millwood Church near Gap, Pa., on Jan. 5, 1927, Bro. John A. Kennell officiating.

Stutzman—Jantzi.—On March 3, 1927, at the home of the bride's parents, Bro. and Sister A. D. Stutzman, Bro. Ezra E. Jantzi and Sister Beulah M. Stutzman were united in the holy bonds of matrimony, Bro. D. J. Lapp officiating. May God's richest blessings attend them through life.

Obituary

Dolly.—Daniel Dolly was born Nov. 30, 1910; died April 20, 1927; aged 16 y. 4 m. 20 d. He leaves his parents (James and Melissa Dolly), seven brothers, and two sisters. His death so early in life was caused by appendicitis after illness of only a few days. Funeral services were conducted at the home near Flintstone, Md., by M. B. Miller of Grantsville, Md. Text, James 4:14.

Tyson.—Fannie Tyson (nee Hallman) was born June 5, 1844; died March 26, 1927; aged 82 y. 9 m. 21 d. Her husband preceded her in death 6 years. She is survived by one brother and sister, also nephews and nieces. She was a member of the Providence Mennonite Church, Yerkes, Pa. She was kind and loved by all who knew her. She was sick just one week with pneumonia, never murmuring, willing to submit to the Lord's will. Funeral services were held Mar. 31, at the Providence Mennonite Church by Bro. Henry Bechtel (Text, Rev. 14:13) assisted by Bros. Jesse Mack and Abram Histand. Interment in adjoining cemetery.

By a Neice.

Stehman.—Phares B. Stehman was born July 16, 1870; died April 1, 1927; aged 56 y. 9 m. 25 d. He died of a complication of diseases after an illness of ten weeks. His home was near the Kauffman Church in Lancaster Co., Pa., and of which he was a faithful member. He is survived by his wife, (Annie M.), daughter of Pre. Ephraim Nissley, deceased. He also has four brothers (Jacob, Clayton, Milton, and John) and three sisters (Mrs. Christ Martin, Mrs. Harry Landis, and Mary Stehman). The services were conducted at the Mennonite Church in Mt. Joy by Bros. Isaac Brubaker, William L. Heisey, Martin Metzler and Henry Lutz. (Text used by Bro. Brubaker) II Cor. 5:12. The Lord answered the last requests of our brother: "Let me go where saints are going."

Shank.—Margaret, daughter of Michael and Mary Yant, was born in Tuscarawas Co., Ohio, June 21, 1831; died at her home in Putman Co., Ohio, April 18, 1927; aged 96 y. 10 m. 3 d. In 1875 she was married to Christian Shank who preceded her to the Spirit

world 29 years ago. She united with the Mennonite Church some 40 years ago and remained faithful until her death. On April 12 she fell and broke her hip, which caused her death. She bore her sufferings patiently, and had a longing desire to leave this world and go home. Her many friends whom she always welcomed with a smile enjoyed many pleasant hours with her. She will be greatly missed by all who knew her but most by her nephew and family, who so kindly and lovingly cared for her in her afflictions.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pain is ended
And with Jesus is at rest."

Funeral services at the Forest Grove U. B. Church, conducted by G. H. Brunk. Text, Phil. 1:21.

Yoder.—Herma Yoder was born near Archbold, Ohio, March 17, 1902; died at the Mercy Hospital at Bay City, Mich., April 17, 1927. Aged 25 y. 1 m. In her early youth she gave her heart to the Lord and united with the Mennonite Church of which she remained faithful and true to the end. She also was a regular teacher in the Sunday school. On Sept 21, 1926, she was united in marriage to Bro. Clarence R. Yoder near Midland, Mich., at which place they resided. She was sick for five and one-half weeks. Through all her sickness and pains she bore them all patiently never complained. She leaves her deeply bereft husband, mother, 2 sisters, and a brother. Her father and one sister preceded her in death. She also leaves father and mother-in-law, 6 brothers-in-law, 4 sisters-in-law, nephews, nieces, uncles, aunts, and cousins. The funeral services were held at the Mennonite Church near Midland, April 19 conducted by Floyd F. Bontrager and E. A. Bontrager. Texts, Rev. 7:14-17; 14:13. Buried in the Midland Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pain is ended,
And dear Herma is at rest."

Grove.—Martha, wife of John H. Grove of Greencastle, Pa., and daughter of the late Jacob and Martha Shank, was born Aug. 1, 1864; died March 6, 1927; aged 63 y. 7 m. 5 d. Following an illness of two weeks, she quietly passed away. She leaves a sorrowing husband, four sons (John F., Luther, Ross, and Harvey Grove). She also leaves two step-daughters (Mrs. Aaron Shank and Mrs. Cora Eshleman), and one step-son (Jacob Grove). Mother Grove has sixteen grandchildren. She also leaves two sisters (Mrs. J. M. Eby and Mrs. Daniel Martin). She united with the Mennonite Church thirty-seven years ago and was a faithful sister in the Cedar Grove Church. She lived a quiet, peaceful, and exemplary Christian life and will be missed in the church as well as in the home. She was a mother in the community and especially when sickness came she was willing to go and lend a helping hand that caused Mother Grove to have many friends. Funeral services were held at the Cedar Grove Church, March 10. Services conducted by C. R. Strite and John Mosemann. After the services the body was taken to Maryland and laid to rest in the Reiff's burial ground.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

Buckwalter.—Mahlon Buckwalter was born April 17, 1852; died at his home in Intercourse, Pa., March 31, 1927; aged 74 Y. 11 m. 14 d. He was united in marriage to Mary Neff, Nov., 1876. To this union were born 8 children, 3 having preceded him to the glory world. His wife and the following children survive: Mrs. Laura Girvin, Mrs. Lydia Hershey, Menno, Mrs. Anna Benner, and Ada; also 18 grandchildren and 1 great-grandchild, also 2 brothers (Samuel and John). He was a member of the Mennonite Church for many years, and was a faithful member until death. He was a very active worker in Sunday school, being superintendent for a number of years and deeply concerned about the church and its welfare. Just one week before his burial he was at church and took part in Sunday school. Although his step was feeble, he thought it would do him good to go. The following evening he was afflicted and soon became unconscious and remained so until the Lord called him home. He was of a kind and loving disposition and had a smile for all. Funeral services were held April 3 from the late home and at Hershey's Church. Bros. Christian Brackbill and Abram Martin conducted the services. Text, I Cor. 15:22, 23. Burial in the adjoining cemetery. A large concourse of people came to pay their last respect.

Schlosser.—Valentine H. Schlosser was born Feb. 25, 1849, in Montgomery Co., Pa., where he spent most of his life. He died April 15, 1927; aged 78 y. 1 m. 20 d. Following an illness of 2 months from heart trouble and dropsy, his death came very suddenly with a stroke. His loving companion survives him. She had a stroke of apoplexy six years ago and is very feeble. She often expressed her desire to go home, but as it was the Lord's will to take Father first, we will say, Thy will be done. He was a member of the Towamencin Mennonite Church. He leaves besides his wife, 3 sons and 4 daughters (Vincent, Irvin, Clayton; Ella, wife of Warren Hillegass; Lizzie, wife of Irwin Kulp; Clara, wife of Henry Landes; Sallie, wife of Henry Mininger), 1 brother, 2 sisters, 33 grandchildren and 4 great-grandchildren. He chose his own text (II Cor. 5:1) which he also repeated very often during his sickness. Funeral services were held at the home of his son-in-law (Henry T. Landes), with Bro. Jonas Mininger taking part in the service at the house and further service at the Towamencin Mennonite meeting house, conducted by Bros. Isaac Kulp and Warren Moyer. Interment in the adjoining cemetery.

"Quietly sleep, beloved one,
Rest from thy toil, thy labors done;
Rest till the trump from the opening skies,
Bids thee from dust to Glory arise."

By the Family.

Gerber.—John P. Gerber and wife were born in Wayne Co., O. John was born June 6, 1843; died of liver trouble and other disease, April 5, 1927; aged 83 y. 10 m. 1 d. Catherine (nee Zuercher) was born July 2, 1857; died April 13, 1927, of hemorrhages; aged 75 y. 9 m. 11 d. They were married Oct. 14, 1869, sharing joys and sorrows for over 58 years. Ten children were born to this union of which 7 survive, 2 sons, (Solomon and Gideon) and 5 daughters; also 22 grandchildren and 5 great-granchildren. He also leaves one brother and one sister. She was the last one of the David Zuercher family that passed away. In their youth they joined the Swiss Mennonite Church. He had been a good and kind neighbor. Many were their trials and experiences. One time their house burned to the ground. Another time she was burning brush, when her clothing caught fire and she was badly burned, being a sufferer for many weeks. A few years ago she was run over by a truck when one of her legs was so badly broken that it had to be amputated. After that she never attended church services. For many years she was troubled with epilepsy which to some extent deranged her mind. Funeral services were held at the home by —— Flohr, minister of the Reformed Church of Mt. Eaton. He was buried April 7 and she was buried April 15 in the Swiss Mennonite Cemetery. When about 30 years of age he spent some time in the asylum, which sickness left its effects upon the mind. He was not a communicant member, but his family had good hopes for him. She was still a member of the church when she died.

Warfel.—Eli Warfel was born Aug. 19, 1850; died April 8, 1927, at the home of his daughter (Mrs. Fred Sickman) in Lancaster Co., Pa.; aged 76 y. 7 m. 19 d. His health had been failing for the last year or so, but he had been working around home the afternoon before his death, when he complained of not feeling well. The doctor was called, but before he could get there he had a stroke and had fallen asleep and was unconscious most of the time. We are glad he did not need to suffer long. He is survived by his wife, Barbara (Kreider) Warfel, 5 daughters, and 2 sons; also 36 grand-children and 17 great-grandchildren; 2 sons, 4 grandchildren, and 2 great-grandchildren having preceded him in death. He is also survived by 1 sister and 2 brothers, besides many other relatives and friends. He was one of our faithful members of the little flock at Rivercorner Mennonite Church, and took a great interest in Sunday school work, being superintendent for many years, and taught a class until a few years ago. He will be missed in the Church and also in the home as he was such a great help in taking care of his wife who has been sick for about 14 months, and is in bed most of the time. Funeral services were held at his late home April 12 by Bro. John H. Mosemann by reading Job 14 and Jno. 14 and at the church by Bros. J. H. Mosemann and J. H. Thomas. Texts, II Tim. 4:6, 7, 8, and Matt. 24:42.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more,
A faithful father, true and kind,
No friend like you on earth we find."

A Granddaughter.

Buckwalter.—Magdalena (Hershey) Buckwalter, daughter of the late Jacob and Margaret Hershey, was born Dec. 25, 1841; died at her home near Palmyra, Mo., March 27, 1927; aged 85 y. 3 m. 2 d. In 1864 she was united in marriage to John R. Buckwalter. To this union were born ten children. She leaves her husband, five sons, and three daughters, two daughters having preceded her in death (Mrs. J. M. Kreider, Mrs. J. H. Hershey, Ruth, Ira, Harry, Owen, Jacob, and Frank). She also leaves 35 grandchildren, 7 great-grandchildren, two brothers and two sisters (Ephraim Hershey, Jacob Hershey, Mrs. Christian Metzler, and Mrs. John Rohrer), to survive her, one brother having preceded her in death. Early in years she accepted Christ as her Savior, and united with the Mennonite Church, of which she was a faithful member for nearly 64 yrs. She fought faithfully the battles of life, with patience and a true spirit of helpfulness to all.

"'Twas the voice of my dear mother,
Full of love and sympathy,
That so often cheered my heart when sad and lone,
For I felt the need of Jesus,
And her constant prayer for me,
Led my wandering footsteps to my Father's home."

Before she died, she lokoed up and smiled, giving us all good-bye. "O! death, where is thy sting? O! grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ" (II Cor. 15:55, 57). Funeral services were held at the Palmyra Mennonite Church. Brief services at the home by L. J. Johnson. Services at the church by L. J. Johnson and J. M. Yoder. Text, II Kings 4:26. Interment in Greenwood Cemetery.

By a Daughter.

ITEMS AND COMMENTS

It is estimated that bootleggers in the United States paid something like a half million dollars in income taxes during the past year. Why should the government give its consent to receive any revenue from a business which it is supposed to have outlawed?

On the ground that they could no longer endure the "worldliness" and methods of work carried on by Mrs. Aimee Semple McPherson of Los Angeles, Calif., several hundred of her members have recently withdrawn from her congregation and started a church of their own.

As a result of the miners' strike in the Pittsburgh coal regions a number of mines that were formerly conducted on a union basis are reopening on an "open shop" basis. So far nothing serious in the form of riots has taken place, but the feeling is becoming more tense, and acts of violence will be the probable result if the "fight-to-the-finish" policy will be pursued to the bitter end by both sides.

Flood Sufferers.—During the past few weeks there has been much suffering along the Mississippi Valley occasioned by a flood of unprecedented proportions. The bursting of levees along the river in Missouri, southern Illinois, Tennessee, and Arkansas was the occasion of thousands of homes having to be abandoned while the people fled to higher ground for safety. This was followed by still more destructive floods farther down the stream. The greatest suffering has been experienced in southeastern Arkansas, Louisiana, and western Mississippi. In order to save the city of New Orleans the dykes along the river were dynamited about fifteen miles south of the city and two parishes flooded by the waters. As a result of these high waters about 200,000 people are homeless, probably several millions of acres of land are under water, and contagious diseases have appeared in a number of refugee camps which added to the suffering.

Naturally this suffering has awakened the sympathy of the people who are more fortunately situated. The Red Cross and other relief organizations are at work doing what they can to minister to the wants of the needy. Money is pouring in from many quarters, and it is to be hoped that before many weeks conditions approaching normal will have been restored in most places.

But it will be months before all the homeless people will be adequately provided for, and millions of dollars will be needed to take care of these 200,000 homeless ones before they will again be in position to provide for their own livelihood. People have only to think of what they would have others to do for them in case it were themselves or their loved ones who were thus suffering from such a calamity, and they will be in proper frame of mind to lend a helping hand. Church people should give their support through their own relief organizations. And along with our means let there be unceasing prayers, to the end that this ministering to the needs of the body will be accompanied by and followed up with a ministry to the needs of the soul. In the midst of such sufferings we should not forget that such occasions bring with them opportunities to do good, and that even in the midst of calamities "all things work together for good to them that love God."

"Do good unto all men."

CORRESPONDENCE

(Continued from page 109)

Sunday school at the Oak Grove Church.

Bro. Norman Haning expects to leave next week for school.

Readers, pray for the work here; for "If any prayer be a duty, then secret prayer must be superlatively so, for it prepares and fits the soul for all other supplication."

April 27, 1927. Cor.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers:—On April 17 Bro. R. M. Weaver preached an interesting Easter sermon, after which Bro. Henry King conducted the open council meeting. Bro. John Thut, who has located here from La Junta, Colo., opened the meeting and gave some valuable thoughts. His health has not permitted him to preach for us yet.

We expect Bro. S. C. Miller of Jet, Okla., with us on May 1, to hold communion services.

We were glad to have with us over Sunday, April 24, about 25 members of the Hesston College chorus. They gave three very interesting programs while here. Bro. Paul Erb gave us the morning message. A number from neighboring churches enjoyed the services with us.

April 28, 1927. Alice Schmidt.

Scottdale, Pa.

Dear Readers:—Visitors here during the past week included Bro. A. J. Metzler of Masontown, Pa., and Bro. and Sister B. K. Hartzler of Belleville, Pa. The latter were on a return trip from West Liberty, Ohio, and left for their home on Friday, April 29.

Bro. D. B. Raber of Aurora, Ohio, preached for us on Sunday, April 17, both morning and evening.

Brethren Aaron Loucks, J. A. Ressler, and Levi Mumaw are attending the annual Mission Board meeting now being held at Milford, Neb.

We expect, the Lord willing, to hold communion service in the near future.

Pray for the work and workers at this place.

April 29, 1927. Cor.

BOOK REVIEW

Children's Hymns and Songs

The second edition of this collection of 144 hymns, compiled by a group of brethren in a number of congregations in the vicinity of Gap and Elverson, Pa., is just off the press. The selection was first made by these brethren in the cause of better singing in their congregations, and by request the Mennonite Publishing House published the book. Soon the interest extended beyond the congregations originally interested, and the printing of a new edition became necessary. The book consists of 144 choice selections of song, and is published in word edition only.

Price: single copy, 45c; per dozen, $4.50; per hundred, $30.

For sale by Mennonite Publishing House.

GOSHEN COLLEGE

SUMMER SCHOOL

The summer school of Goshen College will begin June 20 and continue for nine weeks. Courses in College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin and Modern Languages.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent opportunity for doing so. It will be possible to secure nine semester-hours of credit during the session.

The teaching staff is made up of instructors selected from the regular faculty, with one from the Hesston College faculty. Catalogs are ready for distribution.

For further information write to The Secretary, Goshen College, Goshen, Indiana.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the MAY 5, 1927 Interests of our Mission Activities

FOREWORD

The outstanding features of the work of our Mission during the year 1926 has been characteristic steady work and prayer by the missionaries and our Indian co-workers. We have all realized our own insufficiency for the great spiritual task before us, that of bringing souls to yield themselves completely to Jesus Christ and of helping them to give Him complete right of way in their lives. We have felt that during the year considerable spiritual progress has been made in the lives of our Church leaders as well as in the lives of the rank and file of our Church membership. There are also evidences of the striving of the Spirit in the hearts of the non-Christians who have been hearing the Gospel. We believe that whatever has been accomplished during the year has been brought about by the prayers of the brotherhood here and in America. For the coming year we request the continuance of your assistance in prayer for a still greater outpouring of the Holy Spirit, which will bring a conviction of sin and a consciousness of the need of salvation through Jesus Christ.

A. C. Brunk, Secretary A. M. Mission.

THE MENNONITE CHURCH IN INDIA

By A. C. Brunk

There is no department of our mission work which is watched with such loving interest and deep solicitude as is the work of the young Mennonite Church in India. Some of us have our work almost exclusively in one department but our interests are all united in the Church. Consequently it is a matter for general rejoicing when we see signs of awakened interest in the Church.

This year we have seen some marked signs of growth in the Church. Practically every pastor reports evidences of growth. One very welcome sign of growth is loyalty to the Church. Bro. Friesen reports that in his congregation when people go away to work they come back home just as soon as they can, and several people travel quite a distance to Church on Sunday. Another sign of loyalty is the desire to purchase land in villages near the Church where they can attend Church and have Christian fellowship.

Another sign of growth is a willingness to help bear the burdens of the Church as shown by their increased giving toward the expenses of the Church. The Bethel Church at Balodgahan has taken definite steps during the past year to make provision for helping an Indian minister whom they expect to call in the near future. They bought 10 acres of land which they expect to give to the minister to farm for himself. The congregation paid during the year about three-fifths of the price of the land.

We are also glad to welcome on the part of our Indian brethren a readiness to take up responsibility which they know will often involve them in difficulty. The Indian by nature is just like other people in this that they like to accept positions of prominence when all goes well and no one needs to be disciplined or there is no opposition. Our Indian brethren have been helping in discipline by serving on the Church council and those who are deacons have not always found smooth sailing, and at such times have said that they wished they could get out of this position. Still with this knowledge they are willing to accept still larger responsibilities of ordination to the ministry. In our Conference last year it was decided that if any Church wished they could request Conference for permission to ordain an Indian minister. So this year Sundarganj Congregation asked permission to ordain an Indian minister and the request was granted. Thus we are looking forward to what will be an historic event, the ordination of the first Indian minister in the Indian Mennonite Church. This will require much prayer that God may control this forward step and that He may choose the right brother. Will you help us with much prayer? Bro. Lapp also reports that the Church Committee took the responsibility of looking after some of his work in his absence and during that time they successfully disciplined several brethren and settled difficulties between others.

During the year two new Churches were dedicated, the one at the Leper Asylum at Shantipur and the other one at Balodgahan. These Churches both fill a great need and the Congregations are indeed very grateful for them. They wish to thank those in America who helped furnish the means with which to build them.

But not all of the work of the Church during the year has been of an inspiring nature. The enemy tempted some and they fell. Some fell through strong drink. Others were tempted in other ways. Some who fell have made the good confession and have been restored to Church fellowship. Others still go on in their sins. We are praying for them and we believe that God will answer our prayers.



The Children of the Missionaries

The Sunday school work of the Church has been encouraging. Most of our Sunday schools were in the hands of Indian superintendents during the past year and they did well in their administration. A number of village Sunday schools were conducted by voluntary workers. Sundarganj Congregation reports that the interest in village Sunday schools has been sustained exceptionally well this year.

Several congregations have not been able to do their best work because of shortage in workers. Mahodi Congregation was completely left without either a minister or deacon for about nine months of the year. But the small flock still continued to

meet each Sunday for Sunday school and Bible study. The Congregation also suffered some special trials as the landlord turned two of our brethren out of their homes by use of false witnesses. But God will help and bless them as is evidenced, by the fact that three or four have publicly confessed faith in Christ and are under instruction. The small Congregation at Meradeo has been left more or less alone while Bro. Parsadi, the deacon went for six months' study in the Bible School in order to prepare himself for better service. Bro. Budhbal the deacon at Shantipur also attended the Bible School. Bro. Shivtarsmuch was ordained to the office of Deacon at Balodgahan on November 14. Although we have signs of greater interest in the Lord's work in the Church, still we need a deeper spiritual awaking, a greater out-pouring of the Holy Spirit which will lead to living more consistently with the Word of God, a greater burden for the salvation of the lost, and a more vital relationship with Jesus Christ in every day life.

OUR MISSION ORGANIZATION

By J. D. Graber

If we sought in one statement to characterize the organization of the American Mennonite Mission in India we should say the organization is complete and it is democratic. By complete we mean that all work at every station under the direction of appointed missionaries is kept under the management of the general organization. By democratic we mean that the work of administration is completely in charge of the organization as such.

There are various types of mission organization obtaining in India at the present time. One that is rather frequently met with might be spoken of as a group of individuals loosely united into an organization which has advisory but not legislative powers. Another type of organization commonly found is that in which seniority plays an important part. The extent of any missionary's influence in shaping the policies of the mission or in the work of legislation is determined by the number of years he has served in the mission. The former of these two systems is democratic in that it leaves each individual free to do much to his own liking but the organization itself is very weak. The latter may be a strong and comprehensive organization but can hardly be called democratic. Our own organization is based on a constitution ratified and adopted by the Board in America and has embodied the advantages of both these systems in that it makes for a strong and effective organization but is at the same time thoroughly democratic.

Every missionary on the field, after having been in India for one year and passed the first year language examination becomes a voting member of the Annual Business Meeting which convenes usually in the month of December. There is no individual or body in the mission with power to set aside decisions arrived at in this meeting. Furthermore, the work of this meeting is very comprehensive in character. To quote from the constitution: "This meeting shall take up all questions regarding the opening or closing of mission stations or institutions that may require the expenditure of time and money." And again, "The Business Meeting shall consider and determine method of work and policies relative to the work of the Mission as a whole."

But the work of the Annual Business Meeting is not all business. The sessions as a rule continue over a period of from three to four days and the program is liberally interspersed with devotional and inspirational meetings. So, besides serving as a general legislative body, the Annual Business Meeting serves to unite and bind the various members of the Mission together as fellow workers with Christ.

Next to this general meeting in degree and scope of influence comes the Managing Committee. The members on this committee are elected by the Annual Business Meeting, but must consist of representatives from the different departments and stations of the Mission. All members are chosen for a period of two years but some new members are selected each year so that the committee may never be composed entirely of missionaries new and unfamiliar with the work in hand. The number to serve on this committee is not definitely determined although the general limits of no less than seven nor more than thirteen are set by the constitution.

This committee chooses its own officers for a period of one year at its first meeting after the Annual Business Meeting. It meets at least once each quarter and at any other time subject to the call of the chairman or the written request of two-thirds of the entire body. In the interim between the annual meetings this committee transacts all business for the mission but is again required to report all transactions to the Annual Business Meeting.

In the actual work of administration the Managing Committee figures prominently and its work is heavy. Upon this body rests the responsibility of making all the appointments of missionaries to the various stations and work. Especially when there is a shortage of workers, to appoint everyone to such a place as will be the most satisfactory to everyone concerned in the mission and at the same time to care properly for the work is not an easy task. In matters of finance the Managing Committee is given a free hand. It is the task of this body to place all funds not specified by the donors, to regulate the finances of the Mission, borrow money in case of emergency for current expenses, make loans, give securities, and advise the Financial Agent of the Board relative to buying and selling property.

Let us take a concrete example to illustrate the work of the Managing Committee. Let us suppose the committee is called to meet on January 30. By January 15th the Secretary of this committee is required to circulate written notices among all the missionaries on the field stating the date of the committee's meeting and asking for subjects to be presented for consideration. Let us suppose I need ten rupees for repairing the roof of my bungalow. I submit this need to the secretary and he places it on the program of the meeting. The Treasurer may have on hand some money to be invested temporarily, or he may need to make a loan to meet current expenses; a missionary from one station may be proceeding on furlough and his work needs to be provided for; there may be some property to be acquired for the location of an evangelistic outstation or a village school; new missionaries may be coming to the field and provision must be made for them—all these items and many more perhaps less interesting details that come up in the hum-drum routine of a missionary's work demand the careful consideration of the members of the Managing Committee.



The Kratz Memorial Manual Training Shed became the "missionaries' mess" during Annual Business Meeting

As for general officers in our organization we have a President, Secretary, Recorder, and Treasurer. Their duties are the usual ones pertaining to their respective offices. There are also the standing committees, Evangelistic, Medical, Educational, Industrial, Building and Survey, Auditing, Language and Translation, and Publicity. Their duties are rather specifically defined by the Mission but their names indicate their general spheres of activity.

Thus have we outlined in a cursory manner the skeleton of our Mission organization. It is true that such a full organization is somewhat ponderous and at times may cause the wheels of administration to move heavily, yet its advantages far outweigh its disadvantages. It makes for more united and coöperative working and safeguards against duplicated effort and wasteful rivalry which sometimes occur in missions where each missionary is left free to establish and operate whatever he chooses in his own station.

Another evil our organization guards against is that of unequal support. The Mission makes out very carefully the annual budget with due regard to the needs of all the phases of the work. The Board sends money to the General Treasurer on the field according to this budget and so the fair and equal support of all phases of the work is assured. It happens not infrequently in organizations where each missionary looks after the support of his own particular work himself that the work at one station is over supported while that at another station is on the financial rocks.



Listening to the Gospel Story

Another outstanding danger avoided by our present organization is that of any one personality becoming the central figure of the Mission. It has happened in India, especially among smaller Missions, that the whole administration became centered in one man. If he was a large-spirited and capable man the Mission prospered under his benign control, but upon his death there was no one qualified, at least not experienced, to carry on the work. Against the evil of one-man control our organization is an effective check.

MEN'S EVANGELISTIC WORK

By P. A. Friesen

During the past year the work of the village Evangelists was carried on very much the same way as in former years. The first part of the year some of the missionaries and most of the Indian men who are workers were out touring those villages that cannot be regularly worked from the station the rest of the year.

The workers in Balodgahan toured the Kanker state and report good attention and many books sold. In and around Balodgahan the people are more attentive too than in previous years, due to less political agitation. To some extent the political agitation has opened their minds and they are now more friendly to the Christian people. The Evangelists are invited to homes where they were formerly unwelcome and the people now ask them to pray for them.

At Sankra part of the touring season was spent in the Tandula river valley. This is a part of the Sankra District that has never been worked very much. The people there are very ignorant, because they have no schools, but they are very eager to listen to the Gospel message. Several places they wanted us to open schools, but the Malguzars (Head men of the villages) are opposed. They prefer to keep the people ignorant as long as possible in order to get more work and money out of them.

A new door was opened to the Mission in Balod, a place eight miles west of Sankra. The Malguzar had in his possession the old Municipal schoolhouse with its large compound and well which he is selling to the Mission for eight hundred and fifty Rupees. The building needs some repairing but otherwise it is in good condition. It is large enough for two Indian families and has another large room which can be used as a Meeting Hall.

The interest in the villages around Sankra has been good, and although no public confessions have as yet been made we believe that the time is near when many will step out on the Lord's side. We find so many secret inquirers.

The Mararas that belong to the Marhatta weaver class are now considering in their caste committee the question of going over to Christianity as a caste. One of their leading men inquired of us what we as a Christian body would do for them in the line of supporting them with Evangelists who would teach them our religion. These people are weavers by trade but most of them are farmers and are well able to make their own living. The man who interviewed us informed us that they number over one thousand. This looks like a great opportunity for the Mission. But to meet this opportunity we will need, not only more workers, but much grace and wisdom from above and the prayers of the Church at home.

During the last six months three of the men workers from Sankra, one from Balodgahan, one from Meradeo and one from Shantipur and several from Mahodi and Ghatula attended the Bible School.

In the Ghatula district the village schools prove a great blessing to the people around Ghatula and Kaspur. The Bible is taught in them every day. A few parents objected to the Bible teaching in the Ghatula school and when the Hindu Malguzar of Ghatula was asked about it he insisted that the Bible and other religious teaching be faithfully taught for the good of the people. There was here and there slight opposition to the Ghatula school by Swarajists who wished to build up an opposition school in the village of Ghatula but the attendance has grown to over eighty pupils in the Mission school which speaks well for the change in attitude of the people of the surrounding villages.



Village Preaching

The Gonds, a class of aborigines are taking a stand against liquor as a result of the teaching they have received from the workers and teachers in the school. We hope and pray that prohibition among the Indian people will become general.

The missionaries and Indian workers at Mahodi did touring the first part of the year but the station was without a missionary from April until Bro. and Sister Kauffman arrived.

Much of the field is still unoccupied. The need of more Indian co-workers is urgent. "Pray ye therefore the Lord of the harvest that he may send forth more labourers into his harvest."

HOME OF AN AVERAGE INDIAN IN CHHATISGARH

By K. N. K. Biswas, Headmaster Mission High School

The home, except amongst the Christians, is usually occupied by the joint family. It may consist of a father, mother, sons, daughters, daughters-in-law, grandchildren and widowed daughters and if lucky, grandparents too.

The income of the whole family is pooled and is usually administered by the senior male member whose duty it is to see that all the legitimate wants of the family are supplied. All the domestic work is done by the female members. Help is only hired in rich homes for fetching water from a distant well and for washing plates and cooking pots. Even washing is done at home and the services of a washerman or a laundry is only utilized for costly clothing.

The food is simple and consists of two meals a day regularly and three meals on festivals. The extra meals are mostly of sweets and special dishes. The most senior female member is responsible for seeing that the food is well cooked and served properly. In Hindu homes this lady who may be the mother or grandmother serves the food to the individual members of the family who sit in a row or a semi-circle on the ground. She sees to it that every one has been well fed and then she herself sits and eats. The son-in-law has the place of honor and no on is served until he has finished his meal.

The following is what a Hindu student said on being asked what he ate in a day: "I take my food three times in a day. In the morning I eat some sweets prepared from milk and a glass of water, or some 'haluwa' and a cup of milk. As I am a student and have to attend school, I take my next meal at 10 o'clock which usually consists of boiled rice, dal (boiled pulse) and some two or three preparations of vegetables as potatoes, brinjals (egg-plant), tomatoes, cabbages, beans, lady-fingers, radish, and some greens, but my parents and other members of the family take their next meal at twelve o'clock. In the evening the meal consists chiefly of rice, dal, bread, vegetables, and sometimes a little sweets is added as a delicacy. Incidentally this is a vegetarian diet. This is so in the majority of homes. This Hindu student comes from a family whose monthly income is about 40 dollars. The average income is much less than this.

As the climate is warm the dress is also very simple. It is not necessary to have much clothing about a person. In fact the feeling is that the less clothing the better except in winter months. Except when on duty the dress consists of a kurta, a dhoti, a head gear in the shape of pugree. Shoes and stockings are only for the rich and office use. This is for men and boys. For women, underwear, a choli (jacket) and a long saree is all that is needed. Ornaments also form a part of dress and no woman or girl is ever seen without bangles on the wrist or anklets on the ankles. There are very few women who wear shoes and stockings. Sandals are worn by middle class Indian women. Widows do not wear bangles or ornaments or rich clothing.

Children are the joy of every home. They are longed for in every Indian home. The grandfather or grandmother are never happy unless they have some of their grandchildren around their knees or in their laps. The last ceremony when "a man goeth to his eternal home" is performed by the eldest son. So the son is desired more eagerly by a family than a daughter. The birth of a son is announced to the neighbors by the beat of a drum while if a daughter is born then the neighbors have to find it out for themselves. Superstition is very rampant. Most of the superstition is woven around children. Thus it is a great offense to compliment a mother on the beauty or plumpness of her bonny child. One should be very particular about these little things which seem so absurd on the face of it but cause so much misunderstanding and heart-burning and misery. One should never sneeze while visiting a baby for if the baby shows signs of sickness afterwards it would all be attributed to the sneeze. An owl should never hoot while the baby is about otherwise it would be the death of the owl or the baby. The cat also does not fare any better than the owl. The jackal should never cross the path of the baby. A black mark on the forehead of the baby is supposed to protect the baby from all evil. Thus the parents are always worrying about the welfare of the children.

Early teaching for children at home is left to the grandparents from either side. The story of Ram and Sita is a source of innumerable stories inculcating obedience, love, veneration for the elders, and chastity, modesty, faithfulness, righteousness, neighborliness, and many other virtues. Punishment is rare and sometimes badly needed. As the child grows to the school-going age he is usually sent there. If he does not go to school, he begins to help the father or the mother according to his strength.

Marriage is the most important event in a family life and it is the paramount duty of the responsible members of the family to see that it is arranged for the sons and daughters of the family. In most cases it is also an occasion for lavish expenditure. To get the daughters married before the age of 10 or 13 years is the supreme religious duty of the parents. A very handsome dowry is also to be given along with the daughter. It causes great hardship to the family. Sometimes the family has to fall hopelessly into debt, but the marriage ceremony has to be performed, and money must come somehow. This pernicious social evil is hard to break, though social reformers all over the country are trying their best to stop it.

There is plenty of play for the children. There are many Indian games which do not require much equipment and expenditure. Swimming is a great pastime. If the boy happens to be near a river, then swimming is as natural to him as it is to ducks. Games are also played during moon-light in summer when the nights are very pleasant. In English school hockey, cricket, foot-ball, volley-ball, base-ball, and other western games are played regularly.

Friday is the day for religious worship for the Muslims. For Hindoos there is no day fixed for mass or congregational worship. The temples are open every day. Usually women go there for offerings any time when they feel inclined to go. However there are many days in the year which are called festival days in the honor of some god. In Dhamtari in the month of February there is a great festival day for Hindoos. On this day some 10,000 Hindoos gather from all the villages of the district on the bank of the river Mahanadi. After bathing in the river for outward purity they go into the temple and worship the great idol which is carved from stone and leave their offerings before the idol. The high priest of the temple is present in his safron robes and is paid great respect and reverence.

After this the people return to their homes with religious satisfaction. For Christians, religious worship is performed in the same way as in the home churches of the denomination except that it is carried on in the local vernaculars in India.

On the whole the home-life is simple and contented. The teachings of all the religious leaders is for simplicity in all the walks of life. Take Mahatma Gandhi. In no sense according to the western ideals is he one of the rich men in the world, because he is satisfied with a little milk and a loin cloth. That is the ideal steadily put before India by its noblest teachers of asceticism. Hence this ideal appeals to the people. It may be on account of poverty as some cynics say, or climate, or conviction, but the result is the same. The people are hospitable, (inhospitality is considered a social crime), generous, peaceful, contented, and leave the running of the home in the hands of the elders. Thus the Indian home-life may be understood better by knowing the home-life of Abraham, Jacob, and later on that of Joseph and Mary.

BOYS' PRIMARY EDUCATIONAL AND NORMAL WORK

By M. C. Lehman

Of the eleven Primary Schools conducted by the Mission, two are exclusively for girls and two exclusively for boys, and in the remaining seven both boys and girls are admitted. In

one of these seven the majority are girls and in the six remaining there are only a few girls in each.

These boys' schools exist for the two-fold purpose of giving a primary education to boys from Christian homes and giving Christian teaching to non-Christian boys in village primary schools. Five of the eleven schools are situated away from Mission Stations or congregations in entirely non-Christian surroundings and are attended entirely by non-Christian boys.

An effort is being made to increase the evangelistic potentiality of these schools by the following means.

a. By making the Bible teaching in these schools more interesting and appealing. To do this the children are taught Bible stories and the Christian teachers in the schools are given a course in Bible story narration. Children are also required to learn by memory certain Scripture passages the principles of which are illustrated by the Bible stories. This has proved very successful in getting children and also parents interested in Bible teaching.

b. By interesting the pupils in putting the principles of conduct taught in the Bible into practical use. In the village of Bhatgaon a class of non-Christian boys recently undertook to cut and stack the grain of a poor and helpless old lady who had no one to help her. This was in response to having been taught the verse "Bear ye one anothers' burdens" and the story of the good Samaritan.

c. By teaching pupils that the spirit of Christ is the source of motive for true humble service. In the village school at Kaspur the liquor shop in the village was moved through the work of the Christian Head Master in the school. In the Sankra village school which had been attended by Christians only, the non-Christians asked for admission to the school. This was granted and the people of the village are happy to have their girls attend the Mission School.

In the village of Bhatgaon the non-Christian people have been drawn to the school in a remarkable way. The Malguzar or landlord of the village has loaned the use of a field for one year to the boys of the fourth class. They have planted and harvested a field of rice. They have used some fertilizer on this field and in this way have raised a crop of rice which people from surrounding villages have come to see. Christian enterprise has interested the people in the school.

To prepare masters to make our schools more effective in giving the Christian message, a Normal Class has this year been started in which five young men are being trained as teachers. The masters already teaching are brought in periodically for two weeks of retraining along lines of trying to make their schools community centres for evangelistic effort. Other missions in the area are also interested in this kind of work and have sent some boys to be trained here.

Government has recently declared itself as intending to devote its resources to primary rather than secondary or higher education and the Mission feels that for the sake of the future Church it should also conform to this policy. The giving of Christian teaching to children of Primary School age has been shown in the history of the Christian Church as a very effective means of saving the coming generation and training it for the Church. We feel that no other course is safe in India.

EDUCATIONAL WORK FOR GIRLS

By Ernest E. Miller

In India there are very few girls who have the privilege of attending school as the girls in America have opportunity of getting an education. This seems to be especially true of the section of the Central Provinces in which our mission is working. It has been said that there are 150,000 boys and girls in this area who are without this privilege.

If you should come and visit our mission and make an effort to visit our schools you would find that we have eleven primary schools and two middle schools. One primary school for girls only and one middle school for girls. In the schools where boys and girls both attend you might be surprised to see that there are perhaps fifty, sixty or eighty boys and only eight or perhaps a dozen girls, at the most who attend. This is true in our mission with one exception and that is the Primary School at Sankra. There we have an attendance of 28 girls and 26 boys, making total attendance of 54 pupils.

In the Sankra school there are three women and two men Christian teachers. One of the women teachers has had some normal training. The attendance in this school is quite regular and there is a good interest. The pupils of this school are all from Christian homes. There are no Hindu girls from the village attending. (This condition has recently been changed.—Ed.)

The one Primary school for girls only is located at Dhamtari. In this school there are five Christian women teachers, all of whom have had at least some teachers' training. The Head Mistress is a well trained teacher and she has a very good Christian influence upon the girls and other teachers who work with her. This year 54 girls are enrolled, all Christian except two. These are two little Hindu girls in the kindergarten department, who are quite regular in attendance. Both pupils and teachers are enjoying their new school building which was kindly donated by friends in America.

The other school for girls is the Middle and Primary School located at Balodgahan. This year the enrollment of this school is 230, all of whom are from Christian homes. Most of these in fact come from the Girls' "Boarding," however there are seventeen attending from Christian homes in the village. There are thirteen teachers, all of whom are Christian; seven trained, and six non-trained. There are three classes in the Middle department with 42 girls enrolled. There is also one class in English, which helps prepare those girls who wish to take up other work, such as teachers' training or nursing later. There are at the present time nineteen of our girls who are taking further work in other mission schools, who expect to return as soon as they have completed their training. In the seventh class this year there are several girls who have ambitions to become nurses if they pass their examinations successfully. This school has been very fortunate this year in procuring a Head Mistress. She is a young girl who is well trained and is a very capable Christian teacher. She will be able to help very much in working out the problems of the school.

The problems of a girls' school in India are many and varied. There is no compulsory education, no truant officer to see to it that the children are in school. Many times parents do not urge children to go to school regularly or to go promptly when the bell rings. Quite often the teachers give a bit of chana (a grain which is heated and is liked by Indian children as pop corn in America), or a little picture to the smaller children, until they become interested in attending school. To arrange for classes when there is sickness among teachers is also difficult. There is no one within reach whom you can call to help and not many teachers are able to handle more than one class. Unless you are able to have a teachers' home in connection with the school you can have no single women teachers, and if limited to married women it is often found difficult because of their added home responsibilities and interests. In Balodgahan school there are mostly single lady teachers, while in Dhamtari girls' school they are all married women. To maintain proper discipline in school is very difficult. Many parents at once have a personal grudge against the teacher who punishes their child and for this reason the teacher is tempted to be easy and let them do as they please, and this soon becomes a great hindrance in proper teaching.

Instruction given in these schools consists mostly of reading, writing, and arithmetic. Besides this a very little of geography, history, nature study, hygiene, and needle work is taught. In all of our schools and in each class Bible classes are taught every day. In these classes the children learn many Bible verses and Bible stories, and are taught many Christian principles as they go to school and live with the other little girls and boys about them. Often incidents of telling untruths, cheating, stealing, and so forth come up in school which are at once taken up by the teacher and a practical lesson of Christian living is given to the children. Our aim in these schools is to teach the

Christian girls and to teach them along all lines so that they will grow up to be capable girls of strong Christian character, who will have real Christian homes of their own some day and be bright and shining lights for Jesus in the community in which they live.

As we think of the schools as they are for girls, we feel that there are two outstanding needs. The first one is the need of more, better trained teachers. Much more could be accomplished in our schools every day, if each teacher were better qualified and knew the principles of teaching. In the first place trained women teachers are scarce, because so few of the girls in India have the opportunity of attending school; in the second place after these girls are trained they can demand high wages, because of the scarcity of teachers. Because of the limited amount of money to be expended in a primary school of the mission it is not always possible to get the trained teachers. The second need of our girls at present is a school or course of training for the girls who are unable to make further progress in the classical work as arranged by Government, for the girl who is slow and dull and does not care for books but who is clever and bright in the more practical things. There are a number of girls in our schools who because of various reasons and experiences are unable to pass their examination of the second and third class or higher classes. It would mean much for the development of these girls if they could be taught such things as sewing, cooking, buying for a household, taking proper care of a baby, the training of children and all those things which would prepare her for the life of her own future home. Training these girls alone would be a wonderful privilege and would help much in bettering conditions in the home life of the Indian people. We are looking forward to the time when a missionary and necessary funds can be set aside for carrying on this work.

THE WORK OF THE BIBLE WOMEN

Mrs. G. D. Troyer

The Mission had in employment during the past year thirty Bible Women, who worked in the various stations. These women with a few exceptions were orphanage girls and have interesting stories to tell of how they happened to be brought to the orphanage in famine time or some of them after the death of their parents when the relatives could not care for them.

One woman tells how she ran away from her home to go to the orphanage. She had heard about the place and wanted to be with one of her friends, who had been taken there a few days before. She had very little difficulty in finding the orphanage as her village was not far from it. Her mother came to get her but as the missionary in charge of the orphanage was absent just then the Indian helper refused to give her up, so she was allowed to stay and her mother made no special effort to take her back home after that. She now is an intelligent woman and well qualified for the work she is doing.

Shall we not recognize the hand of God in all this? When the earlier missionaries were busy with perplexing problems and praying for wisdom and power, to bring the Gospel of Love to lost India, He led these little ones to the place where they could be kept under the influence of the missionaries and be brought up to an understanding knowledge of the saving power of God and fitted for the work which was awaiting them.

The help of these faithful workers is greatly appreciated by those of us who are directly responsible for the evangelization of the area in which we live. They are all married women with homes and families to care for, yet, unless sickness prevents, they appear at the home of the missionary in charge for morning worship daily except Saturday and Sunday. After worship they go to their work carrying with them Sunday school cards, a song book, a New Testament, a primary Sunday school picture roll and a few books to sell. On reaching the village or "para" in which they will work that morning, they go to the door of a house and call to the housewife, "Are you here and may we come?" Usually she says "Yes, come," and quickly brings a cot or spreads a mat on the floor for the guests to sit on. The women make friendly inquiries about the welfare of the family, take an interest in the work the women may be doing and talk to the children, then ask the woman if she and her friends would please listen to a song and a story. They start to sing and neighbors and passers by come and listen, then the story is told. If it is the first visit to that home they tell the story of the cross, the resurrection and ascension and even in repeated visits this is the favorite story. Christ the tender, loving, suffering, dying:—Christ the risen, victorious, all powerful, now at the Father's right hand, interceding and pleading for the lost and dying of every tongue and nation, yes even for India's depressed and down-trodden womanhood. Other of their favorite stories are, the Prodigal Son, the Rich Man and Lazarus, the Story of Zacchaeus, The Sower who Went Forth to Sow, The Raising of Lazarus from the Dead, etc. They know them all well and are prepared to tell the story best suited for that particular occasion. The picture rolls illustrating these stories are a great help in telling them. After the story is told each child who has been present and listened, receives a Sunday school picture card, these are the only pictures many of the village children get and even the grown people ask for them.

Not long since Jeberbi our oldest Bible woman who is better known as "Ma" and claims to be 92 years old, was telling about the raising of Lazarus. She said "It is wonderful how Christ could raise a man to life after he had been dead for four days, but He can do greater miracles than that. Why He raised me to life after I was dead in sin for 60 years. He made me alive and new and my soul is filled with joy." Thus she gave her testimony at the same time pleading with her listeners to accept Him and assured them that they would also find Him precious to their souls.

So the women work from day to day singing and telling the Gospel story. They often meet with difficulty. Sometimes they are refused entrance to homes and again the motive for inviting them in may be to dispute with them rather than to gladly listen to the message. This is true of the Mohammedan women more than of the Hindus. But we have just recently been assured that God is present when His messengers try to do their duty. In the early part of November a Mohammedan home in Dhamtari was visited for the first time by a Bible woman and a missionary sister. The Bible woman tried to tell the Story of the Cross, but the woman refused to listen, saying, "I know it all, I know what is right," and she proceeded to tell about her religion. The workers left feeling that they had accomplished nothing, but the woman was not forgotten in prayer. Within a few weeks she sent her little girl to call the missionary. She feared she had given offense and would never be visited by the workers again. She was happy when assured that neither the missionary nor the worker were angry with her but would gladly visit her home again.

Since the work of the different districts varies somewhat we shall give a short report of the work by stations.

Dhamtari and fifteen surrounding villages were visited regularly by six Bible women during the year. Two worked in Dhamtari every day, the other four followed a schedule by which they visited each village twice a month, but many of them are large villages and often they did not get to the same homes for over a month. Many homes are open to them and they have sold a number of books. They have found opportunities to tell their Indian sisters about the evils of opium and tobacco and have helped them in many other ways. We wish they might be able to visit the same homes oftener but in such a large area this cannot be done until we have more workers and more means.

The six Bible women working in the Ghatula District live in Ghatula and two out-stations. Those living in Ghatula have gone to villages several miles out and spent whole days there a number of times. They have had good receptions wherever they went, and their visits to the homes of the police in Sihawa have been greatly appreciated. The wives of the police are kept in purdah (seclusion) and enjoy the association as well as the songs and stories. While there have been no conversions, yet we are

thankful for the readiness with which the village women listen to the Gospel story.

Fifteen villages near Balodgahan have been visited regularly during the year. The women report that an increasing interest in the Gospel is shown by many of the village people. They have made special efforts to visit and be a help to those who were sick during the past year.

The Bible women of Mahoda have had a large, difficult field to work. Their work has naturally been hindered since the malguzar has tried to drive all Christians from off his land. Owing to the shortage of missionaries the women there have not had a missionary sister to work with the greater part of the year, but have faithfully labored alone. Pray that the Holy Spirit may convict the proud heart of the malguzar.

Five Bible women are working in Sankra and two out-stations. The people in one station, Tengna, are especially interested. The missionaries at Sankra wish that greater efforts could be made in that district. The women working in the villages near Sankra have found some who are inquirers. Two souls are considering the cost seriously. One of the Bible women there is the deacon's wife and fills her place nicely among the Christian people.

Pray definitely for the Bible women and those with whom they come in contact.

STATION DISPENSARIES

By Florence C. Friesen

They are indispensable! Christ served the people by healing their sick and it is His will that we serve Him by helping the people in this way. It is after we have helped them in some material way that they are most attentive to the Message of Love.

We plan to have a well equipped Dispensary at every Mission Station. Until a building is erected medicines are dispensed from the bungalow. How would you like to have lepers and all the filthy sores that India can produce at your door every day? Mahodi is still without a building. Missionaries who go out on tour always take medicine with them. Patients come in increasing numbers and it is always hard to break camp and leave behind some who are in need of treatment. They may be far away from a hospital or dispensary and it is almost or quite impossible to go in for treatment. Most of our dispensaries are far away from Government hospitals or dispensaries and the work is left entirely to the missionary and assistants and the ignorant. superstitious Indian practitioner. It is not at all unusual for people to say that they have come ten, fifteen or even twenty miles, or that they have traveled all day and night or several days to get medical help.

Balodgahan has had many patients from the Kanker State this year, and many calls from the surrounding villages. On one occasion the missionary was called to see a woman who had been sick for over a month with a very large abscess under the arm. It extended down to the line of the lower rib. She had suffered so much pain and absorbed so much of the poison that she seemed hardly conscious. The abscess was lanced and she was relieved of about two quarts of pus and in a few days she was much improved. She was very grateful for the help she received. Balodgahan has been very fortunate in securing a nurse who is a Christian to help with the work in the Dispensary, Widows' Home, and the surrounding community. She is well liked by the people and is a good help in the work. The ward of two beds has been almost constantly occupied and there is a need of larger and more convenient quarters to properly accommodate and care for the people who come for help.

The Ghatula Station also has a trained, Christian nurse who helps the missionary in charge very much. During the past year a poor man was brought over twenty miles on a bed to this dispensary. He had very bad sores which were very offensive. The surrounding tissues were also in very bad condition and the man was so poisoned from it that he could not recover. It hurts us so to have them come so late that we can do nothing for them. Another man came to the same station for medical help. He was in the last stages of tuberculosis. He was an old servant in that station and although he could not recover he said he prayed to God ever since he attended prayers at the station bungalow and he wanted to go to the God to whom he had prayed the last few years.

Ghatula is in a malarial district and they have taken measures to prevent the disease but find some people too indifferent to coöperate in this attempt.

So far as possible all the operative cases and those who need hospital care are taken to the hospital in Dhamtari where the medical staff and equipment is more complete.

Money was received for the new dispensary at Sankra at the close of the year and work was begun immediately. This new building will be much appreciated when completed. Many interesting cases were treated at this dispensary during the year. A few of these were of unusual interest. One little girl about two years old was relieved of three hundred and nineteen round worms from the digestive tract during two weeks' treatment. It is needless to say that her health has much improved since the treatment.

A man was brought to this dispensary with the story that he sat by the fire one evening to warm and went to sleep and burned his feet very badly. His foster mother and two men brought him in and placed him in the ward then said that he would be ours. That the Mission could feed him and make him a Christian and said "Salaam, we are going." It is impossible to believe that the man slept a normal sleep and burned his feet so badly. One foot had the bone exposed. The man refuses to tell what really happened to him. He is improving rapidly and the future may reveal what actually happened.

One morning the missionary was called to a near by village to treat a man who could not come for treatment. He was treated and another patient called. After several homes were visited and patients treated the missionary started home but was called back to the village three times to see the sick before actually getting away. This and many other similar experiences have revealed the fact that there are many people in the villages who want help that are unable to obtain it. In view of this fact one missionary couple has made a little traveling dispensary in which most everything needed for treating ordinary cases can be carried with convenience and this is taken along on evangelistic tours and one bazaar is visited each week where the missionaries and coworkers preach the Gospel and give medicine to many people who come from many villages.



The Pairi Clinic for Lepers referred to in Article

Early in the year a rich merchant visited the Sankra dispensary and received treatment. He came from a village about twenty-five miles away. He responded very readily to the treatment and after a time brought his wife. She was not only suffering from the same loathsome disease that he was but had leprosy too. She came regularly for her treatment and brought many patients with her from her village. During the hot season months she improved very rapidly and wished to continue the treatments but could not make that long trip during the rainy

season. It was finally decided that the missionaries in charge of the station would take medicine to an empty bungalow about fourteen miles from the station and make regular weekly visits. The news of this new clinic, especially for lepers, was announced in many villages. The first day three or four lepers were there. The woman who made the long trips (see picture) can reach this village very easily and brings many more with her. The attendance has gradually increased and after six months there are nearly one hundred on the roll and new ones are coming each week. Many of these lepers are very hopeful cases and have already received much benefit from the treatments. One whole family attends this clinic. The father, mother, and two children are lepers. The small baby has not yet showed any signs of the disease. They always listen attentively to the Gospel message before they receive any medicine. This is an unusual opportunity that has come to the Mission to spread the Gospel to attentive hearers in many villages. This work needs the prayers of God's people.



The Merchant and His Wife who is a Leper

Those who come to the Mission dispensaries receive Gospel portions and hear the Word. Only eternity will reveal what has been accomplished through the medical work of the Mission. The need of more help and more equipment is more apparent each year. May God continue to lay His hand on more consecrated men and women who will be willing to serve, not only in the medical work of the Mission, but make this an agency to greater evangelization.

Mark Guy Pearse says, "There is one thing more pitiable, almost worse than cold, black, atheism. To kneel down and say, 'Our Father' and then get up and live an orphaned life and go on fretting and fearing."

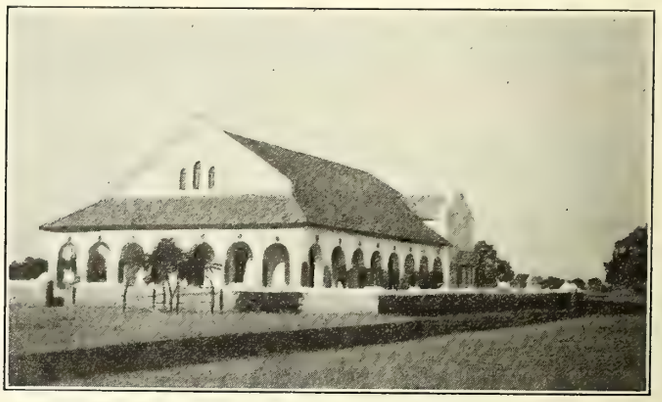
THE LEPER HOME

By C. D. Esch

During the year the people have learned to appreciate more fully their new home. The airy buildings, the spacious compounds, and open free surroundings have done much towards making the inmates of the Home healthy, happy, and contented. About 30 acres of rice has been cultivated, and the greater part of the work has been done by the lepers themselves. This they have enjoyed, and the work in the fields has added to the good health of the Home both physically and mentally. The Matron stated at one time that while the field work was going on there is no time for the women to quarrel so they live together happily. Idleness is the enemy to all that is good, and one of the hard things in a home of this kind is to keep the inmates occupied in something good. The crop, which was good this year, will also furnish some food and so help to keep down expenses. For the field work the lepers all received one pice per half day's work so that they could earn a little pocket money, which they appreciate.

Numbers of people have been admitted as usual. Many of these have been in such terrible condition that with the best care we could possibly give them they could not live long. Others who have had vitality enough have responded to simple care and good food, etc., and have greatly improved.

Sister Margamma, our head matron, suffered the loss of one eye as the result of a severe infection and breaking down of the nerve. This was a severe blow to her, yet she has recovered and is doing her work as usual though at some disadvantage. In working with the ignorant and superstitious it is not only a disadvantage to lose an eye because of the loss of vision but because in the minds of the superstitious, ignorant people, a person who has only one eye is under a special curse of the gods and is a person to be avoided. This has to be lived down, which in many cases is not an easy task.



The New Church at Shantipur Leper Home

Treatments for leprosy have been given regularly. In some cases marked improvement has been evident. Two boys and one girl have been sent to the Untainted Homes after all spots had cleared up and they had proved "symptom-free" for a number of months. Two little girls who had come with their mother, have been taken home by their father after they had been treated for some time and all signs of the disease had disappeared. Others who have taken treatment for some time we hope to be able to consider cured soon.

Practically all who have taken the injections have experienced some benefit. A number of our faithful helpers who have been severely afflicted have been getting help enough from the treatments to be able to continue their service and enjoy a fair degree of health.

A leper clinic is regularly maintained in Dhamtari at the Mission Hospital where about 25 patients have been receiving regular treatment. Quite a number of these have greatly improved. About 12 patients are also attending the dispensary from

their homes for treatment. Some of these have also greatly improved.

Our new church was dedicated on March 7th. All concerned greatly appreciate the new building after worshiping in an open shed for over a year. One week after the dedication a class of 11 applicants were baptized.

Building work has progressed so that we will soon have all the buildings of the new Leper Home finished. Funds for the same are provided.

The Mission to Lepers has agreed to furnish support for an American nurse for the Home. We were disappointed in not getting the nurse this year, but hope we shall be more successful next year. With the added work of giving regular treatments and the many cases that need a bit of special care as to diet and medicine properly administered, etc., the help of a nurse will be highly appreciated both by patients and by the other workers.

For the last six months of the year we have missed the presence and help of the Deacon who has been attending a special course of instruction in Bible given by the Mission Bible School in Ghatula. A class of applicants is awaiting instruction until he shall return to give it.

The school opened for the Untainted Children has been quite satisfactory in that all who have attended passed their examinations and have been promoted. Small schools for the leper girls and women as well as for the boys and men are maintained. Some are doing very well in these schools.

Our efforts have not in every case resulted in all that we had hoped for, yet we feel that God has in many ways blessed the work more than we have been worthy of. We thank Him and the folks at home, especially the Sisters' Organization that has furnished $1000.00 for building the Untainted Boys' Home and all who have contributed $500.00 to pay for the Deacon's Home, as well as many others who have sent numerous donations and have remembered us in prayer, so helping us in the service of these poor, afflicted people.

TRAINING EVANGELISTS AND BIBLE WOMEN

By G. J. Lapp

The original aim of the Mission was that all workers have an opportunity of taking Bible training. This has been largely accomplished as far as the evangelists and Bible women are concerned. A few of the teachers in the Mission schools have been students of the Bible school and it is hoped that we may be able to give all of them an opportunity of attending at least two years. The four years' course of study is so arranged that those attending even for two years only will be able to receive very practical and helpful training.

A recent resolution was passed by the Evangelistic Committee (which also is considered a Board of Trustees of the Bible School), and ratified by the Mission, that those who have passed the Sixth Standard (an equivalent of about the Eighth Grade) or have completed courses equal in educational training be considered eligible to the four years' work in the Bible School. This is not a high standard of educational training but as high as we would dare make it at the present time. Those of less educational training may take two years' work and also go through the four years' training provided they are especially recommended by the faculty and ratified by the Evangelistic Committee.

During the past seventeen years a large number of students have been enrolled in the Bible School and although many of them are not in direct Evangelistic work yet they testify concerning the good they have received from their study and experiences in connection with the school.

The rules of the institution forbid any student using tobacco or liquor or drugs in any form. One student from another Mission smoked on the sly when he came to us but during the year he gave up the habit of a result of strong teaching in the school as well as in the Young People's Sunday evening Bible Meetings.

The following excerpts from testimonies of past and present students of the Bible School are an index to the general attitude which is taken to it and what it has accomplished in those who have attended.

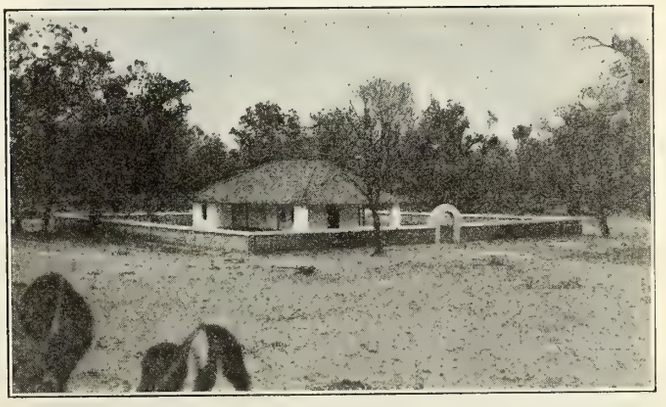
"I praise God that He has sent missionaries who are willing to take the time to teach us the Word of God. This school has been established for over seventeen years and I was one of the first students to attend. After these many years I have again been given the privilege of sitting at the feet of the Principal who is the pioneer of the school and was my tutor when I first attended. We Indians are very grateful to God and the Church and Board in the homeland for this school and pray that it may continue to prove a great blessing to the community."

"I praise God that He sent into this world the greatest of all missionaries, Jesus Christ, and that according to His love the American Mennonite Mission has established this school. I can truthfully witness that as a student I have been greatly helped spiritually and what I have received I want to pass on to others that my unsaved Indian friends may find their Savior."

"I praise God for a Savior and for the Bible School. Through it I have come to know the way of Christ more perfectly and have come to realize the great responsibility which is resting upon me as a winner of souls. I pray God for strength to give this Gospel of Grace to my fellow men."

"All praise to God for sending us those who are willing to give us their time and strength in teaching us the Word of God. I want to use the good I have received to His glory. The Word is a lamp to my feet and a light upon my pathway."

"I am thankful to God and the Mission for the privilege of again being a student of the Bible School. It has deepened my



Primary Schoolhouse at Ghatula

conviction that I should spend my life in seeking to bring souls to Christ. Whether employed by the Mission or not I shall not cease to pray for and seek to save the lost."

"I am from a sister Mission but I wish to testify to the great good I have received from the Bible School. The missionary and his faithful wife and their assistant Mukut have faithfully taught us the Word of God and related subjects and have given us most helpful instructions regarding practical Christian work. I want to more fully consecrate my life to the Lord's service."

"I am very thankful that I could be a student of the Bible School. Through the kind influence of those in charge the Lord has taken from me the appetite for tobacco and I again leave for my home station with a strong desire to be used more effectively in the Lord's service. Before coming I did not understand many things but my vision has been cleared and Christ has become more precious to me. Christ is in Ghatula and the Water of Life freely flows."

"I can witness to the saving grace of Jesus Christ. I thank God for three years in the Bible School. I praise God for the spirit of prayer and sound teaching which prevail in that place."

"I am indeed grateful for the care exercised over us by the missionaries and their assistants. They carefully look after both our spiritual and physical welfare. It has been an inspiration

to me to spend my life in winning my Indian sisters to Christ." (This sister's husband was stricken with black-water fever near the close of the school year and had to be taken to Dhamtari for treatment. He was also a student.)

"I have been in the service for years and am thankful for the spiritual help I have received in the Bible School. Pray for me that I may win the lepers among whom I work to the Lord."

"I thank God for the privilege of sitting at the feet of those who have so faithfully taught us the deep things of God. I want to do His will in all things. Ghatula is an ideal place for quiet study and prayer. May God bless the Bible School. I greatly desire to finish the full four years' work."

"For two years I have studied in the Bible School. I am thankful for the help I have received but feel my unworthiness very much but greatly desire to become more worthy of the service of soul winning to which I have been called."

"I have been a student and a teacher in the Bible School almost from the beginning and have enjoyed the work very much.



The Ghatula Senior and Junior Washermen

As a teacher I have not ceased to learn and I find great joy in taking up any new courses of study which are offered from time to time. I realize how much I come short of what I should be as a leader of those who come under my care and I pray that He may make me more worthy of the responsibility which devolves upon me. I thank God, the Board, and the missionaries for the Bible School." (From our Indian member of the faculty.)

Definite plans have been laid for providing quarters for single young men and women students. It is hoped that they may become recruits for future evangelistic work. Each year some workers drop out of the ranks and their places must be filled if we would keep the work going. We want the best talent available provided they are fully consecrated to the Lord's service, are loyal to Him, and are willing to spend and be spent in His service.

A number of those who attended last year will also return next year and we hope to be able to enroll a strong class of beginners. We desire the earnest prayers of the Church in our behalf that this work of training Christian workers may grow and increasingly prove a blessing to the cause of Christ in India.

REPORT OF ANNUAL BUSINESS MEETING

By Minnie Kanagy

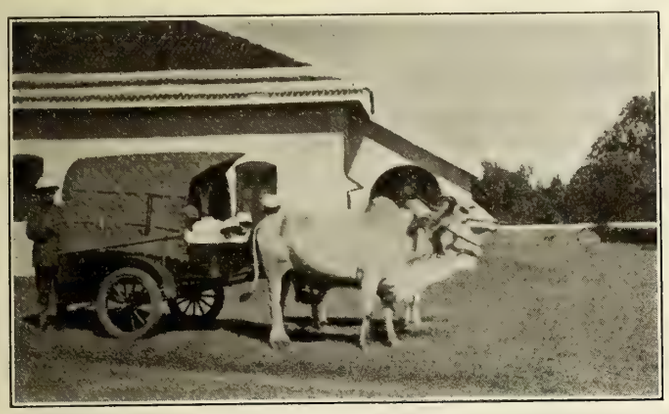
On December 7, 1926, the largest group of missionaries in the history of the Mission gathered for the Annual Business Meeting. There are now twenty-seven workers on the field, and as one of our senior missionaries said, just half the number that we need for the work of this district. We praise the Lord for those who have just recently come to us and are praying that the Lord will send others to join us. Eight of this group had never attended a meeting of this kind and no doubt were anticipating an answer to many questions about the work that had come to their minds during the first months of their stay in India.

The meeting was held in the Sundarganj Church at Dhamtari. On Tuesday, December 7, and also on the morning of the eighth devotional services were held. Bro. G. J. Lapp gave a helpful and inspirational message on the "Ministry of Intercession" and Bro. J. D. Graber on "The Holy Spirit and Missions," also a message on "The Indoctrination of the Indian Church," by Bro. C. D. Esch. All these messages were very much appreciated and especially by those who cannot understand all of a Hindi sermon. The service in song also brought a message of renewed courage and joy to the hearts of missionaries. Only once a year do we as a missionary family gather for service together. These meetings are ever remembered as a source from which we draw greater faith and firmly resolve to spend more time in intercession and put forth greater effort to bring Christ to the lost.

Wednesday morning at 8:30 the real business session began and continued until Friday about three o'clock. Different subjects of vital interest and importance were discussed and the various committees gave a report of their work during the previous year and also brought in recommendations for the consideration of the other missionaries. Prolonged discussions were carried on concerning the Indian Church upon which our senior missionaries had thought and prayed much. At this time a number of resolutions were drawn up and decisions made in regard to these problems. During these sessions the following remark was heard, "I wish we could always be new missionaries," and the answer, "It would be nice." Why? Not because they are not willing to work and share responsibility, but because they felt their weakness and more keenly realized the grave responsibility and perplexing problems they would have to meet. However, we claim the promise, "Lo I am with you alway, even unto the end of the world," and again these comforting words of Paul who through deep conviction and experience said, "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Again, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." In thinking of these precious promises and comforting words there is nothing we would rather do than to serve the Lord in this needy country.

If all who may read this could have the privilege to assemble with us for the Annual Business Meeting and could realize more definitely the real need, more earnest and definite requests would ascend to the throne on India's behalf. We rejoice in the fact that we are remembered in many ways. This was manifested very clearly when on the first day of the session the Christmas box was opened which had been sent to us by

Sister Martin from Maugansville, Md. The contents of the box were for the missionary children but everybody came together at the home of Bro. E. E. Miller where the gifts were distributed. It was just like entering a big store in America to do Christmas shopping. The box contained dresses, suits, dolls, knives, stockings, crayons, balls, school companions, compasses, candy, dried fruit, several bolts of material, besides other wearing apparel. We are confident that if the sisters who prepared these gifts could have witnessed the joy with which the little girls clasped the dollies in their arms and the boys with outstretched hands



The Auto Trailer makes an Easy Riding Ox Cart during the Rainy Season

received the balls they would feel amply repaid. The gifts are appreciated very much and we wish to extend our heartfelt gratitude and thanks to Sister Cora Martin and all those who so generously helped in making such a box possible.

Another interesting feature of this meeting was the "mess." Provision was made for all the missionaries' meals at one place instead of at various bungalows as in previous years. Our missionary family, we are glad to say, is too large to accommodate at two or three bungalows. The housewives are not blessed with an abundance of dishes and cutlery so that it became impossible to provide for everybody satisfactorily. Then too, this gives an opportunity to associate with one another. Perhaps one of the greatest sacrifices the missionary makes is the lack of association of friends; that fellowship and help that one receives from sharing life's joys and experiences with Christian friends. The missionary is not superior in this respect but craves the courage and satisfaction received from Christian fellowship.

The children also have a part in these meetings. They always attend the devotional periods of each morning and on the evening of the eighth of December they gave a program consisting of recitations and songs. This in a small measure gives us a glimpse into the spirit of the schools in the Hills.

The missionaries sent greetings to our Mission Board in America to whom we owe our deepest gratitude for the confidence they have placed in us. We appreciate their help and prayers in our behalf and trust that by thus coöperating in the service of the Master many souls may be won for Christ.

BOYS' ORPHANAGE

By R. R. Smucker

With a large family of one hundred sixty-one boys to look after the "Ma-Bap," as the missionary and his wife are called, have their hands full. They must see to it that each boy has a fair chance for mental, physical, and spiritual development and that proper traits of character are also developed. For all this they need tact and a real love for the boys themselves. So much depends on their proper training now.

It is an inspiration to hear the boys sing the stirring Christian songs which they so much love. They are well fed and full of life. They are a great contrast to the poor village boys who are victims of so many evil habits, including smoking, drugs, and other unmentionable things. Our boys have a great advantage over them and show it in every way.

Several Bible classes meet every Wednesday evening. These with the different Sunday services, Tuesday evening sing-songs, weekly prayer meetings, early morning devotions, and praise and prayer before each meal keep the spiritual aspect of life before the boys. As a result when the boys arrive at about the age of twelve they request baptism. They are carefully examined and often some of them are asked to wait and receive more instruction as it is feared that they do not know the real purpose for which they desire to become members of the Church. We have at the close of this year a number under instruction. There are two boys in the "boarding" who are Hindus. One is a Brahmin and when he was asked to what caste he belongs replied, "I am of the Christian caste." He has not been baptized but it is hoped that he will whole-heartedly accept his Savior before long.

Although they are full of life yet the boys of the orphanage are very well behaved and as a rule obey orders well. They are mischievous but are earnest and devoted in their activities and want to serve the Lord to the best of their ability. The older boys are very keen on getting out to surrounding villages and singing the messages of the Gospel of Love.

The week day program for the boys is a full one. They are up and have their morning devotions before the sun is up. During the day are in school and study classes about seven hours. They are also given other work and also some time for play. Among the regular courses of study prescribed by Government they have Bible study, Nature study, manual training. and other teaching in practical work. If taught properly they thoroughly enjoy their work and it becomes as play to them. There are also drones and dullards among them but the average are about as far along in their school work as the average American boy of similar age. The Indian lad is generally very good at memory work but more or less weak at reasoning. He also has very little inventive or constructive ability. The brighter boys are given the opportunity of going on through the middle and high schools after they have finished the primary school. The plan is to also give them opportunities for specialized training in Bible School, Normal School, the Carpentry School, etc., in order to better fit them for life's work.

In their play they love to have part in active games which take exercise. They have the large mango grove for a play-



Boys' Orphanage Learning Sewing Work

ground where they can run, climb trees, etc. Do they ever quarrel? Yes, but bloody noses are much less frequent than among an equal number of rollicking boys in the homeland. Yet the missionary or housefather has to exercise his parental authority and suppress many a quarrel. For discipline and training, the boys are organized into fifteen groups with a big boy as leader and advisor. The individual groups must keep their rooms clean, wash their share of the verandas, and keep their clothing and blankets neatly folded. For special work they are organized into groups for sewing, compound cleaning,

grass cutting, etc. The sewing group is kept busy sewing on buttons and mending rents in the clothing. Sliding down tree trunks, jumping over walls, rough and tumble games, etc., all make work for the sewing group. The washerman or the boys who wash the clothing often use strong soap or soap of an inferior quality which also rots the clothing so they tear easily. Rice is sown in fields by some of the boys and they do all the work connected with its culture. They also have individual garden plots and take great delight in keeping them clean. The produce is their own to do with as they please and they thoroughly enjoy the work and also eating the vegetables.

We are glad to report that many of our "boarding" boys come from Christian homes. Their parents are anxious that they receive the best possible training under the circumstances and they continually warn their children against doing anything that will either grieve the missionaries in charge of them or will hurt their future life. We find that the children of our Christian homes are a great comfort to us although we have boys of all sorts among them too. The parents are naturally disappointed if their boys fail in their examinations or are not equal to the average. A few complain that their boys are not receiving fair treatment but this is the exception rather than the rule. As second generation Christians we believe they will become a power for good in the future.

From these boys will come the active workers in the Church in the future. Our responsibility in training them now is very great and we desire to help so mold them that they may become men of God. Pray for the boys and for those who are responsible for all their activities.

WIDOWS' INDUSTRIAL HOME

Mrs. A. C. Brunk

The health among the women during the year has been good. There were three deaths. One died of old age and one from paralysis. The third was the result of a sad accident in the hot season. Her body was found in the well. She had apparently fallen into the well when drawing water as the rope and bucket were also in the well. She was a middle aged woman. She went to the well at noon when no one was about, and consequently she was not found for a few hours.

A number of the women were admitted into the Home during the year. One was sent from Ghatula by Bro. Lapp. She had two small children. Another woman walked here from a distance. It required four days to come. She is not very old. She had eight sons and four daughters and they are all dead. Four of these died of leprosy. So this poor woman was left without support or protection as she had no property. The people of her community do nothing to help such women. They are somewhat like the Pharisees who would lift a sheep or ox out of a pit but objected to healing the sick on the Sabbath.

Here at the Dhamtari railway station and other stations as well are people collecting money to build sheds and feed old cattle. And in another part of India they have built a hospital and home for bazaar dogs and have a doctor in charge, but these same people will not stoop to help a really poor and sick widow. They build no homes for such nor do they regularly provide food for them. For this reason a Widows' Home is a real testimony of God's Love. It shows in concrete form that Christ loves souls more than animals. Besides, here all receive Bible instruction and they find Jesus as their Savior, and when their heathen relatives come to visit them or these women go to visit their friends they give good testimonies for Jesus. There is a class under instruction now who will be received by baptism by the end of the year.

This is called an industrial home because we expect every one to work when able to do so. This is the Bible way and it robs the devil of many opportunities. The problem of finding work for 112 women beside their girls is not always easy. The garden and fields offer considerable work and also yield some profits. But part of the year such work is not available and then there are some women who are crippled and can not do field work. So weaving rag carpets and rugs is also carried on but not extensively. Needle work is also done by those that are able. Some break stone and some cut grass for feeding to the cattle and for putting on the roofs of houses.

The widows took a great interest in the field work this year. We planted about 20 acres of rice and they were kept very busy weeding during the months of August and September.

They weeded it well and the Lord sent us an abundance of rain and the result is that we have a very good crop, and we praise the Lord of the harvest.

In the garden, which the widows cultivated, we had a heavy crop of okra (lady finger), some sweet potatoes, peanuts, tomatoes, and hemp. The hemp is used for making rope and the vegetables are sold to any one who wishes to buy.

We feel that the widows and their efforts have been abundantly blessed in every way and we are looking to the Lord for even greater blessing during the coming year and we ask an interest in your prayers that many more may find Christ as their Savior through the testimony of the widows.

जिस रीति से मूसाने जंगलमें सांपको ऊंचा किया उसी रीतिसे अवश्य है कि मनुष्यका पुत्र ऊंचा किया जाय. इसलिये कि जो कोई उसपर विश्वास करे सो नाश न होय परन्तु अनन्त जीवन पावे।

John 3:14, 15, in Hindi

ANNUAL REPORT OF CLOTHING AND PROVISIONS

Received for the Work of the Kansas City Missions

By J. D. Mininger

Below we append a report which explains itself. During the last year, we have met up with some very, very poor folks in connection with our visitation work. In one of these homes, where my wife and I called, the mother said that for as long as three days she had nothing to give her boy to eat.

During the last six weeks or more we have seen an unusual amount of poverty. The kindness manifested by the donors of provisions and clothing has a real place in the work of the Kansas City Missions.

Thru the kindness of God's stewards we have been enabled to give to the needy, hundreds of loaves of bread and many garments, many of which have made it possible for children to come to Sunday school where they heard of the "Christ, who alone saves, satisfies and keeps."

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister" (Heb. 6:10).

	Clothing	Provisions
April, 1926		
Mrs Katie Johns	$3 00	
Source unknown	4 50	
May		
W Fairview Cong Nebr	4 05	
Dorcas Band Jackson Minn	4 10	
June		
Penn'a Cong Kans		$ 6 50
So English Ia Cong		6 25
July		
W Fairview Nebr S Cir	2 50	
Hydro Okla S C	5 00	
Edward Yoder		3 00
August		
Crystal Spgs Cong		7 00
Sept.—Oct.		
E Fairview Nebr S C	2 50	
Ben Gearig Jasper Mo	2 00	
Mrs W D Brenneman per Sew Circle	13 50	
So English Iowa Cong		2 85
Ben Ernst Milford Nebr		
E Fairview Cong		5 50
Anna Landes Hesston Kans		1 00
Hydro Okla Sew Cir	60	
Howard-Miami Cos Ind Cong	7 60	
Larned Kans S Cir	1 85	
W Liberty Kans Cong	11 75	
Penna Cong Newton Kans S C	1 60	
Crystal Spgs Kans S C	6 40	
Sugar Creek Cong Ia		40 70

November			Lela Schertz Roanoke Ill	5 75		**January, 1927**	
Mrs L D Williams		70	Hydro Okla Cong	8 50		W Liberty Cong Kans	2 00
W Union Cong Ia		6 10	**December**			Box 76 R R 10 Goshen Ind	11 20
C R Widmer Albany Ore		4 80	Ben Swartzendruber Cal		1 00	Mrs Jake Speas Ia	3 00
W Fairview Cong Neb	8 25		Elkhart Ind S Cir		2 00	W Fairview Cong Neb	5 75
Lower D Cr Cong Ia	7 60		Roseland Nebr S Cir		2 25	**February**	
W Fairview Cong Neb	4 30		Hesston College Students		1 06	Dorcas S Cir Alpha Minn	4 75
Bethel S Cir Garden City Mo	8 00		W Fairview S Cir		3 75	**March**	
Mrs W D Brenneman	3 00		J F Gingerich Ia	6 75		Members of Mt Zion Cong Mo	7 03
Dorcas S Cir Alpha Minn	4 68		Manson Ia S S Cl		1 00	Roy Kempf Shickley Neb	5 62
Lower D Cr Cong Ia		7 50	W Liberty S C Kans	2 00		Holbrook Colo S Cir	9 40
Doylestown Pa S Cir		50	E Fairview Milford Nebr		3 00	Crystal Spgs Kans Cong	5 70
Penna Cong Kans	1 50		O P Home Souderton Pa	10 00		Kans City Cong	70
Mrs Wm Hershberger Ia	2 50		Shickley Neb Cong	15 00			
Doylestown Pa S Cir	13 00		Manson Ia Cong	9 20		Total	$217 78 $124 81

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for March, 1927

GENERAL

E Union Cong Ia	$18 60
Daytonville Cong Ia	9 02
Sugar Crk Cong Ia	122 72
Calkins Cong Mont	10 00
Enos Miller	4 00
Mt Pleasant SS Va	30 00
Forks Cong Ind	30 10
A Bro & Sister Ill	10 00
Pleasant Gr Cong Ill	9 93
Fairview Church Ore	11 53
Holly Grove SS Md	11 00
A Brother Va	100 00
Abraham Eby	100 00
Miss Meeting Logan & Champaign Co O	42 91
Oak Grove SS O	77 09
S Union & Walnut Gr SS O	96 79
Roseland Cong Nebr	2 80
E Union Cong Ia	8 23
Manson Cong Ia	44 59
Sugar Crk Cong Ia	62 65
A Brother Marion	25 00
Lakeview Cong N Dak	9 48
Springvalley Cong N D	24 92
Pleasant Gr SS Pa	4 58
Blough Cong Pa	7 00
Masontown Cong Pa	3 17
Stahl Cong Pa	4 33
Penna Cong Kans	22 04
Crystal Spgs Cong Kans	19 25
	$921 73

INDIA

General

Zion Cong Ore	$ 6 85
Souderton Cong Pa	85 58
Deep Run Cong Pa	22 06
Souderton T M Pa	33 00
L Salford SS Pa	50 00
Hanover YPM Pa	25 00
Landisville SS Pa	40 37
Willow Street SS Pa	50 00
Philadelphia Miss Cong Pa	36 05
E Chestnut St Cong Pa	24 41
Susie C Hess SS Cl Pa	31 00
Plum Crk Cong Nebr	10 00
E Fairview Cong Nebr	113 52
Calkins Cong Mont	7 00
Oak Gr & Pleas Hill Cong Wayne Co O	32 00
A Sister O	12 00
Springdale Cong Va	23 60
Canton SS O	3 06
A Sister O	25 00
Belleville A M Cong Pa	15 00
A Bro Youngstown O	4 00
Metamora Cong Ill	13 06
Science Ridge Cong Ill	13 81
Crown Hill SS O	111 85
Midway Cong O	10 60
C H Byler	50 00
Enos Miller	4 00
Plum Crk Cong Nebr	10 05
Calkins Cong Mont	8 00
Fairview Cong N Dak	5 00
Pigeon River SS Mich	41 04
Hagey Cong Ont	12 00
Floradale Cong Ont	9 00
LaJunta Cong Colo	14 75
E Holbrook Cong Colo	9 60
Larned Cong Kans	21 00
Mt Zion Cong Mo	50
Souderton T M Pa	33 65
Doylestown Cong Pa	40 00
Name not reported	30 00
Hopewell Cong Ind	14 50
Salunga Menn SS Pa	44 00
	$1145 91

India Missionary Support

Middlebury SS Ind	$ 84 00
Sugar Crk Cong Ia	112 50
Liberty Cong Ia	13 67
B J King	100 00
E Mennonite Board	150 00
Friends O	150 00
P D Burkholder & Fam	10 00
Yoder SS Kans	75 00
Ind-Mich Sew Circles	150 00
Phil 4:19	135 00
S West Pa Conf Mission Board	300 00
Goshen Col Cong Ind	27 31
A Bro & Sister O	7 00
Maple Gr Cong Pa	150 00
Lockport SS O	26 73
Hesston Col SS Kans	100 57
Beech Cong O	100 00
Willow Spgs Cong Ill	150 00
H V Albrecht	150 00
A Sister Ind	20 00
Manson Cong Ia	85 00
Weaver Cong Pa	90 00
Stahl Cong Pa	90 00
Mr & Mrs Ephraim Shantz	150 00
First Menn Cong Ont	125 00
Spring Val SS Kans	37 50
Blooming Glen SS Pa	112 50
	2701 78

India Missionary Children Support

Pr Dept E Fairview SS Nebr	$ 6 83
Howard-Miami SS Ind	41 28
Mr & Mrs Harvey Handrich	5 00
Birthday Offg Aurora SS O	4 00
S West Pa Conf Mission Board	200 00
Forks Sew Cir Ind	87 50
Conestoga SS Pa	68 18
W Union Cong Ia	250 00
Larned SS Kans	7 50
	670 29

India Evangelist

A Bro Pa	$ 15 00
E Petersburg YMBC Pa	7 50
Manheim B S Cl Pa	11 00
Catlin SS Kans	5 00
Doylestown Cong Pa	30 00
Hay Cong Ont	6 32
Boyertown & Hereford	10 00
A Bro Pa	15 00
Berean Y Mens Cl Elkhart SS Ind	18 75
Hess SS Pa	80 00
E Petersburg YMBC Pa	7 50
Three Cls E Petersburg SS Pa	15 00
Manheim B S Cl Pa	11 00
Lydia Sauders Cl Pa	18 75
	$250 82

India Bible Women

Aaron F Stoltzfus	$20 00
A Bro & Sister Ind	40 00
Berean Bible Cl Goshen College SS Ind	10 00
Shore SS Ind	15 64
Ladies Bible Cl Chicago Home Mission Ill	20 00
W H Lehman	10 00
Eli Blosser	24 00
A Bro & Sister O	7 00
Doylestown Cong Pa	20 00
Roanoke SS Pr Dept Ill	5 00
Dorcas Cl Oak Gr SS O	10 00
Old Order Brother O	20 00
A Sister Ind	40 00
Salem SS O	6 00
Sisters SS Cl Limon Colo	10 00
Cl 11, 8, 14 Amboy Ind	10 00
L D Hunsickers Cl Pa	10 00
Clinton Fr SS Ind	10 00
Cl 16 Holdeman SS Ind	14 60
Olive Cong Ind	50 00
	$352 24

India Teachers

Bethel SS Ore	$72 00
Chambersburg SS Pa	20 00
Strasburg Pa SS & Cong	42 00
Girls Cl No 6 Landisville SS Pa	5 00
New Holland Pa SS	27 00
Several Sisters Landisvalley Pa	8 25
Six Sisters Lanc Pa	14 00
Mary K Zimmerman	7 00
Mollie Weavers Cl Pa	6 00
Elizabeth Frankhauser	6 00
Ethel Myer	5 00
A Sister Mellingers Cong Pa	5 00
Mr & Mrs John Fuss	5 00
Mr & Mrs Elam Bomberger	4 00
Esther & Mary Herr	3 75
A Bro & Sister Ind	80 00
Young Mens Cl Fairview Cong N D	12 00
A Brother & Sister Ill	6 00
Freeport SS Ill	50 00
Berlin SS O	2 50
A Brother & Sister O	7 00
Viola Wenger	30 00
Y Peoples Cl Portland SS Ore	21 00
Meno M Troyer	10 00
Shore Cong Ind	5 06
Catherine Mumaw	1 00
Rhea Yoder	4 00
Chambersburg School Pa	20 00
Fairview Cong N D	25 00
Scottdale SS Mens Cl	12 00
A D Snyder	42 00
St Jacobs SS Ont	10 00
Pleasant Val Cong Kans	16 75
Anna Hoover	21 00
Cl No 16 Elkhart Cong Ind	22 50
Elkhart Literary Ind	30 00
Girls Cl No 7 Landisville SS Pa	5 00
Several Sisters Landisvalley Pa	8 25
Six Sisters Lanc Pa	12 00
Mary K Zimmerman	7 00
Mollie Weavers Cl Pa	5 00
Elizabeth Frankhauser	5 00
A Sister Mellingers Pa	5 00
Mr & Mrs John F Fuss	5 00
Mr & Mrs Elam Bomberger	4 00
Cora Kauffman	4 00
Mary & Esther Herr	3 75
	$721 81

India Orphans

A Sister O	$30 00
E J & Eva B Barns	30 00
Cl 11 & Others Clinton Frame SS Ind	14 50
Middlebury SS Ind	10 50
Western N Y SS	20 61
Ella Mae Henning	28 00
Edna Clemmer	28 00
Souderton Sew Cir Pa	28 00
A W Denlinger & Wife	30 00
Y Wom Cl Mt Joy SS Pa	30 00
Girls Bible Cl Mt Joy SS Pa	28 00
Mt Joy Jr Girls Cl Pa	28 00
David B Landis SS Cl Pa	30 00
Emily Kraybills Sunshine Cl Pa	28 00
Lauvers SS Pa	14 50
Jacob Thomas Cl Pa	4 50
Paradise SS:	
Anna Hersheys Cl	28 00
Anna Resslers Cl	28 00
Mabel Buckwalter	28 00
John K Hershey	30 00
Mary Kreider & Emma Ranck	30 00
Sem Eby & Samuel Ressler	30 00
Amos A Ressler	30 00
Mabel Buckwalter	30 00
Susie C Hess SS Cl	30 00
Lower Deer Creek SS:	
Class 6	28 00
" 7	7 00
" 9	28 00
" 10	7 00
" 11	30 00

" 12	22 50
" 14	7 00
" 15	33 00
" 17	20 50
" 19	15 00
" 22	30 00
" 24	31 00
" 27	30 00
" 30	30 00
" 31	30 00
" 32	18 00
Primary Dept	7 00
Sister Teach Pr Dept	28 00
Breth Teach Pr Dept	30 00
C E Hershberger & Wife	7 00
W D Brenneman & Wife	30 00
Omar Leibig & Wife	7 00
W Union SS Pr Dept	5 90
Jr Dept Goshen Col SS Ind	14 00
Shore SS Ind	14 66
R D Zook & Fam	7 50
Y Mens Cl Clinton Br SS Ind	30 00
H J Kauffmans & Carrie Smuckers SS Cls Willow Spgs SS Ill	21 00
J H Smucker & Wife	15 00
Ben Rockes Cl Willow Springs SS Ill	7 50
Beginners Cl Home Mission SS Ill	29 00
Edward Zooks SS Cl Walnut A M SS O	15 00
Pr Dept W Liberty SS Kans	7 00
Ora L Troyer & Wife	14 00
Clarence, Anna & Ralph Keener	28 00
Mothers Cl 10 Howard-Miami SS Ind	7 00
Ellis Landis	28 00
Mr & Mrs Daniel D Hooley	7 00
Cl 27 Syc Grove SS Mo	30 00
Cl 4 Forks SS Ind	15 00
Dora Hostetler & Fannie Bontrager	15 00
Arthur Augsburger	30 00
Y Mens Cl Forks SS Ind	28 00
SS Cl Per Mrs A J Meck Ill	15 00
Martins Cong Ill	11 50
Waldo SS Ill	30 00
A K Hertzler & Wife	58 00
Barbara Stalter	14 00
Cl 9 Walnut Crk SS Ill	15 00
Elmer D & Carrie Yoder	15 00
S S & Mary Troyer	14 00
Pr Dept Oak Gr SS O	7 50
Int Dept Oak Gr SS O	7 50
Earl Yoder	7 50
Samuel J Zook	7 50
Fairview Sew Cir N D	14 00
Alvin R Albrecht & Julius Joders Cls Willow Spgs SS Ill	15 00
Lena Albrecht per Pr Dept Wil Spgs SS Ill	7 00
Metamora SS Cl Ill	28 00
Nappanee SS Ind:	
Class 14	10 00
" 11	7 00
Clinton Br SS Ind Cl 9	15 00
Forks SS Ind Cl 2	15 00
Beulah Yoders Cl Forks SS Ind	30 35
Forks SS Ind:	
Malinda Millers Cl	14 00
Nettie Millers Cl	17 00
Prim Dept	29 00
Sadie Millers Cl	14 00
Y Womens Cl No 6	7 00
Zion SS Oregon:	
Class 1	6 00
" 4	7 50
" 5	4 50
" 16	7 50
" 17	7 50
Portland SS Bro & Sis	7 50
Isaac Kulp & Wife	58 00
Pr Dept W Union SS Ia	8 55
Three Sisters Pa	14 00
Cl 7 Martinscreek SS O	7 50
Cl 2 Martinscreek SS O	7 50
Weaver SS Pa	78 34
Thomas SS Pa	14 75
Scottdale SS Pa	22 00
Blenheim SS Ont	30 00
Weber SS Ont	30 00
Vineland YPM Ont	25 00
II Chron 7:14	7 00
Blooming Glen SS Cl 4 Pa	14 00
Clinton Fr SS Ind	59 00
Olive SS Ind	7 50
Harvey Stichter	30 00
Pr Dept Yellow Crk SS Ind	14 00
Noah Leinbachs Cl Yel Creek SS Ind	7 00
Sisters Bible Cl Mt Joy SS Pa	28 00
Elizabeth Brackbills Cl Pa	30 00
E N & Amelia Eby	30 00
Three Cls E Petersburg SS Pa	14 00
John Detras Cl Pa	14 00
Clarence Lutz Cl Pa	7 50
Benj Keeners Cl Pa	10 00
A Sister Pa	28 00
David B Landis & Wife	7 00
Weaverland YPBM Pa	58 00
	$2617 16

India Widows

A Sister Clearspring Md	$ 5 00
Middlebury SS Ind	7 55
No 11172 Pa	10 00
Slate Hill & Church-Town S C Pa	3 00
Susie C Hess SS Cl Pa	20 00
L Deer SS Anna Yoders Cl No 2 Ia	10 00
W Zion SS Carstairs Alta	20 00
Los Angeles SS Calif	40 00
Mr & Mrs D S Weaver	40 00
A K Hertzler & Wife	20 00
A Sister Los Angeles Cong Calif	20 00
Mothers Cl Manson SS Ia	5 00
A D Snyder	5 00
A Bro & Family Ind	40 00
Doylestown Cong Pa	5 00
A Brother Ind	20 00
Cullom SS Ill	5 00
Portland SS Ore Cl 10	10 00
Zion SS Ore Cl 3	5 00
Mr & Mrs Isaiah Bauman	5 00
Anna Kings Cl Penna SS Kans	4 00
II Chron 7:14	5 00
Olive Cong Ind	2 50
Cl 19 Elkhart Cong Ind	6 20
Cl 21 Elkhart Cong Ind	5 00
Helping Others Cl Elkhart SS Ind	10 00
A Sister Pa	20 00
	$348 25

Medical

Mens Cl Manson SS Ia	$ 5 00
Thurman Cong Colo	9 31
A Sister Pa	12 00
Elizabeth E Blosser	5 00
Gortner Union SS Md	10 40
Cl 26 E Union Cong Ia	3 00
Martins Cong O	5 00
Stahl SS Pa	10 54
A Brother & Sister O	7 00
Shore Cong Ind	30 00
A Sister Ind	10 00
A Brother O	3 00
A Bro & Sister Calif	10 00
M H Shantz	10 00
	$130 25

India Hospital

A Brother Ind	$15 00
A Bro & Sister Ill	10 00
Daniel H Rohrer	10 00
A J Metzler	15 00
A Bro & Sister O	5 00
A Sister Pa	2 00
Charles Shaum	5 00
M C Cressman	50 00
Fairview Cong N Dak	25 00
A Sister Pa	10 00
P D Burkholder & Fam	20 00
No 13 Kansas City Kans	5 00
	$172 00

Hospital Furnishings

A Sister Sask	$10 00
P D Burkholder & Fam	10 00
	$ 20 00

Ghatula Dispensary

Anna N Ranck	$ 10 00

Leper Asylum

Salem SS Alta	$ 31 05

Personal

Relatives of Joe & Minnie Graber	$576 50
Allowances	34 40
Scottdale SS Pa	10 00
	$620 90

Native Nurse Training

S C of Midland Mich	$ 10 00

Sankra Dispensary

L Deer Creek S C Ia	$ 16 86

School Building

Hesston College YPCA Kans	$200 00

Building on the Rock

Elkhart Cong Ind	$ 18 00
Total for India	$10037 32

SOUTH AMERICA

General

Spring City Cong Pa	$147 00
Willow Street SS Pa	30 00
Philadelphia Mission Cong Pa	4 00
E Chestnut St SS Pa	20 00
E Chestnut St Cong Pa	25 00
Plum Creek Cong Nebr	8 32
Wood River SS Nebr	23 00
D B Yoder	25 00
Canton SS O	3 05
A Sister O	25 00
A Bro in Youngstown O	4 00
Milford A M Cong Nebr	36 70
Doylestown Cong Pa	15 00
Morrison Cong Ill	14 43
Willow Spgs Cong Ill	15 00
A Brother Ind	15 00
Crown Hill SS O	111 85
Beech Cong O	30 77
Bethel SS O	12 64
Pleasant View SS O	8 85
C H Byler	50 00
Plum Crk Cong Nebr	10 00
W Union Cong Ia	54 85
Fairview Cong N Dak	2 50
Calkins Cong Mont	4 00
Schellsburg Cong Pa	5 00
Scottdale SS Pa Adult Cl	62 25
Weber Cong Ont	20 00
Floradale Cong Ont	9 00
Tuleta Cong Texas	111 00
LaJunta Cong Colo	14 74
Sycamore Gr Cong Mo	34 25
E Holbrook Cong Colo	9 60
Mt Zion Cong Mo	1 00
Souderton T M Pa	37 50
L Salford SS Pa	55 00
Deep Run SS Pa	32 14
Skippack Cong Pa	15 00
	$1102 44

Missionary Support

Souderton SS Pa	$ 37 50
A Girls Cl E Petersburg SS Pa	15 00
Goods SS Pa	18 00
Conestoga Cong Pa	96 00
Belleville A M Cong Pa	112 50
E Mennonite Board	300 00
Weaver SS Va	50 00
A Sister Reiffs Cong Md	1 00
Wilmot Cong Ont	140 59
Wilmot Cong Ont	75 00
Sycamore Gr Cong Mo	127 50
Pleasant Val SS Kans	20 00
Goods Cong Pa	18 00
Elizabethtown SS & Cong Pa	92 00
	$1103 09

Missionary Children

Strasburg SS & Cong Pa	$66 79
Samuel Longeneckers Cl	12 50
Ada Garbers Cl	12 50
Alta Nunemakers Cl	12 50
Martins Cong O	11 50
	$115 79

Evangelist

E Union Cong Ia	$50 00
W H Lehman	10 00
A Bro Medway Cong O	25 00
Forks SS Ind	50 00
Shore YPBM Ind	9 00
	$144 00

Bible Readers

Cherry Box Cong Mo	$ 5 00

Orphans

No 11175 Pa	$ 4 00
Wom Cl 8 Landisville Pa	5 00
Reading Mission SS Pa	24 30
Prim Cl Frazer SS Pa	16 24
Mrs Rohrers SS Cl Pa	12 00
Esther & Mary Herr	9 05
A Sister Lititz Pa	5 00
Souderton Cong Pa	50 00
Helping Hand Cl Elkhart SS Ind	13 70
Sister M Ind	8 00
Mrs Rohrers SS Cl Pa	12 00
Mary & Esther Herr	9 05
	$168 34

Building

Daniel S Weaver	$ 2 00
No 13 Kansas City Mo	5 00
	$ 7 00

Publication

Sister Kulp Telford Pa	$ 5 00
Mr & Mrs John Fuss	5 00
Los Angeles SS Calif	52 00
A Sister Va	36 00
Josephine Schrocks Cl Ill	3 00
Souderton Cong Pa	14 42
Alvin B Horning	5 00
Mr & Mrs John F Fuss	5 00
	$125 42

Personal

A Sister Millersville Pa	$ 4 00
Peter & Ann Mayer	40 00
Vine St SS Lanc Pa	38 00
A Sister Millersville Pa	4 00
	$ 86 00

Poor Fund

Mal 3:10	$ 25 00

Printing Press

Pleas View Cong Mich	$ 5 00

Kindergarten

A Sister Pa	$ 12 00
Bethel & Guilford Cong O	2 73
A Brother Ill	10 00
Birthday Offg Canton SS O	4 27

Stahl SS Pa	6 00
	$ 35 00
Total for South America	$2922 08

CITY MISSIONS

Chicago, Ill.

Freeport Cong Ill	$45 80
Willow Spgs Cong Ill	2 04
Morrison Cong Ill	13 57
Goodfield Cong Ill	10 35
C H Byler	25 00
Jonathan Hostetler	10 00
E D King	10 00
R Buchanan	13 50
	$130 26

Canton, Ohio

Middlebury SS Ind	$15 80
Mattawana SS Pa	12 29
C H Byler	25 00
Scottdale Cong Pa	9 64
Beech Y P Meet O	3 15
Wom Miss Soc of Canton O	4 70
Beech Cong O	1 43
Oak Grove Cong O	10 00
C B Stehman	1 25
J B Liechty	1 00
H M Troyer	1 00
Canton Cong O	3 43
Mrs Calla Mottice	5 00
Minnie Campbell	1 47
Martha Hostetler	1 00
Canton SS O	8 36
	$104 52

Kansas City, Kans.

Sugar Creek Cong O	$24 85
Plum Creek Cong Nebr	10 00
W Union Cong Ia	85 05
Calkins Cong Mont	3 00
Woodriver SS Nebr	20 00
Calkins Cong Mont	3 00
Palmyra Cong Mo	4 00
Catlin Cong Kans	7 75
Mt Zion Cong Mo	25
Pea Ridge Cong Mo	2 56
Bethel Cong Mo	5 35
Hopewell Cong Ind	5 00
John F Detweiler	5 00
Jno J Shetler	10 00
Matt 6:3.	3 00
M M Buck	5 00
I H & Laura E Kulp	3 00
Susan Yoder	5 00
Esther Kulps SS Cl	1 25
Annie Meade	1 00
Margaret Horst	2 50
Pike & Salem SS O	80 00
	$286 56

Lima, Ohio

L Deer Creek SS Ia	$ 36 24
A Bro & Sister Ind	40 00
Bethel & Guilford Cong O	4 57
A Bro & Sister O	7 00
Miss Meeting Logan & Champaign Cos O	100 00
C H Byler	25 00
Fairview Cong N Dak	17 10
Lima SS Offerings O	5 10
Dayton Stahman	1 50
Leo Mast	10 00
	$246 51

Peoria, Ill.

A Bro & Sister Ind	$40 00
Evelyn I Martin	3 90
A Brother Ind	10 00
A Brother & Sister O	7 00
5—REPORT	M
E Bend SS Ill	45 00
Willow Spgs Cong Ill	2 05
Pleasant Gr Cong Ill	12 18
Chas Shaum	5 00
Metamora Cong Ill	2 00
Garage Rent	3 00
Plainview SS O	16 20
J C Oesch	10 00
A Brother & Sister Bowmansville Pa	100 00
	$256 33

Portland, Oreg.

Wom Miss Soc O	$ 5 00
Theo R Weaver	20 00
	$ 25 00

Ft. Wayne, Ind.

Berlin SS O	$ 5 00
C H Byler	25 00
A R Miller	5 00
Shore Cong Ind	5 00
Hopewell Cong Ind	5 00
	$ 45 00

Los Angeles, Calif.

Berlin SS O	$ 14 50

Toronto, Ont.

Milton Werner	$ 2 00
Hagey Cong Ont	12 00
Cressman Cong Ont	23 40
Wideman SS Ont	20 50
Floradale Cong Ont	20 00
Waterloo Cong Ont	49 82
	$127 72

Altoona, Pa.

Casselman Cong Pa	$ 5 94
Rockton SS Pa	2 20
Thomas Cong Pa	17 75
Blough Cong Pa	15 00
	$ 40 89

Altoona New Building

Mrs R M Luther	$ 10 00
Thomas SS Pa	9 93
	$19 93

Wichita, Kans.

Milan Valley Cong Ont	$ 5 85

Detroit, Mich.

Olive Cong Ind	$ 29 74
B F Hartzler & Fam	20 00
Berne Cong Mich	18 00
D D Hooley	2 00
	$69 74
Total City Missions	$1372 81

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Manson Cong Ia (Jr Earnings)	$43 75
Sugar Creek Cong Ia	24 85
Alpha SS Minn	2 00
A Bro & Sister Kans	10 00
Milford A M Cong Nebr	12 47
Goodfield Cong Ill	8 75
Lena Zook	10 00
Plum Creek Cong Ia	10 00
Palmyra Cong Mo	4 00
W Liberty SS Kans	7 88
Mt Zion Cong Mo	1 00
Bethel Cong Mo	6 00
D S Weaver	4 00
Brother Buch	5 00
Special Support	366 00
	$515 70

Orphans' Home, Ohio

Edwin Snyder	$ 1 00
Erle Zook	3 00
A Bro & Sister O	7 00
Susie Gilmore	6 00
Miss Meet Logan & Champaign Cos O	200 00
Eli D Yoder	100 00
C H Byler	25 00
Kaufman Cong Pa	13 27
Mt Zion Cong Mo	1 00
Berea Cong Mo	1 00
Farm Income	15 40
Special Support	179 00
D K Hartzler	100 00
	$651 67

Home for Aged, Ill.

Oak Grove SS O	$30 00
Olive Cong Ind	45 50
Middlebury Cong Ind	18 66
J B Rockwood	31 50
Mrs Susan Garber	10 00
Peter S Oyer	20 00
A A Miller	15 20
Ira Belbray	32 50
J M Nofziger	33 30
William Camby	26 00
Emma Groning	21 00
V S Byler	20 00
Elenor Ray	26 00
Rose A Watkins	25 00
A Brother Ind	10 00
Farm Produce	24 87
	$389 53

Home for Aged, Elevator

Bethel & Guilford Cong O	$ 4 66
David Ulrich	5 00
	$ 9 66

Eastern Mennonite Home

Spring City Cong Pa	$110 00

Millersville Orphanage

Towamencin SS Pa	$15 25
Springfield Cong Pa	15 00
	$30 25

Old People's Home, Md.

Weaver Cong Pa	$ 5 71
Springs Cong Pa	8 80
	$14 51

La Junta Hospital

Samuel A Brenneman	$ 2 00
O J Hooley	10 00
Perry Smith	25 00
F L Blough	5 00
J Kurtz	20 00
Jephtha J Smucker	10 00
Aaron S Stoltzfus	50 00
Jos J Maust	20 00
A C Fortner	100 00
Christ L Hammel	5 00
Martha Miller	5 00
J K Miller	5 00
C S Smucker	10 00
Richard Maust	20 00
David Swartzendruber	5 00
S V Schrock	10 00
Earl V Kauffman	15 00
Albert C Sherman	5 00
F I Wenger	15 00
Sam Stahl	25 00
C A Hartzler	25 00
Annie Meade	25 00
J S Gerig	5 00
Amos Cressman	7 00
R R Brenneman	10 00
Christian Stalter	11 00
Lorin Culp	10 00
Elmer H Barkey	20 00
S E Allgyer	100 00
A Brother O	50 00
J J Reber	55 00
C T Kauffman	50 00
Paul Erb	25 00
Boyd Sieber	20 00
Bryan Spain	3 00
Katie Johns	25 00
A S Brubaker	25 00
Mt Zion Cong Mo	55 25
C U S	5 00
Glick Family	20 00
Jacob M Stoltzfus	10 00
Martha & Barbara Burkholder	12 00
Christ Ropp	10 00
Joseph Lee Sheridan	1 00
Oscar Blosser	5 00
U J Troyer	10 00
Aaron Albrecht	10 00
R E Mast	10 00
John S Roth	10 00
W J Ramseyer	25 00
D A Yoder	5 00
VanBuren Shoup	25 00
Mose Albrecht	10 00
Amos Hartman	5 00
A J Martin	5 00
A Bro & Sister O	7 00
V J Hooley	4 00
Mary Zook	25 00
H B Kauffman	5 00
Addie Bender	50 00
Mrs Susan Baker	3 00
Ida M Baker	2 00
A Bro & Sister Ind	20 00
J B Brenneman	5 00
Elizabeth M Driver	10 00
D E Swartzendruber	10 00
M P Hoffman	10 00
Mrs M P Hoffman	10 00
George Ross	25 00
S H Dietzel	15 00
A Brother Va	5 00
O E Hostetler	5 00
D J Schwary	25 00
Sam Smeltzer	15 00
D C Kanagy	10 00
Henry Troyer	20 00
Harry A Heller	50 00
S S & Mary Troyer	100 00
J L Troyer	25 00
Clinton Fr Cong Ind	22 00
Anna Stalter	5 00
Melvin Gingerich	2 50
Fannie Yoder	5 00
William Diller	5 00
Edna M Oyer	25 00
E M Jantz	30 00
Mrs I A Wilhelm	10 00
V J Hooley	10 00
Daniel D Miller	20 00
A L Eyler	20 00
S J Smucker	5 00
Oak Gr & Pleasant Hill Congs O	80 00
A Bro & Sister O	25 00
J A Brilhart	50 00
Ora D H King	10 00
Henry Schreeber	10 00
Austin Bauer	25 00
Oliver Snyder	5 00
Allen Schiedel	1 00
Springvalley SS Kans	44 41
Abner W Miller	5 00
Otero Co Gas Co	27 50
Gilliland Hardware Co	50 00
G W Bland	6 25
F W Cuckow	6 25
Chloe Marshall	15 00
N W Cranson	20 00
J A Dwyer	5 00
Floyd Miller	10 00
A Halberg Sr	18 75
Henry Frank	5 00
LaJunta Business & Prof Womens Club	31 25
R L Konkel	10 00
Grace Finney	100 00
Leo Willis	1 25
Mrs B K Willis	1 25
Bertha Macauley Silvey	7 50
Mr & Mrs Barngrover	2 50
Karl Miller	5 00
Harry P Appleby	2 50
J L Karney	1 25
C E Grooms	7 50
John Spidel	12 50
J E Copeland	2 50
South Colo Power Co	150 00
M L Winsworth	6 25
LaJunta Womens Club	6 25
J L Gilliland	30 00
Frances Rourke	12 50
Lambda Alpha Lambda	5 00
Mrs H W Potter	25 00
Henry Wumsch	7 50
W L Bench	5 00
Fannie Best	25 00
Jas Dodds	1 25
Leo Willis	1 25

Mrs B K Willis	1 25
John Riddering	15 00
Ladies Aid Baptist Church	6 25
W M Benson	6 25
Fred Davis	25 00
H M Erickson	5 00
D I Helvern	12 50
W H Holzschuh	3 00
Dr R S Johnston	250 00
Helena Kerr	12 50
Womens Aux KKK	25 00
Ray Miller	5 00
Geo Overholt	2 50
Mrs J A Sisk	5 00
Otero Co Gas Co	27 50
S Moyemont	2 50
W Y Black	6 25
Dr Sorenson	25 00
W H Ryan	2 50
W S Lebaron	6 25
Viol Hanson	6 25
Henry Miller	3 75
Catholic Daughters of Am	100 00
Clara Peyton	6 25
Emma E Johnston	5 00
City Federation Womens Club	12 50
Emma Williams	1 25
A Sister Zion Cong Mich	50 00
A Bro & Sister Mich	10 00
Mr & Mrs Joel S Weaver	100 00
William H Welty	5 00
R F Yoder	100 00
Joel Swartzendruber	50 00
Richard Maust	10 00
Roy Miller	5 00
J S Neuhaser	15 00
A R Miller	75 00
	$3555 16
Total for Charitable Institutions	$5276 48

OTHER FUNDS

District General Funds

Albany Cong Ore	$14 44
Hopewell Cong Ore	1 80
Filer Cong Ore	4 25
Nampa Cong Ore	6 34
Alpha SS Minn	4 20
Franconia Cong Pa	148 25
Weaver Cong Pa	5 72
Scottdale Cong Pa	2 00
Protection Cong Kans	13 25
Mt Zion Cong Mo	2 25
Wichita Cong Kans	17 75
LaJunta Cong Colo	20 00
Calkins Cong Mont	115 00
Beulah SS S Dak	1 25
Springvalley Cong N D	10 91
Albany Cong Ore	8 46
Filer Cong Idaho	3 00
Midland Cong Mich	15 00
Shore Cong Ind	9 63
Maple Gr Cong Ind	14 32
Shore YPBM Ind	5 65
Elkhart Cong Ind	39 00
	$462 47

Rural Missions

Scottdale Cong Pa	$19 28
Blough Cong Pa	14 00
Masontown Cong Pa	6 35
Stahl Cong Pa	8 67
Olive Cong Ind	30 86
Howard-Miami Cong Ind	36 35
Shore Cong Ind	10 00
Yellow Crk Cong Ind	29 00
Pleas View Cong Mich	5 00
	$159 51

Missionary Preparation

Line Lexington	$120 00
Lower Salford	5 00
Perkasie YPM	34 51
Bethel & Guilford Congs O	1 04
J D Sommer	10 00
	$170 55

Board of Education

Alpha SS Minn	$ 3 21
Portland Cong Ore	2 80
Kaufman Cong Pa	13 27
	$ 19 28

Goshen College

I. L. Swartzendruber & Wife	$ 6 00
Ed Handrich	10 00
Eli D Yoder	50 00
C H Byler	25 00
Ed Gunder	2 00
Olive Cong Ind	15 00
Elkhart Cong Ind	55 00
	$163 00

Administration Expense

Mrs Lillian Ebersole	$ 1 00

Annuity

Seth & Emma Wyse	$500 00

China Testament League

Sister M Ind	$ 8 00

General S. S. Committee

Sycamore Grove SS Mo	$12 10

S. W. Pa. S. S. Conf. Mission Fund

Kaufman SS Pa	$15 11
Weaver SS Pa	19 50
Thomas SS Pa	16 06
Stahl SS Pa	11 15
Blough SS Pa	27 75
Scottdale SS Pa	24 86
	$114 43

Evangelistic

E Holbrook Cong Colo	$18 04
Hesston Cong Kans	19 00
Menn Bd of M & C	90 00
Mt Zion Cong Mo	3 45
White Hall Cong Mo	4 30
	$134 79

Pacific Coast Bible School

Portland Cong Ore	$ 4 67

Church Buildings

A Sis Zion Cong Mich	$25 00

Colportage & Tracts

Salem Cong Ind	$27 62
Berea Cong Ind	3 00
	$30 62

Gospel Heralds

Olive Cong Ind	$31 00

Rural Evangel

Pleas View Cong Mich	$ 2 00
White Cloud Cong Mich	2 00
Yellow Crk Cong Ind	5 00
Mrs Mary Allen	30
	$ 9 30

Personal

Yellow Crk Cong Ind	$42 50

Ind.-Mich. S. S. Conf.

Pleas View Cong Mich	$ 8 00
Total for Other Funds	$1896 22

RELIEF

Near East

Towamencin Cong Pa	$60 25
Franconia Cong Pa	44 80
Perkasie Cong Pa	38 00
Worcester Cong Pa	6 00
Home Mission SS Ill	15 00
Franconia Cong Pa	236 20
L Salford Cong Pa	215 86
Souderton Cong Pa	100 84
Rockhill Cong Pa	100 58
Boyertown & Hereford Congs Pa	95 00
Providence Cong Pa	38 50
	$951 03

General

A Bro Va	$100 00

Russia

Cl 19 Maple Gr SS Pa	$ 2 50
Beech SS O	20 00
Cl 7, 8 Bowne SS Mich	5 00
	$27 50

Canada Relief

H G Swarthy	$ 2 00
Total for Relief	$1080 53

SUMMARY

Pacific Coast Bd (Feb)	$105 68
Pacific Coast Bd (Mar)	74 43
Wash Co Md-Frank Co Pa (Feb)	25 00
Wash Co Md-Frank Co Pa (Mar)	46 00
Franc Dist Bd (Feb)	1425 63
Franc Dist Bd (Mar)	866 76
East Menn Bd (Feb)	1216 21
East Menn Bd (Mar)	676 80
Ia-Nebr Bd (Feb)	1179 79
Ia-Nebr Bd (Mar)	593 58
Alta-Sask Bd (Feb)	51 05
Alta-Sask Bd (Mar)	145 78
Illinois Dist Bd	146 06
Dak-Mont Bd	251 16
Ont Dist Bd	775 04
Mo-Kans Dist Bd	967 17
S West Pa Bd	735 38
Ind-Mich Bd	1367 38
Middle Dist Bd Va	108 00
Ohio Dist Bd	1164 65
Menn Bd of M & C	11585 62
	$23507 17
India Missions	$10037 32
S America Missions	2922 08
City Missions	1372 81
Charitable Institutions	5276 48
Gen & Other Funds	2317 95
Annuity	500 00
Relief	1080 53
	$23507 17

Respectfully submitted,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

Receipts of Woman's Missionary Society for January, February, March, 1927

Foreign Missionary Support Fund

General	
Oak Gr S C W Liberty O	$10 00
Central S C O	13 00
	$23 00
India General	
Martins & Pl View S C O	$22 65
Markham S C Ont	7 00
	$29 65
Mary Good	
Oak Gr S C W Liberty O	$ 6 00
Larned S C Kans	4 00
Bethel S C W Liberty O	6 25
Oak Gr S C Wayne Co O	5 00
Orrville S C Wayne Co O	5 00
	$26 25
Ruth B Miller	
Bethel S C W Liberty O	6 25
O Gr S C W Liberty O	6 00
O Gr S C Wayne Co O	5 00
Pike & Salem S C Elida O	36 50
Columbiana & Mahoning S C O	40 00
	$93 75

Missionary Children Support

Thelma Marie Miller Forks S C Ind	$75 75
India General Logan Co S C O	$10 50

India Bible Women

Logan Co S C O	$35 00
Vineland S C Ont	8 00
	$43 00

S. A. Bible Readers

Sonnenberg Girls O	$ 7 00
Bethel & O Gr S C O	14 60
Waterloo Jr S C Ont	40 00
Beihn Jr S C Ont	6 50
	$68 10

India Medical Fund

Sonnenberg S C O	$ 6 00
Wooster S C O	18 00
St Jacobs S C Ont	5 00
Markham S C Ont	18 00
	$47 00

S. A. Dispensary & Equipment

Martins Crk S C O	$ 2 55
Maple Grove S C Pa	4 20
	$ 6 75

General Foreign Fund

Logan Co S C O	$21 50

Gift to E. E. Miller Family

Wooster S C O	$10 00

Goshen College Domestic Science Department

Louisville S C O	$ 5 00

Expense Fund

Interest	$102 66

Literature Fund

Study Books per Crissie Y Shank Sec of Lit	$30 60
Prayer Booklets Per Crissie Y Shank Sec of Lit	22 60
Ida B Newcomer Pa	1 00
Mrs David Moose Pa	1 50
Mrs M C Cressman Ont	16 50
	$41 60
Monthly Letters Kitchener S C Ont	$ 5 00

Summary of Funds

Foreign Missionary Support Fund	
General	$23 00
India General	29 65
Mary Good	26 25
Ruth B Miller	93 75
Missionary Children Support Fund	
Thelma Marie Miller	75 00
India General	10 50
India Bible Women	43 00
India Medical	47 00
S A Bible Readers	68 10
S A Medical Dispensary & Equipments	6 75
General Foreign Fund	21 50
Gift to E E Miller Fam	10 00
Goshen Col Dom Sci D	5 00
Expense Fund	102 66
Literature Fund	
Study Books	30 60
Prayer Booklets	41 60
Monthly Letters	5 00
Total	$639 36

Gratefully acknowledged,
Ruth A. Yoder, Gen. Treas.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 12, 1927 (Gospel Witness Established 1905) No. 6

THE MISSION BOARD MEETING AT MILFORD, NEBRASKA

En Route to the Meeting

What a wonderful institution our mission work is! We find ourselves in Chicago with four hours to wait until our train on the "Burlington" pulls out for Lincoln. An editor always has his "knitting" with him, so we are not idle. Levi is hard at work marking the verses for the German Appendix and I am otherwise editorially employed.

I look up and see a familiar form circling 'round the information stand. I intercept Bro. Swartzendruber. Soon Bro. O'Connell saunters by. Next along comes Bro. J. M. Nissley. "Are you alone, J. M.?" "No; Sister Alice is along. She's on the other side."

Who next?

What brings them thus together here in this great city? I reflect a moment. There are about sixty members of the General Mission Board. Not all will attend. But say fifty of them probably will. And we estimate their railway fare at forty dollars each—$2000.00 for railway fare alone for this meeting. All because a notice has been sent out telling that the Lord's work needs the attention of these men at this time at Milford.

Those from the East pass through this great gateway to the West and we meet a few of them.

Will it pay?

Who can tell?

Would you take $2000.00 for your soul's salvation? Could you afford to? If not, would it be fair to say it is too large a sum to expend on the salvation of one other soul? And if, as the result of this meeting ten souls were to be saved, or perhaps a hundred, or even a thousand, how small the expense of $2000.00 would seem!

It's a great city, this Chicago, with its millions of people, good and bad, mostly bad, it seems from the newspaper accounts. But they have in them the possibilities of salvation. They are immortal souls for whom Christ died.

And now we find ourselves at Milford. Twenty passengers bound for the Board meeting got off the train at Milford.

The Executive and Mission Committees of the Mission Board are in session at a private house here in town. The public meetings begin this (Saturday) evening at the church about three miles out, and continue until Tuesday evening. Eternity alone will reveal what the results of this meeting will be.

Saturday Evening

Twenty-four years ago, on a very rainy evening, was the last time I had been in the East Fairview Church near Milford, Nebr. There have been many changes since then. A new generation has grown up. Many of the stalwart workers of the present church were children then. Many of those who lived in this community have since then gone to their long home. The church building has twice been replaced by more commodious structures.

The large house of worship is well-filled this evening. The Board is well represented. The various city missions have their workers here. The representation from the Far West is particularly strong. Perhaps some of us from the East thought it rather far to go half-way across the continent to attend a Board meeting, but when we see Brethren Hallman, Good, Brenneman, and others from the Pacific Coast and the Canadian Northwest, and the large number from the immediate vicinity, we are impressed with the wisdom of the plan of placing the meeting in the west at this time.

Brethren Noah H. Mack and Orie O. Miller of Lancaster represent the other extreme.

India is here in the person of Bro. and Sister R. R. Smucker, and Sisters Mary Good and Mary Wenger.

Of course you will not expect me to name such veterans as Brethren C. Z. Yoder, J. S. Shoemaker, D. D. Miller, and other officers of the Board, without whom a Mission Board Meeting would not seem complete. The presence of these is taken for granted.

The Saturday evening meeting is devoted to Relief Work. Bro. Mumaw, who has been Secretary of the relief organization since its beginning in the time of the World War, gave a talk on the need of maintaining a relief organization. Bro. Orie O. Miller spoke on Recent Mennonite Emigration Movements.

It will be remembered that the relief work of the Mennonite Church is now carried on as a department of the work of the Mennonite Board of Missions and Charities.

Past and present conditions indicate that it will be the part of wisdom to continue the organization for relief of suffering for some time. Emergencies arise suddenly, and if the organization is functioning, much valuable time is saved in getting the relief to the needy.

Like the pilgrims and strangers that they are, the Mennonite people have been migratory. A number of great migrations have already taken place and there are at least two, perhaps three or four, migrations in progress at the present time. There is a great movement from Russia to Canada, another to Mexico from Canada and Russia, another toward South America, and another incipient movement from Siberia to Alaska. The future will reveal interesting results of these movements.

Sunday Morning

divided the "Board meeting crowd" between East Fairview and West Fairview churches. Sunday school was held in each place. Bro. S. F. Coffman of Vineland, Ont., preached at the "East Church' on Acts 15:16, 17 and Bro. N. H. Mack preached at the "West Church" on Luke 22:61, first clause. Both messages were forceful and much appreciated.

Sunday Afternoon

found a crowded house at East Fairview. The general theme, **"Strengthening the Home Base,"** was divided into three parts. The first part, **"The Things most Surely Believed Among Us,"** was discussed by Bro. Allan Good of Portland, Oreg., using the writings of Luke as a basis for teaching the fundamental doctrines of the religion of Jesus Christ, beginning with the divine birth and continuing to the cross, the resurrection, and the promise of Christ's coming again.

The second division of the theme was **"Dissemination of Missionary Intelligence,"** discussed by I. E. Burkhart. It is stimulating to hear that among the agencies of dissemination is the monthly Mission Supplement of the Gospel Herald which few, if any, of us read! This may be the subject of editorial mention later.

The third part of the general theme for Sunday afternoon was discussed by Bro. Paul Erb of Hesston, Kansas—**"Christian Education in Our Missionary Program."** It is significant that such a subject is on the program of the Mission Board meeting. The work of the Church is not to heal the sick, and incidentally save some souls; it is not to teach people to read and thus save a few; the primary aim of the Church is to save souls by what-

ever means that are necessary. While it may be too much to say that our schools determine the character of the Church, yet it is true that if our schools are poisoned there is grave danger to the Church as a whole.

The healthy, hearty, wholesome tone that characterized the three talks on "Strengthening the Home Base" was very encouraging. The three speakers were comparatively young men men trained in the schools of the Church. I sincerely hope that the three talks may be read in full by many who do not even read this rambling scrawl. It is not many years since there was a very pronounced fear expressed that "the young people would run away with the Church." If "running away with the Church" means the stability, loyalty, orthodoxy, good sense, and Bible truth we heard this afternoon, I'd be the last to attempt any interference with the "running."

None of the speakers hinted that the home base could be strengthened by curtailing the supply of workers or money to the mission outposts. That which strengthens the missions strengthens the home base, and healthy missions are only maintained by keeping the home base healthy.

Sunday Evening

The wisdom of having the great meeting of the General Mission Board held in a different place each year becomes more apparent as the meeting proceeds. The house is now crowded for the evening session. Two sisters from India are among the speakers—Sisters Mary Good and Alma Smucker. Several superintendents of city missions testify. One of these gives a view different from the others—he was a Mission convert himself. Bro. Kanagy of Chicago closes the meeting by a talk on **"The Task of Christianity."**

Who Is in Attendance?

And the crowd? Who are they? Less than fifty are members of the Mission Board; less than forty more are here accompanying members; about forty are here from Hesston College; and the rest of the vast concourse are from this and neighboring congregations. Many of these people have never had the privilege of attending a Mission Board meeting. To them it is a revelation to hear the testimonies and reports from the active work on the mission field. They are making the most of their opportunity.

Monday Morning

saw the beginning of the business sessions of the Board.

Reports, Reports, and More Reports!

Intensely interesting was this work to those who were interested and the crowd did seem interested. And no wonder!

Figures mean little to some folks, but they tell a tale that cannot be contradicted. How the figures grow!

We recall that when the famine of 1897 in India called out $20,000.00 we thought it an immense contribution. The report handed out this morning shows contributions amounting to $429,630.04—that in one year!

A work like that in our little denomination for mission work done aside from home expenses, a work like that is not a work of man's doing.

It is a work of God!

And God will continue to care for His work. He has pronounced judgment upon the work in India and other fields of our church work in the success He has granted—success entirely unascribable to human qualifications. And we can continue to trust Him to control our work. Past experience shows clearly that He has in the many and various ways at His command relieved workers of tasks on the mission field when their usefulness would be increased elsewhere.

Missionaries are human and therefore fallible. So are mission boards. We are excusable if we reserve to ourselves the privilege of questioning the conduct of both missionaries and board members; but let us be careful that we do not condemn what God has signally blessed.

Monday Afternoon

We are now in the Monday afternoon session.

More Reports!

But there is also a liberal share of inspirational work at this time.

Bro. Orie O. Miller spoke in his telling, practical way on the **"Next Step in Our Missionary Program."** This is not a Report only a chat—and the impression resulting from this talk which we want to pass on is that the next step should be—must be—FORWARD! We are doing well—let's do better!

Incidentally, at the announcement of Bro. Allen Erb's subject, the President of the Board presented one of the sore trials of the printer's art. The subject as stated on the printed program is "Systematic and Ordinated Giving." The President announced that the subject should have been "Coördinated" Giving. Then we recalled that the copy looked perfect, faultless, and flawless to the copy-editor, but there was the unusual word, "Ordinated." The Manager and most of the editorial staff were called into consultation, a few dictionaries were consulted, and the net result was that the printery decided that the word was intentionaliy "ordinated."

And here they dismiss all our discussions with a gesture and blithely call our word a "misprint"! It almost made us smile!

But, "ordinated" or coördinated," the talk was a sane and forceful presentation of a plan for systematic help for the activities of the Church.

Monday Evening

was devoted to the general theme, **"The Mission Worker.** The subjects were, **"His Call," "His Task,"** and **"His Unfading Inheritance"**—discussed by a missionary on furlough, a missionary whose furlough has expired, and by a veteran Board member.

Bro. Benjamin Janz of Rosthern, Sask., who lately came from Russia, spoke at the Board meeting on Monday evening in the interests of the Russian Mennonites who are anxious to get out of Russia into Canada. The problems of this suffering people are many and difficult. Bro. Janz met members of the Relief Committee and discussed various plans for helping his fellow Mennomtes yet in Russia.

Tuesday Morning

It is now Tuesday morning—the last day of the meeting at Milford. A resolution has just been passed recommending coöperation with the Russian Mennonites in Canada in their effort to preserve the fundamentals of the faith. Bro. Janz said that the most urgent need of these people is help for the sick. They came into Canada on a guarantee that they would not become a public charge to the Canadian Government. If this agreement should be violated, the people are in danger of deportation. This would be a fearful hardship since they could not go back to Russia and no other nation would be willing to receive them. An appeal is made to our people to step in and help. Our relief committee is ready to take care of contributions for this purpose. An effort is being made to place some of the younger Russian Canadians into our Mennonite schools for training.

The election of officers resulted as follows:—

President, D. D. Miller (also Financial Agent).
Vice President, Levi Mumaw.
Secretary, S. C. Yoder.
Treasurer, V. E. Reiff.
Fifth Member of Executive Committee, H. R. Schertz.

Mission Committee:—

C. Z. Yoder, Chairman.
J. S. Shoemaker.
Daniel Kauffman.
S. E. Allgyer, Secretary.
S. F. Coffman.

Relief Committee:—

Aaron Loucks, Chairman.
Levi Mumaw, Secretary.
John H. Mellinger.

Bro. Lewis S. Weber of the Toronto Mission showed us that **"The City"** is a field not nearly occupied by our church activities. He made an earnest plea for more city missions, more support for those already established, more prayer for the salvation of the lost.

Tuesday Afternoon

Bro. Laban Swartzendruber told us about the **Institutional Field for Mission Work.** The institutions of the Church are a fruitful harvest field. The children's homes, the old people's homes, the sanitarium and hospital, the schools—all are the places where the Gospel may be lived and presented to others. Bro. Swartzendruber is a friend of children, working among children at the Orphans' Home at West Liberty, Ohio. He gave a live message.

Bro. L. C. Miller of Limon, Colo., talked about the **Rural Field and its Needs.** Out in Colorado there was a girl twelve years old, who visited with a Mennonite teacher-sister. She went with her to church and Sunday school. It was the first time she had attended either. A man who attended the preaching in the community hall, said he had not heard a sermon for twelve years. Utah and Wyoming are without a single Mennonite church. New Mexico is in a similar condition.

Bro. R. R. Smucker brought a message concerning the **Present Condition and Needs of India.** A contrast was drawn between Hindu religion with its worship of fear, and the faith of Jesus Christ.

Bro. Milton Vogt and Sisters Esther Kulp and Mary Good were formally appointed missionaries to India this afternoon. The last named to return to her work after her furlough. The consecration ceremonies were conducted by Bro. C. Z. Yoder, after which a large number gave their personal salutations and farewells to the three under appointment, and the whole audience showed its prayerful sympathy and wished them God speed by rising to their feet.

There are now twenty-five missionaries in India, three are soon to join the forces on the field, with three more remaining in America on furlough.

In South America we have eighteen missionaries and two hundred and five members. Bro. S. C. Yoder spoke briefly but with intense feeling of the **Need in South America** and faithful service everywhere.

Tuesday Evening

First a workers' meeting was conducted by Bro. J. D. Mininger of Kansas City. Nine persons representing different activities of the Board spoke, the last one to address the meeting being Bro. N. H. Mack of New Holland, Pa. Bro. Mack's presence was very much appreciated and his experience and suggestions were helpful in many ways. Another feature of this part of the meeting was a song in Hindi by three missionaries on furlough, an ex-missionary, and a daughter of missionaries, who was born in India.

The last stated talk of the evening was by Bro. S. E. Allgyer, who spoke in his usual forceful way on **"Individual Responsibility"** with the text, "The Master is come, and calleth for thee." One difficulty announced by the speaker was that about every thought he had intended to present had already been given by the previous speakers. The address was, however, sparkling with new enthusiasm and was intensely interesting. The call of God comes to each one of us individually—"thee" is in the singular number and objective case.

The concluding remarks of the President, the singing of **"Blest Be the Tie,"** and the benedictory prayer by Bro. J. S. Shoemaker brought the Board Meeting at Milford to a close.

A number remained in the vicinity of Milford for visits during the next few days, but about eighteen left Milford Tuesday evening near midnight for Lincoln, from which point they scattered out in various directions.

After it is all over and the meetings are examined from the viewpoint of memory, we conclude that the Milford meetings were among the most thoroughly helpful and interesting we have ever attended.

The clear ring of the testimony to the Gospel truth from those of younger years in active work coupled with the repeated expressions of confidence from the veterans from all parts of the field speaks well for the future of the mission work of the Church.

May God's blessing rest on that work is our hope and prayer.—J. A. R.

THE IDEAL CHRISTIAN

VI. AS A FARMER

By John W. Kolb

For the Gospel Herald.

It is with a feeling of unworthiness that we approach the subject of the Ideal Christian when we realize how prone we are to err and how imperfect we are in ourselves. But we take courage when we think of Him, whose name we fear (Acts 11:26), who has been given all power both in heaven and earth, and has given us power to become the sons of God by faith in His name, and will work in us "both to will and to do of his good pleasure." Our aim should be, like the apostle Paul, to "press toward the mark."

Industry

The man who is not industrious does not receive any commendation in the Bible. Solomon in the Proverbs has much to write regarding the slothful man and the sluggard. In passing the fields of the slothful, he noticed that thorns and nettles were growing in his fields and that the stone wall surrounding his field was broken down. He stated that the sluggard would not plow by reason of the cold, and the result was that he had to beg in harvest. From this scene our minds are drawn to Elisha, an industrious farmer, who while he was plowing in the field, was called to be a prophet of the Lord. Busily engaged in his temporal calling, yet when Elijah cast his mantle upon him, was ready to sacrifice his oxen and follow him. Paul's admonition is, "Not slothful in business." Every Christian farmer is or ought to be industrious. His vocation requires steady application to labor in order to make a success in life. This does not imply, however, that he will become vain or worldy-minded and consume the blessings of God upon his lusts, but rather use the results of his industry in doing good, ready to distribute, willing to communicate, laying up in store for himself—not "treasures on earth, where moth and rust doth corrupt and thieves break through and steal." but—a good foundation against the times to come which is eternal life, treasures in heaven.

Economy

When Jesus commanded the disciples, after the miracle of feeding the five thousand, "Gather up the fragments that remain that nothing be lost," He gave a forceful lesson on economy. Could He not afford to leave the fragments waste, who had the power of heaven, and the resources of earth at His command? How much less can we as His followers, who are dependent on Him for our sustenance, and who look to Him as our ideal example? The life that Christ desires His followers to live is a self denying nonconformed to the world life. In following these principles we need not be extravagant in our expenditures for luxurious house furnishings, high priced cars etc., together with wasteful methods of farming, but we may live a simple life in godliness—with contentment, whch is great gain.

Products of His Farm

It is God's will that Christians are among all nations as lights in the world, witnessing for Him. Even in our own denomination we find them scattered in America from the Argentine to Alberta and from Pennsylvania to California with some in India. In

the different latitudes there is quite a variety of things raised by farmers. It would therefore be impossible in this article to enumerate the things a Christian farmer should raise, and those he should not raise. But there is an unfailing rule given to us in the Word, found in 1 Cor. 10:31, whereby we may decide wisely in this as well as other questions that confront us. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Surely he will want to glorify God in whatsoever he does. He will then ask himself these questions: Is the Lord glorified by what I raise? Can I conscientiously use the things that are cultivated on my farm? and Can I recommend it to my fellow man to use? If he can answer these questions in the affirmative with a clear conscience, he can rest assured that his work is approved of God and is a real benefit to humanity.

Integrity

While there are some characteristics of the Christian that the world in general does not admire, the trait of integrity or uprightness and honesty appeals to them and causes the children of God to shine as lights in the world. To illustrate the truth of this statement we will relate what a horse dealer told the writer about some Amish brethren with whom he had dealings years ago, and for whom he had great respect. He found them to be so dependable that when he bought a horse from them he never looked in the horse's mouth before he bought, but took their word as to the age of the horse, as he knew they would tell him the truth, and added that what he bought from them was never misrepresented. Many opportunities present themselves to the Christian, as a farmer, along this line to let his light shine and thereby glorify his Father which is in heaven. Giving honest weight and measure, truthful in conversation, fair in all our dealings, and, as Paul admonishes us, "Provide things honest in the sight of all men," should be our aim. An example of patience James, the writer of the practial epistles bearing his name, admonishes his brethren to be patient and wait for the coming of the Lord. As an example of patience, he points them to the husbandman who patiently waits for the fruit of the earth looking for the Lord to send the early and latter rain. The former who sows his seed must patiently wait months till he reaps the benefits of his labors. He may plant an orchard and wait for years till he receives fruit from it. No complaint will be heard from him

(Continued on page 140)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers, Greeting in the Master's name:—"Bless the Lord, O my soul; and all that is within me, bless his holy name." These beautiful spring days remind us of the Lord's goodness and mercy to His children. His purity which one sees in nature gives one a greater desire to become more like the Master each day.

Bro. Allan Good left Apr. 15 for Idaho. After spending some time with the congregation at Filer and Nampa he expected to go to Milford, Nebr., to attend the Annual Meeting of the Mennonite Board of Missions and Charities.

Easter Day was a very busy day at this place. However, it was enjoyed by all who were privileged to listen to the programs rendered. In the morning the children gave a very good program at 737 Savier St. In the afternoon the children of the Russel St. Sunday school gave another good program. The love of Christ for mankind was very forcibly portrayed throughout both programs.

A musical program in keeping with the day was rendered in the evening which was followed by a sermon by Bro. Paul Roth. We were made to rejoice when a fifteen-year-old girl confessed Christ as her Savior. She needs the prayers of all of God's people.

We crave an interest in the prayers of all that the work at this place may be an honor and glory to the Lord. Bertha Troyer.

Chicago, Ill.

(Mennonite Home, Mission)

Dear Herald Readers:—Since there have been no notes from this place for some time, we are glad to give you a report of our work.

The Lord has been graciously blessing us, and "giving us the victory through our Lord Jesus Christ."

We have had a very busy winter, and for many people about us it has also been a hard one, as so many men have been out of work. So we are glad for the spring-time with its balmy breezes. We cannot see the beauties of nature in this part of the City, but the beautiful sunshiny days remind us that spring is here. And occasionally a song bird stops on its flight long enough to give us a morning song—and passes on in its quest of a home.

We have just closed a series of meetings with Bro. C. H. Richard in charge. The meetings continued for two weeks. The messages were deep and searching, and believers were strengthened in the faith. There were seven public confessions, and one Sunday school boy has since expressed his desire to become a Christian.

The Christian Life Conference which was held at the close of the meeting was an inspiration to all.

Bro. I. W. Royer was with us and gave a number of deeply spiritual messages. His connection with the work in former years, makes his visits to this place especially appreciated.

Bro. Richard and family have been with us for the past six weeks. We have enjoyed their fellowship, and wish them God's blessing as they go to other fields of labor.

Bro. Kanagy is at Milford, Neb., at the present time attending the General Mission Board meeting.

Brethren, S. C. Yoder of Goshen, Ind., Laban Swartzentruber of West Liberty, O., and S. F. Coffman of Vineland, Ont., were recent visitors at the Mission. They, too, were on their way to the Board meeting. Bro. Coffman gave the message at our monthly meeting of the officers and teachers of the Sunday school. He led us into a fuller and deeper appreciation of Isaiah 53.

The men's Chorus of Goshen College, gave an inspirational message in song on Wednesday evening, April 13th to a larg audience. On the following Sunday the Home Mission Chorus gave an Easter message—, "The Conqueror."

The Teacher Training class, which met regularly on Saturday evenings, has been discontinued for the Spring and Summer months. Sister Kanagy has charge of this class. The music class, which meets on the same evening with Bro. Chancy King as instructor, will continue indefinitely. On Thursday evening of each week the Intermediate S. S. Boys meet for Bible stories, manual training, and recreation. On Friday evenings the Junior boys meet for the same purpose. Bro. Jonathon Hostettler has charge of the boys' work—with two helpers, Bro. Ed Fricke and Bro. Carl Ascheubrenner.

On Friday evenings the older girls meet for Bible study and sewing, and on Saturday afternoons a similar meeting is held for the Junior girls.

Our young people have been going to a hospital on Sunday afternoons

to sing for the patients and distribute tracts and religious papers among them. This work seems to be appreciated and the patients look forward to our coming. This same group is also planning to conduct street meetings in the lodging house district on Madison St. In this way they are using their time in a profitable way, and at the same time giving the gospel message, in song and by testimony.

Bro. Noah J. Hostettler and his son Wilbur, and Bro. Lester Hostettler of Middlebury, Ind., were with us a few days this week. They came to do some painting for us, and in this way rendered valuable service. We appreciate their help.

Bro. Stork, who has been sick a long time is growing more helpless as time goes on. He is always glad for our visits, and spends much time in reading his Bible.

Sister Nancy Evers has had a siege of scarlet fever, and is in the Contagious hospital. She is recovering rapidly and will soon be able to be out again.

Sister Anna Yordy is planning to spend a few weeks with her home folks at Eureka, Ill., in May.

We ask you to pray for the work at this place and especially remember the ones who have just confessed Christ. A few of them are meeting with severe opposition, but we know that by God's grace and power they can overcome these hindrances, "because greater is He that is in you than he that is in the world." I Jno. 4:4.

April 30, 1927. Emma Oyer.

Pond Bank, Pa.

Dear Herald Readers, Greeting:—"The Lord is good to all; and his tender mercies are over all his works." The last few months have been very busy months for us here as there has been much sickness. We make a special effort to visit those frequently who are sick. Two of the older ones have passed away, one, Sister Wagaman was a faithful member for about fourteen years. Bro. Wagaman desires the prayers of God's children that he may bear his cross. They have lived nearly fifty years of married life together.

We had our inquiry meeting here on April 24 at which time Bros. C. R. Strites and Benj. Stouffers of Maugansville, Md., were with us. Bro. Strite gave us an inspiring sermon. Peace was expressed by all, for which we are thankful. Our little flock seems to be in a healthy spiritual condition just now. We had the brethren visit the brotherhood here in their homes in the forenoon, which was highly appreciated and helpful. Bro. Charles Shanks of Marion, Pa., (Bro. Shank serves us as deacon) were also here. Our attendance was 73 in all. Are glad for these visits. Come again. We also invite our ministers, passing east or west over the Lincoln Way to stop over with us. We are only three miles south of this Highway. We are also glad for visits from our local ministers. We expect to have our communion on Sunday afternoon, May 22.

We are building an addition to our house this spring which will add to our work. We request the prayers of the Herald readers for the work here.

In His service,
Harvey E. Shank.

Job, W. Va.

Dear Herald Readers, Greetings of Love:—Sister Vada Heatwole from Dayton, Va., came into our midst on April 8 to strengthen the working force at this place for the Summer. Sister Heatwole is a granddaughter of the late Bro. and Sister Joe F. Heatwole who were the first missionaries to live here in the Mission Home which was built in 1907. Her help is much needed and we feel sure the Lord will bless her in her new field of labor. Matt. 28:20; "And, lo, I am with you alway, even unto the end of the world."

Brethren Francis Bechtel and Paul Good were with us over Sunday, April 24. Both brethren were willing to be used in the Sunday school while here. They returned to their homes near Harrisonburg, Va., Tuesday April 26, taking with them Bro. Saul Carr and family. Bro. Carr met with a misfortune some years ago while working on a log train, when he had both limbs cut off between the ankle and knee. He walks on two artificial limbs, and it makes it rather hard for him to make a livelihood in this condition. Thinking they would have more and better opportunities under this condition in the Shenandoah Valley they decided to make that their future home.

Bro. and Sister Warren Kratz, who labored faithfully in this field for over three years, being stationed at Whitmer, have also left here and gone to Virginia. We hope the Lord will find someone through the Church to take their place. On Sunday May 1, we held baptismal services at Italy, at which time five precious souls were received into Church fellowship by water baptism. Three others were reclaimed. Pray that they all may remain faithful and become strong pillars in the Church. There are others who are halting between two opinions, not fully decided as to who they want to serve. Pray for them that they may accept Him who died for them. Health in general here is fairly good at this writing. However there had been quite a bit of sickness and a number of deaths this spring. We are looking forward to several series of meetings to be held in this community during the summer. Pray for the salvation of souls.

In His glad service,
May 5, 1927. Hiram Weaver

Detroit, Mich.
(R-8, B-292)

To Gospel Herald Readers, Greetings:—"Rejoice evermore." Indeed we have every reason to rejoice in the Lord these days. The Lord is abundantly blessing the work in Detroit. He has increased the church and S. S. attendance to the extent that the present building is no longer large enough to seat the people and now one of our problems is to find room for them all. But there is one thing that we are sure of, and that is that our Father will find a place large enough to seat those who are anxious to hear the Word of God and that they might find themselves in the proper relationship so as to meet Him when He comes again. In the next verse of this same chapter Paul says, "Pray without ceasing." Our concern is to know how to pray down the power of God that conviction may come upon those who are cold and indifferent toward Christ. One individual said that she had not thought of her relationship to the Master as being serious, therefore we need to "pray without ceasing." Will you pray for the work and workers at this place, that God may have His way in every life that comes in contact with our Master?

We welcome a visit from all who are interested in the work here, and especially an interest in your daily prayers.

Yours in His service,
May 3, 1927. Elsie M. King.

HE GIVETH MORE GRACE

He giveth more grace when the burden grows greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.
When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

—Annie Johnson Flint.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

BEAUTY

By Ruth E. Nissley

For the Gospel Herald.

"Though the world has many shadows,
Yet there's beauty everywhere
Do we raise our eyes to see it;
In its grandeur we may share.
In the bursting buds of springtime,
In the sunset's golden glow,
There is e'er a charm and splendor,
Which all beauty lovers know."

God is a lover of beauty. He created the worlds in beauty when there was no other eye to behold them than His own. Every cliff and mountain; every tree, leaf, stem or vine is a form of beauty. The landscape, the cloud or vapor veil is a shadowy reflection of beauty. This beauty is so pure and the enjoyment it gives is so refined, that it stirs within us tenderest and noblest feelings that are akin to worship. Holiness is the beauty of all sanctified souls. In the worship of the Lord we must all have an eye to His beauty. David says, "O worship the Lord in the beauty of holiness: fear before Him, all the earth."

There is beauty in simplicity and modesty. Through the dress the mind may be read, as we would read the printed page. A modest woman will wear "modest apparel." A really refined and intelligent woman will bear the marks of careful selection and faultless taste. The body is the shell of the soul and the dress is the husk of the body, but the husk usually tells what the kernel is. The richest dress should always be worn on the soul. God has made it our highest and holiest duty to dress the soul He has given us. Simplicity is that which naturally proceeds from "the ornament of a meek and quiet spirit which is in the sight of God of great price." Many individuals who are following the dictates of fashion will admit that it is not because they are beautiful but simply because they are popular. "No artist ever decks his angels with towering feathers and gaudy jewelry" or gaily colored garments. For similar reasons we should carefully avoid the ornaments which properly belong to the Indian squaw or the African princess. Dress up an ignorant woman in the height of fashion; put on flowers, diamonds, and paint her face; can you imagine anything more unpleasant to behold? The individual who has her thoughts centered too much on the outer adorning cannot give the attention to the inner that it should have. We should especially avoid all personal display when engaged in worship or prayer. The church is the only place on this earth designed for the rich and the poor to meet together in equal prostration before God. The adoption of more simple apparel for the church on the part of the rich would have the effect, certainly not of diminishing their personal piety but probably of increasing the disposition for religious observance on the part of the poor.

There is nothing so beautiful on the earth as the household on which Christians' love forever smiles and where religion is the counselor and friend. No clouds can darken it, no storms can make it tremble, because it has a heavenly anchor and a heavenly support.

There is beauty in expression. It is in the simple speech or language. To use high sounding words and phrases which are not expressive is to show a lack of training in the use of our mother tongue. To be able to express one's thoughts in simple and beautiful language is one of the marks of culture. We admire the individual whose actions and conversation reveal modest motives. We appreciate such an individual much more than the one who carries "a superior air and whose manner speaks of a better-than-thou spirit within."

We may all be beautiful, though our forms may be uncomely and our features not the prettiest, our character may be beautiful. And this inward beauty changes not with the features and fades not with years.

A beautiful life or character is one that fulfills its mission. "Every man's life is a plan of God," is a familiar saying. One who attains that for which he was made lives beautifully, however lowly his life may be. Completeness is beauty. The meaning of the root word for sin is missing the mark. The aim is to keep God's commandments, to do God's will, to realize God's purpose. We miss the mark and the beauty is marred. "Transgression" means stepping out of the path or over the boundary line, that is not walking as God directs, failing to live according to the divine plan and pattern. "Iniquity" has a similar meaning. It is unequalness, injustice not according to the law of right and therefore not beautiful.

One of the secrets of beauty in life is "victoriousness." Pitiable indeed is the weakness of a vanquished spirit in the face of temptation, duty, toil or sorrow. But it is possible for us always to be overcomers through Jesus Christ our Lord. "We may meet duty with a quiet confidence that shall enable us to do it well, and keep ourselves unspotted from the world. Christ was victorious in His life and so may we be, if we put our feet over in the prints of His shoes."

Another secret of a beautiful life is "serving." Some people have a great deal of trouble looking after their "rights," seeing that no one wrongs them and that they always receive proper credit and attention from others, and that no injustice is done to them. We are spared all such trouble when we have the law of serving deep in our hearts. Our entire attitude toward others will be changed, we will look on every human being as one who possibly needs something that we may have to give, one to whom we may have an errand of love or one for whom we may at least breathe a silent prayer.

These are a few of the secrets of a beautiful life. We ought not live otherwise than beautiful. We can live our life only once, we cannot go over it again to correct our mistakes or amend our faults. We ought therefore to begin at the beginning, and make every day radiant as it passes. "Beautiful days make beautiful years and beautiful years make a beautiful life at its close."

Bainbridge, Pa.

OBJECTS AND REQUESTS FOR PRAYER

The thousands of Mississippi River Valley Flood Sufferers.

The two new missionaries who were appointed for the India Field at the recent Mission Board Meeting —Bro. Milton Vogt and Sister Esther Kulp.

Our foreign missionaries on the field and on furlough.

The thousands of Mennonites in Russia who are waiting to come to America, as well as those who have already come and are seeking locations.

Those of these immigrants who are ill because of deprivations endured and diseases contracted in Russia or en route to America.

Our faithful workers in the home field and congregations.

"I delight in the law of God."

SUNDAY SCHOOL LESSON

Lesson for May 22, 1927—Acts 3:1-10; 4:8-10

PETER HEALS THE LAME MAN

Golden Text.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Today we find Peter in a new role—that of miracle-worker. Yet the healing of the lame man was not as great a miracle as was the remarkable conversion of the three thousand on the day of Pentecost. Also the healing of the lame man was as much the power of God as the speaking with cloven tongues on the former occasion. On both occasions Peter did what he did through the power of God.

The Miracle (1-8).—As Peter and John went into the Temple to pray, about three o'clock in the afternoon, they met a lame man who had been carried to the gate called Beautiful, it being a convenient place for beggars. As Peter and John came along he naturally expected to receive an alms. What was his surprise when he received something that was worth infinitely more to him than what he had asked for. Fastening his eyes on the lame man, Peter said, "Look on us." Expecting something in the line of material gifts, the man did as he was bidden. Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." So saying, he took the lame man by the hand, lifted him up, and the man walked, perfectly whole. That it was more than a mere make-believe healing, is a positive fact; for the man, "leaping up stood, and entered with them into the Temple, walking, and leaping, and praising God."

The Effect (8-10).—Not only did it cause the lame man to go about perfectly whole and giving God the glory for what had been done, but the people took note of what had been done, "and they were filled with wonder and amazement at that which had happened unto him." This gave Peter an opportunity to preach to the people, explaining what this all meant, exalting Jesus Christ in whose name this notable miracle was performed, and he "preached through Jesus the resurrection from the dead." But while this was enlightening to the multitudes it grieved the Sadducees, and a persecution was the result.

Peter's Testimony before the Council (8-10).—When Peter and John were brought before the council, Peter spoke with the same boldness that he manifested while speaking before the multitudes. He could but tell the truth. The lame man had been healed, as all honest people admitted. It was done through the power of God, as neither Peter nor any other man had power to perform such a miracle in his own strength. It was done in the name of the Lord Jesus Christ, as was also well known. There was but one conclusion, and that was that this miracle was performed in the name of one Jesus of Nazareth whom the Jews had crucified and slain, but who was now manifesting His power by having risen from the dead and endowing His disciples with power to perform miracles which His enemies were not able to perform.

Lesson Comments.—1. Peter and John did not neglect their opportunities for prayer. Wherever there is a place for prayer, there you will find men of prayer resorting for fellowship and power.

2. Behold the ready testimony of Peter and John. Even in the matter of almsgiving they failed not to magnify the name of their Lord. They followed the rule which Paul afterwards transmitted to the whole Christian world when he said, "Do all in the name of the Lord Jesus." In their life and testimony He had the preeminence in all things.

3. That lame man had expected something, but nothing like the blessing that he received. When people follow the directions of those who are themselves Spirit-directed, they may expect more than their petitions called for. It reminds us that God answers our prayers in a way that we often get things that are infinitely better than the things asked for.

4. God is always glorified when people do all that they do in the name of the Lord Jesus. That was a seemingly little thing that Peter did, but it shook the whole community. There is power in doing things in the name of Jesus. There is glory in a manifestation of the power of God.

5. That lame man showed that he was truly grateful for the blessing he had received. Are we?

6. Do something for God, and you are sure to hear the devil's roar in some form. The Sadducees were so blind, so wilfully blind, that they ignored the miracle and tried their best to destroy the effects of it by persecuting and reviling the apostles.

7. Behold the boldness of Peter and John. No amount of threatening could cool their ardor in testifying for Jesus. The "trial" before the Jewish council proved an opportunity for further testimony for Jesus. May we be like faithful in standing up for Christ and His Gospel.—K.

Bible Meeting Topic

THE ASCENSION OF OUR LORD.—Acts 1:1-11.

Topic for May 22

MOTTO

"In the presence of God for us."

OUTLINE STUDY

I. The Ascension Foretold.
1. By the prophets.—Psa. 68:18.
2. By Jesus.—Luke 22:69; Jno. 17:5; 14:2.

II. The Fact Recorded.
1. By the Gospels.—Mark 16:19; Luke 24:51.
2. In the Epistles.—Heb. 4:14; I Tim. 3:16.

III. The Purpose of His Ascension.
1. To prepare a place for us.—Jno. 14:2.
2. To send us an other Comforter.—Jno. 16:7; Acts 2:33.
3. To appear in heaven as our Intercessor.—Rom. 8:34; Heb. 9:12, 24; 6:20.
4. It means that we have forgiveness.—Acts 5:31.
5. He went to fill all things.—Eph. 4:10
6. To await the time of judgment.—Heb. 10:12, 13; Acts 3:20, 21.
7. To lead captivity captive and give gifts.—Eph. 4:8.
8. To oversee the work of evangelization.—Acts 7:55, 56; Rev. 1:10-20; Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Lord Jesus Christ."**
2. Jesus, Our Heavenly King.

For Young People.
1. Jesus as Our Great High Priest.
2. Why Jesus Went to Heaven.

For Older People.
1. The Comfort of an Exalted Master.
2. Blessings of the Ascension.

PERSONAL THOUGHT

Do we appreciate the situation? Our Lord at the right hand of God with "all power." We, who believe, in possession of His Spirit carrying forward His work on earth; He, the One whom we expect to come in the time when He is ready to fulfill all things. Are we looking for Him?

SEED THOUGHTS

"The ascension and exaltation were necessary to complete the redemptive work of Christ. His work was not finished when He arose from the dead. He had not yet presented the blood of the atonement in the presence of the Father, nor had He yet been given His place at the right hand of the Father as the bestower of the all spiritual gifts, and especially the gift of the Holy Spirit."—Evans.

"Behold the glories of the Lamb,
Amid the Father's throne;
Prepare new honors for His name,
And songs before unknown."—Isaac Watts.

Gospel Herald

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THURSDAY, MAY 12, 1927

Field Notes

Bro. Ellrose Zook of the Publishing House force is spending a few weeks at his home near Allensville, Pa.

We are in receipt of a program of the Commencement exercises at Goshen College during the week of June 10-15. Sunday, June 12, is set apart as missionary day.

Communion services were announced for the East Union Church, near Kalona, Iowa, for Sunday, May 8. Bro. S. C. Yoder was expected to be present at this meeting.

Bro. and Sister J. M. Nissley of the Altoona Mission spent some time visiting missions en route home after the Board meeting. Their first stop was at Kansas City.

A Bible Meeting is announced to be held at the East Petersburg Church, Lancaster Co., Pa., on May 24, 25. Bros. A. D. Wenger and J. F. Bressler are to be the instructors.

Bro. and Sister J. A. Ressler, and daughter Rhoda, and Sisters Christena Horsch and Anna Stull spent the week end in the Johnstown, Pa., district visiting a number of churches.

Ohio Mennonite Conference. — We are in receipt of a telegram announcing that the meeting of the above conference is to be held at the Martins Church, near Orrville, O. The date was not given but we presume that since the Ohio Conference meets in joint session with the Eastern A. M. Conference which is to be held at the Beech Church at Louisville, the dates will be the same, May 25, 26. Full announcement later.

Bro. and Sister R. R. Smucker, on furlough from the India mission field, are spending some time in Nebraska and Iowa visiting churches before returning to their home in Tiskilwa.

Bro. L. C. Miller, preacher and writer, of Limon Colo., is on his way eastward. He was on the program at Milford last week, and expects to visit churches and individuals on farther east.

Bro. Daniel Kauffman, of this office, has been confined to his home the past week on account of a billious attack. We are glad to say, however that at this writing he is improving.

H.

Evangelistic meetings will be held at the Pleasant View Church near Chambersburg, Pa., from May 17-29, the Lord willing. Baptismal and communion services are announced for May 28, 29, respectively.

The Lord willing a Sunday school meeting will be held at the Hanover Mennonite Church on Ascension Day, May 26. Bros. Denton Martin, Smithsburg, Md., and Amos Horst, Ephrata, Pa., are the principal speakers. S.

Bro. Laban Swartzentruber of the West Liberty Orphans' Home took the occasion of the Board meeting to visit a number of children in various parts of Nebraska and Iowa, who were formerly inmates of the Home.

The Tenth Annual Meeting of the Franconia Mission Board was held at the Towamencin Church near Kulpsville, Pa., on May 3. The meeting proved to be a rich spiritual feast and was largely attended.

D.

Bro. M. E. Brenneman of Albany, Oregon, has been away from home for a number of weeks traveling eastward. He is preaching the Word as opportunity affords and attended the Board meeting at Milford last week.

Bro. H. V. Albrecht took a lively interest in the affairs of the Mission Board. It will be remembered that not long ago he visited his daughter (Mrs. R. R. Smucker) in India, and incidentally spent some time in visiting other missions and also Palestine and other parts of Europe.

The "Inter-Board Committee" had two meetings at Milford last week and tentatively arranged a program for the committee meetings to be held in connection with the General Conference in August. Those specially interested will do well to watch the announcements in connection with these events.

A very welcome group of worshipers from Johnstown, Pa., district joined in the public services at the Scottdale Mennonite Church on Sunday, May 1. In the afternoon most of them went to Masontown, Pa., for a brief visit while Bro. and Sister John Croyle remained at Scottdale, attending both morning and evening services.

Sister Mary Good accompanied by her nephew, Bro. William Jennings Jr., expected to visit with relatives about Sterling, Ill., then go to Knoxville, Tenn., to make preparations for sailing for India this coming autumn. She expects to attend the General Conference at Belleville, Pa. Mail addressed to her at Concord, Tenn., c-o William Jennings, will reach her.

A letter from Ephrata, Pa., says: "A series of meetings will open at the Ephrata Mennonite Church on Sunday evening, May 8. Bro. John S. Hess will conduct the meetings. All are invited in person and in their prayers." While the meetings will be in progress by the time this reaches the eye of the reader, it will not be too late to join in the prayers in behalf of the work.

It is refreshing to note the change for the better in the health of Bro. D. H. Bender. He took no prominent public part in the Board meeting, but when he did speak it was with the old time, clear ringing in his voice. (We will not mention the fact that Bro. Bender is president of the Hesston College. To do so would be superfluous for most of the readers of the Herald.) The fact that about forty of his students and teachers attended the Board meeting at Milford shows well for the interest they take in the great cause of missions.

Bro. B. B. King and Bro. J. D. Mininger, both veteran superintendents of missions, are so busy in the evangelistic field that they scarcely have time to supervise their home work. This reminds us that some years ago a fear was expressed that the evangelists of the Mennonite Church would soon be a thing of the past. One with a gloomy outlook pointed out three then living, but approaching old age, and it was thought that when these three wore out there would be no more evangelists. Two of these are still active in the work, and a multitude of young men is on hand to stand by the work and carry it on. God always provides for His work if we allow Him to use us.

Correspondence

Topeka, Ind.

(Emma congregation)

Dear Readers:—"But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Some time ago, fourteen young souls confessed their sins and accepted Christ as their Savior, decided it was better to lay up treasures in heaven than to lay up treasures for themselves here upon this earth. On April 17, these fourteen souls were received into Church fellowship by water baptism. Two other souls were received by letter.

We praise God for this addition. May we all pray for them.

Council meeting has been announced for May 8. We expect to hold communion services in the near future. Let us pray for each other, that we may become strengthened, and become of greater service to Him.

Amos O. Hostetler.

April 28, 1927.

Nappanee, Ind.

Dear Herald Readers:—We were again made to rejoice on Sunday morning, April 24, when 23 souls were received into church fellowship —13 by water baptism, 7 renewed their covenant with God, and 3 were received from other denominations. In the afternoon council meeting was held at which time another young man was received by letter. Previous to this time 2 families moved into our midst—one from Wolford, N. D., and the other from Midland, Mich.—who were also received into the church by letter.

Communion services will be held in a few weeks, if the Lord wills. Our prayer meetings are progressing, both in attendance and interest. On Sunday evening, May 1, the Goshen College Chorus expects to give a sacred concert.

Yours in Christian love,

April 30, 1927. Anna Christophel.

Sterling, Ill.

Dear Herald Readers:—On the evening of Good Friday, the Goshen College Male Chorus presented a splendid program to a full house. The joyous offering of praise in song is one way in which we can bring glory to God.

On Easter Sunday communion services were held. The Morrison congregation communed with us, and Bro. John Nice, of that place, officiated.

Sunday evening, May 1, the young people and Juniors gave a program of Scripture readings and song with "The Beatitudes" as the main topic.

We are having some beautiful weather and plenty of rain. Farmers are late with field work, due to too much moisture in the ground.

We were glad to welcome Bro. and Sister Jonas Groff and sons on their return last week. They had spent a few years in California.

Bro. and Sister John Nunemaker and son are leaving this week for an extended stay in the East.

May 1, 1927. Ida Long.

Hopedale, Ill.

Dear Readers, Greeting:—Communion services were set for Easter Sunday but on account of the condition of the roads it was thought best to postpone until Sunday, May 1, at which time nearly all members were present to partake of communion.

Bro. Sanford Yoder of Goshen College was with us on Thursday evening, April 14, and preached for us on The Trial and Crucifixion of Jesus. Bro. Yoder is laboring in the interest of the College, but owing to inclement weather and muddy roads he thought it best to drop that part of the work at that time, leaving again the next morning and trying to arrange to return again at some later date.

The Young People's Bible Meeting was again re-organized on Sunday April 24. Bros. John Kauffman and Homer Springer, together with our bishop, Bro. Simon Litwiller, have been chosen as a committee to have charge of the evening meetings for the coming year.

Pray for us that the work may continue to grow.

May 2, 1927. Cor.

Newton, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings:—We are grateful to our heavenly Father that the beautiful springtime is here again. On March 31 we held our quarterly Sunday school conference. Sister Emma Risser, Bro. Edwin Weaver, and Bro. Thad Beck were elected for the next committee.

April 3 our council meeting was held. Bro. T. M. Erb conducted this meeting. Bro. Joe Brunk and wife worshiped with us on April 3. They just returned from the south where they spent the winter.

Bro. Silas Horst, Bro. Rufus Horst and Sister Ada Reiff were among our number for a few days, being called here by the death of their father, Bro. Frank Horst, who was known to many of our readers.

April 10, Bro. and Sister Cockley of Peabody, Kans., and Sister Reiff of Elkhart, Ind., worshiped with us.

Bro. Paul Erb preached at the Bethel Hospital at Newton, Kans., Sunday, April 10. Bro. Samuel King, who is away attending school, spent his Easter vacation at home with his parents.

On Easter Sunday, April 17, we were again permitted to commemorate the death and suffering of our Lord. Bro. T. M. Erb officiated at this service.

Bro. M. E. Brenneman and family of Albany, Oreg., were in our midst from April 17 until April 28, Bro. Brenneman conducting evangelistic meetings. As a result of these meetings the church was strengthened and one soul stood for Christ.

Bro. Paul Erb and Bro. J. N. Byler are at present attending Mission Board Meeting at Milford, Nebr.

Continue to remember us in your prayers.

May 3, 1927. Hattie Sommerfeld.

Kitchener, Ont.

Greetings to all Herald Readers:—The ordinances of the Lord's supper and the washing of the saints' feet were observed at this place on Easter Sunday. Nearly all the members were present who were able to come.

Bro. and Sister Nice of Souderton, Pa., were welcome visitors.

The following Tuesday evening a program of Easter songs was given by the young people of the local and surrounding congregations. Bro. C. L. Graber of Goshen, Ind., conducted the regular services after the Y. P. B. Meeting last Sunday evening. A number of prayer meetings are planned to be held in behalf of the revival meetings to be held here in the near future by the pastor. Will you join with us in prayer for the salvation of lost souls? The solicitors for subscriptions for a local Bible School building are at present engaged in their work and report that prospects are favorable.

May 5, 1927. Geo. A. Weber.

The message of salvation has not changed from the time that Jesus gave it. We have no word from Him that any group or any people has ever been excused from the terms of the Gospel, and yet more than half the world has never had a chance to know what the will of the Lord is concerning this matter.—O. O. Miller.

Without organization no large group of people is able to reach out. —I. W. Royer.

Miscellaneous

"SOMETIME"

By Anna S. Rutt

For the Gospel Herald.

Sometime life's rugged road will cease;
Sometime H's saints will rest in peace.
Sometime our crosses we'll lay down;
Sometime, for a cross, we'll receive a crown.

Sometime this warfare will be o'er,
Sometime we'll battle with sin no more;
Sometime—when ends life's race,
We all shall meet Him face to face.

Sometime we'll stand before our King
To give account of every thing,
If through life we'll faithful be,
We'll hear the sweet message—"Come to me."

Sometime He'll bear us in His arm,
Where sin and death can no more harm;
Oh! Christian friend, seek first His love,
And make sure of your Home above.

Sometime we'll pass through Heaven's door,
And meet our friends on the golden shore;
Sometime we'll meet in that glorious place:
And sing the glad song—"Saved by Grace."

Sometime we'll take our Savior's Hand,
Walk with Him in that heavenly land,
Oh Christian friend, think of the sight,
Millions of redeemed ones—All in white.

Millions of loved ones, washed in His blood,
All having crossed death's rolling flood;
All our partings, sorrows, and tears,
Will then be o'er through endless years.

East Petersburg, Pa.

WHAT THE CHURCH CAN DO FOR HER HISTORICAL WORK

By H. S. Bender

For the Gospel Herald.

IV. Practical Proposals

The question of historical work becomes practical when concrete proposals are made for actual work. What needs to be done? A survey of the reports of the Historical Committee from General Conference to General Conference beginning with 1913 furnishes a number of answers to this question with practical proposals for work to be done. First, books, papers, documents, reference works, periodicals must be sought out, purchased or copied, and catalogued for use. This requires money and time, as well as knowledge of the value of books. At least five hundred dollars yearly on the average could be spent for this work. There are several valuable libraries that should be secured. A systematic search of the Church must be made at once, congregation to congregation, for the collection of books and documents. Finally, the material in the Mennonite Historical Library at Scottdale, and in the libraries at the church schools must be catalogued, and the lists printed in booklet form for use.

In the second place, complete lists should be made (called bibliographies) of all Mennonite books ever produced, also of all books and documents concerning Mennonites. Only when the source-material is known can the facts be collected for a history.

In the third place, definite assignments should be made for the writing of parts of the history of the Church such as biographies, histories of conferences and boards, history of themes such as doctrine, music of the Church, practice on various points, nonresistance, government, etc. Men should be sought out to write histories of local congregations, Sunday schools, communities. This will require money and executive work in addition to the finding of people capable of writing such histories and doing the work efficiently and accurately.

In the fourth place, help and encouragement must be given to the small amount of historical talent the Church has. The schools should be encouraged to do such work because the Church will naturally look to the schools for her scholars. Proper persons should be helped to do advance study and spend time in definite research working on definite problems. This might require support full time at times for writers and workers, and may necessitate the sending of persons to Mennonite regions in various parts of this country and Europe.

In the fifth place, money should be used to help in the publication of important Mennonite historical literature, even when it is not produced by members of the Church in America. At present there is great need for help in such a piece of work, a need which will be discussed in the next article.

Finally, a comprehensive, authoritative history of the Church must be written and published by the Church. This work has been authorized for fifteen years, but to the present time has not been put into execution. Officials of the Publishing House report that more definite action on this point is in sight. Some one will no doubt be appointed to do the work and action taken to prepare for it. When such a work is once started it may take several years for completion. It is indeed time that the Church finally put her oft-expressed and earnestly felt wish into execution and that an authoritative, complete, true history of the Church be produced. It can be done, but it will require devoted labor and no small amount of money. The Publishing House is no doubt only too ready to publish the book, once it is written.

From the above list it is evident that there are many concrete pieces of work to be carried out. In the next article particularly urgent need along this line will be described, the need for assistance in publishing the doctrinal writing of a noted Mennonite leader in the early days named Pilgram Marbeck, who died about 1555.

Goshen, Ind.

(To be continued)

MAN'S NEEDS FOR A VICTORIOUS LIFE

By Beulah Yordy

For the Gospel Herald.

When we think of a victorious life, we think of one who has passed through severe trials and conflicts and came through winning the victory.

In our natural warfare of life we need carnal weapons. In spiritual life we need weapons that are not carnal. God looked with pity on man's helpless condition to win his own battles. In Psalms we read that God looked down and heard the prisoners' groans, and saw that the children of men were "altogether become filthy."

God took pity on man and gave His only begotten to save us. He gave man a channel through which he could get hold of the guidance of the Holy Spirit.

Man's greatest need is to accept Christ unconditionally in all things. Jesus says, "If any man will come after me, let him take up his cross and follow me daily." In Eph. 6:10-18 we read, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the spirit." "Be sober, be vigilant, because your adversary the devil is seeking whom he may devour."

There is no difficulty so great, no temptation so strong, no sin so wicked but what God's grace is sufficient for it.

Flanagan, Ill.

THE LOVINGKINDNESS OF GOD

Beulah I. Good

For the Gospel Herald.

When we begin in our feeble way to describe the lovingkindness of our great and all powerful God, we feel to pause a moment and reverently join with Paul in saying: "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

As we study the character of our Lord, how precious is the thought to the Christian, that though we are weak and faltering creatures there is a merciful Father in heaven whose lovingkindness is so great that He holds out His arms of protection with an everlasting love to those who seek rest and comfort for the soul which this world cannot give.

When Paul was stricken down on his way to Damascus, it was a God who is kind to the unthankful that caused him to realize his condition.

When Peter denied our Savior three times, as had been foretold, it was the great and lovingkindness in Jesus who turned and looked on him and caused him to remember the words of the Lord; and with such a great sorrow he went out and wept bitterly.

When you and I were living in sin and going the downward way, was it not a Father who shows His loving kindness unto thousands that called us and touched the tender chords of our hearts and made us willing to be saved at such a cost?

If we young people could but realize what a loving Father there is above us and how He is grieved by our acts of disobedience and irreverence for Him, I feel sure we would be more careful and prayerful to God and appreciate more what the older people in the Church are trying to do for us. Then we could say with David, "Because thy loving kindness is better than life, my lips shall praise thee" (Psa. 63:3)

And again, "How excellent is thy loving kindness.

I believe the poet had a glimpse of the love of the lowly Jesus when he wrote—

"O the precious love of Jesus
Ought to touch the hardest heart,
O what joy and satisfaction
With Him then to share a part."

My prayer and earnest desire is, that we may early learn to serve Him who is gracious and righteous, yea and also merciful; "for his merciful kindness is great toward us and the truth of the Lord endureth for ever" (Psa. 117:2),

Often things come in our lives that seem, for the time being, grievous and unpleasant; but let it be our never failing desire to learn the good in trials and afflictions and accept it as a blessing from God by His loving kindness toward us. "For this is the love of God, that we keep his commandments."

Fentress, Va.

GOD'S SOVEREIGN GRACE IN CHRIST

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). So also every movement born of the Spirit.

The regeneration of the sinner has its primary origin in God; likewise the revival of the saints.

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ?" Or if he makes it known and the sinner rejects it, thereby spurning it for himself, what excuse will avail the latter before "the great white throne?" In either case, after death **"the judgment!"**

God has given to the Church ONE SUPREME TASK for this dispensation—to make known His sovereign grace in Christ to the very last member of the human family (Mark 16:15; Acts 1:8). The dispensation is fast ebbing away—every sign points to its speedy close—and yet the Church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the Gospel as proclaimed through a revived and re-empowered Church.

Only three years of nineteen centuries of Church history since Pentecost remain. If one hundred and twenty "upper room," Spirit-baptized disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples to-day find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth?" If one woman was able IN A SINGLE YEAR to place 6,000 Gospels of John in as many hands, is it beyond the ability of a revived Church to place prayerfully that same blessed Gospel in ALL hands in THREE years?

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His Church, to whom He has committed the only Light that can dispel humanity's darkness—move in such manner as would compel men to ascribe All glory TO HIMSELF ALONE, and NONE to any other!

"Revive Thy Church, O Lord! Disturb
its sleep of death;
Quicken the smould'ring embers now by
Thine almighty breath."

—Great Commission Prayer League.

TREASURE TO INVEST

Each one has something to invest—it may be time, talents, money or lives. When we invest our time or talents in any particular line, we naturally look for returns. Our money is usually carefully and wisely invested. If there is money to invest, it is considered safest to seek advice as to the best method. For instance, a son will go to his father for this. If he with his greater experience and wisdom has advice, well; if he has a command, better still. Years of experience have taught our elders lessons we have not yet learned.

Let us take a lesson from this. Not all are likely to have in charge the investment of money or such treasure, but all have a life to invest. This is the priceless treasure to invest somewhere. Would it not be safest and best to go to our heavenly Father for advice in such an important matter? He is infinitely more wise and loving than any earthly father. Surely we should be more careful as to the wisest investment of such precious treasure, that we "lay up where neither moth nor rust corrupt nor thieves break through and steal."

We talk of failures here in investing earthly treasure but we can never fail in making this eternal investment. We have His book of advice with us—His blessed Word to guide us in all matters.

When we compare this short span of our earthly life with eternity and think for a moment of the reward awaiting us for making the best investment, the rewards which this life offer, fade away and the poor pay awaiting the unwise investment is quite evident.

We who make the good investment, will be looking for our returns from our Heavenly Father, but just how much are we investing for Him? Should we not gladly give our all in service to Him? To some it may mean—make use of what you have right where you are—to others, "go into all the world." We will not ask the question, "Why should I go," but "Why should I not go." Surely

there is joy in investing our treasure thus, when we "keep the bright reward in view," awaiting this good investment.—Selected by Alma Weidman.

THE STUDY OF THE CROSS

By H. N. Troyer

For the Gospel Herald.

(Continued from last week)

The Third Gate of the Cross Way

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). If the heart is regenerated, believing that Jesus Christ died and rose again for him, the mouth will want to "confess the Lord Jesus" (Rom. 10:9, 10). If this confession is made before men, Jesus will also confess that individual before His "Father which is in heaven" (Matt. 10:32).

Upon confession all become children of God, "by faith in Christ Jesus" (Gal. 3:26). Moses became as one of the children when he was adopted into the royal family of Pharaoh. So a person is adopted of God and becomes a child of God, a joint heir with Christ (Rom. 8:17); and standing thus we can cry, "Abba, Father" (Rom. 8:15).

Naturally, the Father cares for the children more than he cares for the other things of his domain. Luke 12:27-31. He will therefore supply them with the things they need. All sons now have the family name, being called "the sons of God" (I Jno. 3:1). They will love each other. I Jno. 3:14; Jno. 13:55. In every family discipline is needed if the children are to grow up in the Lord. Likewise God, as the Father, disciplines and chastens each one of the family that they may be "partakers of his holiness" (Heb. 12:5-11). Through all this, he comforts as only a Father can. II Cor. 1:3, 4.

The evidence of this sonship is easily seen in the daily life. Every son is led by the Spirit making his life harmonize with the principles laid down in God's Holy Word. Gal. 5:18. Being led in this way, each will have a childlike confidence in God. Gal. 5:6. He that walks in the light will not hate but love his brother. I Jno. 2:9-11. "Every one that loveth him that begat loveth him also that is begotten of him." If we do not love the children of God, we do not love God. I Jno. 5:1-3. Naturally every good child knows nothing but obedience. I Jno. 5:2, 3.

The Cross Arm of the Cross Way

There is no danger of this bridge from a lost world turning with us. The cross arm prevents it. If anyone gets off of this bridge after they are on it, they step off by their own deliberate will.

Since Adam sold all to Satan and made of all humanity the bond-servants of sin, (Rom. 5:12) the only way to secure the place held before the fall, was to be redeemed or bought back. When the fulness of time was come, God sent His Son, Jesus, into the world to be this Redeemer—the price or ransom paid for the freedom of all souls wishing freedom. Gal. 4:4, 5. He paid the price by giving His blood on the cross. I Pet. 1:18, 19.

Redemption simply freed from the guilt and punishment of Adam's sin. But to be received back into God's favor, justification is needed. Justification changes our standing before God, so that instead of having His wrath upon us, "we have peace with him through our Lord Jesus" (Rom. 5:1, 8, 9).

There is no way of getting this justification except by faith. God will not justify us simply because we do some great deed; nor will He do it if we do many great deeds. Works alone will not justify (Rom. 3:25-28), —but all justified people work (Jas. 2:17)—a tree shows its life by its fruit (works). The tree is alive (faith), however, before the fruit or leaves appear.

As mentioned above, justification is what God does for us, putting us into a right relationship with God. After we are in right relationship with Him, God then works in us. He separates from a sinful world and dedicates the life to God. This is what the Bible calls sanctification. It is better to take the Bible definition than definitions of men. In II Chron. 29:5, 15-18 we find the priests dedicated themselves and the temple by cleaning and dedicating or giving to God. In Lev. 27:14, 16 the same meaning is held forth in regard to certain fields. In Ezek. 36:23-27 God Himself very plainly defines what He means by the word sanctify.

In Heb. 10:10 we read, "We are sanctified through the offering of the body of Jesus Christ once for all." In I Cor. 6:11 we again have, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God." Note here that sanctification comes before justification. The moment one believes in the blood of Jesus Christ, he is sanctified or separated unto God. All Christians are called saints. Note Paul's introductions such as Rom. 1:7; I Cor. 1:2, etc. This sanctified state is sometimes called GRACE. In II Pet. 3:18 we are told "to grow" in grace, not INTO GRACE. In other words, grace is not a condition reached after you are a Christian for some time. Every Christian is to grow until he reaches "the measure of the stature of the fulness of Christ" (Eph. 4:13). Paul himself had this thought in Phil. 3:10-14 when he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Nowhere does he state where he entered the sanctified state some time after his conversion. He however holds out that all should grow. I Thes. 3:12; 4:1, 10; Col. 1:10; Phil. 1:9-11. A full stature of Christian holiness is not a mushroom growth. Neither can one follow after in his sleep. Heb. 12:14. One needs the full exercise and control of all the faculties of the body—whole heart, soul, mind, and strength (Mark 12:30). We can only grow as we yield ourselves to God (Rom. 6:19-22), growing as we feed upon God and His Word, appropriating or making use of the food given as a child does with the natural food. If a child did not make use of the food it ate, something would soon happen.

Let us not forget that repentance means a changed mind, regeneration a changed heart, adoption a new family relationship, redemption a new freedom, justification a changed standing, sanctification a new and consecrated service.

(To be continued)

THE IDEAL CHRISTIAN

(Continued from page 132)

when frost kills the early blossoms or the late corn. He will be resigned to the continued spell of wet or dry weather, knowing that "All things work together for good to them that love God." and that the promise given to Noah, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," is still in force.

His Use of the Lord's Day

Unlike the merchant or the mechanic or other like occupations, the farmer has certain work which needs his attention on the Lord's day as well as other days of the week. Christ, in His earthly ministry, was once rebuked of the synagogue for healing a woman on the Sabbath day, which is superseded by the Lord's day in the Christian dispensation. "The Lord answered him and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" Surely no farmer would think of leaving his cattle go without feed or water on

that day. But the Christian farmer will carefully make preparation the day previous so that his manual labors may be reduced to a minimum, enabling him and his family, servants included, to spend the day pleasing unto the Lord—in rest, worship and preparation for right living the coming week.

His Home and Religious Life

In his home and religious life the farmer has many privileges over many other callings. Living in the country, spending much of his time out of doors, with healthful surroundings, in close touch with the wonderful works of God in nature, both in plant and animal life, beholding the effects of the changing seasons, these can not but help him and his family live nearer to the Lord. He will endeavor by God's grace and with the help of a faithful Christian wife, to bring up his children in the nurture and admonition of the Lord that they will grow up to be sober, industrious and godly men and women. The cares of life will not prevent him from daily gathering his family at some convenient time and place for meditation on God's Word and prayer to Him. Even though in constant contact with material things his motto is God first. There was a story told many years ago of a Christian shoemaker who being asked what his business was replied: "My business is to serve the Lord, I make shoes for a living." This is the attitude of every Christian farmer. He is farming for a livelihood, but his supreme aim is to "Seek first the kingdom of God and His righteousness." To him the temporal things of this life are a secondary matter. He delights in honoring the Lord with his substance not because of the promise of "full barns" but for the benefits and blessings that are daily sent from above, from whence all good and perfect gifts come.

Spring City, Pa.

QUESTION MARKS

What position do you occupy? Are you:
An attendant or an absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A worker or a worry?
A booster or a boaster?
A peacemaker or a strife-creator?
A supporter or a sponger?

—The Liberian Churchman.

There is no other way that God could show His love as He has shown it.

IF

By Lina Z. Ressler

For the Gospel Herald.

In this hazy life's unending tangle,
That so many weary feet have trod;
Think of all the trouble and the wrangle—
If there were no God.

In the toil and worry of our living,
On this weary earth's unfriendly sod,
What would be the purpose of our striving
If there were no God?

If the cause we love is being blasted,
And we feel the keenness of the rod.
We might think our toil was being wasted,
If there were no God.

If the shadows lying on our pathway
Hide all beauty in the common sod,
We might fold our hands and fret and worry
If there were no God.

But HE IS, and so I take new courage,
And the heavenly Way I onward plod;
I can trust Him, for He knows my weakness,
And He is my God.

Scottdale, Pa.

HALTING!

By J. C. Clemens

For the Gospel Herald.

Waiting! Getting nowhere! Yes, somewhere! Time does not wait, we are drifting while we are halting. It is alarming to think that every moment of time brings us nearer to our destiny!

The decision must be made in the day of **grace** and **mercy. Judgment** follows death and to be lost forever needs no decision. Just to do **nothing. Halting! Waiting! Procrastinating!** Filling the ranks of the **"many"** on the broad way to eternal ruin. Matt. 7:13.

"Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that **for all these things God will bring thee into judgment"** (Eccl. 11:9).

A young man acknowledged that he was attending the movies, the theatre, the dance, etc., and also in answer to a question acknowledged he was carying a guilty conscience. Remorse of conscience is bad company. Unless the decision is made before too late, that conscience will be dragged along through the torments of hell! See—**"son remember"** (Luke 16: 25)!!!

A young man, seventeen, answered, "I will from **now** on try and live a Christian life." That is—**Decision.** Decide NOW!

Lansdale, Pa.

REPORT

Of the Landisville and Salunga Junior Sewing Circle, from April 1926 to April 1927

No. of meetings held	13
Average attendance made	45
No. articles made	243
Balance on hand from last year	$46.20
Offerings this year	62.58
Money expended	53.64
Donated for Russian Relief Work	25.00
Balance on hand	30.14

Mary Shearer, Secy.

REPORT

Of Marion Sewing Circle, Franklin Co., Pa., April 1, 1926, to April 1, 1927

No. meetings	12
Average attendance	6
No. garments made	167
Balance on hand at beginning of year	$7.37
Money received during year	$58.72
Money expended during year	$57.60
Balance on hand at end of year	$8.49
Sent for support of Sister Shank in South America	$16.50

Anna Shank, Secy.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

A review of the subjects discussed in our regular religious meetings shows an array of instructive, upbuilding, and strengthening topics. In the Y. P. B. M. such as Nonswearing of Oaths, Divine Healing, The Devotional Prayer Head Covering, and Giving, occupied our attention. It was interesting to observe how the students grappled with the various questions that arose and in most cases solved them satisfactorily.

The subjects taken up in the weekly devotional meeting were: The Suffering of Jesus, Our Judea, The Fellowship. The discussion of the second named topic opened our eyes as to the great mission field that lies within easy reach. Its need presents a genuine challenge to the School and community.

The Mission Prayer Circle has also considered some vital subjects. One meeting was devoted to intercessory prayer for various special needs. In another the work at Sparkling Springs was depicted by Brother Gehman who is laboring there. In a third, Brother Stauffer conducted a devotional chapter study on Isaiah 6. The meeting on May 1st was devoted to prayer for the General Mission Board Meeting in Nebraska and for other special requests.

This year the Senior Class, numbering thirty-nine, was entrusted with the responsibility of putting out the Commencement Number of the Journal. Their work is now in the hands of the printer. This issue of the Journal will be about twice the regular size and will contain many things of interest to friends of the school. Order your copy at once.

The new catalogue will soon be ready for delivery.

The school and community were furnished a treat on April 30 when the Mixed Chorus under the direction of Bro. Brackbill rendered a program of sacred song. A coming event of rare interest is a music program to be given by the large Community Chorus made up of brethren and sisters of the nearby congregations. Much credit is due to Bro. Keener for the spirit and enthusiasm that he has been able to revive in the young old brethren in the way of singing. The books being used are the Temple Star, Star of Bethlehem, Harmonia Sacra, and others familiar to many middle aged and older folks of the Church.

Our President, Brother Wenger, suffered an attack of influenza which prevented him from his work for a little more than a week.

The school and community was privileg-

ed to enjoy recently two sermons from Bro. George R. Brunk. In his characteristic style Bro. Brunk emphasized the necessity for soundness of doctrine, experimental religion, and purity of living.

Bro. Reuben Kauffman and wife and Pre. Frank Kreider and wife of East Petersburg, Pa., paid the school a visit recently.

May 2, 1927. Chester K. Lehman

Goshen College

President Yoder has recently spent a large part of his time in the field in the interests of the College and in other work of the Church. At the present writing he is attending the annual meeting of the Mennonite Board of Missions and Charities at Milford, Neb. Bro. Yoder is secretary of the Board. Bro. I. E. Burkhart and Milton Vogt of our student body are also attending the Mission Board meeting.

Bro. C. L. Graber, Business Manager, is in Ontario at this writing in the interests of the College. He is doing his best to maintain a balance of the school's financial budget for the year 1926-1927; present indications are that he will succeed. The Church has supported this part of the work nobly this year, for which we are indeed grateful. Bros. I. E. Burkhart and Maurice Yoder were in the field, chiefly Ohio, during the Easter vacation, assisting in the work of solicitation.

The Men's Chorus of the College under the direction of B. F. Hartzler, head of the music department, made a tour through Illinois during the Easter recess, giving musical programs at a number of the churches. The congregations included in the itinerary were: Chicago (Mennonite Home Mission), Freeport, Sterling, Tiskilwa, Metamora, Roanoke, Flanagan, and Fisher, Ill. and Kokomo, Ind. The boys report a pleasant trip and greatly appreciate the hospitality shown by the various churches, as well as the opportunity to make this point of contact with so large a number of our brethren.

The Men's and Ladies' Choruses have also given a number of programs at various places near Goshen. On the evening of April 10 they gave a program at the Elkhart church and on May 1 at the Nappanee church.

Bro. C. L. Graber and H. S. Bender spent the week end, including April 10, with the brotherhood in Fulton Co., Ohio. They brought home with them a number of valuable books as accessions to the Mennonite History Library.

The Y. P. C. A. has practically completed plans for the establishment of a mission Sunday school in a neglected community eight miles northwest of Goshen. The Extension Committee is to have supervision of the work, with the assistance of others within and without the school. A number of the brethren in nearby congregations are very much interested in the project. This offers another opportunity to do some practical Christian work.

Brethren Noah H. Mack and Orie O. Miller of Lancaster County, Pa., stopped with us on April 29 on their way to the Mission Board meeting at Milford, Neb. At this time Bro. Mack gave a very much appreciated talk at our weekly devotional meeting.

On April 26, W. B. Stoddard of the National Christian Association spoke at our chapel service on the evils of secret organizations.

The twenty-ninth annual commencement of Goshen College will be held June 15, commencement week activities beginning on June 10. Dean Noah Oyer of the College will preach the baccalaureate sermon. Robert P. Wilder, General Secretary of the Volunteer Movement for Foreign Missions, has been secured to give the commencement address.

The Young People's Institute begins June 17. Programs are now ready for distribution. The Summer School begins June 20.

May 3, 1279. Guy F. Hershberger.

Hesston College and Bible School

The annual catalog of the school is now in the hands of the printers and will be mailed soon.

Good Friday, April 15, was a vacation. Classes were resumed at ten o'clock on the following Monday.

Bro. M. E. Brenneman and family of Albany, Oreg. have been visitors at the College. Bro. Brenneman preached to the Hesston Congregation on Easter Sunday.

The revival meetings held at the Pennsylvania church, near Hesston, with Bro. M. E. Brenneman as evangelist, were attended by large numbers of the students and faculty members.

Bro. Milo Kauffman was sick with pneumonia for about two weeks. He has recovered and will soon be resuming his duities as pastor, teacher, and Hall Manager.

Sister Mary Good, missionary on furlough from India, and her nephew, Bro. William Jennings, spent Sunday, April 24, at Hesston. Sister Good spoke to the Volunteer Band in the morning and at the regular Sunday evening meeting at the College. She also spoke to the Sunday school at the Pennsylvania Church. Bro. Jennings addressed the Hesston Sunday school. We were very glad for the opportunity to establish an acquaintance between the school and sister Good, and for the news and message she brought from our mission in India. Sister Good is staying with her sister at Concordia, Kans.

The Men's and Ladies' Choruses of the College made a trip to Harper, Kans., over the week end, April 22-24. They gave musical programs at the Harper High School, the Pleasant Valley Church near Harper, and at the Mennonite Church in Wichita.

President Bender spent the day on April 27 in the West Liberty community in McPherson County soliciting for the School.

On April 28 the College was visited by Prof. Engel and Prof. Mitchell of Kansas University and Miss Lesslie, Secretary of the Kansas State Board of Education, who represented the Junior College Standing Committee of Kansas University. The purpose of the visit was to determine whether Hesston College should continue to have Junior College accreditment by the State University. We are expecting that the accreditment will again be granted. Prof. Engel gave a short talk to the students at Chapel.

The Arbor Day, planned for an earlier date, was postponed on account of wet weather. It was finally held on April 29, when classes were dismissed for the last two hours of the day and all students helped in cleaning the campus, making flower beds, and so forth.

The Academy literary societies held an interesting declamatory contest on Friday evening, April 29. Each of the three Societies had one contestant in each of the three classes of reading: oratorical, dramatic, and humorous.

At the Sunday morning service on May 1, Bro. Charles Diener of Canton, Kans., preached to the Hesston congregation. At the evening service on the same day Bro. D. S. King of Garden City, Mo., filled the pulpit.

The annual meeting of the Mennonite Board of Missions and Charities held at Milford, Neb., May 1 to 3, is near enough to Hesston to make it possible for a number of students and faculty members to attend. About a score of students have made the trip in cars. The faculty members attending are Bros. D. H. Bender, Paul Erb, and Joseph Byler.

May 3, 1927. Paul Bender.

Married

Hartzler—Hansen.—On April 14, 1927, Bro. John Hartzler and Sister Ella Hansen of the East Holbrook congregation, La Junta, Colo., were united in marriage at the home of the groom's parents, Bro. Earl Showalter officiating.

Hostetler—Burkholder.—On April 30, 1927, at the home of the bride's parents, Bro. and Sister Joe A. Burkholder, of East Lewistown, O., Bro. Melvin Hostetler, of Orrville, O., and Sister Elizabeth Burkholder were united in marriage by Bishop A. J. Steiner. May God's blessing attend them thru life.

Obituary

Yoder.—Adam, son of Aaron and Sarah Yoder, was born near Farmstown, O., Feb. 22, 1887; died in the Asylum of the Blind, at Columbus, O., April 10, 1927; aged 40 y. 1 m. 18 d. He was taken with his brother to Columbus Blind Asylum; he was also deaf and couldn't walk. They gave the cause of his death as pulmonary tuberculosis. He leaves his parents, 3 brothers, and 3 sisters. Services at Millersburg, O., in Cary Undertaking rooms, by Alvin W. Miller. Text, Hos. 13:14. Burial at Walnut Creek A. M. Cemetery.

Yoder.—Harry, son of Aaron and Sarah Yoder was born near Farmstown, O., Feb. 18, 1889; died in the Columbus Asylum for the Blind April 3, 1927; aged 38 y. 1 m. 15 d. He was there only a few weeks as the parents couldn't take care of him on account of not being well. He leaves his parents, 4 brothers (2 of them are blind), and 3 sisters. Services at Millersburg, O., in Carey Undertaking Rooms, by Alvin W. Miller. Text, Job 14:14. Burial in the Walnut Creek A. M. Cemetery.

Swanenburg.—Verna Christine, daughter of Honor and Anna (Snader) Swanenburg, died March 31, 1927; aged 7 m. 28 d. Verna's life on this earth was short, but we believe her mission has been fulfilled. We know she waits with a brother, who preceded her, to meet her loved ones in the eternal home. She leaves her parents, one brother (Charles), and two sisters (Jane and Betty). Funeral services were conducted in Frazer Mennonite Church April 4, 1927, by I. B. Good and David Dabback. Burial in adjoining cemetery.

Hostetler.—Newton Kenneth, son of Abram and Elizabeth Hostetler, was born in Cambria Co., Pa., May 17, 1896; died at the home of her parents near Scalp Level, Pa., April 20, 1927; aged 30 y. 11 m. 3 d. Death was due to a complication of diseases. He had been an invalid for the last two years and was bedfast for four months. He is survived by his widow (Mabel Shank Hostetler) and two sons. He also leaves his parents, one sister, and four brothers. At the age of 14 he united with the Mennonite Church. After his marriage he united with the Evangelical Church. Services in the home by J. Domer Hammer, at the church, Alex. Weaver opened the services, J. Domer Hammer preached, followed by S. G. Shetler. Interment in Weaver Cemetery.

Brubaker.—Kathryn Mae, only child of Paris and Maria Brubaker, died April 14, 1927; aged 11 m. 9 d. Kathryn was sick only one week with pneumonia. She was a little jewel in our home always pleasant and contented. How we longed to keep her! It was hard to part with one we loved so dearly. But though we cannot understand we say, "Thy will be done." Funeral services were held April 16, at Erisman's Mennonite Church, by Bros. Martin Metzler and John Hess. Burial was made in the adjoining cemetery. Text, Isaiah 40:11.

"Can it be that Kathryn left us,
She who always had a smile?
Yes she's gone, but soon we'll meet her,
'Twill only be a little while."

The Parents.

Hershberger.—Henry, son of Daniel D. and Katie Hershberger, was born in Somerset Co., Pa., May 9, 1896; died at the parental home near Davidsville, Pa., April 18, 1927; aged 30 y. 11 m. 9 d. He was a member of the Mennonite Church since he was fourteen years old. He was afflicted with tuberculosis for several years and was confined to his bed since New Year. He looked and longed for death. He was preceded in death by two sisters and one brother. He is survived by father, mother, one brother, two sisters, and many other relatives and friends. Funeral services were conducted in the home by S. G. Shetler and in the Kaufman Church by S. G. Shetler and W. C. Hershberger. A very large concourse of people was gathered together in memory of the departed. Interment in Kaufman Cemetery.

Eash.—Samuel J. Eash was born in Holmes Co., Ohio, March 10, 1842; died at the home of his son, Samuel, near Marshall, Mich., April 1, 1927; aged 85 y. 21. d. He was united in marriage with Barbara Bontrager who preceded him 41 years ago, also 1 son (Josiah) and 2 daughters (Fannie and Elizabeth). He leaves 4 sons (Lazora, John, Jacob, and Samuel) and 3 daughters (Mary Plank, Esther Balyeat, and Suvilla Myers), also 53 grandchildren, 43 great-grandchildren, and a host of other relatives and friends. He united with the Mennonite Church of Big Prairie in 1912 and was a faithful member until death. Funeral services were held at the Shore Mennonite Church April 3, 1927, with the J. Willard Yoder and Yost C. Miller officiating. He will be sadly missed by all. Burial was made in the Bontrager Cemetery near the Forks.

"Dearest Father, thou hast left us,
Here thy loss we deeply feel;
But, 'tis God, who calls our loved ones,
He will all our sorrows heal."

Mary.

Wagaman.—Mary Elizabeth (nee West) was born March 27, 1860; died April 27, 1927; aged 67 y. 28 d. She began the Christian life when 11 years old and has been a consistent member of the Mennonite Church of Pond Bank for the last 14 years. She died after a ten weeks' illness with complications, suffered much part of the time. She bore her sufferings patiently but earnestly prayed the Lord to take her home. She died happy, trusting in her Savior. She will be missed by family, church, and community, as she was very helpful especially during times of sickness in the community. Our loss is her eternal gain. She is survived by her husband and these children: Thomas, Ross, Bruce, Mrs. Charles Bumbaugh, and Mrs. James Bumbaugh, also one sister, Mrs. Stull. Funeral services were conducted in the Mennonite Church at Pond Bank by Harvey E. Shank (Text, Rev. 14:13), and at the Mt. Zion Church by Irvin Lehman (Text, Psa. 34:19). Burial in the Mt. Zion Cemetery. The funeral was largely attended by neighbors and friends. May the Lord comfort the bereaved family.

Bissey.—Salome (Hershey) Bissey was born near New Paris, Ind., Sept. 4, 1851. During her childhood her parents, Benjamin and Magdalena Hershey, with their family, moved to the vicinity of Sterling, Ill. In the fall of 1869 she was married to Abraham Bissey. The following spring they moved to Shelby Co., Mo. During her early married life she, with her husband, united with the Mennonite Church of which she was a consistent member to the end. Five children were born to them (Benjamin, who died in infancy, Elias, George, Ida, and Anna). She died Mar. 22, 1927; aged 75 y. 6 m. 18 d. Her husband preceded her in death nearly two years. She was preceded in death also by her sister Nancy and her brothers Jacob, Benjamin, and Michael. She leaves her sister (Martha Detweiler) and brother (David Hershey), four children (Elias, George, Mrs. Ida Swartzendruber, and Mrs. Anna Yoder), thirteen grandchildren, one great-grandchild and many other relatives and friends. Funeral services were conducted at the Mennonite Church near Cherry Box, Mo., by Bro. J. M. Kreider. Text, I Cor. 15:22. Interment in the Mennonite-Brethren Cemetery.

Roth.—Polly Miller was born in La Grange Co., Ind., Jan. 18, 1851. She was married to Pre. Nick Roth Oct. 15, 1869, and peacefully fell asleep at her son's home, April 15, 1927; aged 76 y. 2 m. 15 d. In her affliction she was patient and resigned to her Lord. She leaves her husband and children to mourn her death. To this union were born 9 children: Ed, Mary, Abbie, Emma, Frank, Mont, James, Polly, and Bennie. Two children preceded her in death. She also leaves 52 grandchildren and 58 great-grandchildren, who with Father to-day mourn the departure of this kind, loving, and affectionate wife and mother. There also remain one half-brother and two half-sisters with many other friends and relatives. In early life she accepted Christ as her Savior. She was a faithful sister in the Chappell Mennonite congregation. Her place in worship was seldom found vacant. Funeral services were held April 19, from the Mennonite Church east of Chappell, A. E. Stoltzfus of Woodriver, Nebr., presiding, (Text, Psalm 90; Heb. 9:27, 28) and A. J. Bracken of Chappell conducting. Interment took place in the cemetery close by.

Just a little while before us,
Has our precious mother gone,
She will never be forgotten,
Deeds are numbered one by one.

Miller.—Abraham A., son of Abraham J. and Magdalena Troyer Miller, was born in Elkhart Co., Ind., Oct. 21, 1872; died at his home in Fairview Mich., March 5, 1927; aged 54 y. 4 m. 13 d. He was married to Harriet Yoder, December 7, 1902. In 1903, he went to Oscoda Co., Mich., where he spent the remainder of his life with the exception of nearly two years spent in Elkhart, Ind. He leaves a widow, one sister (Mrs. John Garber), and one brother (R. F. Miller). At the time of his death he was teaching his 26th term of school. During eight years of his residence in Michigan he was employed as bank cashier. Twice during this period, he encountered bank robbers, the last time he was shot by his assailant, and very severely wounded. He has been in failing health since this time and doubtless the severe shock to his body and his nervous system is responsible for his death, the immediate cause of which was leakage of the heart. He was well and favorably known to the educators of northeastern Michigan who credited him with thorough and painstaking work in the school room. He had a genial disposition which drew to him many close friends and his years of teaching have left their beneficent influence on a multitude of people now living in Indiana and Michigan. He was a member of the Methodist Church of Fairview, Mich. The funeral was held Tuesday morning at Shore Church (also at Fairview, Mich.), with burial at Forrest Grove.

Brenneman.—Margaret May, daughter of Earl and Viola Brenneman, died Mar. 19, 1927; aged 1 y. 4 m. 23 d. Margaret May was one of triplets, the other two being Melba Fay and Myron Jay. These with Ray Lavern, an older brother, together with a sorrowing father and mother, are left to mourn her departure. The triplets were the joy of the home, and the lively interest of hosts of relatives and friends in the community. Since the unusual occurrence of the birth of the triplets fond hopes were entertained by friends far and wide that they might be spared to grow to manhood and womanhood. Until recently they were blessed with bodily health and vigor, and it was the joy and pleasure of many to assist in caring for them, and to help minister to their bodily comforts. But God in His kind and all wise providence saw best to remove one of them Margaret May, to the mansions above, where she is now enjoying the bliss and glory of heaven and the fellowship of the saints in light. May the earthly tie that is broken by the removal of Margaret May be changed into an even stronger bond of affection for things above, and may this heavenly affection kindle a hope and assurance among those who have been so sadly bereft, that in God's own time and order there may be a blessed and eternal reunion above where parting shall be no more. A large number of people attended the funeral at the Salem Church on Monday March 21. Services conducted at the home by G. H. Brunk, and at the church by J. B. Smith and O. B. Shenk.

ITEMS AND COMMENTS

It is claimed, upon investigation, that the average schoolboy of to-day is about 2 or 3 inches taller than the average schoolboy of like age was when our grandfathers used to go to school. It is yet to be demonstrated that the average boy of to-day is taller than his grandfather was at the same age, when it comes to actual work done.

President Nicholas Murray Butler of Columbia University continues his bombardment of the Eighteenth Amendment. One thing is sure: So long as he and men like him espouse the side of the bootleggers in the matter of prohibition enforcement, it will be harder to enforce the law than if all these men would make good their claims to patriotism by standing by the Constitution instead of encouraging lawlessness. But Butler's position on temperance is quite consistent with his liberalistic attitude toward matters religious.

Latest reports from the Mississippi flood situation indicates somewhat improved conditions, though with plenty of work to be done for the rescue and welfare of flood sufferers. In some places the people refuse to leave their homes, living on the second floors or on floors built on the roofs of their houses, expecting to go back to their fields as soon as the waters recede. It is announced from Red Cross headquarters that the total of contributions toward flood relief has passed the $7,000,000 mark. A national commission of engineers, to devise ways and means of preventing such disasters in the future, has been suggested to President Coolidge.

A gentle breeze was caused by the publication of the correspondence between Secretary Mellon and President Hibben of Princeton University relative to the cancellation of European war debts to the United States. England claims that Mellon misstated the facts, and asked for a reopening of the case. The United States takes the position that that correspondence was a purely domestic affair and is therefore not a proper subject for international conference. The newspapers in both countries are fighting a war of words, and let us hope that this may be the end of it. If all the money spent for luxuries in both countries would be turned in toward the payment of war debts the question would be settled in short order and the people would be better off for having denied themselves of these luxuries.

If it were as easily done as said, war would be outlawed in short order. The nations have not forgotten the lessons taught by the World War. Peace societies are more numerous and outspoken than ever before. Nations have tried to come to terms with reference to disarmament. But there are the passions of men to reckon with. Industrial rivalries bring on many a war of words, and when nations are arrayed on opposite sides of the controversy there is always a possibility of war. Then the lure of gain and fame through militarism has not lost its charms. The report that the European nations are not agreed on the kind of disarmament report to bring before the League of Nations occasions no surprise. As long as we have an unregenerate world we may expect "wars and rumors of war." You search in vain for an enduring peace program outside the Gospel of Christ.

CONFERENCE ANNOUNCEMENTS

Ontario Mennonite Conference

The annual sessions of the Ontario Mennonite Conference will be held at Vineland, Ont., on Thursday and Friday, June 2, 3, 1927.

The Rural Mission Board will meet on Tuesday evening, May 31, and on Wednesday, June 1.

We heartily invite all who may be interested, from other districts as well as from our own.

Gilbert Bergey, Sec'y,
New Dundee, Ont.

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927.

Ministerial meeting Tuesday forenoon and afternoon. Tuesday Evening the conference sermon will be preached.

Wednesday forenoon and afternoon, Church Conference.

Wednesday evening, Young People's Session.

Thursday Sunday School and Missionary Conference. A cordial invitation is extended to all interested in the welfare of the church to attend.

A. L. Buzzard, Secy.

Pacific Coast

The Annual Pacific Coast District Conference will be held with the Zion Congregation, near Hubbard, Oreg., May 31 to June 3, 1927, D. V.

May 31 and June 1—Sunday School Conference, Mission Board Meeting, and Sisters' Sewing Circle Meeting.

June 2 and 3—Church Conference.

All are cordially invited to attend and especially co-laborers from other districts.

For further information write to C. I. Kropf or E. Z. Yoder, Hubbard, Oreg.

Omar G. Miller, Secretary.

Ontario A. M.

The Annual Ontario Amish Mennonite Church Conference will be held at the Wellesley Church near Wellesley, Ont., Monday and Tuesday, June 6 and 7, 1927. A cordial invitation is extended to all interested.

Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Forks Congregation, near Middlebury, Ind., on June 1 and 2, 1927, D. V.

May 31, Indiana-Michigan District Mission Board Meeting.

June 1 and 2 Church Conference.

A cordial invitation is extended to all interested ones to attend these meetings.

Should there be those who desire to be met at trains please correspond with Malvin Miller, Middlebury, Ind.

Ira S. Johns, Sec.

Missouri-Kansas

The date for the meeting of the Missouri-Kansas Conference has been set for Sept. 6 to 9, to meet with the brotherhood near Hydro, Okla. Full announcements will appear in due time.

J. R. Shank, Sec'y.

Eastern A. M.

The Lord willing, the Eastern Amish Mennonite Conference will meet at the Beech Church near Louisville, Ohio, on Wednesday, May 25, 1927. Conference members are to meet at 8 A. M. Conference proper convenes at 10 A. M. At 7:30 P. M. the Eastern A. M. Conference and the Ohio Mennonite Conference will meet in joint session and continue as such the following day. Persons coming from the West on the P. R. R. to Canton, O., should take the trolley line to Rome Crossing. Inform Byron Smucker, Louisville, Ohio, R. D. 4. Those coming from the East to Alliance, Ohio, should take the trolley line to Maximo, Ohio. Inform Levi Linder, Maximo, O., R. D. 1.

S. E. Allgyer, Moderator.
C. Z. Yoder, Secretary.

BOOK REVIEW

Children's Hymns and Songs

The second edition of this collection of 144 hymns, compiled by a group of brethren in a number of congregations in the vicinity of Gap and Elverson, Pa., is just off the press. The selection was first made by these brethren in the cause of better singing in their congregations, and by request the Mennonite Publishing House published the book. Soon the interest extended beyond the congregations originally interested, and the printing of a new edition became necessary. The book consists of 144 choice selections of song, and is published in word edition only.

Price: single copy, 45c; per dozen, $4.50; per hundred, $30.

For sale by Mennonite Publishing House.

"There are two standards in the Bible by which God's power is gauged: In the Old Testament, when God would have His people know the extent of His power, it is according to the power by which He brought Israel out of Egypt (Mic. 7:15); in the New Testament, the unit of measurement is "According to the working of his mighty power, which he wrought in Christ....when he raised him from the dead." The connection of Phil. 3:10 gives the believer the promise and assurance not only of present power and victory, but also of future glorification. If we desire to know what God is able to do for and through us we are invited to look at the resurrection of Christ."—Wm. Evans.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 19, 1927 (Gospel Witness Established 1905) No. 7

EDITORIAL

"I can do all things through Christ which strengtheneth me."

"We know that all things work together for good to them that love God."

But don't forget, as you quote this favorite verse, to keep in mind that which immediately follows: "who are the called according to his purpose."

We ask the forbearance of those of our kind contributors and others whose mail lies unanswered at this office. With the editor on his back a part of the time and our associates pressed with other duties, we are attending to the work that must be done, hoping for improved conditions shortly.

Be serious. Life is real. Every moment presents an opportunity for good or for evil. You can make the best use of these opportunities when you take the issues of life seriously. In your religion, your social life, your home life, your joys and your sorrows, be serious — and common sense will grace your efforts and the blessings of heaven will render your life a blessing to others. Be serious.

Be cheerful. You need not be gloomy and morose in order to be serious, neither is it necessary to be continually bubbling over with "the laughter of fools" in order to be cheerful. There is nothing that will fill you more completely with the idea of cheerfulness than when the joy of the Lord fills your soul. A cheerful countenance helps to win you friends, and "a merry heart doeth good like a medicine." Be cheerful.

Be right. You can not afford to be otherwise. Is it a matter of doctrine that is under consideration? Be sure that you are on the right side. Is it a question involving truth or falsity? Don't be satisfied until you find yourself on the side of truth. Is it a question of method that you are considering? It will pay you immensely to be found on the right side. And remember that in all these problems there is no place that you can go to for surer light than the Bible—when approached through the medium of faith, prayer, and unreserved submission to God.

Praise the Lord. That is what we usually do when we are delivered from some dire calamity or restored after affliction, but most people fail to give God credit when they have been so signally blessed of the Lord that they scarcely know what affliction is. It has well been said that if the lame man healed should be so grateful that he should go, "walking, and leaping, and praising God," those who have never been lame should have been even more grateful for their blessings. "Let every one that hath breath, **praise the Lord.**"

One view of music is that it is an accomplishment, and that its chief function is that of entertainment. Another view is that music is the voice of the soul, and that it will be heard whenever the soul is unrestrained and filled with worship. We prefer the latter view. While music is entertaining, it loses its heavenly charm when it is rendered for the sake of entertainment. Like perfume from the breath of roses, its fragrance is sweetest when allowed to flow without being restrained or pampered through artificial means.

Are you planning to have a good time this summer? Let the Lord direct you in this planning. Too often, in laying such plans, we consult only the desires of the flesh, forgetting that for all the things which the flesh leads us into "God will bring us into judgment" (Eccl. 11:9). Here is good advice: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). That means the very highest kind of soul satisfaction here, and in the hereafter "at thy right hand are pleasures forevermore." If you are seeking to have a good time, here is something worth while.

You are interested in that class of boys. And well you may; for great possibilities (for good or for evil) are ahead for them. You want to hold them for the Sunday school and for Church. Here are a few things that will help you succeed: Remember them daily in your prayers. See that they are in charge of a Sunday school teacher with vim and vigor and tact and faithfulness enough to prepare each Sunday school lesson well. Set them an example of true Christian piety and consistent Christian living. Keep them in environments favorable to proper character-building and spiritual enlightenment and growth. When you see them surrounded with temptation and danger, do your best to get them removed from the power of such temptations. Many young people are lost through the indifference, neglect, and improper examples on the part of those who are responsible for their bringing up.

A brother sends us a clipping from a newspaper in which the editor has some very pertinent remarks to make about present and past methods of observing Easter, and adds: "As seen by a non-Mennonite editor." The editor calls attention to the gradual drift from an appropriate religious service where the prominent theme held forth is the resurrection of Jesus and what this means to us, to a plane of heathenism in which vanity and display are foremost in the minds of

the people. We are glad to notice such recognition of facts as they exist. May the Lord help us to maintain the simplicity of the Gospel in our worship and life. Such events as Easter, Ascension, Christmas, Thanksgiving, etc., bring to us annual seasons of opportunity which should not be neglected.

During the past few weeks our sympathies have been enlisted by a recital of the sufferings occasioned by the floods along the Mississippi. To this has been added the news of the devastation and loss of life and property caused by destructive wind storms that swept over a number of states in the South and the Middle West. This recalls the suggestion sent out by our Relief Committee soon after the work of the Mennonite Relief Commission for War Sufferers was taken over by our General Mission Board, that contributions be sent in for relief purposes, not forgetting a reserve fund from which the Committee could draw immediately in cases of emergency. If there were a fund of that kind on hand at all times (say $5,000, more or less) it would add to the serviceableness of our Relief Committee, enabling it to act on short notice when occasion calls for it. Those desiring to contribute to this kind of a fund may send their contributions to the General Treasurer of the Mennonite Board of Missions and Charities, Bro. Vernon E. Reiff, Elkhart, Ind.

"POWER BELONGETH UNTO GOD"

VIII. THE POWER OF A SURRENDERED WILL

By C. Z. Yoder

God will impart power unto us, if we have a will to do His will. Jno. 7:17. Paul, when he was convicted of sin, said "Lord, what wilt thou have me to do?" He says he was not disobedient to the "heavenly vision," but at once made a full surrender and received the power. All through the Bible we see that blessings lie in paths of obedience. "If ye know these things, happy are ye if ye do them" (Jno. 13:17). The first law given to man was that of obedience. God told our first parents what to do and what not to do, but instead of them yielding to the will of God, they listened to the will of Satan, which was sin, and sin brought forth death. It is so to-day. If we disobey we will lose out spiritually.

In sin and shame Adam and Eve sought to hide themselves, but of no avail. Neither can we to-day hide ourselves from the all-seeing eyes of God when we disobey His Word. Abel obeyed the unwritten law of God, and received the power to please God. But Cain was self-willed, would not listen to God, and the curse fell upon him, which he said was greater than he could bear. In the antediluvian age the sons of God became self-willed and would not yield to the Spirit of God. His Spirit ceased to strive with them and they had to perish in the flood. But Noah was righteous, he submitted to the will of God and walked by faith. It is said he did all that the Lord commanded him to do. Gen. 6:22. He obtained power to build an "ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

Abraham, in the severe trial of his life, submitted to God's will and obtained great power with God and was called "the friend of God." And thus we see it was with Israel as they journeyed through the wilderness and dwelt in the land of Canaan. As they came to Mt. Sinai, and received the written law of God through Moses God made a covenant with them, and said, "If ye will obey my voice indeed, and keep my covenant, ye shall be a peculiar treasure unto me above all people: for all the earth is mine." "And all the people answered together, and said, All that the Lord hath spoken we will do." See Ex. 19:1-8. But, alas! How soon they failed, became self-willed, made a golden calf, worshiped it, ate and drank, played and danced, and because of their disobedience three thousand had to die. Ex. 32:1-28.

Again we read that the Sabbath breaker had to be stoned to death, and immediately after this God said through Moses that they should make them fringes on the borders of their garments and upon this fringe a ribband of blue, and as they would look upon it, that they were to remember all of His commandments to do them. Num. 15:32-41. But Korah, Dathan, and Abiram and On, rose up before Moses and two hundred and fifty princes who were famous men of renown, also joined with them and said to Moses and Aaron, "Ye take too much upon you, seeing all the congregation is holy." Moses wanted to reason with them, but they rebelled and accused Moses of assuming too much authority. Then the earth opened up and swallowed alive these leaders and all that pertained to them, and fire came from the Lord and consumed the two hundred and fifty princes.

The next day the congregation murmured against Moses and Aaron by saying, "Ye have killed the people of the Lord." Again the wrath of God was kindled against them because of their stubbornness, and before the plague could be stayed by the intercession of Moses and Aaron 14,700 of them had to die, all because of their disobedience. Num. 16:1-50.

At Baal-peor, Israel sinned against God's Word, and 23,000 had to die in one day. 24,000 died in all. Num. 25:1-9; I Cor. 10:1-8. Of the 603,550 (Num. 2:32) men 20 years old and above who left Egypt, only Joshua and Caleb (Num. 26:65) could enter into Canaan. The rest died because of disobedience, through the sin of unbelief. Heb. 3:17, 18.

"God is no respecter of persons." Moses had been so faithful, and had great power, being surrendered to God, but he too failed once, in not being altogether submissive to God's will, and hence missed the blessing of entering into the land of Canaan. Because Israel had sinned, the ark of God, which was held sacred by them, was taken away from them by their enemies, the Philistines. However, this was too sacred for these idolatrous people to possess, and the Lord punished the Philistines so that their lords advised them to make a new cart, put the ark of the Lord upon it, and hitch two milch kine to it and let them go with it, which they did. These kine went directly to the borders of Israel, who rejoiced to see the ark again and offered sacrifices unto the Lord. But the people of Beth-shemesh, had looked into the ark of the Lord and 50,070 men had to die because of this disobedience, though the law as to how they should do with regard to this ark, had been given about 350 years before this time. See I Sam. 6:1-19, and Num. 4:5, 6, 19, 20.

David also transgressed, when he conformed to the Philistine idea and had a new cart made and had the ark of the Lord put on it when he wanted to have it taken to Jerusalem. The oxen shook the ark, and Uzzah, who I suppose meant it well, put his hand to the ark to stay it, and God smote him then and there, because the law specified that the ark should

be carried instead of being hauled. II Sam. 6:1-8. David was displeased, but it was his own fault. He should have known that four hundred years before this God's will had been given and that the sin of disobedience must be punished. God magnifies His Word above all His name. Psa. 138:2. How about the devotional covering? One hundred years ago and more, nearly all Christians seemed to believe in it and their commentators taught it, but in the nineteenth and twentieth centuries, there are those who seem to think and who say that if Paul were writing to-day he would not write the same, or if Christ were here in this age He would not teach feet washing the same as He did. They say the same things about some other teachings of Scripture. Have they forgotten that the inspired Word of God will never pass away (Matt. 24:35; I Pet. 1:25; Psa. 119:89) or can it be possible that they doubt the inspiration of the Bible? Partial obedience will not suffice.

Wooster, Ohio.

(To be continued)

THE IDEAL CHRISTIAN

VII. IN BUSINESS

By Oscar Burkholder

For the Gospel Herald.

The king's business required haste.—I Sam. 21:8.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before obscure men.—Prov. 22:29, margin.

Wist ye not that I must be about my Father's business?—Luke 2:49.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—Acts 6:3.

Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:10, 11.

That ye receive her (Phebe) in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.—Rom. 16:2.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.—I Thes. 4:11, 12.

It is a common impression that preachers ought to remain in their own field, and not trespass upon the territory of business. That is to say to the spiritual leaders of men, that it is all right for them to speak about spiritual things, meaning any subject that does not refer too directly to the business man's methods of making a livelihood. The reason there is such an impression abroad is obvious. If business is above reproach, men in it will never fear the messages of the man of God. It is when business is shady, dishonest, full of schemes, gambling and robbery, that the participants yell at the preacher, "Hands off! Let us alone and we'll let you alone." I pity the preacher, that, when he knows that he has a dishonest business man in his congregation, avoids saying anything that might offend such an one. I am reminded of a very popular minister in our nearby city, who pursued this policy (for policy it is), in his wealthy congregation. He toadied to the rich until it became nauseous, even to them, and very recently they forced him to resign. Yet there is business in which men may engage, that is not only honest and respectable, but scriptural as well. And because it is, it is perfectly legitimate for the preacher to talk about it, for the Church to insist upon her members engaging in it, and for all to regard it as the Lord's work, with the full consciousness that God expects us to conduct our business for the furtherance of His cause, and for the glorification of His holy name, our own interests being secondary to the One whom we serve. It is our purpose, then, in this message, not to speak so much of the different phases of business life that are acceptable to God, as to briefly emphasize business principles as they are found in the Scriptures already mentioned.

In order to conduct our business (whether it be in the country or the city), in a way that is conformable to the Scriptures, the one engaged in it must first have the right conception of the One whom he serves. And it is impossible to think rightly of Him unless we love Him wholeheartedly. No employee is a good investment for his employer unless such employee is in full sympathy with the interests and progress of his employer. This principle is still more significant in our spiritual relationship with our heavenly Father. If we love God dearly we will serve Him as He wishes. It will not be a question then, whether this method, or that, is honest or dishonest, but because of our full-hearted devotion to our God, every step, or decision, will be made according to His will, and after consultation with Him, not before. Many a well-meaning employee has lost his position by running ahead of his employer's orders. It is equally true, that, while our heavenly Father is more longsuffering with us than any earthly employer could be, many of us hinder God in His plans, by attempting to do God's work ahead of God's time. Waiting upon God is often God's way of renewing our strength, so that we may be able to accomplish the business when He is ready. Yet there is a larger class who seem to think that any old time is good enough for the tasks that God has assigned to us, forgetting the great truth stated by David that "the king's business required haste." True, we are living in a day of fierce competition. Business men everywhere are endeavoring to speed up their turnover so that they may reap greater profits. But very few of such men are speeding up to make their business more profitable for God. It surely is a glaring misapplication of God's Word to endeavor to justify one's self in engaging in the present mad rush in the business world, under the conception that it is God's way and wish. While such a condition is foretold, God never meant man to become so immersed in his material affairs that he would not have time for religious activities. If God is first in business, business men will have time for God; and if business men have no time for God, it is very evident that God has either never been invited into their business, or has been crowded out.

There is yet a deeper and closer relationship that the business man must enjoy in order to fully comprehend the responsibility of his calling, and that which God expects of him in his business life. Jesus' exclamation, "Wist ye not that I must be about my Father's business?" thrills the business man, surely, with the assurance, that, not only is he serving his superior, but he is a son of the proprietor, and because he is, he has a direct interest in the welfare of the business, as well as its future. I am convinced, that, if all business men, farmers, merchants, manufacturers, fully realized just how God wishes to regard them, while they are carrying out His instructions on earth, it would give them such an objective, and fill them with such godly incentives and desires, that many of the teachings in Holy Writ, that apply directly to our financial dealings with men, but have long since been discarded, would be accepted as the only right way to conduct business. No longer would it be, "Get the other fellow before he gets you," but, "All things whatsoever ye would that men should do to you, do ye even so to them." No

longer would the word "shrewdness" be regarded as synonymous with business success, nor "diplomacy" and "scheming" with exceptional brain power. The very realization that God is the President, General Manager, Executive Committee and Proprietor of our especial phase of business life, would so fire us with the greatness of our opportunities, the vastness of our service, and the certainty of our resources, that we would willingly give everything we are, to make the business pay for God.

At the same time, even though competition is such that many are crowded out, it is not God's wish that we neglect any business in which we may be engaged. The admonition, "Not slothful in business," certainly leaves no room for laziness. Man has been endowed with a keen intellect, physical strength, vision, and when these characteristics are rightly used with correct godly motives always to the front, men will be found continually exercising themselves in the most energetic manner in their chosen business. Wasting time, resources, and opportunities in material lines are just as sinful as squandering money, or employing illegal methods and unscrupulous men in business. Many are the evidences of slothfulness in the business world. Some men, when they are able to employ sufficient help to carry on their business at a large profit, begin to spend their time playing. This is not condoned by scripture. Farmers, when they have paid off their mortgage, and raised their family, feel justified in living a life of retirement. While it is necessary to slow up considerably, as one gets older, there is absolutely no scriptural justification to spend the remainder of life in idleness. Much better is it to do as one old farmer I knew, who gave his farm to his son, and then proceeded to make himself busy in helping everywhere and everybody, without making any charge. Certainly he became tired. Sometimes his flesh rebelled, but as his life was prolonged, and the list of his services rendered grew, his joy increased until the former secluded farmer became a real community figure, a ray of sunshine wherever he went, and is still remembered by succeeding generations. And in his passing they do not remember him because he was a successful farmer, and he was, but because he was very energetic in the ministry of helpfulness.

Business life is not without its earthly compensations, either. I mean a man who conducts his business according to the scriptures. Paul's admonition "to do your own business and to work with your own hands," was not meant merely to teach us that we are expected to use our talents in a useful way, but also to show us that if we engage in business heartily, not living off the labors of others, but making an honest effort to make a fair contribution of expended strength to the support of the race, we would not be deprived of valuable remuneration. He mentions two very pointed rewards, and with these we wish to close this message. The first is "that ye may walk honestly toward them that are without."

I knew a farmer some years ago who bought a horse. He thought the horse was all right, but when he began to drive him he found out that he had a very bad and incurable fault. In his chagrin that he was beaten, he told several of his neighbors. Of course he did not desire to keep the horse, but since he had told others of his fault, he could not sell him to any one that knew about it. One day the horse was gone. The farmer, a professing Christian, drove some twenty-five miles away from home, sold the horse as sound to some one that didn't know, received as much money as he had paid, and then came home patting himself on his back for his shrewdness. Unless such a sin is confessed and restitution made, such a man will meet a just God in eternity. If there is one service in which we may all be partakers, it surely is honesty in our dealings with one another. But we are to be honest, not only with our brethren in Christ, but "to them that are without" as well.

I know a man who has been especially friendly to me for years. We have had several business transactions, such as buying and selling potatoes, or exchanging plants in the spring. In all of our dealings he has been more than fair, until my opinion of his endeavor to live what he believed was quite well established. Imagine my astonishment, when, very casually, I met a friend from a distance, and he inquired of me what kind of a man my business friend really was. I was loud in my recommendations, until he told me the story of his experience with him. "Why friend," I said, "I'm in a predicament. I want to believe you and the other man too, but there is such a disagreement between your experience and mine, that I don't know what to do." The end of my experience on this occasion was that my friend was very square with me to keep his stock at par in the church, but "to them that are without" he wasn't scrupulous as to how badly he cheated them. It is well to remember, though, even if one's faith receives a serious jolt from such revelations of man's duplicity, there are other unexpected experiences that show the bright side of business life.

One such came to me, just recently, when I was in especial need of money. I went to one of my neighbors, who makes no profession of Christianity, but who has money to lend. When I made my request known to him, I added that, "If you can trust me I'll appreciate the loan." His reply has been ringing in my ears quite frequently since. "I would trust you with everything that I have." I said in return, "My friend, such an expression of confidence is worth more to me than all the money in the world." It is possible, by the grace of God, to be of good report before a sinful world, and often, even though a Christian's honesty may be more appreciated by the world than by his brethren.

The second of these two compensations mentioned in this verse is, "that ye may have lack of nothing." At once some one says, "I'll be a Christian, for if I am I'll get rich." Just a moment, my friend, before we draw such sweeping conclusions. Does it say that we will have everything that we want according to our standard of riches? No. Does it say that all the desires of the flesh will be satisfied as we think they are in Mr. So and So, our rich neighbor? No. Does it even say that we will have all the money that we want? No. But it does say that we will have lack of nothing; or, in other words, all our needs, not our wants, or desires, or ambitions, or prospects, will be supplied. And such is the reward of the honest, godly business man in this life. What a power lies in the hands of the commercial world to-day, to exercise themselves in the Master's service.

In closing may I yet tell you of a good old farmer, whom the Lord blessed abundantly with money but deprived him of the greater blessing of children. When he became older he sold his farm, and having considerable money to lend, he would take mortgages on the farms of newly-married people, and for the first five years refuse to take any interest. "Poor business!" you say. Yes, from a worldly standpoint; but now, he having had no child, has many who are rising up and calling him blessed. There is a great need to-day for Christian business men. God bless those who are in business for Him now, and may we pray that many more may be raised up in the near future to gather in the Lord's goods, and use them for the carrying on of the Lord's work.

Breslau, Ont.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers, Greetings in Jesus' Dear Name:—"Bless the Lord, O my soul; and all that is within me, bless his holy name" (Psa. 103:1).

Spring is again with us, and we are glad to see the beautiful flowers, green grass and trees again. Oh the wonderful handiwork of God. How beautiful He has made everything.

Easter morning we had a very inspiring service here at the Mission. At 6 o'clock in the morning we had a sermon on the resurrection of our blessed Lord and Savior by Bro. Elmer Martin. The early morning hour is such an impressive time for worship. After this service a number of us went out and distributed literature over the city.

Bro. D. B. Raber of Aurora, O., spent several days with us and preached a sermon for us on April 11. The attendance was good. We invite brethren and sisters who pass by this way to stop and worship with us at the mission on Vine St. Sometimes our number is not so large here.

We are glad to say that another father and mother, who have been attending our services here, have become willing to confess their Savior and have expressed their desire to unite with us in church fellowship. There are still others for whom we are praying. They think they have to make too great a sacrifice. They need our prayers. Will you pray for them?

Some folks think there is nothing they can do. They forget to pray and intercede for the lost. That is something all can do and it means so much, if it is accompanied by faith. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

In His service,

Anna E. Winters.

Knoxville, Tenn.

Dear Readers, Greeting:—From April 21 to May 1 revival meetings were in session here with Bro. J. W. Hess in charge. Good interest was manifested throughout the meetings and we have been encouraged to have some in whom we have been interested and for whom we have been definitely praying take a stand for the Lord. Others have been seriously thinking but are delaying their decision for God. May His continual guidance be the blessing of the converts. Through these meetings Christians were made stronger and we want to be more and more out and out for God and to live more like Jesus.

Grandmother Allen who had been quite sick is well again for which we are glad.

Bro. John Allgyer of Akron, Pa., stopped in Knoxville and was with us in the Sunday night service.

Many thanks to the various sewing circles who are faithfully supporting us by their efforts.

Continue to remember the cause here in prayer.

May 12, 1927. The Workers.

Per Frank and Clara Raber.

Los Angeles, Calif.

(734 East 90th St.)

Dear Herald Readers, Greeting:—We have great reasons to thank our heavenly Father for the many blessings He bestows upon us from time to time. Health is good at present, and the weather is nice and pleasant.

We have had quite a number of brethren and sisters, that came out here to spend the winter with us, and we enjoyed their presence and their help in the work, and invite all others that wish to come and worship with us, as we feel as one of old said, "Come thou with us, and we will do thee good."

Some of our readers have been wondering what our routine of work is, hence the following sketch. We have services every Sunday as follows: Sunday school at 9:45 A. M., sermon at 11:00; workers' and children's meeting at 6:30 P. M.; young people's meeting at 7:00, and sermon at 8:00. Prayer meeting every Thursday evening at 8 o'clock, and fellowship meeting every first Friday evening of the month. Street meeting every Sunday at Ocean Park at 3:00, and hospital meeting every fourth and fifth Sunday of the month at 3:00 P. M. Every Saturday evening street meeting in a Spanish settlement at Belvedere.

We also have opened up our home for a Sunday school and Bible class on Wednesday evening at 6:30 P. M., and interest is very good, and also attendance. We have 26 on the roll at present. Will you pray that the Lord may use us more and more for the ingathering of the lost, and that we may press onward in the work?

Yours in His glad service,

May 9, 1927. J. J. Reber.

REFLECTING ON THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

By I. E. Burkhart

For the Gospel Herald.

This being my first opportunity to attend our annual meeting of the Board there may have been a tendency to be more deeply impressed than those who may have been habitual attendants through the years. Be that as it may one could not escape the spirit manifested.

The meeting represented a growing movement—that movement being the Mennonite Church. The question may be asked as to whether or not we are accomplishing very much. We might answer, "Yes" and "No". We have not yet evangelized the world, nor will we ever. nor does God expect us to do all His work. On the other hand, statistics show a growth and enlargement of the borders both at home and abroad.

The meeting represented the original New Testament convictions of Menno Simons with respect to the need of lost men, the grace of God as the remedy for this lostness, the Church as an agency in working out this program, and the right of the Church to draw a line of separation between herself and the world. From board members, speakers, missionaries on furlough, and other brethren came the expression that needy men call for the Gospel, and that we desire to bring it to them.

Attendance at this session also proved to one beyond shadow of a doubt that there is an irresistible power in the Church. At this moment the mission movement is very much alive. It is manned by an aggressive and capable leadership. The Bible and Christ are honored, souls are led to accept and serve Him, each year shows more accessions than the previous one, and more money given in spite of unfavorable agricultural conditions, plus a dynamical conviction on the part of many that we "shall see greater things than these." The movement is not dead, nor is it dying, if the board meeting is a true representation thereof.

Criticism of methods used is more destructive to the critic than to the movement. If one should have been present in this capacity it would have been difficult to escape the silent but potent rebuke that such an effective organization and its spirit, administered. The oldest member of the board known to the writer was born in 1845, the youngest in 1890. Besides this, the majority of the speakers on the printed program are still on the threshold of their lives. One

elder brother pointed out the changes taking place in the following words: "When I was a young man nothing was said about opportunities for service in the Church. The only thing that was expected of the young people was to hear and be good." Surely our gradual infusion of youth is more sound and effective than a sudden change could possibly be.

The appointment of two new workers for the India field was the crowning event of the meeting and a ceremony never to be forgotten. It was such a beautiful mixture of intelligent conviction, pathos, emotion, and reasonableness that no earnest heart could evade its gripping power, and its call to service.

If a suggestion were in order one might say that some of the sessions were unduly long. For instance, one evening session which was preceded by a forenoon session from nine to twelve o'clock, and an afternoon one-to-four-o'clock session, included song service, devotional, a short talk by a worker, and three mature speakers. We adjourned shortly before ten o' clock: Every moment was worthwhile, but it is to be wondered if fatigue interfered with the spiritual benefit to be derived. Would the preliminaries plus one mature speaker have been a better procedure for the evening sessions?

Goshen, Indiana

EVANGELISTIC TOURING NOTES—1927

By A. C. Brunk

For the Gospel Herald.

One helpful feature of this year's touring was the spirit of prayer among us as a band of workers. When we started out we spent a half day in prayer, and several hours were spent thus, sometimes after an evening meeting. Special subjects for prayer were that God would lead us and pour upon us the Holy Spirit, and that He would cleanse us, and make us fit channels for the manifestation of His power in the villages. These seasons of prayer brought us all great blessing. They led to confession of sin and greater consecration. In our work the following weeks we saw very definite answers to prayer. Each worker prayed that God would give him just the message he should give, and as a result many messages were given with power and the audiences were unusually attentive. The sale of books was good. Pray with us that God may open the understanding of those who read His Word that they may be convicted of sin and feel the need of salvation.

At the second place where we camped the owner of the village is one of the largest landlords in Kanker state and he was especially friendly, as we had been able to help him at the hospital in Dhamtari. While we were in his villages one of the children in his family, a boy about sixteen years old, became very sick. We were preaching in the Bazaar when a man came running and requested that I come and see the boy. I left the meeting as one of the other brethren was preaching and went to the home. I found the boy delirious with very high fever. I went for my medicine and started a course of treatment to reduce temperature. After giving medicine every fifteen minutes, for two hours, an Indian doctor was called. He felt the pulse and declared the boy had pneumonia and the family requested that I stop treatments. The Indian doctor advised that the boy be wrapped up. I found no sign of pneumonia. They wanted me to give medicine for pneumonia. I continued some of the same treatment to reduce temperature. About ten o'clock the boy became quiet and I went home. They called me again at 12:30 and I went and stayed till morning. I prayed that God would help me do just the right thing. He gave me the assurance that all would be well. I was called again at four o'clock next afternoon. The boy was wild. What was I to do? I gave him one dose of medicine and he went to sleep. I left several doses of the same medicine and went home. Next morning the boy was much better and conscious. The Indian brethren had prayed while I went to see the boy. I believe God heard our prayers and has again honored the name of Jesus. In this village we also met some educated people. In the opening of the conversation we told them that we were the representative of the supreme God. We asked them whether they did not believe in the supreme God the Creator of the universe. Invariably they said that they did. Our next question was, Then why do you worship idols? Then the following explanation followed: "We are sinful and so cannot come to God direct. We must appeal to a lower order of beings. To illustrate if I have a case I cannot bring it before the king but must take it to the Tasildar (the county judge) and he sends it to a higher court and finally it comes before the king. So we appeal to the idol. But the supreme God is the final giver." We told them that their illustration did not fit the case. It was necessary for the king to have helpers, as he was finite and could not attend to everything. But God is our infinite Father, and a lower order of beings is not necessary for Him. Many of you are heads of families. Do you have lower official in your home to whom your children must appeal? No; you want your children to come to you direct, do you not? So God wants His children to come to Him; not simply by repeating His name as you do, but by confessing your sins and requesting His forgiveness and asking Him to lead you into the truth and show you the way of salvation, and asking Him to keep you from sin each day. As I said, He is your loving Father. He loves you and will hear you and answer you, if you come to Him in the right spirit.

In most cases they admitted that we were right, but of course they were not willing to follow Jesus. We moved on to our third camp, a village ten miles farther on. When our carts arrived there the people began to urge us to go on to the next village. But we decided to camp there. By the help of medicine and talking with the people they became very friendly and came out in large numbers to hear the Gospel. In all, we were out in the villages about two months and preached to large crowds of people. Many confessed that they believed in Jesus Christ. Will you help us pray that their faith may become a saving faith? Many Gospels were sold, together with other religious books, about 400 in all, and tracts were distributed free. Pray that these may be a source of spiritual light, that He may help them to understand what they read. At the farthest point we were about seventy miles from home. Much of the preaching was done in new territory. At several places a white person was a real object of curiosity as they had not seen a white face before this.

The drinking of liquor is ruining the people. That accounts for much of their poverty. In this part of the country drinking water is a real problem as wells are very few, and many of the people take their water from what we would call mud-holes.

If they would accept Jesus the true water of life, the problem of earthly water would also soon be solved. Jesus died for these and He wants them brought to Himself. The battle must be fought out at the Throne. Help us by intercession.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Away in foreign lands they wondered how
Their simple word had power.
At home, the Christians two or three had met
To pray an hour."

Dhamtari, C. P., India.

SUNDAY SCHOOL LESSON

Lesson for May 29, 1927—Acts 5:17-42.

PETER UNDAUNTED BY PERSECUTION

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Introductory.—Sometimes people get into trouble when they do things out of the best of motives. Such was the case with Peter and John when they healed the lame man. While many people marveled and the one who was healed praised the Lord greatly, the chief among the Jews were angered because of what Peter said, and brought Peter and John before the council for trial. But, as is the case whenever people are called upon to suffer for righteusness sake. This very persecution was made the means whereby the truth of God's Word could be brought before a people who very much needed it. Suffering for Christ's sake means opportunity to glorify His name.

The Apostles Threatened (27, 28).—Having been miraculously delivered from prison the apostles boldly preached the doctrines in the Temple. This was more than the Jews could stand. So they brought them before the council, saying, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine."

The Apostles' Defence (29-32).—The apostles' defence was to further proclaim the Word of God. They gave voice to their conviction that their first allegiance was to God and when it came to choosing between obedience to God and obedience to men, they must of course choose the former. This was followed by an explanation of Jesus Christ, for whom they were witnesses, declaring that God had raised Him up and set Him at His own right hand, "to give repentance to Israel, and forgiveness of sins."

Gamaliel's Wise Advice (33-39.—The message of Peter and the other apostles angered the Jews to the point of murderous fury. "When they heard that they were cut to the heart, and took counsel to slay them." But there was one in their midst who was more far-sighted than the rest of the Jews. It was none other than the learned Gamaliel, whom Paul afterwards mentions as his tutor. He saw the folly of fighting against God—especially they who professed to be the champions of God's cause. He had doubtless been impressed with the notable miracle performed by the apostles which none of the Jews could dery, as well as the greater miracle in the deliverance from prison. So he counseled moderation, saying that if this that the apostles had done was not from God it would come to nought, but that if it was from God none of the opposers could overthrow it.

Further Persecutions (40).—The counsel of Gamaliel prevailed—in part, "To him they agreed." The purpose to slay the apostles was abandoned. But the Jews did not quite restrain their brutal hatred, for they beat the apostles and sent them away, commanding them not to speak the name of Jesus any more.

Rejoicing in the Lord (41,42).—The apostles went away from there without any resentment. But they rejoiced that they were counted worthy of persecutions, and continued daily in the Temple and in every house, preaching in the name of Jesus and exalting Him before the people. They literally took our Savior at His word when He encouraged His disciples in times of persecution, saying, "Rejoice, and be exceeding glad; for great is your reward in heaven."

Things to Admire.—As we study the record of these disciples during this time of trial, we see a number of things about them which we greatly admire:

1. They were minded at all times to exalt the name of Jesus.
2. They were peaceful and law-abiding, yet when it came to a choice between obedience to God or men they hesitated not to say, "We ought to obey God rather than men."
3. They availed themselves of every opportunity to preach salvation in the name of Jesus.
4. They were not afraid of persecution, nor to preach unpopular doctrine when that meant persecution.
5. The Lord was on their side, and accomplished great things through their ministry.
6. They did not resent persecution, but rather rejoiced in that they were considered worthy to suffer shame for the name of Jesus.
7. In the midst of the severest trials, they lived the overcoming life.

As we think of their commendable career we are moved to cry out in the language of inspiration: "Rejoice in the Lord alway; and again I say, Rejoice."—K.

Bible Meeting Topic

PEACE PRINCIPLES OF THE OLD TESTAMENT.—Rom. 15:1-6.

Topic for May 29

MOTTO

"Seek peace and pursue it."

OUTLINE STUDY

(Adapted from suggestions by the Peace Problems Committee appointed by Gen. Conf.).

I. God is Unchangeable.
1. He deals with man as conditions require.—Acts 17:26, 27.
2. He has made different dispensations to meet man's need.—Heb. 1:1-4.
3. The Old Testament contains conditions applicable to Israel.—Heb. 12:18-21.
4. The New contains conditions applicable to Christians.—Heb. 12:22-24.
5. Peace principles are always the same, but agencies differ.—Heb. 13:8-10.
6. The law and the Gospel.—Jno. 1:17; Eph. 2:14-18.

II. Peace Exemplified in Men of the Old Testament.
1. Abraham toward Lot.—Gen. 13:5-12.
2. Isaac toward Abimelech.—Gen. 26:29-31.
3. Jacob toward Esau.—Gen. 33:1-15.
4. Joseph toward his brethren.—Gen. 50:15-21.
5. Solomon's reign in type.—I Chron. 28:1-10.

III. Peace to Men in Old Testament Times.
1. For obedience to God.—Lev. 26:6; Psa. 29:11; 37:37.
2. Upon the land of God's people.—Psa. 147:14.
3. Broken by war when disobedient.—Deut. 28:15, 22-26.
4. Secured by war against enemies when obedient.—Lev. 26:7, 8.
5. Conditional from God.—Psa. 103:8-18.
6. Different from the New Testament.—Matt. 5:38-48; Rom. 12:17-21.
7. Life avenged.—Gen. 4:10-15; Gen. 9:4-6; Ex. 21:12-15.

IV. Prophecies of Peace.
1. A prince to be born.—Isa. 9:6.
2. His kingdom to be peaceable.—Isa. 54:14; 55:12; Psa. 128:6.
3. Wars are to be no more.—Isa. 2:1-15; 11:1-9.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, "Peace."
2. Peaceable Men.

For Young People.
1. Examples of Peace.
2. Conditions for Peace.
3. Prophecies of Peace.

For Older People.
1. The Two Covenants and How They Differ.
2. The Unchangeable God.

SEED THOUGHTS

"God is love, His mercy brightens
All the path in which we move;
Bliss He forms, and woe He lightens;
God is light and God is love.

"Chance and change are busy ever;
Worlds decay and ages move;
But His mercy waneth never;
God is light and God is love.

"E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the mist His brightness streameth;
God is light and God is love.

"He with earthly cares entwineth
Hope and comfort from above;
Everywhere His glory shineth;
God is light and God is love."—J. Allen.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 19, 1927

Field Notes

Bro. J. C. Clemens, Lansdale, Pa., will begin a series of meetings at Hess's Church, near Lititz, Pa., on May 22, the Lord willing.

May 15 was the date set for the beginning of a series of meetings at Mattawana, Pa., in charge of Bro. S. E. Allgyer of West Liberty, Ohio.

Bro. Leo J. Beachy of Grantsville, Md., a contributor to our periodicals, also well known as a photographer and apiarist, passed away on May 5. He was a sufferer from spinal trouble for many years, but always maintained a cheerful disposition.

Bro. Charles B. Shoemaker and family, of this office are spending about a week visiting with friends in Ohio.

Bro. D. H. Bender, of Hesston, Kans., is at this writing spending a few days in some of the southwestern states in the interests of his health.

A class of fifteen applicants was to be baptized at the Philadelphia Mission last Sunday. We praise the Lord for this manifestation of His power to draw people to Himself.

At the time of this writing Bro. O. N. Johns of Louisville, Ohio, is conducting a series of meetings at Bethel Church near Wadsworth, Ohio. The prayers of God's people in behalf of the meetings are solicited.

OBJECTS AND REQUESTS FOR PRAYER

A request has come that we especially pray for Bro. Harry R. Greider, of Stillwater Sanitarium, R. R. 13, Dayton, Ohio. Remember also his wife and nine children at his home at Medway, Ohio. He will appreciate letters or literature. Write to him at the Sanitarium.

Remember the joint meeting of the Eastern A. M. and Ohio Conferences to be held next week. They have before them the important work of merging the two conferences.

Remember the Publishing House and its workers that the cause of the Lord and the Church may be served faithfully and acceptably.

We are in receipt of a program of the Commencement exercises of Hesston College to be held May 27 to June 2. Bro. D. H. Bender is to preach the baccalaureate sermon and Bro. S. C .Yoder of Goshen College is scheduled to give the commencement address.

Correction.—In the May 5 issue of the Gospel Herald the announcement was made that the brotherhood at Doylestown, Pa., would meet on Ascension Day for a Sunday school meeting. What we should have said is that the meeting will be held on Memorial Day, May 30. We are sorry the error occurred.

Communion services for the Johnstown, Pa., district were held at the Blough Church near Hollsopple, Pa., on Sunday, May 15. Saturday forenoon previous preparatory services were held. Those from Scottdale attending these services were Bros. J. A., Frank, and Elmer Brilhart, Ralph Bender and Irvin Brunk.

The congregation at Mummasburg, Pa., expects to begin a series of meetings on June 5 with Bro. A. A. Landis of Ephrata, Pa., in charge. The meetings are to close with an all day Sunday school meeting on June 19, with Bros. A. A. Landis, A. B. Stoltzfus, I. B. Good, and N. H. Mack as the principal speakers. The prayers of God's people are requested in behalf of these meetings. M.

The twenty-second annual Sunday school meeting will be held (D. V.) at the Mennonite Church near Marion, Pa., on Sunday evening and all day Monday, May 29, 30. Brethren from a distance who will take part in the program are N. E. Miller, Springs, Pa., and S. H. Rhodes, Harrisonburg, Va. Evangelistic meetings are to begin on June 5, conducted by Bro. S. E. Allgyer, West Liberty, Ohio.

Visitors at Scottdale on Saturday, May 14, were Bros. John H. Mellinger, Lancaster, Pa.; Orie O. Miller, Akron, Pa.; Alvin J. Miller, returned relief worker from Russia; P. C. Hiebert, Hillsboro, Kans.; Maxwell H. Kratz, Philadelphia, Pa. These brethren met with Bros. Loucks and Mumaw of this place in a meeting of the Executive Committee of the Mennonite Central Committee for the Relief of War Sufferers. Bros. J. B. and Floyd Miller, of Grantsville, Md., also spent the day with us.

Census Reports.—There are still some of the Religious Census blanks sent out some time ago that have not been returned. Let us urge that this matter be attended to as soon as possible. If exact figures are not available, estimates will be accepted. The time for closing the report is rapidly approaching, and we wish to have as complete a census as is possible. In times of trouble we are very grateful for a generous government—we should be willing to coöperate with them in their efforts to find out who and what we are.—R.

Correspondence

Aurora, Oreg.
(Bethel congregation)

Dear Readers of the Gospel Herald, Greeting:—On Saturday evening, Feb. 26, Bro. Isaac Miller and wife of High River, Alta., were with us. Bro. Miller gave us an interesting talk on their experiences with the

Russian Mennonite refugees, followed by a sermon. He also preached for us on Sunday morning following.

On Sunday, March 27, baptismal services were held at this place.

On Sunday, April 10, council meeting was held here.

We had the privilege, on Wednesday evening, April 13, of listening to a message by Bro. J. M. Kreider of Medina Co., Ohio.

On Sunday, April 24, we again enjoyed another beautiful communion service, which was a means of much encouragement.

We are at present in the midst of the busy farming season with prospects good for a bumper crop.

We beg an interest in your prayers to the end that Christ's name might be magnified in all things.

April 27, 1927. F. S. K.

Ephrata, Pa.

(Landis Valley congregation)

Dear Herald Readers, Greetings:—May 1 was a day of rejoicing for our congregation, when twenty-one precious souls sealed their vows by water baptism, and two were received that were at one time members of another denomination. The services were in charge of our home ministers, Bishop Noah L. Landis and Bro. Ira Landis. May we as a church pray for these souls, that they might be bright and shining lights, and useful workers for the Lord Jesus Christ.

In His name,

May 8, 1927. M. E. H.

Bloomingdale, Ont.

To all the Believers, Greetings:—On May 5 Bro. C. L. Graber of Goshen College was in our midst soliciting for the School. He preached an inspiring sermon for us and then presented the needs of Goshen College. We were glad for his visit and also glad to assist in supplying the needs of the school where he is faithfully laboring.

On Apr. 24 we commemorated the sufferings and death of our Lord for whose return we are waiting. It was a blessed time indeed. Bro. Jonas Snider was with us to conduct the service. We also had baptismal service, when three souls sealed their vows with the Lord Jesus. We have had a very beautiful spring, especially characterized by its many days of sunshine. The spring seeding is mostly done and farmers are getting ready for root crops and corn.

The Lord has blessed us far above what we have deserved, but some day we shall be able to praise Him with more perfect praise when we shall be in His likeness.

To Him be all glory,

May 9, 1926. H. W. Stevanus.

West Liberty, Ohio

Dear Herald Readers, Greeting:—Bro. Irvin Burkhart of Goshen, Ind., preached to a well-filled house at the Oak Grove Church near West Liberty, Ohio, on Sunday morning, May 8. His message was appreciated. In the evening he preached at the South Union Church.

A group of ten or more from Goshen College came into the vicinity of West Liberty Saturday, May 7, to spend the week end. Sunday morning they scattered out to the different Mennonite churches. On Sunday evening the entire group met at the Oak Grove Church where they took charge of the young people's meeting. The program rendered was very acceptable to the crowded house that greeted the company. The messages given by our young brethren, both in song and otherwise, had the ring of salvation and loyalty to the Church. We heartily invite them to come again.

May 9, 1927. Cor.

Clarence, N. Y.

(Western N. Y. congregation)

Greetings of Love to All:—Since our last letter we have enjoyed visits, from a number of ministers and brethren from other congregations. Bro. J. W. Witmer of Petersburg, Ont., and Bro. Moses Shantz of New Dundee, Ont., both members of the Ontario Mission Board, and who have oversight of the congregation here, were in our midst from Apr. 9 to 12, in the interest of the church work here. At that time also, two families who located here this spring were received into the church by letter. They were Bro. and Sister J. K. Berkey and daughter Eva of Manson, Iowa, and Bro. and Sister Radph Weidman and Sister Mary Ulrich of Imlay City, Mich.

On Easter morning, Apr. 17, Bro. Maurice Yoder of Goshen College delivered an impressive Easter sermon; and in the evening Bro. Curtiss Cressman of Plattsville, Ont., preached to us. Bro. Cressman and family were here visiting with Sister Cressman's parents, Bro. and Sister Jacob Byler of Clarence Center.

On May 1, Bro. Moses Brubacher of Waterloo, Ont., was with us and preached two very inspiring sermans. He was accompanied by Bros. Ephraim Shantz and Jos. Weber also of Waterloo, and Bro. Samuel Good of St. Jacobs, Ont. The brethren gave us some helpful talks in Sunday school and young people's meeting.

The Lord willing, Bro. S. F. Coffman of Vineland, Ont., will be with us May 29 to hold communion services. Preparatory services are to be held May 15.

Bro. and Sister Mervin Kauffman, who have been visiting friends and relatives at this place, have returned to their home at Lagrange, Ind.

Health is fair in general. Sister Ruth Ressler who has had a long and serious siege of pneumonia is recovering. We trust the Lord may soon restore her to natural health.

Remember the work at this place.

May 11, 1927. Cor.

Midland, Mich.

Dear Herald Readers, Greeting:—On April 29 our bishop, Bro. D. D. Troyer, came into our midst and had charge of the following meetings: on Friday evening, members' meeting, on Saturday evening baptismal services, at which time one young sister sealed her vow with God and one brother was reclaimed, and on Sunday morning we were again privileged to partake of the sacred emblems in remembrance of Him who did so much for us. On Sunday evening Bro. Menno Miller of Defiance, O., preached to us after the young people's meeting.

We have been having Bible study class every Wednesday evening. We are studying the book of Romans. May these meetings prove a real blessing to the little flock at this place.

Pray for us that we may be faithful in the Master's service.

May 12, 1927. Cor.

THE POWER OF CELESTIAL FIRE

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.—Matt. 3:11.

A good man once said with truth, "A mote is little when compared to the sun; but I am far less before God," alluding to this comparison. I ask, if the sun could instantly kill a mote; nay, if a burning-glass can in a moment calcine a bone and turn a stone to lime; and if the dim flame of a candle can in the twinkling of an eye destroy the flying insect which comes within its sphere; how unscriptural and irrational is it to suppose that, when God fully baptizes a soul with the celestial fire of His love, He cannot in an instant destroy the man of sin, burn up the chaff of corruption, melt the heart of stone into a heart of flesh, and kindle the believing soul into pure, seraphic love.—John Fletcher.

Miscellaneous

A QUESTION

(Or is Zechariah 8:5 the answer)

By Ursula Miller

For the Gospel Herald.

Will the children who have ventured
To the land of endless day,
They who entered rest's fair haven
As they turned aside from play,
Through the door of intense suffering,
Fever, ache, and deadly pain—
When these children enter heaven,
Will they start to grow again?

When they enter that blest harbor,
Long before they reach the years
Of grown womanhood and manhood
Attained in this vale of tears,
Will they be forever children,
In the city of the blest,
Just because they entered heaven
Before leaving childhood's quest?

Or, are they flowers transplanted
To a land of glorious clime,
Growing to perfect manhood
To a soft-toned, golden chime,
And taught by the Master Teacher
With the love light in His eye
So taught and in no way hindered
In the perfect school on high?

Will the children who have ventured
Young into the land of love
Stop their growing just because they went
When young to courts above?
Or are they flowers transplanted,
Who will grow to fairer grace
For sitting early at His feet
And adorning His blest face?

Hesston, Kans.

WHAT THE CHURCH CAN DO FOR HER HISTORICAL WORK

By Harold Bender

For the Gospel Herald.

V. The Marbeck Project—An Urgent Present Need

On several occasions Bro. John Horsch of Scottdale, and the writer, have called attention through the columns of the Gospel Herald to a very valuable piece of historical work being done in Europe for the Mennonite Church, a work which has been suffering for lack of support. This particular work has been called the "Marbeck Work" because it concerns the copying and printing of an important book on doctrine by Pilgram Marbeck, who was the leader of the South German Mennonites for over twenty years, 1530-1555, about the same time that Menno Simons was leader in the North.

Pilgram Marbeck was an able and devoted leader. When the teachings of the Brethren were attacked by Caspar Schwenckfeld, the brethren thought it desirable that someone reply to him giving a full statement of the doctrines as upheld and taught by the Church. It will at once be seen how important such a work would be for our knowledge of the teachings of the Church at the very beginning, since Menno Simons was not a leader of the Swiss Mennonites at all, and since no other book of doctrine written by the Swiss Mennonites is known. Their teachings can be taken only from testimony at trials and elsewhere. Pilgram Marbeck was asked by the ministering brethren of South Germany and Switzerland to write such a book of doctrine in reply to Schwenckfeld. This he did in the years 1544-46 in a book called "Verantwortung," or "Defense," a large book of over 1300 pages in manuscript. However the book could not be published because of persecution and so has been preserved only in manuscript form. It was reproduced in a number of copies and apparently used by the brethren in Switzerland and South Germany as a statement of their doctrine.

Until recently the existence of this manuscript was known only to a very few scholars. Recently more copies have been discovered and Bro. Christian Hege, a leading Mennonite editor of Frankfort a. M., Germany, thought it so valuable that it should be copied, edited, and published with an introduction. There are very few men living who would be able to do this very difficult work. However, one old historian, who had done much work in Mennonite history though himself not a Mennonite, was very well fitted for this task. He was secured to copy, edit, and annotate this great work. With much patient labor, extending over a period of a year and a half he was able to accomplish this work. It has been ready to be printed for over a year. This work was done by Dr. Johann Loserth of Graz, Austria, now over eighty years of age, and it was done at a very low rate of recompense, a fifth or less of what similar work would have cost in America. The Church owes much to Dr. Loserth for this work. Naturally Bro. Hege was not able to bear the cost of this work alone so he appealed to the Mennonites of Europe and America for assistance.

In addition to the cost of editorial work done by Dr. Loserth which amounts to about $450, it was found that every publishing house that would undertake to print the work would require a bonus or subsidy in cash to do the printing since otherwise there would be a loss due to the probable small number of purchasers. The lowest amount required by any publishing house was approximately $1,400. It will thus be seen that about $1800 are needed.

The appeal for funds necessary to meet this cost has thus far been only partially successful and the completion of the work awaits more funds. Following is a report of funds raised to date.

Report of Marbeck Fund to September 1, 1926

I. Honorarium to Dr. Loserth for transcription and editing of manuscript		
Received by Christian Hege, Frankfort a. M.		$250
Paid to Dr. Loserth by Hege		465
Deficit due Hege		$215
II. Bonus Fund required for Printing of the Marbeck Book		
Received by Hege		$120
Holland Mennonite A. D. S.	100 Mark	
Prussian Conference of Menn.	400 Mark	
Pledges received by Hege		310
Prussian Conference	600 Mark	
South German Conf.	500 Mark	
Baden-Wuertt.-Bavarian Conf.	200 Mark	
Total in cash and pledges for Bonus Fund		$430
Still needed for Bonus to total $1500 app.		$1100
Still needed to pay deficit in Loserth Honorarium		215
Total still to be raised app.		$1300

Statement of Funds Forwarded by Mennonite Historical Society of Goshen College and applied to Loserth Honorarium

I. From Mennonite Historical Society and Members directly		$70
M. H. Society	$10	
S. C. Yoder	10	
Noah Oyer	10	
H. S. Bender	10	
E. H. Correll	10	
G. F. Hershberger	10	
Miscell. Society Funds including Offerings at Meetings	10	
II. Other Sources		121
Orie O. Miller	10	
Gilbert Bergey	10	
J. D. Conrad	10	
Ohio S. S. Conf., 1925	18	
Eureka Quar. S. S. Meeting, 1925	8	
Timber Church, Kalona, Ia.	45	
C. Henry Smith	10	
Chris Hershberger	10	
Total		$191

Since September 1, the Eastern Mennonite Board of Missions and Charities has set aside $250 on condition that the rest of the Fund be raised. Several churches have promised to take offerings.

It thus appears that about $1,000 must still be raised for this work, chiefly in America. The German Mennonite farmers have been having very hard times lately and can hardly be expected to help much in such work. So far the money raised in America has come chiefly through the Mennonite Historical Society at Goshen College. Last fall Bro. Orie Miller, laid the matter before the Lancaster County Mission Board, who laid it before the Board of Bishops, with the result that with the unanimous consent of both Boards the Lancaster Conference Mission Treasury has placed $250 at the disposal of this work, $200 to be in

cash, and $50 for the purchase of books when printed. However this appropriation is on condition that the rest of the necessary funds be raised. That means that in order to make the gift of the Lancaster Mission Board usable it will be necessary to raise $750 in the rest of the church. This ought not to be difficult. A number of congregations and S. S. Conferences as well as individuals have already responded and the appeal is here made for others to do likewise. The General Mission Board Treasurer at Elkhart, Bro. V. E. Reiff, has a fund for this work and has arranged to receive and forward all money to the proper place. A report of the same will be made in the Gospel Herald. This is the first large and important piece of historical work that the Church at large has had a chance to support.

To encourage giving for the publication of the Marbeck book, the following plan has been adopted. Individuals who subscribe $10 will receive a copy of the book (to cost about $4.50) and will be listed as subscribers or patrons who have made the book possible. Outright donations will, of course, also be gladly accepted. Further inquiry about the work can be sent to John Horsch, Scottdale, Pa., or the writer at Goshen, Indiana.

WHAT WE BELIEVE, WHO CONTEND THAT SOME BELIEVERS CAN FALL AWAY AND BE LOST

By Mahlon Gross

For the Gospel Herald.

1. We believe that man is a free moral agent, that he has the power of choice. "Choose ye" (Josh. 24:15). "Whosoever will, let him take" (Rev. 22:17).

2. We believe that **some** believers never become "disciples indeed," yet Jesus speaks of them as having believed (John 8:31), but they failed to become "disciples indeed" because they did not continue in His Word.

James (2:19) says:—"The devils also believe and tremble." Some people, like these devils, believe and tremble, yet by their wicked, ungodly life, they show that they do not believe "unto salvation." They are the servants of sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death or of obedience unto righteousness" (Rom. 6:16)?

3. We believe that Christ recognized the possibility of His twelve chosen disciples, "going away" as many of his other disciples had done. "And they followed no more after him" (John 6:66, 67). Did not He who knows all things, say to the twelve, "Will ye also go away?" plainly indicating that they had the power so to do. One chose to go away and was called "a devil." Later on Satan entered into him. Why? Because he made room for him in his heart. He had not only been a believer but he had been called and chosen. "Have not I chosen you twelve, and one of you **is** a devil" (Jno. 6:70)? Did Jesus call and choose a devil? No, he called and chose a believer. He gave that believer the power to cast out devils. In Matt. 10:2-4 we have given the names of the twelve apostles. To these twelve "He gave power against unclean spirits, to cast them out." Judas Iscariot was not then a devil, for then would Satan have cast out Satan; and Jesus says, "If Satan be divided against himself, how shall his kingdom stand" (Luke 11:18)?

4. We believe that the words, **eateth, drinketh, believeth,** imply a continuous act of receiving and appropriating the unlimited supply of grace. "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day" (Jno. 6:54).

Who will be raised up at the last day? Those who continue to eat His flesh and drink His blood. "He that eateth me, even he shall live by me" (V. 57). In verse 63 He says, "It is the Spirit that quickeneth....the words that I speak unto you, they are spirit, and they are life." He gave Himself to become the true bread from heaven, that a man may eat thereof and not die. Eating the flesh of the Son of man and drinking His blood is a voluntary, continuous act which will sustain life in the true believer. As a healthy physical body needs food, three times a day, in order that it can be continuously nourished, so the "inner man" continuously needs to appropriate the means of salvation, and this eating and drinking is **man's** work. Jno. 6:29.

5. We believe that real, old-fashioned repentance and confession of sins is still necessary for Jew and Gentile in order to be forgiven and cleansed. I Jno. 1:9; Rev. 21:27. "God is not willing that any should perish but that all should come to repentance" (II Pet. 3:9).

6. We believe that eternal security rests upon a sandy foundation, because, it underestimates or disregards, the God-given power of man to **choose** and to KEEP ON **choosing.** Every one that heareth and **doeth not** is building upon sand. He that heareth and doeth the words of Jesus builds upon rock. Matt. 7:24-27. We believe that the bubble of eternal security as now taught by those who have put great emphasis upon the keeping power of God, and little or no emphasis upon man's part in obtaining and retaining salvation, is not identical with the "assurance of faith" which Moody taught. Only as we teach the Bible as one harmonious whole, are we building upon the true foundation; gold, silver, precious stones.

Let us wisely build of durable materials lest our works go up in smoke and we ourselves be only saved "as by fire" (I Cor. 3:15). Let us not emphasize God's power any less, but let us put as much emphasis upon man's part of choosing, receiving, repenting, believing, hearing, obeying, holding fast, that the Bible gives it. "Let us hold fast the profession of our faith for he is faithful that promised" (Heb. 10:23).

Fountainville, Pa.

CHRISTIAN EDUCATION

OUR RESPONSIBILITY IN OUR EDUCATIONAL WORK

By C. C. Cressman

For the Gospel Herald.

As we study the beginning and progress of the church we find that united effort was an essential factor. It is by working together that we can make the greatest progress today. Our church's educational program is especially in need of this support at the present time. No doubt much good work in this field has been neglected because some have not been in sympathy with it.

We are not contending for education, but assuming it a necessary part of the Church's activities. We shall notice a few ways in which we may coöperate.

Most of us are aware of the financial needs of our schools. Many have responded faithfully in the past and made possible our present schools. Others might have, had they been in sympathy with the work. To ally education with world evangelism seems to some inconsistent. However, those made responsible for our mission work readily see the advantage of prospective missionaries receiving training in our own schools. By neglecting the financial support of our educational work, can we expect that God will consider us faithful stewards?

Criticism is usually easier to get

than money, plentiful quantities of it are available, but we would not underestimate its value. Good helpful criticism intelligently given and in the right spirit is always a benefit. The destructive kind has no place in the work of Christ.

Those who have the privilege of attending our institutions of learning have a special responsibility. As a faithful servant of God, may you endeavor to maintain the principles of Christ and the Church in your life. This is real witnessing that God will bless, as well as a means of lightening the burdens of those already overburdened at the head of our schools.

We cannot emphasize too strongly the necessity for persistent, prevailing prayer. The things we have mentioned are important, but prayer exceeds them. Generally we need to acquaint ourselves more with the work of our schools. Their problems are ours, and by our intercession we can draw upon the resources of heaven for their solution. The fact that possibly one thousand of our young people were receiving instruction through the agencies of the Church during the winter will cause us to realize the possibilities and responsibilities we hold. The future of the Church will after all largely depend upon this army of young people. May we in the future pray definitely for our educational work.

Plattsville, Ont.

THE STORY OF THE CROSS

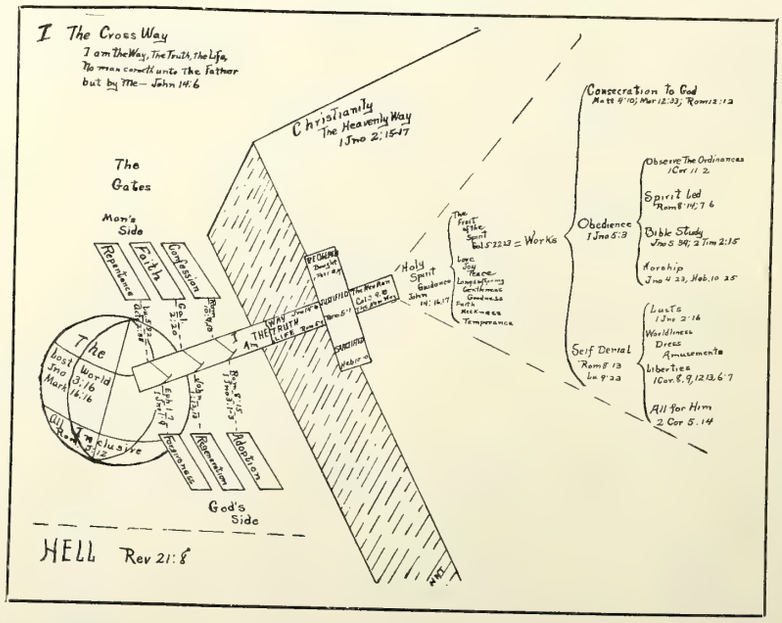
By H. N. Troyer

(Concluded from last week)

The Cross Way

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6).

Let us again briefly go over the ground we have covered. There is only one way to escape from the lost world which is condemned (Mar. 16:16) and into which we are born because of Adam's sin (Rom. 5:12). The only way of escape is by way of the cross, since Christ died for us while we were yet sinners (Rom. 5:8).



Before we can pass over this cross way we must pass through three gates. All are sinners, and must repent (Lu. 5:32; Acts 2:38). As a sinner repents, God forgives (I Jno. 1:9) and one gate is opened. The next gate is faith, where the sinner must believe that Jesus is the Son of God; that He loved him so much that He gave Himself for him (Gal. 2:20). As he exercises this faith, God regenerates, or gives the new birth (Jno. 1:12, 13) and another gate is opened. However, a third gate is met. A confession must be made (Rom. 10:9, 10; Matt. 10:32) whereupon God adopts us into His family and we become sons of God (I Jno. 3:1-3).

We are now on the road. We have been redeemed by the precious blood of Christ (I Pet. 1:18, 19). Our sins are no longer remembered or reckoned against us since we are now justified (Rom. 5:8-10). We are now sanctified or set apart and dedicated to God's service, being vessels in which God can work (Heb. 10:10). We are ready to step out on the heavenly way a new man (Col. 3:9, 10).

As we start out on the new way, the Holy Spirit is ready to guide us (Jno. 14:16, 17). As we listen to Him, allowing Him to guide and work within us, the fruit of the Spirit (Gal. 5:22, 23) will be manifest. We will naturally present our whole body "a living sacrifice, which is our reasonable service" (Rom. 12:1, 2; Matt. 4:10; Mar. 12:32). Since we love God we will obey Him (I Jno. 5:3) without questioning His commands. We will observe the ordinances (I Cor. 11:2). We will allow the Spirit to lead us (Rom. 8:1) in all things, having our affections "set on things above, not on things on the earth" (Col. 3:2). In order to let the Spirit bring to our remembrance (Jno. 14:26) the heavenly mind, we will "search the scriptures" (Jno. 5:39). We will worship God in Spirit and in truth" (Jno. 4:23), "not forsaking the assembling of ourselves together" (Heb. 10:25).

Satan will try hard to stop or turn aside the above course (I Pet. 5:8, 9), but we will remember that the works of the flesh (I Jno. 2:16) are the handles Satan uses, and so we will deny ourselves, take up our cross daily, and follow Jesus (Lu. 9:23). We will be very careful about hurting the conscience of a weak brother (I Cor. 8:12) regardless of our own feelings and liberties. We do this because of the great love of Christ, who did so much for us, "constrains us" (II Cor. 5:14).

Meditations on The Cross Way

1. Paul says, "I determined not to know anything save Jesus Christ and him crucified" (I Cor. 2:2). What do I know about the cross? What part of each Gospel is devoted to the last 24 hours of Christ's life? How much is said in Galatians about the Cross? How much in the whole New Testament?

2. What do I know about repentance and forgiveness? Faith and regeneration? Confession and adoption? What DOES THE BIBLE SAY ABOUT THEM? Use a good concordance.

3. Paul often thought of himself (I Cor. 15:9, 10) as he had been before conversion, and so saw the wonderful grace and love of God in making a way of escape while we were yet sinners (Rom. 5:8). Let us turn our thoughts backward, "lest we forget."

4. Peter tells us to GROW in the grace and knowledge of our Lord and Savior Jesus Christ. Am I spending enough time with my Bible? Is my backbone only a wishbone? Growth takes food. Is my soul starving..... let alone growing because of not enough food?

5. Jesus says that Satan enjoys filling us with the cares of this world (Luke 8:14; 21:34). Will we allow it or will we take time to be holy (Mar. 4:17; Eph. 5:16). NOW IS THE TIME.

6. "God is love" (I Jno. 4:8). Back of the cross is love (Gal. 2:20). How much love do I possess? Do I love sinners as God loves them? Do I love **ALL** the brethren? A real family unity?

7. Am I following THE WAY? Practicing the TRUTH? Possessing THE CROSS LIFE? Jno. 14:6.

East Orwell, Ohio.

THE TRUE FRIEND

By Harvey S. Ruth

For the Gospel Herald.

Whatever I do and whatever I say,
When I am at home or far away,
I always am trying to be cheerful and gay,
But one must be watchful both night and day.

The tempter is always luring about
To destroy my aim with a sneering shout;
But having my Bible somewhere about,
Will make the old tempter always get out.

It's easy to make friendship with those that I meet,
Take them to a restaurant and give them a treat,
But true friendship is not made up in that way.
Tell them about Jesus who's with them alway.

Such friendship once made is much better by far
Than starting it up at a luxurious bar;
Tell them of a Savior that always is glad,
Who thinks of no evil, not spiritually sad.

Long, long, have I wanted to find such a friend,
In time of distress assistance would lend;
But now I have found Him a Savior divine
Who taught me from evil and sin to resign.

Quakertown, Pa.

THE WAY OF PRACTICAL SELF-DENIAL IN OBEYING CHRIST

By Alice M. Housour

For the Gospel Herald.

Self-denial is living with Jesus. There is nothing so excellent as the privilege of fellowship with great characters. The disciples whom Jesus called and chose to be with Him were men with a rare opportunity and they were richly blessed by accepting the opportunity.

Mark said, "And straightway they forsook their nets, and followed him." They forsook all. But even with the opportunity they had, there were many things that they did not enter into until a later day. Judas did not truly forsake all and truly enter the fellowship of his Master as the others and therefore lost his place.

In order to live with Jesus and enter into His true character, there must be such a desire to learn of Him that we are ready to receive His Word and continue in them. This will enable Him to make us new creatures and lead us by His Spirit into all things of God which He says and enjoys.

Living with Jesus means a forsaking of all that hinders us in any way in walking close with Him, or that mars His feelings. Self-denial is the one great step in discipleship. With true self-denial follows obedience to all that He commands us. Obedience comes from love, in all fellowship with Jesus. Any other kind of obedience does not bring us into His heart-life at all. Any person living out of harmony with His purpose is not really living at all. Real living is possible only to those who are spiritually alive; none are alive in Christ without a change of life brought about by the process of regeneration. There is no fellowship between a person and a dead body; neither is there any between Christ and sin.

Necessary to Deny Ourselves in Everything

1. **From the world.**

There is inward conflict when the believer comes in contact with his fellowman in his earnestly desiring the things of this world. James points out that these come from lusts that war in the members of our bodies. Covetousness and friendship with the world bring the individual into bondage to the devil and rob him of fellowship with God. Fighting does not bring us what we need. Even prayer does not, if asked in the wrong motive. Friendship with the world sets us against God. What we need is to deny and humble ourselves, be for God, surrender to His will, resist the suggestions of Satan, and draw near to God. We must deny ourselves, make our wrongs right, and purify our hearts by a real repentance and seeking after God's cleansing.

2. **In our social life.**

Again we need to deny ourselves and let God be our judge. Our judgments of others will only condemn us. Let us rather obey God ourselves and not set up ourselves and find fault with others, which seems very hard not to do.

3. **In business relationships.**

In business matters we can overcome the worldly spirit by submitting every business enterprise into God's hands to be subjected to His will for us.

4. **In our personal desires.**

Luxury and pleasures are sinful indulgences that will sooner or later bring us to a judgment of wrath. The just man alone that meekly bears wrong shall be able to stand before God in that day and be justified.

If we turn from the attitude of an obedient, devoted child of God to rebellion and carelessness our holy life is hindered and we are in danger of our standing also being affected to the destruction of our souls.

We must deny ourselves and be in an attitude of an open, obedient heart before God, that we may behold His glory through the Spirit and thus be changed that we may obey Jesus and grow in grace. God works in us only as we in all humility and submission allow Him to do so.

Our labors will not be in vain if we deny and obey Jesus. We remember when the fishermen forsook all, that Peter said: "Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus gave them their answer in the reward that they should have when they sit upon twelve thrones and judge the twelve tribes of Israel.

Finally, may we ever remember the writing: "If ye know these things, happy are ye if ye do them."

Below are two poems that bear the thought of this topic:

A LIFE HID WITH CHRIST

"I have a life with Christ to live,
But ere I live it must I wait
Till learning can clear answer give
Of this and that book's date?

"I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

"Nay, rather, while the sea of doubt,
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat.
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
'Come unto me and rest,
Believe me and be blest.'"

(Another Poem)

"O haughty schemes, by ambition's side,
Thy vanity reveals thy flaunted pride,
Self-seeking one in search of worldly gain,
Thou knowest frothy baubles end in pain;
That greed and pride and selfish aims and lusts
Will lead ere long to drear Gomorrah's dust.
Avaunt, away, thou false, ambitious one,
Retreat thou softly, for God's conquering Son
Comes in true humility, He being great
Scourged He was, mocked, had bitter worldly hate.
Yea, crowned with cruel thorns but Thou hadst praise,
Centuries have loved Him, Thy love for days,
Submission led Him to a cross of death,
Where worshipers may find eternal breath."

"If any man will come after me, let him deny himself and take up his cross daily, and follow me." He that will not do this is not His disciple.

Elkhart, Ind.

If you profess godliness then "let your conversation be as it becometh the Gospel of Christ." Impure speech never comes from a pure heart.

—Herald of Light.

It often requires more power to remain silent than it does to speak.

—J. M. Nissley.

OUR TASK

"In the little whole doth it matter,
As we work, and we watch, and we wait,
If we're filling the place He assigns for us,
Be it service small or great?"

"There's only one thing should concern us,
To find just the task that is ours;
And then having found it to do it
With all our God-given powers."

—A. A. A.

SPECIAL MEETINGS

REPORT

Of a Mission Meeting Held at the Springvalley Church Near Kenmare, N. Dak., April 30, May 1, 1927

PROGRAM

Saturday Evening

Devotion, by J. L. Lehman.

Organization by temporary chairman, L. C. Kauffman, as follows: moderator, L. A. Kauffman; assistant mod., J. L. Lehman; secretary, Elmer Glick; chor., D. G. Kauffman.

Arousing and Keeping Alive a Missionary Spirit, by L. C. Kauffman.

Sermon, by J. L. Lehman. Text, "Son, give me thine heart."

Sunday Morning

Sunday school.

Sermon, by L. A. Kauffman. Text, Matt. 7:12.

Sunday Afternoon

Devotion, by Elmer Glick. Col. 3:1-17.

Children's Meeting, by Lina Kauffman.

The Greatest Needs in the Mission Field and How to Meet Them.

(1) Rural Field, Elmer Glick, Edna Hershberger.

(2) In the Cities, Archie Kauffman, Nellie Benell.

(3) The Foreign Field, H. L. King, Ruby Martin.

What Owest Thou unto My Lord?, L. A. Kauffman.

The Prayer Life Essential to Missionary Success, J. L. Lehman, Herbert Kauffman.

Sunday Evening

Devotion, by A. A. Kauffman. Isa. 54.

Workers' Meeting, Nelson Kauffman.

Knowing and Filling my Place, J. L. Lehman.

Sermon, L. A. Kauffman. Text, II Cor. 5:1.

Some Thoughts Gleaned:—The home church needs to keep in touch with the missionaries on the field. Do we as Christians really enjoy and appreciate salvation? Let us apply the Golden Rule. Missionary needs are still as in Christ's time. "Pray ye therefore the Lord of the harvest to send laborers. We owe the Lord all that we have and are. Do I know the Lord's will and am I filling my place? Two precious souls stood for Christ in the closing service. The meetings were inspiring to all present.

Elmer Glick, Secy.

Kitchener Ont.

Report of the first combined conference of the Kitchener, Waterloo, and Strassburg churches held at Waterloo April 24, 1927.

Officers: Jessie Martin Moderator, Allen Weber Chorister, Salome Bauman Sec'y.

As this was the first meeting held by this organization, Bro. Jessie Martin addressed us on **"The aim of a combined S. S. meeting."** The chief aims are to, solve problems facing the S. S., to gain inspiration and to attain a higher standard of efficiency.

Sister Grace Cressman portrayed **The Chief Qualities of the Sunday School Pupil,** as punctuality, regularity in attendance, a well prepared lesson, and willingness to partake in class discussion.

"Implanting the Missionary Spirit," was discussed by several brethren. Read the missionary books, the Bible and create a love for all things spiritual in the hearts of the children.

Bro. C. F. Derstine addressed the conference on **"The Ministry of Teaching."** As teachers, we must know God, Jesus Christ, ourselves, Eternal facts and principles, prevalent heresies in order to safeguard those who are prone to fall.

In the evening session a very interesting discussion was led by Bro. Moses Brubacker on **"The S. S. Worker."** This discussion inspired us all to press on in this all important position of S. S. workers.

Sister Mary Kolb gave an essay on **"What Constitutes a Good Teacher."** He must make God and Jesus Christ real to his pupils, be an example to them and pray for them. In order to prevent monotony he must present the lesson in various ways, and also have a systematic system of questioning. Be under the control and guidance of 'The Master Teacher.'

The Problem of the Supply Teacher, as given by Bro. John Kehl, would be simplified if regular teachers would appoint substitutes in their places if absent instead of leaving it to S. S. officers a few minutes before the scheduled time for classes.

The Two Outstanding Objectives of the S. S., by Oscar Burkholder. The proclamation of the Word, and the illumination of the Word, are the two purposes of the Sunday School. These two purposes, include two objectives; (a) the salvation of souls; (b) developing Christian character. He particularly stressed the fact that the development of human character is not the way of salvation. But we aim first to save souls, then to aid them in the development of Christian character.

The conference, proved to be very helpful, and we hope that the two succeeding meetings to be held this year, will prove as beneficial.

Secretary

Millersville, Pa.

The Eighteenth Annual Meeting of the Mennonite Children's Home Association was held at the Millersville, Pa., Mennonite Church on Wednesday, May 4, with a large attendance. About seventy-five children, who are now in foster homes were present and were an inspiration to every one present.

Bro. John S. Hess, Lititz, Pa., spoke on the topic **"What Manner of Child Shall This Be?"** This topic had been assigned to Bro. John Grove, Mason and Dixon, Pa., who on account of sickness in the family, could not be present. Bro. A. A. Landis, Ephrata, Pa., preached a forceful sermon, showing the lofty position that is held by parents as well as foster parents, while guiding young and tender lives through this tempestuous world of sin. **Spiritual Guidance,** by Bro. Jacob G. Hess, Millersville, Pa., was discussed in a way that parents were made to feel their responsibility to be faithful to the young and tender lives entrusted to them **Blessings through Sacrifices,** was the topic assigned to Bro. Henry Bechtel, Springs City, Pa., who spoke in a definite way about the blessings of the children of Israel, because of sacrifices and the curses and woe pronounced upon them when they rebelled.

The privilege of doing good, in the name of the Lord Jesus, was brought to us in a forceful way. May the Lord bless these messages.

The Superintendent's report shows that five hundred thirteen children passed through the institution during the past sixteen years. Some of these are married and were present with children of their own. These, are received by "Papa and Mamma Sauder" as grand children and are an evidence of fruit of orphanage work.

May the Lord abundantly bless this noble work and may our prayers and means be at the Lord's disposal, is our prayer.

Secy.

REPORT

Of the Conestoga Sewing Circle for the year ending April 7, 1927

No. of meetings held	13
Average attendance	26
No. comforts made	15
No. garments made	401
Coverings	49
Sheets	2
Pillow slips	8
Things donated for Canada	
New garments	41
Used garments	39
Shoes, No. of pair	7
Money on hand beginning of year	$13.93
Money Received	$173.66
Expenses	$159.41
Balance on hand	$24.25

Lizzie Petersheim, Secy.

Married

Schloneger—Krabill.—On April 23, 1927, Bro. David Schloneger and Sister Emma Krabill, both of Louisville, Ohio, were united in marriage at the home of the officiating bishop, Bro. O. N. Johns. May the Lord bless this union abundantly to His honor and glory.

Babcock—Brubacher.—On April 16, 1927, at the home of the bride's parents, Bro. and Sister John Brubacher, Bro. Charles F. Babcock and Sister Mattie A. Brubacher, both of the Maple River Congregation near Brutus, Mich., were united in the holy bonds of matrimony, Bro. Clyde X. Kauffman officiating. May God's richest blessings attend them through life.

Obituary

Roth.—Vernon Charles, son of Jonathan and Fredericka Roth, was born near Elkton, Mich., Aug. 30, 1918; died Oct. 29, 1926; aged 8 y. 1 m. 29 d. He was only sick 4½ days and was unconscious most of the time. He leaves father, mother, one brother, one sister. One brother preceded him in death. Funeral services were held at the Berne Mennonite Church, Pigeon, Mich., conducted by Bro. Sam J. Miller, and Bro. D. J. Johns.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, pains are ended
Now dear Vernon is at rest."

Lehman.—Henry Lehman was born near Lima, Ohio, Oct. 8, 1867; died near Bainbridge, Pa., April 27, 1927; aged 59 y. 6 m. 19 d. One son (Amos Henry) preceded him in death 7 years ago. He is survived by his wife (Lizzie B., daughter of Pre. John E. Landis) and 2 children (Barbara and Landis),

also 3 brothers (Joseph, Daniel, and George), and 4 sisters (Mrs. John Barnes, Mrs. Peter Zuercher, Lydia, and Isabella). His parents preceded him in death, and also 4 sisters and 1 brother. He was of a quiet and peaceable nature. Funeral services were held from his late home April 30 and at Good's Church (of which he was a faithful member), by Bros. Ira Z. Miller, Simon E. Garber and Abner Martin of the Brethren Church. Text, Rev. 14:12, 13. Buried in the adjoining cemetery, awaiting the resurrection morn.

The Family.

Helmuth.—Menno S., son of Joseph and Barbara Helmuth, was born in Holmes Co., Ohio, Jan. 10, 1880; died very suddenly of heart disease while taking the cows to pasture, at his home near Kokomo, Ind., on May 2, 1927; aged 47 y. 3 m. 22 d. On Nov. 21, 1901, he was united in marriage to Savilla Nissley. To this union were born 8 children (Edna, Nettie, Leona, Sylvia, Ervin, Beulah, Fannie and Barbara), Leona and Beulah preceded him to the great beyond. He leaves a sorrowing companion, 6 children, his aged mother, 5 brothers, 3 sisters, and many relatives and friends. He was a faithful member of the Conservative Mennonite Church until death.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend like you on earth we find."

A Sister.

Lefever.—Erma Mae, daughter of Isaac H. and Anna (Kilheffer) Lefever fell asleep in Jesus on Good Friday, April 15, 1927; aged 2 y. 5 d. She was only sick 30 hours with diphtheria. Besides parents she is survived by 3 brothers (Lloyd, Willis, and Isaac Jr.), and one sister (Anna Ruth), who all miss her greatly as she was as a sunbeam in the home, always greeted all with such a pleasant smile. Private services were briefly held Apr. 16, at East Petersburg, Pa., Mennonite cemetery by Bro. Frank N. Kreider.

"Growing in the Upper Garden
Flowers the earth too rudely press'd
In that land shall reach perfection
By the heavenly Gardener dressed.

There the buds from earth transplanted
For our coming watch and wait
In that Upper Garden growing
Just within the golden gate.

The Parents.

Kauffman.—Catherine Kauffman (nee Augsburger) was born in Adams Co., Ind., May 25, 1861; died at her home in Smithville, Ohio, April 25, 1927; aged 65 y. 11 m. She was united in marriage to John Kauffman Oct. 4, 1892. One son (Menno), who with father to-day keenly feels the loss of a kind loving and affectionate wife and mother, remains. There also remain three grandchildren, 6 brothers and 3 sisters. (Mrs. Mary Greider, David Augsburger, Mrs. Fanny Hale, Daniel and Amos Augsburger, Mrs. Lydia Neuenswander, Moses, Jacob and John Augsburger), with a large circle of near relatives and friends. In early life she accepted Christ as her Savior and united with the Oak Grove Mennonite Church, where she remained a loyal and devoted sister until the Master called her home. In her affliction, which extended over a period of about three years, she was always patient and resigned, never complained but bore her lot with Christian fortitude. "Blessed are the dead which die in the Lord." Services were held at the Pleasant Hill Church, conducted by the brethren, I. W. Royer and Jacob S. Gerig. Text, John 14:18. Interment in adjoining cemetery.

Roth.—Lavina (Hostetler) Roth died at her home in New Hamburg, Ont., on Sunday, April 24, 1927; aged 53 y. 8 m. 17 d., death being due to an attack of the heart. She seemed to be in her usual good health and had spent a pleasant afternoon with some friends who had called at her home. When about to prepare the evening meal, however, she very suddenly collapsed, becoming unconscious immediately, and in a few minutes her soul was in eternity. Her death came as a great shock to the family, and mother will be greatly missed. Her cheery face and her kindly counsels we can never forget, and we hope to meet her in heaven some day, where no farewell will ever be spoken. On March 15, 1892, she was united in marriage to Bro. Rudolph Roth. She leaves her sorrowing husband, four sons (Arthur, Harry, Moses, and Wilfrid) and two daughters (Elizabeth and Lavina), also four brothers, an aged step-mother and many other relatives and friends. The funeral services were conducted on April 28, at the home by Bro. Isaiah Cressman and at the Biehn Mennonite Church (of which she had been a loyal member for over twenty years) by Brethren Jonas Snider and Moses Shantz. Texts, Phil. 3:20 and Psa. 116:15. Interment in the adjoining cemetery.

Hartzler.—Martha May, daughter of Jonathan and Mary Hooley, was born in Logan Co., Ohio, May 3, 1871; died at her home near West Liberty, Ohio, April 26, 1927; aged 55 y. 11 m. 23 d. While she was yet a small child her father died, leaving her widowed mother and three sisters (Lydia, Emma, and Fannie, wife of J. B. Martin, who is now the only one surviving). At the age of 15 she was baptized and united with the Oak Grove Mennonite Church, where she remained a faithful member the rest of her life, always cheerfully filling her place whenever health would permit. Feb. 12, 1891, she was married to Jonathan T. Hartzler and to this union were born seven children, one son dying in infancy and another (Elmer) preceded her at the age of two years. Those surviving are Mrs. Mary Hostetler, Emmett, Boyd, Fern, and Roy. She had a mother's love, as all mothers have, for her own children, but her love reached even farther than this when a little orphan girl, Amelia Blackwood, was taken into the home to be loved and cared for as the rest, but she passed away at the age of six. Later another, Parthenia Dempsey, who survives, was also received into the home. Funeral services were conducted at the house by J. J. Wayre and at the Oak Grove Church by N. E. Troyer and S. E. Allgyer.

Kanagy.—Mrs. Nancy A. Hartzler Kanagy, wife of Bishop Eli H. Kanagy was born Aug. 31, 1863, on the old Hartzler homestead, being a daughter of Yost and Barbara Hartzler; died April 13, 1927, at her late home several miles from Allensville, Pa., from dropsy and other complications of diseases; aged 63 y. 7 m. 13 d. She is survived by her husband, 6 sons, and one daughter (Amos, John, Pius, Mrs. Mollie Peachey, Jacob, Eli, and Isaiah), also a niece (Anna Hartzler whom she took to raise at the age of 5 weeks), ten grandchildren, two brothers, and two sisters (Jonathan and Jacob Hartzler of Belleville and Mrs. Malinda Zook and Mrs. Mollie Smucker of Allensville). One brother (Pre. J. M. Hartzler), and two sisters (Mrs. Levi B. Yoder and Mrs. Rebecca Esh) have gone before. Mother spent her entire life in this community (with the exception of a visit to the west). She united with the A. M. Church in her youth, and served her Master in a quiet prayerful way, being much opposed to the fashions of the world. The Lord has granted quite a number of her requests, one request being that she be the first of the family to leave this earthly life. She expressed herself ready to go, but had a desire to live or die, just according to God's will. Mother's love for her children was very strong, but God's love is much stronger than a mother's love. Let us thank God we can come to Him in times of grief and sorrow. Our prayer to God is that we may live the overcoming life, so we can meet her "Some Sweet Day." The funeral services were held April 15, at the Allensville A. M. Church, conducted by Bros. Jno. E. Kauffman, at the home, and J. B. Zook and J. D. Yoder at the church. Texts, Prov. 31:10-31; II Cor. 5:1-9. Interment was made in the cemetery near-by.

If we could hear her singing
As we think she's singing now;
If we could see the brightness
Of the crown upon her brow
There would be no sighs to worry
And of hidden tears no more.
When we think of our dear mother
Who has gone to yonder shore.

By the Family.

Yoder.—Jacob D., son of Daniel M. and Anna Yoder, was born April 21, 1846, near Meyersdale, Pa., died at the home of his daughter, Mrs. Joseph S. Yoder, in Kalona, Iowa, April 19, 1927, being two days less than 81 years of age. As a lad of six years he emigrated with his parents to Johnson Co., Iowa. Here he grew to manhood, on the old Yoder homestead near the present site of Amish. On this same place he helped to make the brick for the erection of the old brick house that still stands in good state of repair. On New Year's Day, 1871, he was united in marriage with Susan Swartzendruber, and lived happily together for over 56 years. To this union were born 4 sons and 4 daughters. The oldest child, Henry, died at the age of one and a half years, and Lizzie Viola, aged 4, died in 1889. Those surviving him are his wife and six children (Barbara E., wife of John J. Miller, Anna M., wife of the late Joseph S. Yoder, Sam W., Isaiah, Ida M., wife of Jacob J. Miller, and Ralph B.); also, 12 grandchildren, 7 great-grandchildren, 3 sisters, and numbers of other relatives and friends. He united with the Amish Mennonite Church when but a young man, and reamined a faithful and consistent member until called in death, working ardently according to deep spiritual convictions which were given expression in his everyday life. He was much interested in missionary welfare work and just last winter expressed himself as much gratified in being privileged to help support a nicce, Sister Ida Beare, who with her family went as a missionary to India. Early in their married life he and his wife lived near McPherson, Kansas, five years, and ten years near Vandalia, Ill. The rest of their time was spent in Iowa. In March, 1915, they retired from the farm four miles east of town and moved to Kalona, where they have resided ever since. For about ten weeks he had not been feeling as well as usual, but was not confined to his bed, except the last two weeks of his life. He was afflicted with malignant sarcoma and suffered intense pain for about a week, but bore it patiently, and very often said he was fully resigned to the will of a loving Heavenly Father, either to stay or go as the Father willed. He was a man of cheerful disposition, with a kind word to all he met. He was very fond of good spiritual singing, and just a few days before he died, sang quite heartily between spells of pain. Thus closed the earthly life of one whose purpose was to help everyone he knew. A short service was held Thursday April 21, at the home, conducted by Bro. D. J. Fisher in English. After this the body was taken to the home of Ben M. Miller where funeral services were conducted in German by Bro. C. M. Yoder (Text, Jno. 5:19-31), assisted by Bro. Wm. S. Yoder. Interment in East Union Cemetery.

ITEMS AND COMMENTS

According to the official census of Russia taken in December, 1926, and crediting Russia with a population of 143,500,000) that country now has 8,000,000 more people than it had before the recent World War.

Recent seizures from two international marine liners netted the treasury officials a prize of liquors valued at $185,000. If the efforts to enforce the Eighteenth Amendment were as sincere, on the part of all officials, as is the effort to break up lawlessness along other lines, so that bootleggers, moonshiners, etc., would find the business unprofitable, the business of violating liquor laws would soon shrink to much smaller proportions.

A new record in the altitude to which airplanes have ascended was made at Hampton Roads, Va., recently, when a seaplane ascended to the height of 33,455 ft. (over six miles), being an advance of nearly 3000 ft. over the previous high record. For our part, the promise of the flight to glory, when the Lord will come to take the ransomed spirits home, makes a stronger appeal to us than the most thrilling flight into the air that has yet come to our attention.

One of the developments at the recent trial of Mrs. Ruth Brown Snyder and her paramour (Henry Judd Gray), in New York for the murder of her husband was an item of $97,000 life insurance which the woman hoped to collect. It is announced that the insurance company refuses to pay the policy, choosing to let the matter be decided by the courts if necessary. Once in awhile you hear of a case where a heavy insurance policy is very hard on the one insured.

As this is being written there seems to be little if any improvement in flood conditions in portions of the lower Mississippi valley. While the work of rescue is becoming better organized the river keeps rising in a number of localities and new levees are giving way to the swelling floods. It is thought that it will require a total of $15,000,000 to take care of the situation until conditions again become normal. That the present situation will lead to definite steps looking to more adequate flood control in the future seems certain.

For a few days, during the past week, the flood situation in the lower Mississippi, shared the attention of the public, with certain other sections of the country which were visited by destructive tornadoes. Tornadoes visited portions of eight states, principally Texas, Arkansas, and Missouri. To date the greatest loss of life from these tornadoes is reported from Poplar Bluff, Mo., where more than one hundred of the known dead have been found. It takes just such occurrences to awaken the chords of sympathy and to draw people more closely together. The ministry of suffering is a much needed agent to get us to realize the need of one another's help and sympathy.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held (D. V.) at the Oak Grove Church, near Smithville, Ohio, June 2, 3, 1927. The first session will be held in the evening of June 2. All members are requested to be present.

J. S. Gerig, President.
S. E. Allgyer, Secretary.

CONFERENCE ANNOUNCEMENTS

Ohio

The Ohio Mennonite Conference will meet at the Martin's Church near Orrville, Ohio, on May 25, for one day, in which its business will be done. In the evening of the same day it will meet with the brethren of the Eastern A. M. Conference at the Beech Grove Church near Louisville, Ohio, in joint session to consider the merger proposition which will be continued the following day or days until completed. It is desired that all members of the Ohio Conference be present at these sessions.

A. J. Steiner, Moderator.
John Y. King, Secretary.

Eastern A. M.

The Lord willing, the Eastern Amish Mennonite Conference will meet at the Beech Church near Louisville, Ohio. on Wednesday, May 25, 1927. Conference members are to meet at 8 A. M. Conference proper convenes at 10 A. M. At 7:30 P. M. the Eastern A. M. Conference and the Ohio Mennonite Conference will meet in joint session and continue as such the following day. Persons coming from the West on the P. R. R. to Canton, O., should take the trolley line to Rome Crossing. Inform Byron Smucker, Louisville, Ohio, R. D. 4. Those coming from the East to Alliance, Ohio, should take the trolley line to Maximo, Ohio. Inform Levi Linder, Maximo, O., R. D. 1.

S. E. Allgyer, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The Annual Pacific Coast District Conference will be held with the Zion Congregation, near Hubbard, Oreg., May 31 to June 3, 1927, D. V.

May 31 and June 1—Sunday School Conference, Mission Board Meeting, and Sisters' Sewing Circle Meeting.

June 2 and 3—Church Conference.

All are cordially invited to attend and especially co-laborers from other districts.

For further information write to C. I. Kropf or E. Z. Yoder, Hubbard, Oreg.

Omar G. Miller, Secy.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Forks Congregation, near Middlebury, Ind., on June 1 and 2, 1927, D. V.

May 31, Indiana-Michigan District Mission Board Meeting.

June 1 and 2 Church Conference.

A cordial invitation is extended to all interested ones to attend these meetings.

Should there be those who desire to be met at trains please correspond with Malvin Miller, Middlebury, Ind.

Ira S. Johns, Secy.

Ontario Mennonite Conference

The annual sessions of the Ontario Mennonite Conference will be held at Vineland, Ont., on Thursday and Friday, June 2, 3, 1927.

The Rural Mission Board will meet on Tuesday evening, May 31, and on Wednesday, June 1.

We heartily invite all who may be interested, from other districts as well as from our own.

Gilbert Bergey, Sec'y,

Ontario A. M.

The Annual Ontario Amish Mennonite Church Conference will be held at the Wellesley Church near Wellesley, Ont., Monday and Tuesday, June 6 and 7, 1927.

A cordial invitation is extended to all interested.

Secretary.

Conservative A. M.

The Lord willing, the annual conference of the Conservative Amish Mennonite Churches will be held with the congregation at Greenwood, Del., on June 13-15, 1927.

By order of Committee.
Evan J. Miller, Secy.,
Salisbury, Pa.

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927.

Ministerial meeting Tuesday forenoon and afternoon. Tuesday evening the conference sermon will be preached.

Wednesday forenoon and afternoon, Church Conference.

Wednesday evening Young People's Session.

Thursday Sunday School and Missionary Conference. A cordial invitation is extended to all interested in the welfare of the church to attend.

A. L. Buzzard, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

Missouri-Kansas

The date for the meeting of the Missouri-Kansas Conference has been set for Sept. 6 to 9, to meet with the brotherhood near Hydro, Okla. Full announcements will appear in due time.

J. R. Shank, Secy.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 26, 1927 (Gospel Witness Established 1905) No. 8

EDITORIAL

"By their fruits ye shall know them."

"Blessed is every one that feareth the Lord; that walketh in his ways."

The past few weeks have been noted for their abundance of rain. May we also have an abundance of spiritual "showers of blessing."

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Sunday School Lesson Quarterlies for the third quarter of this year will be ready for distribution earlier than usual. The work in the printing department has been rearranged and a special effort will be made in the future to have the greater part of the Quarterlies ready for distribution one month before the beginning of the new quarter. This means that those who have been delayed in getting their supplies will be able to get them in ample time if the orders are received here at our office on time. In order to facilitate this part of the work, we wish to urge that your orders be sent in at least four weeks before the end of the present quarter. In order to do this, they must be sent in within the next two weeks. Will you help us serve you satisfactorily?

—Book Department.

Laying up Treasures.—This subject receives pointed attention in the Sermon on the Mount. If it is important enough to receive the attention of our Lord Jesus Christ, it is important enough for us to take heed to what He has to say on the subject. When it comes to laying up something for the future, too many people think of that part of the future only which lies this side of the grave. Some think of money, others of an education, others of a good name. All these are worth considering; but infinitely more important than either is our Savior's rich instruction to seek first "the kingdom of God and his righteousness," assuring us that all the necessary things of life would be added.

Our Annual Report.—Elsewhere in this issue will be found the Annual Report of the Mennonite Publishing House for the year from May 1, 1926, to April 30, 1927. The report speaks for itself and our reason for calling attention to it here is that all our readers may turn to it and read it. The Publishing House is an institution of the Church—your institution—and you owe it to yourself and your Church to keep informed as to its work and financial condition. So do not fail to turn to this report and read it.

While the report for this year does not show as large a financial gain as last year, which we regret, yet we must remember that our service is not measured entirely by the financial gains which are revealed from year to year. It is ours to serve the Church with Gospel literature, and we look to the Lord to support us in this great work. At the same time we are glad that we can do this without being a burden to the Church, and that the institution is self-supporting—that is, that the income from the business supports the work.

The past year has had its usual experiences of service and blessing, and we look forward to another year's work with the anticipation that the Lord will continue to bless the work, if we remain faithful to Him. To this end we invite your coöperation in the support of the business in a financial way, and in remembering the work in your prayers.—H.

"Must we submit to all this?" writes a certain worker in discussing a number of things of vital interest to many. No; there is nothing that we **must** do, so far as God and the Church are concerned, unless we **want** to or **choose** to do them; for God gives us the privilege to do as we please, and churches generally allow people the same privilege. We may curse and swear as well as speak decently, get drunk and act beastly as well as to stay sober and sensible, lie as well as tell the truth, destroy as well as build. The fact that men do all of these things is proof of the correctness of our statements. Let it be known to all people at all times that in all these things we are at perfect liberty; we can do as we please.

But here is another fact that is equally evident: Since God gives us the privilege of choice He also holds us responsible for the results of our choice. No man can hold his hand in the fire without getting it burned. No man can violate any of the laws of God without in some way suffering for it, for "whatsoever a man soweth, that shall he also reap." If we would enjoy the fellowship of God and of saints we are not so much absorbed in the question, "Must we?" as we are in the question, "Lord what wilt thou have me to do?" No man can get right or stay right with God with a willingness and a desire to do the will of God, and the same is true also about right relationships with the Church. The Church, as well as Christ, has a right to say, "If ye love me, keep my commandments."

Ascension Day.—This is the day that is by some people kept in memory of the triumphant ascension of Christ to the glory world. We are glad to note that a number of our congregations have made arrange-

ments to spend this day in special meetings. Considering the importance of the day thus commemorated, we have been made to wonder why there are not more churches that avail themselves of this privilege. We rejoice at the thought of our Savior's advent into the world, and this day is remembered by an annual holiday known as "Christmas." Our souls are stirred as we think of the sufferings of Jesus Christ upon the cross, thereby affording us a means of redemption for our sins. This event is remembered by the day known as "Good Friday." We have only to think of the word "Easter" to be reminded of the glorious resurrection of Jesus Christ the third day after His crucifixion; and have we any less reasons for keeping a day sacred to the memory of the ascension of our Lord after proving Himself "alive after His passion by many infallible proofs?"

It was on this occasion that Christ our Lord ascended to glory, and since that time we have not only an Intercessor in heaven, but we have also a constant reminder that bye and bye there'll be a glorious ascension for all the faithful in Christ Jesus. This day was just forty days after the resurrection and is now kept just forty days (on Thursday of the sixth week) after Easter. May this sacred event be cherished in our hearts, and as often as we have opportunity, may we observe the day in the spirit of the occasion which it commemorates.

"POWER BELONGETH UNTO GOD"

VIII. THE POWER OF A SURRENDERED WILL

By C. Z. Yoder

(Concluded from last week)

A prophet of God was sent to prophesy against the altar at Bethel in the presence of king Jeroboam, who put forth his hand and said, "Lay hold on him," but God smote his hand. Then the king said, "Entreat now the face of the Lord thy God.....that my hand may be restored." The man of God did so, and the king's hand was restored again. Then the king said to the man, "Come home with me, and refresh thyself," but the man said in effect: "I can not do that, if you would give me the half of your house, for the Lord said I shall not eat bread nor drink water at this place." So far he did well, but when an old prophet who lived in Bethel was told this by his sons, he went after the man, overtook him, and said, "Come home with me, and eat bread," but the man replied that the Lord had said he should not do that. But the old prophet said, "I, too, am a prophet, and an angel said by the word of the Lord that I should tell you so." The man of God now forsook the will of God and listened to this lying prophet, and went home with him. As they were eating and drinking there came the word of the Lord and said to the man of God, "Because you have disobeyed my commandment, your carcass shall not come to the sepulcher of your father." The man left but was killed on the way by a lion. I Kings 13. King Saul also obeyed in part and was rejected of the Lord, because of his disobedience to the will of God. I Sam. 15.

From the above Scriptures and from what the Lord says in Matthew 7:21-23 we can readily see that obedience is a virtue that can not be substituted either by prayer, preaching, good works or any sacrifice whatever. Many more Bible illustrations could be given to show how people lost power by being disobedient to God's will even in small matters, as it would seem oftentimes, and scores of instances can be given of the power that many prophets and priests and kings and others, had while they had a will to do God's will and met all kinds of hardships, persecutions, cruelties, reproaches, and a martyr's death because of their obedience to God's will.

What should that mean to us in this dispensation? The Holy Spirit says, "For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4), and again, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." See Heb. 2:1-4. "Wherefore the law was our schoolmaster, to bring us unto Christ (Gal. 3:24). Under the law God dealt with man according to justice, to-day He is a God of mercy, but the day is fast approaching when He again will take His seat as a Judge, and when justice will be dealt to every one according to their works. Matt. 25:31-46; Rev. 20:11-15; II Cor. 5:10; II Thes. 1:7-9. May we take a look at Jesus "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). He had a will to do the Father's will. Phil. 2:5-10. It was His pleasure to do the Father's will. Jno. 4:34; 5:30; 6:39. He had a surrendered will. Luke 22:42.

Jesus Christ is our only way to get to the Father, and to enter the heavenly mansions. Jno. 14:6. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

May we yet briefly note the blessings and power that the Holy Spirit has promised to such who are obedient, having a will to do the Father's will:

1. He has promised to be with His followers to the end of the world, if they take heed to the commandment to "go" and "teach" the "all things." Matt. 28:19, 20.

2. He has promised salvation to "whosoever will." Jno. 3:16; Rev. 22:17.

3. Eternal salvation is "to all them that obey him." Heb. 5:9.

4. The power of the Holy Spirit is given to them that obey Him. Acts 5:32.

5. The answer is given to our prayer, "if we keep his commandments." I Jno. 3:22.

6. If "we ask anything according to his will, he heareth us." I Jno. 5: 14, 15.

7. Souls are purified in obeying the truth through the Spirit. I Pet. 1:22.

8. God dwells in them that keep His commandments. I Jno. 3:24.

9. We know God, "if we keep his commandments." I Jno. 2:3, 4.

10. We can abide in Christ's love, if we keep His commandments. Jno. 14:16; 15:10.

11. We abide in Christ if we keep His Word. I Jno. 2:5.

12. If we abide in Christ, and His Word in us, "ye shall ask what ye will, and it shall be done." Jno. 15:7.

13. To enter into the kingdom of heaven, we must do the will of the Father. Matt. 7:21.

14. The gates to the heavenly city are hinged on obedience. Rev. 22:14.

15. Obedience is connected with the sprinkling of the blood of Jesus Christ. I Pet. 1:2.

16. "The whole duty of man" is to fear God and keep His commandments. Eccl. 12:13.

17. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

18. "Bringing into captivity every thought to the obedience of Christ." II Cor. 10:5.

19. To the child of God, who has a surrendered will, "his commandments are not grievous." I Jno. 5:3.

20. A child of God will obey from the heart. Rom. 6:17.

21. A child of God will obey constantly, not only in the presence of authorities. Phil. 2:12. We then obey in the fear of God because we want to, not because we must.

May we yet note our obligations to our fellowmen:

1. "Children obey your parents in the Lord for this is right;" "First command with promise." Eph. 6:1, 2.

2. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

3. "Servants be obedient to them that are your masters.....as unto Christ." See Eph. 6:5-8.

4. Masters to be good to the servants, "forbearing threatening." Eph. 6:9; Col. 4:1.

5. "Ye younger, submit yourselves to the elder. Yea, all of you be subject one to another." I Pet. 5:5.

6 "Submit yourselves to every ordinance of man for the Lord's sake ....to the king....or governors." I Pet. 2:13, 14. This of course includes scholars, also, who are to be in submission to their teachers, etc.

7. Be "subject unto the higher powers" for they "are ordained of God." They are the ministers of God for our good, hence we are to "pray for them" and not speak evil of dignities, of all such who are in authority. See Rom. 13:1-7; I Tim. 2:2; II Pet. 2:10, 11.

8. To the Church, the highest institution on earth, God has given greater authority than any other organization. God has given to her "the keys (the Word of God) to the kingdom of heaven." Whatsoever ye shall bind or loose on earth "shall be bound" or "loosed in heaven" and, "if he neglect to hear the church," he shall be to thee as a "heathen man and publican." See Matt. 16: 18, 19; 18:17, 18.

9. "Obey them that have the rule over you and submit yourselves." Heb. 13:7, 17.

10. Let us always bear in mind that God is the highest authority, and that we must obey Him above all authorities in this world, whenever they require anything of us that is not in perfect harmony with God's Word. Acts 5:29, also read Daniel 3:1-30 and 6:1-28. But let us also bear in mind that if children disobey their Christian parents when their teaching is in harmony with God's Word they disobey God; also with regard to the higher powers, if they ask something of us that is in harmony with God's Word if we disobey them we disobey God. The same is true with the Church and those who are in authority; if they demand something of us which is in harmony with God's Word and we disobey, we are disobeying God because He says that we shall obey them.

In conclusion may we add a quotation from F. B. Meyer: "If we will turn each holy precept or commandment into instant obedience, through the dear grace of Jesus Christ our Lord, God will keep nothing back from us. He will open unto us His deepest and sweetest thought. But so long as we refuse obedience, even to the least command, we shall find that the light will fade from the page of Scripture, and the zest will die down quickly in our heart."

Wooster, Ohio.

THE IDEAL CHRISTIAN

VIII. AS "AN EXAMPLE OF THE BELIEVER"

By Moses M. Brubacher

An ideal Christian is one who by the exercise of a living faith in the Son of God who tasted death for all, has been regenerated by the Spirit and "justified freely by grace" through the redemption that is in Jesus Christ, and has been brought by the Spirit's operation into an affectionate and obedient frame of Spirit toward God as his Father. He has agreed to take the Bible as his rule of life, Jesus Christ as his pattern, and desires that which he knows to be right. His supreme desire is to please God, to be governed by the authority of His Word in all things and not by public sentiment, to live not by hopes and fears but by supreme consecration to God.

As a Christian he realizes that there is no book, not excepting the Bible, which is being read, day after day, week after week, and month after month, with the same regularity as the every-day life of the Christian. Not a day passes but some act, good or bad has been noted by some friend or acquaintance. In the home, school, store, office, in the workshop and even on the street, the actions of the Christian are read every hour of the day by those with whom he comes in contact.

The Christians of the first century were called "living epistles" of Christ; and the Christian of our time, believing in the same eternal laws and principles and following the same unchangeable One, is no more nor less than that. Our lives as "living epistles" pay tribute to a Gospel which is alive and abreast of every age. We follow a Leader whose influence is the most commanding factor in the progress of Christianity and civilization.

How very important it is then that we as followers of the meek and lowly Nazarene really are specimens of what Christians ought to be in the transactions of daily life, at the innermost shrine of earthly affections, as well as on the highways of the world.

Christ in His Sermon on the Mount gives us the characteristic marks of a consistent Christian life, and if we practice those doctrines and principles we are not only to be a light to the world, but we will be examples of the believers of every age.

The apostle Paul realized the great importance of being an example of the believers when he admonished Timothy to be "an example of the believer, in word, in conversation, charity, spirit, faith, in purity" (I Tim. 4:12). We shall briefly consider a few of the characteristics which the ideal Christian must necessarily possess.

1. **Purity.** First of all he strives by the grace of God to keep himself pure. I Tim. 5:22. He strives to keep himself pure in body, mind, speech, affections, conscience, and soul.

There are so many ways in which Christians may become defiled. The psalmist, who was a man after God's own heart, grievously fell into the sin impurity, and after being reconciled to God he writes through sad experience these words: "Blessed are the undefiled in the way" (Psa. 119: 1). The wise man Solomon, after a life of dissipation, looks back and loathing the very thought of it says: "Let thy garments be always white" (Eccl. 9:8), or, in other words, he tells us: Take care that you at no time stain or defile the bright and clean robes of your Savior's righteousness. The man who professes to follow Christ and lives an impure, self-indulgent life is not a Christian but a mask-wearer, and those who follow his example will do so to their own undoing. Jesus says to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The real Christian when tempted along the line of impurity will be confronted with the same question that confronted Joseph down in Potiphar's

house: "How can I commit this great evil and sin against God?"

2. **Appearance.** The ideal Christian strives to be an example of the believers in appearance.

In this age of the world there seems to be no time for sober thought, and the masses in general seem to have lost sight of the plain teachings of the Bible and are trying to make themselves attractive and bring honor and applause to themselves by putting costly array on their persons regardless of what God says. It is a sad fact that many so-called Christians have hardened their hearts against instruction and conviction, have stopped their ears against the truth, and have shut their eyes against the light, have conformed to the world, and are vainly trying to satisfy their souls on the husks and vanities of an ungodly world. The humble, consecrated follower of Christ endeavors by the grace of God to "abstain from every appearance of evil," lives a life of separation from the world, and stands foursquare on the Gospel principle of nonconformity, knowing full well that by so doing his testimony and efforts will have greater weight when people can see and feel that it is backed up with a devoted and consecrated life.

3. **Prayer Life.** In Luke 18:1 Jesus spoke a parable to His disciples, that "men **ought** always to pray." The true Christian realizes that prayer is the highest privilege of a God-begotten life. Prayer is the most exacting and searching exercise of one who having found, would walk in the heavenly way. Prayer is the first instinct of a new-born soul. Unless he has learned the secret way into His presence, unless his heart has throbbed out toward God with a child's cry, he does not yet know Him in the Holy relation of a child. The new birth is yet an unknown experience in his life. There is no barrier more insurmountable to faithlessness and infidelity than the barrier of prayer. The Hebrew captive Daniel who would not defile himself, earnestly and efficiently served God, though he lived in a corrupt age and was an exile far away.

How could he accomplish it? The inspired record tells us that he prayed three times a day, refusing even to close his windows upon his secret devotions. His life of prayer, his noble example, has been an inspiration to many Christians who have dared and endured in the strength which came to them through prayer and supplication before God.

May we as Christians ever strive with Daniel and many other noble Bible characters to be examples in our prayer life. He does the most for God who is skilled most highly in prayer. Prayer comes only as the Holy Spirit works into the fiber of our being, creating a desire to know, and to do the will of God.

4. **Church Loyalty.** Every wide-awake Christian is aware of the fact that God has vested a great deal of power and authority in the Church. It is only natural that when one comes out on the Lord's side, renounces the world and the evil that is in it, that every ordinance that God has ordained and established will be cheerfully and willingly obeyed. When Christ established His Church on earth He naturally intended that all His followers should be members of it. He gave us a number of ordinances to keep that must be obeyed. He also saw the need of adding a few restrictions to keep us in the bounds of decency and order. Practically all the restrictions that God has given are broad and indefinite and in many cases it remains for the Church to interpret them. When once the Church has acted on the matter and agreed on any one thing, then no member can disobey that rule without becoming a transgressor. When the Church decides that fashionable clothing, flashy neckties, and expensive gold watches and fobs, are inconsistent for Christian men, and that low-necked dresses, bobbed hair, and jewelry are not modest apparel for women, then no real Christian can wear these things without transgressing the laws of the Church and of God. We cannot expect a just God to bless us and use us as examples to His glory, when we openly and wilfully disobey Him.

5. **Spiritual Life.** It is the self-surrendered, Spirit-filled, God-dominated life of the Christian that God can bless. What the members of the Church of Christ need is a deeper infilling of the Holy Spirit—a fuller empowering of the Spirit of God—a deeper indwelling of the Divine One, who searches and tries and proves and empowers us. There is only one condition under which this can ever come. That condition is the unconditional surrender on our part to His ministry, the absolute yielding of our life to His indwelling. We must be willing to leave the world, renounce its fellowship, live with Him in complete companionship, and He will take our life and make it His dwelling place, and use us according to His will in mighty power. That Christian whose life is of highest blessings to himself and others is the one who lives in closest contact with the Spirit of God, who finds his fullest supply of power and grace in the depths of God's infinite love. Should we not therefore who name the name of Christ, for the sake of others seek to be filled with the Spirit so that out of our lives might flow rivers of living waters. It was Christ the matchless Leader and Teacher from heaven who said: "for their sakes I sanctify myself that they also might be sanctified through the Truth" (Jno. 17:19).

Conclusion. The name which our forefathers received at Antioch, because of their loyalty to Christ, is the name which we also bear. The ideal Christian is one who follows Christ: follows Him through evil and through good report, receives His teachings and laws to the line. More efficacious for human betterment than all the multiform programs of social and moral reform that are being proposed at the present day, is simple righteousness in all of life's relations on the part of those who name themselves followers of the meek and lowly Jesus.

The quiet, unopposing practices of their professions by Christians will do more to set this old world right with God than all the powerful organizations bearing the Christian name.

It is said that the heathen natives of Burmah among whom Judson preached the Gospel, were wont to call him "Jesus Christ's man." That name is ours. My prayer is that God may help us to be worthy of it, so that we may ever be recognized as God's men and God's women in God's place, doing God's work in God's way.

Waterloo, Ont.

STEWARDSHIP OF CHRISTIAN CALLING

By C. J. Gingerich

For the Gospel Herald.

The callings of a Christian are various and many: some are called to one work and some to another. Jesus says, "Many are called, but few are chosen." Moses had a direct call from God to lead out His people. Samuel was called as a prophet of the Lord. Paul was called to preach the Gospel. John Wesley, Moody, Müller, and Morris had similar experiences. All were used of God as stewards in whom the Lord found favor and He entrusted them with His power for the welfare of His people. We, too, have our place on this earth to brighten its dark corner. Have we been true to our call?

It was our happy privilege some years ago to work under a steward of a large institution in the west. Although he was not a perfect being, yet his life can be used as an illustra-

tion for much thought and meditation.

1. He applied for a position in that institution, and had faith in his lord that he could hold it, which faith every true steward should have. Rom. 12:1.

2. He was **faithful,** although his work was tedious, requiring long hours, with 365 days in a year to work. He felt his responsibility, and was "instant in season, and out of season," just as faithful when his lord was absent as when present. I Cor. 4:1, 2.

3. He was a man of **patience.** The oversight of a score or more of workers of different creeds and races and the arrangement and care for two and three hundred guests daily, requires much patience, which has a very prominent place in the parable of the sower, Luke 8:15.

4. He was a steward of **order.** This was a qualification he possessed that every few people attain to. He saw that there was cleanliness from the attic to the basement, no vulgarity or profanity among the workers, and the records were kept clean and accurate. He surely exemplified the word, "Let all things be done decently and in order" (I Cor. 14:40).

5. He was a steward of **contentment.** The writer was sent to remodel a porch on his dwelling house. I felt unworthy but, being sent, I must go. To repair a millionnaire's porch? Oh, no! Instead I found a small cottage, with boards up and down outside, and building paper inside. This was the home of my good old steward. "Godliness with contentment is great gain" (I Tim. 6:6). See also Matt. 8.20; 19:23, 24; Isa. 5:8; Luke 21:34; Micah 2:2.

6. He was a generous steward, his purse was never closed to the needy ones, nor will ours be, as faithful stewards. He always had time or took time to talk about worth while subjects. Kind-hearted, cheerful, and pleasant was the atmosphere surrounding Mr. Whitcomb.

Our prayer is that these few illustrations may spur us on, in our Christian calling, to be more faithful as His stewards while the opportunity is ours.

Parnell, Ia.

The "soul-sleeper" and the atheist agree on one point, and differ on another, with reference to the soul of man. They agree that the soul is the life, and that when a man dies the grave holds all that is left of him. They differ in this that while the atheist thinks that death is the end of all men, as it is the end of all animals, the "soul-sleeper" has hopes of a bodily resurrection, in which God gives life to the resurrection body and the soul is brought to life again. The Bible disagrees with both.

"HIDDEN THINGS"

By Emma S. Tweed

For the Gospel Herald.

In thinking of hidden things we think of two different ways in which things are hidden. The Bible speaks of hiding because of sin first, so we will begin with that too.

We hide things in our lives, because of sin in our hearts, and because we are ashamed of being found out, and therefore have a guilty conscience before God. We may hide things from the church, but cannot deceive God. And sometime sooner or later those things will be revealed. Luke 12:2 and Matt. 10:26 say that "there is nothing covered that shall not be revealed; neither hid, that shall not be known;" and unless we confess our sin we cannot enter the pearly gates.

Here are some things we hide: Our light, our talents, ourselves, and our sins. We might also say the Gospel is hid from those who are lost. II Cor. 4:3, 4—"If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

In hiding our light, we do it because we are ashamed of Jesus, and deny Him, at certain places and around certain people. It may be that we do not always deny Him (as did Peter) with words, but we can deny Him with our very actions. II Cor. 4:6—"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Matt. 5:14—"Ye are the light of the world. A city that is set on an hill cannot be hid." How are the people of the world to see the light, except they see it shine through us. Matt. 5:15—"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

Our talents, may be used in the wrong way, or we can hide them and not use them at all. Therefore even that which we have, although it may be one talent, is taken and given to him that hath ten talents. Matt. 25:28.

Hidden sin takes in everything, however great or small the sin may be, hidden in our hearts. Sometimes—yes, I believe as a rule—the little sins do more harm to our own lives and others than larger ones, because great wrongs usually are not hidden very long. Little sins may be hidden for a number of years. The wise man Solomon says, it is the little foxes that spoil the vines.

Israel was smitten at Ai because of the sin of one man, Achan, and they were not successful in taking Ai until the sin was confessed and removed.

When little children get into mischief they like to hide because they know they have done something against their parents' will. And so it is with grown people. Adam and Eve had transgressed, and were ashamed to meet God. Jonah fled from the presence of God, because he did not want to do the work God had for him to do.

Now the other way in which things are hidden, are things that we value as precious and expect to get some benefit from them sometime. The Word of God is one of the most precious things we can hide. If we hide it in our hearts, it keeps us from sin. Psa. 119:11—"Thy word have I hid in mine heart, that I might not sin against thee." Matt. 2:35—"A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things."

Sometimes people want to get rid of God's Word, and hide it where they think it is out of the way. But many instances have proved it to be a real blessing to some one, when found at some critical moment, and has meant the salvation of their souls.

Christ was also hid from Herod the wicked king, who sought to take His life. But He could not be destroyed, because God had planned His life, and had planned for the redemption of mankind.

Moses was also hid when a baby. God had chosen him to be Israel's leader.

Christ and Moses were hid by God. Sometimes people try to hide behind hypocrites, but it is a vain thing to do. Job 8:13—"So are the paths of all that forget God; and the hypocrite's hope shall perish." But we have a place where we can hide ourselves and the only safe place to hide. We have Christ for our Refuge and if we hide behind His blood, we are justified. Rom. 5:9—"Much more then, being now justified by His blood, we shall be saved from wrath through Him."

Alanson, Mich.

We hear much about laboring together; but let us first recognize the established principles by which we may be held together.—J. D. Risser.

"What burdens and sorrows come to us, because we do not seek God's guidance in every step we take."

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

RESIGNATION

Sel. by Cora Eshleman

There are wrongs that cannot be righted;
There are crosses that must be borne;
There are duties that cannot be slighted;
There are thorn-crowns that must be worn.

There are griefs that cannot find comfort,
And wounds that can not be healed;
There are sorrows so deep in the human heart,
They cannot be half revealed.

But Oh! let us carry our crosses;
We carry them not alone;
Let us tread over earth's rough places
Even as Christ has done.

Let us bury our bitter sorrows
Deep in His sacred heart,
And think what a blessed thing it is
To have in His sorrows a part.

Let us think of the wrongs He suffered,
Let us think of the cross He bore;
Let us think of His weary journeys,
Let us think of the crown He wore.

Surely the pain and the sorrows
Christ chose for Himself must be best;
Let us follow Him then in the way of the cross,
'Twill lead unto heaven's sweet rest.

RESPECTING THE SANCTITY OF THE CHILD'S INNER LIFE

Usually wherever two or more mothers gather together the conversation sooner or later drifts to some phase of child culture. Ever zealous for their children's welfare, they seldom fail to avail themselves of an opportunity for advice and counsel regarding this supremely important matter.

The motive is worthy and commendable, but a danger that should not be overlooked lurks in intimate discussions. There is something about a friendly interchange of ideas that begets garrulity, and never is this more apparent than when a group of mothers tell of their children's doings.

Mrs. A ——— wishes advice about some fault of Anna's and relates incidents illustrating the manifestations of it in her daughter. Other mothers are reminded of similar or contrasting instances in their experiences, and recount them with the result that before the afternoon is over much that should never have been disclosed has been broadcast to the circle of acquaintance.

Aside from considerations of good taste, this loquacity may work an incalculable injury to the children.

Timid, shrinking, and highly sensitive ones suffer agonies of mortification on discovering that their privacy has been invaded, and their little secrets laid bare; while those already inclined to callousness or bravado are invariably coarsened by such knowledge.

A mother, above every one else in the world, should be a refuge and a retreat to her child, and its every thought should be able to repose safely in her. Its confidences, however trivial or unimportant they may seem, should be kept inviolate, and its little fancies never be made a subject of jest.

Anecdotes concerning the children should be selected with discrimination and general information given out sparingly. Never, in fact, is silence more golden than when dealing with the inner life of a child.

A mother in doubt about what may be wisely discussed regarding her child may ask herself some such questions as these: "Our places reversed, is this a matter I should like my child to mention concerning me?" "Is it delicate?" Is it kind?" "Is it necessary?" "Will it have a tendency to strengthen or to weaken the bond between us when my child has reached maturity?"

A mother had better shatter her choicest piece of china or crystal than cause or allow the slightest flaw to mar that priceless treasure, her child's faith and trust in her.—Leila Kepler Williams for the National Kindergarten Association.

OBJECTS AND REQUESTS FOR PRAYER

Our Church Schools that are about to enter the Commencement season, that the exercises and influences exerted at this time may be the means of strengthening the Church and influencing lives in the right direction.

For the small army of our young people who are graduating this year from our Church schools and local schools, that they may consecrate their lives to the cause of Christ, and be a strong factor in building up His Church on earth.

The new work that has been started in North Kansas City, as described in the Mission Supplement of this issue.

A HAPPY DISPOSITION

A happy disposition is worth more to its possessor than all the gold in the world. If you have not come into the world with one try to acquire it. Whatever happens, just make up your mind that you are going to be cheerful, and that you will not add to the gloom and unhappiness already in the world by going about with a long, gloomy face, but will scatter happiness and sunshine wherever you go.

You can not make a better resolve than that. When things go wrong, keep sweet, when things go right, keep sunny. Keep sweet, no matter what happens. In this way you will do more good than the millionnaire with all his money. You will be happy yourself and, you will make others happy. For every one loves and admires the cheerful, sunny soul. All doors fly open to him wherever he goes.—Selected.

ENERGY

Whoever became a man of influence by sitting under the harrow of despondency? What idle man ever benefited the world, his friends or himself? There is nothing like action coupled with cheerfulness. We see it everywhere. Who is he, sitting on that empty barrel on the wharf? A man with no energy—a prey to grief. He does not know what to do, nor how to start. Who is that man with folded arms, standing in the market-place? A lazy, do little sort of a vagabond, who hardly earns his bread and butter. Do you wish not to become such a character? Then arouse yourself! away from the arm-chair! up from the gutter! out of the downy bed! Move your arms, kick your feet, and stir about: give your blood a chance to circulate through your veins, and the air of heaven to circulate through your lungs. Seize the first job presented, and dispatch it at once; up for the pay, and get another forthwith; you will soon earn enough to purchase a wheel-barrow or hand-cart, and then you will begin to live. Who knows what you may become? Energy is half omnipotent. Small beginnings end in large gains; a penny well turned begins a fortune. Resolve, then, to do something, and you will bless us to your dying day for preaching thus faithfully to you.—The Evangelical Messenger.

Have you all seen that day when you met the Lord, and compared yourself with Him, confessing your sins and saying, "Woe is me: for I am undone"?—J. G. Ruth.

SUNDAY SCHOOL LESSON

Lesson for June 5, 1927—Acts 10:34-48

PETER PREACHING TO THE GENTILES

Golden Text.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.—Rom. 10:12.

I. Providential Coincidences.—In the providence of God there are no accidents. Knowing all things in all their relationships, God is not under the necessity of guessing at results. In the affairs of our ordinary life, when two events occur at different places at the same time, and it is found out afterward that there was a relationship between the two events, we speak of the matter as a coincidence. There may or may not have been the relation of cause and effect in the two events, or the two events may have had a common cause. There are many such coincidences in the Bible record, for God is the Cause back of them all. There is no such thing as chance in the plans of God. He is the Master of every circumstance, so He is not under obligations to finish a certain work in a certain time. God allowed Abraham to go all the way to Mount Moriah, to prepare the altar, to bind his son as a sacrifice, to draw the knife to slay him—then He spoke. God is never too late. He allowed David to undergo many dangers and hairbreadth escapes before He permitted h m to ascend the throne of Israel. Altho he had been anointed king early in life, and he had God's promise that he would succeed Saul on the throne, David sometimes felt as if there were but a step between him and death. But in God's own time the way to the royal palace was opened and it was neither too early nor too late—just right for God's purposes and for the good of God's people. Many incidents in the ministry of Jesus illustrate this thought. He allowed Lazarus of Bethany to be sick, to die, to be buried, to lie in the grave four days before He came upon the scene to give His help. Both the sisters and the disciples had plans which would have interfered seriously with the way Jesus had planned—and how much better it was His way! Our lesson for to-day is another striking example. The prayer of Cornelius, the fasting and prayer of Peter, the messages from the Lord to Cornelius and to Peter, and the message from Cornelius to Peter were all timed exactly right. It all could not have worked out any better.—J. A. R.

II. God Leads Honest Men to the Truth.—Peter was an honest man. He was a converted man. He was a Spirit-filled man. He was walking in all the light he had day by day. But Peter was still narrower than God's plan. He was too narrow to fit into the service to which Jesus Christ had called Him. Therefore God had to lead him out to a larger vision of truth. Cornelius was an honest man. He was not a converted man. But he believed in God and walked in what light he had. But his understanding was limited. He did not know God's plan of salvation in Jesus Christ. But he was open to be taught and God led him out also.

But in leading out these two men, God did not ask either one to make a compromise of conscience and the truth to come together. God does not bring about union among men by compromise. He led out Cornelius in the way he should seek the will of God; then He led out Peter in the way he should seek to fulfill the will of God. The result was that as each one got to the thought which God desired him to have they got together in the Lord. Too often men to-day are enthusiastic about union more than they are about truth and righteousness. In their ignorant zeal for union they miss the great principle for separation from the unclean in spiritual matters, and hence lose much more than they gain. When God would lead out to a larger vision, He chose conservative men to do it. Men like Paul and Peter were the type of conservatives that were safe to entrust a new departure from Judiasm to, because they were not only conservative and jealous of the truth they already had, but they were honest and ready to launch out into truth revealed of God when God had made it plain to them. Thus Saul the fighter for the old doctrine of Judiasm became Paul the defender of the faith and true Judaism of the Scriptures; and Peter the strict keeper of Jewish tradition was made an advocate of a doctrine of no respect of persons. And both continued to balance their brethren so that they were kept in the safe paths without compromise of truth.

III. The Message of Salvation.—"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." This was the climax of the sermon or talk which Peter was giving. He gave out a Scriptural talk as well as a talk on his own experience. The Holy Ghost was present in leading Peter's message and He was present in the work upon the hearts of his audience. Peter was not done speaking when God manifested His saving grace upon the hearers in the outpouring of the Holy Spirit in the same manner as He had been poured out on the day of Pentecost.

The Holy Ghost was poured out as a witness to the inward faith of those who heard. It is not upon hearts who have been highly cultured in their self righteousness, but upon those who heartily receive the Gospel message in faith (John 1:12-14).

—J. R. S.

Bible Meeting Topic

EVIDENCES OF THE SPIRIT'S INDWELLING.—Rom. 8:1-27.

Topic for June 5

MOTTO

"If we live in the Spirit, let us also walk in the Spirit."

OUTLINE STUDY

I. The Work of Regeneration which is Wrought.

1. In the believer in Jesus.—Jno. 1:12, 13.
2. A spiritual work.—Jno. 3:5-8.
3. Imparting a divine nature.—II Pet. 1:4.
4. Baptizing into one body.—I Cor. 12:13.

II. Other Evidences that He Works in Us.

1. Producing works of righteousness.—I Jno. 2:27-29.
2. Preventing a lawless conduct.—I Jno. 3:9.
3. Producing a spirit of love to God and man.—Rom. 5:5; I Jno. 3:14; 4:7.
4. Giving victory over the world.—I Jno. 5:4; Rom. 8:13; Gal. 5:16.
5. Helping in the spirit of prayer.—Rom. 8:26; Jude 20.
6. Imparting a spirit of sonship.—Rom. 8:15; Gal. 4:6.
7. Filling the life with joy.—Rom. 14:17; I Thes. 1:6.
8. Giving a sound mind.—II Tim. 1:7.
9. Giving spiritual understanding.—I Jno. 2:20; I Cor. 2:12.
10. Producing sound testimony.—I Jno. 4:2.
11. Bearing spiritual fruit.—Gal. 5:22, 23; Eph. 5:9.
12. Giving spiritual power.—Eph. 3:16-19.
13. Taking away bondage.—II Cor. 3:17; Gal. 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Holy Spirit."**
2. Commit Gal. 5:22, 23.

For Young People.

1. The Fruit Test as Evidence of the Spirit's Indwelling.
2. The New Life Test.

For Older People.

1. Spurious Evidences Held Forth by Unsound Teachers.
2. The Freedom of a Spirit-filled Life.

PERSONAL THOUGHT

Have we proved the spirit dwelling within us whether it is indeed the Holy Spirit or the spirit of the world? Is our assurance of sonship founded on the sure evidences of the Word of Truth?

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THURSDAY, MAY 26, 1927

Field Notes

Bro. Oscar Burkholder of Breslau, Ont., is expected to be at Belleville, Pa., June 16-19 to assist the brotherhood in a few meetings.

The tenth annual meeting of the Ohio Women's and girls' Missionary Society is to be held this year at Oak Grove Church near Smithville, Ohio, on June 2.

The brotherhood of the Cressman Mennonite Church, Breslau, Ont., have arranged for a series of meetings and Bible conference to be held June 4-12 with Brethren N. B. Stauffer and B. B. King in charge of the meetings.

The brotherhood at the Frazer Mennonite Church, Chester Co., Pa., expect to hold a two-day Bible instruction meeting on May 29, 30, the Lord willing. The instructors are John W. Weaver, John Hess, and Noah H. Mack.

Bro. S. C. Yoder, of Goshen, Ind., spent about ten days with some of the congregations in Illinois in the interests of Goshen College. He was with the Tremont congregation in a communion service on Sunday, May 15 and expected to be with the Metamora congregation on Sunday, May 22.

Word reaches us that Sister Mary Mellinger, wife of Bro. Ezra Mellinger, Ronks, Pa., passed away. The funeral was announced for Wednesday, May 25. Sister Mellinger was active in Sewing Circle work in Lancaster County, Pa., having been president of the Associated Sewing Circles. We extend our condolences to the bereaved family.

The Committee which had been appointed to audit the books of the Mennonite Publishing House was composed of Bros. John S. Nice, Souderton, Pa., B. E. Stauffer, Maugansville, Md., and A. J. Metzler, Masontown, Pa. Bro. Stauffer started for Scottdale, but on account of car trouble was unable to be present, and Bro. A. G. Clemmer, Franconia, Pa., (who had accompanied Bro. Nice) took his place. The Auditor's report will be found on page 173.

Correction.—In last week's issue the announcement was made that a class of fifteen was to be baptized on May 15 at the Philadelphia Mission. Communion services were held on that date, but the applicants are still receiving instruction, and will be baptized at a later date. The workers of the mission are planning for evangelistic meetings and a summer Bible school to be held from June 26 to July 15. Both meetings will be held in a tent. Bro. J. F. Bressler is to be the evangelist. He will also assist in the Bible school work as well as Sister Mary Shenk of Virginia.

Correspondence

Holsopple, Pa.

On May 15, a very inspiring and spiritual communion service was held at the Blough Church, of the Johnstown district.

Bro. J. A. Brilhart, of Scottdale, preached for us at the preparatory service on Saturday, May 14. He also preached on Saturday evening and on Sunday morning at the communion service, and again on Sunday evening. His sermons were very timely. He spoke with power and with the Spirit. Other visitors from Scottdale were Bros. Frank and Elmer Brilhart, Ralph Bender, and Irvin Brunk.

It is very encouraging when the aged and those in middle age, and the young men and women, and boys and girls in their early teens, can commune together. It shows a good prospect for the Church in time to come.

Bro. Brilhart left with the good wishes of the Church. May the Lord give him yet a number of years in this service. Come again.

L. A. B.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings:—We are grateful to our heavenly Father for what He has done for us. On May 6 our bishop, Bro. Esch, of Mio, Mich., came here and had council meeting the same evening. Nearly all present expressed peace with God and man.

Sunday, May 8, we had a busy day. Four souls were received into Church fellowship by water baptism, after which we had communion services, 76 members commemorated the death and suffering of our Lord, and also observed the washing of the saints' feet. In the afternoon some of us went to Sister Schultz's home. She is a dear old sister, who is not able to be up, but she is happy in the Lord. She desired to participate of the communion. In the evening Bro. Esch gave us a helpful message. We praise God for these blessings.

May 13, 1927. S. J. M.

Westover, Md.

(Holly Grove congregation)

Dear Readers, Greeting in Jesus' name:—On Easter Sunday we had our young people's quarterly meeting in the afternoon. It was well attended and we believe, was a profitable meeting for us all.

To-day we held our communion services. The attendance was good, almost all of the members being present to partake of the sacred emblems. Besides our Bishop, Bro. John S. Mast, there were visitors from Pennsylvania, Delaware, Virginia, and Indiana.

Our busiest time, strawberry season, will be on in earnest here by the time this gets in print.

We are glad to report that our Sunday school superintendent, Bro. Will Stoltzfus who was mentioned in our previous notes, returned home on May 10, and is now slowly improving.

Let us continue to pray for him.

May 15, 1927. Cor.

Palmyra, Mo.

Dear Herald Readers, Greeting in Jesus' name:—The last Sunday in April the conjoint Sunday school meeting of northeast Missouri was held at the Palmyra Church. The Cherry Box and Pea Ridge congregations were well represented and we all felt that it was good for us to be there. We rejoiced to have Sister

Leona Hathaway present and to take special part on the program. She has had very poor health for a number of years. She is better now and the Lord grant that she may continue to improve.

In the evening service we were very glad when a young man, a member of a popular church, expressed publicly his desire to unite with us. May he ever be true to the Lord; a faithful worker in the great harvest field.

The first Sunday in May we were permitted to again commemorate the death and suffering of our Lord.

A short visit from Bro. Laban Swartzentruber of the Orphans' Home, West Liberty, Ohio, was enjoyed by us on May 10. That night Bro. and Sister Joseph Nissley of the Altoona Mission arrived. While here Bro. Nissley preached two helpful sermons in our church, and one at the new mission hall in Sodom, a village on the outskirts of Hannibal, Mo. One soul, an elderly lady who is blind, confessed her Lord. Will you pray that she may be kept faithful to Him who came "to seek and to save that which was lost."

Yours in Him,
M. Lena Kreider.

May 15, 1927.

Tiskilwa, Ill

(Willow Springs congregation)

We had been wanting to have an all-day meeting ever since Bro. Ralph Smuckers are at home from India, but the roads and weather were not in our favor. However, an appointment was made for May 15 and we believe the day was well spent. In the morning Bro. Smucker gave us a very impressive sermon on the "Power of Prayer" and gave personal testimony on what prayer means and can do for the missionaries on the field, when offered by people who are close to God, even though they be thousands of miles away.

In the afternoon to a crowded house, and an interested and appreciative audience Bro. Smucker told about some of their personal experiences in India and what the Gospel means to the people who accept it.

Sister Smucker dressed six of our boys and girls in native Indian clothes, which was quite interesting to many who had never seen it before. Bro. Ralph stated that the greatest cross they would have to bear would be that if for some reason they could not return to India and the work in which they are so much interested. Remember them in prayer.

Our shut-in, Bro. John A. Albrecht, wishes to take this means of thanking all the brethren and sisters in Virginia, Pennsylvania, Indiana, Missouri, and Illinois for the kind letters and remembrances he has received. As he is unable to write personally to each one he asked us to make this statement.

With best wishes to all,
May 16, 1927. F. I. S.

Nappanee, Ind.

(Salem congregation)

Greeting in Jesus' name:—On May 14 preparatory and baptismal services were held. Our hearts were made to rejoice when twelve precious young souls sealed their vows to God by water baptism. May we as older ones realize the added responsibility and so walk that if they follow our steps they may not be misled.

On May 15 we listened to an impressive sermon on, God's great love to us, after which we were again permitted to commemorate the death and sufferings of our Lord and Savior. All members present participated in this sacred service. Bro. J. W. Christophel conducted these services.

On May 2, two of our older brethren were called to their eternal home. Although their absence here is felt we weep not as those who have no hope. They were Bro. Jacob Fisher, who had been stricken for some time, and Bro. Ben Fisher who, when seemingly in usual health, fell over in the yard of his home. This shows to us that life is uncertain, but death is certain. Let us wait and watch and pray.

May 16, 1927. Saloma Welty.

Lititz, Pa.

Dear Readers:—I am grateful for the many blessings that God has given me in this year so far. I surely wish to express my appreciation again to all those who have so kindly remembered me over the Easter season, and on my birthday wish to thank all of them. I wish to thank all those who come to read, sing, and pray for me. I am also glad that the brethren are willing to come and preach for me. May God bless them all. Thanks to you all for what you are doing in every way you can. Pray for me. God bless you all.

Your Afflicted Sister,
Lottie B. Snyder.

May 18, 1927.

Flanagan, Ill.

To all Gospel Herald Readers, Greetings:—On the evening of May 14 Bro. Ezra Yordy, Eureka, Ill., preached a preparatory sermon here, but as it rained there were not so many in attendance as there would otherwise have been. On the following morning communion and feetwashing were observed. In the afternoon the same rites were observed at the home of Sister Barbara Saltzman, in Flanagan, who is not well. Bro. Yordy's mother came with him. May we remember that we have again promised to be true to Him who gave His life for us and is now interceding for us.

On the evening of May 15 Bro. Jay Hostetler of Cullom, Ill., preached to us after Bible meeting. Text, Rom. 12:1. He emphasized the difference between a living and a dead sacrifice. We are looking forward to the latter part of the month, when we expect Bro. S. M. Kanagy, of Chicago, to hold a series of meetings. We ask an interest in your prayers that the Lord may bless the efforts put forth.

In His glad service,
May 17, 1927. Lydia H. Smith.

Palmyra, Mo.

(Pearidge congregation)

Dear Herald Readers, Greeting:—On Sunday, May 8, we held our communion services; nearly all of our people were present although some were not able to be out on account of health and bad weather.

On Monday morning, May 16, Bro. David Hathaway and two sisters, Leona and Nellie, and their aunt, Sister Elsie Duff, left for an auto trip to Newton, Kans., where they expect to stay for an indefinite time, hoping the change will be of physical help to the two girls. We also hope as they visit the different congregations it will be a spiritual uplift to them.

We are very thankful for the increase of ten in our Sunday school since the weather has settled. These are all from outside families. The interest is growing. We feel the result of the prayers that have been offered in behalf of the work here and still hope that you will not grow weary, but will ever hold us up to the Throne of grace that we may be of more use in His service from day to day, and that souls may be willing to follow Him.

Ever remember us in prayer.

In His name,
Della E. Buckwalter.

May 18, 1927.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' name:—Bro. B. B. King and wife of Ft. Wayne, Ind., were with us in a series of meetings from April 19 to 29. During this time Bro. King preached eleven very impressive sermons, without fear or favor of man. The congregation was strengthened in the faith and we

(Continued on page 173)

Miscellaneous

TRUST IN JESUS

Trust in Jesus, minute by minute,
He will your unit keep;
Fixed in him the words of truth,
That you can every minute speak the truth.

Trust in Jesus, hour by hour,
He will give you higher power;
Filled with His spirit so divine,
To be with Him and in Him shine.

Trust in Jesus, day by day,
He will guide you along life's way;
Fill your soul with quiet rest,
That you can stand each day, every test.

Trust in Jesus, week by week,
He will in Him your trust keep;
Open the door of sunshine sure,
To keep you and keep you pure.

Trust in Jesus, month by month,
He will unite to us at last;
The coming joy of happiness,
Of love, joy, peace and grace.

Trust in Jesus, year by year,
You will need never fear;
His love is strong, His peace is calm,
And fills every heart with sweetest song.

Trust in Jesus evermore, praise His name,
He is always the same,
He is gracious, He is just,
He is holy, trust Him first.

—Selected by H. B.

WHAT THE CHURCH CAN DO FOR HER HISTORICAL WORK

By Harold S. Bender

VI. Finances

For the Gospel Herald.

Several times in this series of articles attention has been called to the fact that the work that needs to be done will require finances, and in some cases in considerable sums. Two questions naturally arise. How much is needed; and, How will it be secured? Here are some suggestions in the way of answers to the questions.

How much money will be needed? That depends upon how much work is to be done. The best plan would be to have a regular annual income to go into a permanent treasury, with arrangements for securing extra funds for special purposes. Probably 500 annually should be set aside for the purchase of books, libraries, etc. Another $500 annually should be set aside for the purpose of helping writers in various kinds of work, paying for the expense of printing booklets and pamphlets, printing of catalogs, etc. Another $500 to $1,000 yearly should be set aside for the support of research and writing for the authoritative Mennonite History. Thus, a sum of at least $1500 to $2,000 yearly should be spent.

How can this sum of money be raised? In the first place the General Conference has already provided that the Publishing House should set aside a percentage of its profits for this work. This has no doubt been done quite regularly, though in varying amounts. Might not this sum be fixed at a definite minimum amount yearly, about $500, a larger amount to be set aside if specially needed or if profits are large enough to warrant. That would leave $1,000 to $1,500 to be raised annually from other sources. Half of this could be raised by following the example of the Lancaster Mission Board, with annual appropriations from the various Mission Boards. The General Mission Board could match the appropriation of the Lancaster Board with $250 yearly. District Mission Boards could appropriate $50 yearly out of their general funds. Additional funds could be raised in the following manner: General Conference might ask that every congregation give $5 per hundred members yearly to this work. If only one-half of the membership should respond this would still make a total of almost $1,000 yearly.

With a total of $1500 to $2,000 or more yearly, the Church could make great strides forward in her historical work, the necessary books and material could be secured, writers could give more time to the work, research could be encouraged, literature could be produced, and finally the authoritative history of the Church could be written and published, together with much other valuable material that could be produced from time to time. From this activity it should be expected that increased appreciation for the Church and loyalty to her principles should be aroused in the membership, especially among the younger people, that the world should come to know the truth about the Mennonite movement in history, and that the testimony of the Church to her faith and principles should be kept clear and untarnished before the world in a generation that sorely needs those principles.

Goshen, Ind.

OUTSTANDING ARTICLES AND OUR GUIDE

By P. Hostetler

For the Gospel Herald.

I wonder sometimes whether we appreciate or know the value of our Church papers. To my mind our Feb. 19 issue of the Gospel Herald, contains a number of outstanding or very good articles that would bear several readings and considerable thoughts. We want to call attention to some, and offer some thoughts therein.

First, notice the editorial under the head of **The Remedy.** We are there pointed to the fact of our lack of real Christianity, and more than a dozen remedies are offered with the words **must do** added to them—all good, but to my mind the last one especially so, which says "We **must** practice what we preach." The fact is, if we don't obey this one, we can't do much good with the others. Here I want to call attention to one point in particular where improvement is very much needed. Some of us want their children and hearers to follow our faith and rulings (and that is Bible), but on investigation we may find that we are not following the faith and obeying the rulings of our fathers who taught us the the Word of God in its purity.

On the next page we notice a very good article on the subject of **Gifts.** A little farther on we see a most excellent article on that great subject of **The Christian Home,** and in which we can see where much of the cause lies of the alarming conditions of churches. No one else is so accountable for the condition of the home as is the father or head of the house, and each one of us who are heads of homes ought to see to it that we make it a real Christian home, where all in the home are taken along on the way to our heavenly home. This article ought to be worth very much to each of us, especially to all home-makers, where the paper is read. It is almost impossible to over-emphasize the importance of this subject; and the need of better or more Christ-like living and teaching in the home.

Then the rather lengthy article by Sister Eash (who died so recently) is also very good and shows some of the dangers and alarming conditions and the need of looking well to our doings, lest we fall short and be found wanting in the great judgment day.

Then we notice in the weekly sermon on **"The Ministry of Suffering"** many good points and comforting thoughts, for all who suffer (and most of us do, more or less), and this comes from an aged and experienced minister, who no doubt has been all the better fitted for writing that, by the things which he has suffered. May the God of all grace comfort him and all such, and may we all appreciate it all the more when we are well and can go about our work.

We turn forward a page, and we have an article by Bro. Gross, on the subject so often discussed, and

still not very plain to many, about the **Conscience** and its **Guiding**. Here are many good points, and I am not finding fault with any of it. In the latter part he says that the conscience is very much a matter of training, and likens it to an alarm on a clock that may be set to go off when desired. He also says that the conscience is not a safe guide. This gives me the thought that Bro. Gross is getting at the fact of what the Conscience really is and does. It is not only largely a matter of training, but it altogether works in accordance to a person's belief and training. Bro. G. also quotes the verse, "He will guide you into all truth." I know of no Scripture telling us that our conscience is guiding or leading us into truth or right ways. But this **He**, the Holy Spirit, guides us not only into **truth**, but into all truths, that we need to know for our good. This Spirit was sent to show us the way to go, but the conscience is a God-given faculty that was given us to help us to choose the way, the right and best way. Conscience is not alike sensitive and powerful in each one, as some have more of it, and are always more hurt at anything they know they did that they should not have done. Every one who lives up to his belief, and thus does not abuse his conscience, retains a live and effective conscience that helps him much in this life of conflict. Every one who continually does the things he knows or **believes** to be wrong, will silence or ruin his conscience, and lose its help and power and then it is called a **seared** conscience. The Holy Spirit shows us which way to go, and the conscience rewards us for taking the right way, and punishes us for not taking that way.

For illustration: You may have a sick neighbor. You know or believe that he would be very glad to have you visit him and that he might need your help; but the road may be muddy, the night dark, and you may be quite tired; and it seems to be quite a task or trial to go over there instead of going to your rest and sleep. But in case you decide to go, the harder it goes, the greater the sacrifice the greater the reward of a clear conscience of having done your duty, and you feel so very good over it, that you have learned the lesson that it pays to make any sacrifice to do our duties. On the other hand, in case self interests gain the mastery, and you go to your rest (knowing or believing you ought to have gone) it will make you feel so badly, and in case this neighbor would die, you might regret your course for years. This is the work or help of our conscience and teaches us that it doesn't pay to take any course but what we believe to be the right one.

Most of us, no doubt, have seen or known of instances where some one had become sick or in great need, and some neighbor, **not knowing** anything about this, felt within himself that he ought to go and see that man, and on coming to him finds some trouble that makes him feel that God has sent him there. Some would call that the work or leading of the conscience, but I feel satisfied, that this is the work and leading of the Spirit. The Holy Spirit leads mostly by the written inspired Word, but also in many other ways.

Shelbyville, Ill.

MOTIVES THAT WILL STAND THE TEST OF GOD'S WORD

By Anna Keyser

For the Gospel Herald.

It matters not what kind of work we are engaged in, if we do it because we delight to be seen of men and to receive their praises, our motives are not pure and holy, and will not stand the test of God's Word. We must put our heart into what we try to do, it is so much more effective than hand service only. King Saul made a fine appearance as he went up to Carmel, where he set up a memorial in his own honor after the battle of the Amalekites, and then went to Gilgal to offer sacrifices to the Lord. "I have performed the commandment of the Lord," was his declaration. Yet, what deception, what hypocrisy, lay hidden under the grandeur and beauty. Time, though long delayed, brought the shock of battle, and the man who once stood gloriously, lay prostrate in dust. It was deception and vileness, mixed with the pure and beautiful, hidden under the grandeur. There was the sin which undermined the king and his throne, and brought the whole mighty fabric to the ground.

No matter how beautiful may be the outside, the part which the world sees, it is the covered material in our building which the world can not see that constitutes true character. This alone can stand the test of God's Word.

When buying a house we are much more concerned about the material which is used for all concealed parts of the building than we are about the outside, because we are living in an age of deception. If we build dishonestly and with hypocrisy we may for a while succeed in keeping our sins covered, but finally all deceptive appearances will fail us, and amidst the fallen ruins the world will see the kind of material we used for the inside.

The great Heart-searcher knows whether or not we are honest in our work, and truly discerns our motives. Ananias and his wife did outwardly that for which they had no real respect. They pretended to be moved by a divine influence. Their purpose was veiled under the pretense of religious principles, but their saintly masks were much too short to hide their natural faces, they showed in spite of all their schemes, the devil's darkest traces. Their false profession, and their fate, should be a warning to all who are promted by the same motive.

There are plenty of people in the world who seem to manifest a great interest in the heathen in foreign lands, by giving of their substance for the work, but turn their backs upon those who are starving spiritually near their own door. The orphan's cry they seldom heed when they can save a dollar, nor act the good Samaritan unless they are sure of double pay, in goods or else in money. Then on Sabbath days they sing, "O the good we all may do, as the days are going by." But unless our life corresponds with our song, our words are but idle mockery, and we become as sounding brass, or a tinkling cymbal. Many thousands of dollars are given to colleges, missions, and other charitable institutions, that would not be given, if it were not for the honor and praise they receive from men. This is not judging, when we can see how willing they are to blow the horn through the newspapers so that everybody will find out that they are liberal givers, pretending to think that they are pleasing the Lord. But Jesus says that they have no reward of their Father which is in heaven.

On the other hand, there are kind-hearted people, who in quietness are giving their whole life service to the ministry of little things. They serve because they love to serve. Perhaps in the sight of many they do not do much. They go through life without ever hearing a compliment, scarcely ever a good wish; but because their motive is love, they are not looking for a reward and honor here in this world, but they look beyond, which brings them near the great Father heart of God. Jesus says, "Thy Father which seeth in secret, himself shall reward thee openly." Inheriting a million adds nothing to our being. It is just as true of possessing rank, office, honor, or fame.

Our Lord was conducted in triumphal procession into Jerusalem and offered the homage due a king, but five days later He was led out by the same street to the place of cruci-

fixion. Yet, all the while He was the same princely Son of God and King of glory. He was poor, He had no office, when the people tried to make Him king, He walked away and told them they were mistaken. He lived in things of higher value. His treasures were not of earth. Outward things were no part of His being. Living in humble drudgery and daily toil, occupied with common things, He was thinking far above the tools He used. Jesus seemed to think that the worst thing that could befall a man in life was to have his heart living in the wrong world. The artist works in the clay, but his thoughts live in the vision far above the mud that his hands handle.

A preacher might hold a big revival meeting, and seemingly be doing a great work; but if he is working only because he is to be paid a large sum of money for his work, it will not count for much in God's sight.

The purpose of the Church should be to save the world for Christ. Then why not give the audience an opportunity at every meeting or at least once each Sunday to confess Christ. Young people (and older ones as well) often fail to come to Christ because they are not given the opportunity. Sometimes they feel deeply stirred, and long to take a decided stand for Christ; but the meeting is closed and the chance passes by unimproved.

Paul in writing to the Roman brethren says, "Every one of us shall give an account of himself to God." This shows that there is a great responsibility resting upon us. What we want to do is to examine ourselves, and see whether we have a motive that will stand the test of the judgment. Many will say in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? Then will the Lord say unto them, "I never knew you, depart from me, ye that work iniquity." We must say, "Lord, Lord," but it must be more than a Sunday mouth creed.

Middlebury, Ind.

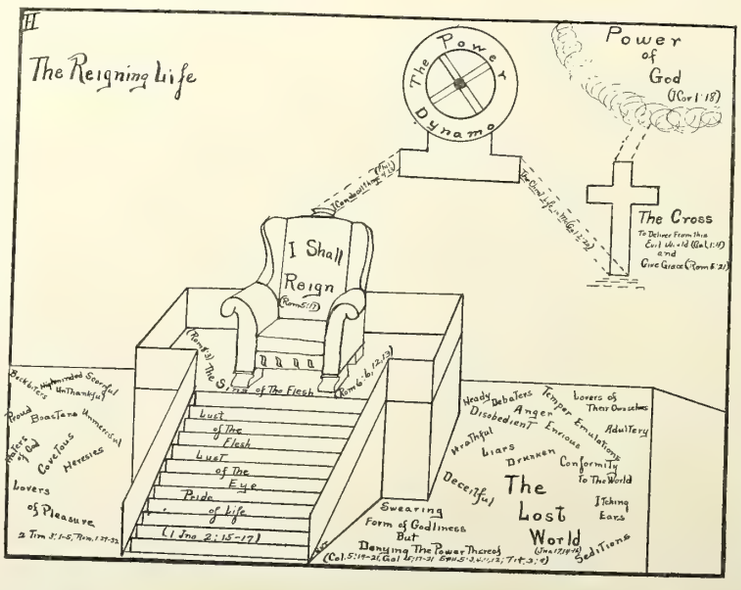
THE REIGNING LIFE

By H. N. Troyer

God wants us to fully show His power which He manifested when He gave His only begotten Son (Jno. 3:16; I Cor. 1:18) to conquer Satan and deliver us from this present evil world (Gal. 1:4) and gave us grace to continue the victory (Rom. 5:21).

All faithful believers will reject or crucify the things of this world in their life (Gal. 5:24; 6:14) and allow the Christ-life to work in them (Gal. 2:20). This becomes such a powerful dynamo that each believer can do all things (Phil. 4:13).

As stated above, God wants us to continue the defeat of Satan at Calvary. Therefore we are to reign or rule (Rom. 5:17) over the sins of the flesh (Rom. 8:3; 6:6, 12, 13. All the sins of the flesh belong to the lost world (John 17:14-16). All the sins come to us under one or a combination of the following three heads: "lust of the flesh, the lust of the eye, the pride of life" (I Jno. 2:15-17). We must watch (I Pet. 5:8) however, for our adversary will try to deceive in many ways. He tries our weakest points (Heb. 12:1). A list of these weak points is found in the following Scriptures; II Tim. 3:1-5; Rom. 1:29-32; Col. 5:19-21; Gal. 5:17-21; Eph. 5:3, 4, 11, 12; Tit. 3:9. **EACH** one is a **SIN** Guilty of one means guilty of **ALL** (Jas. 2:10).



Meditations

1. The power of God (I Cor. 1:18): "All things" (Col. 1:13-17). Can I see it? Do I really experience it or just say it with the rest?

2. The triumph of Calvary (Matt. 12:29) should continue in our life (Gal. 2:20). Are we dead to the world, or are we petting some favorite sin (Jas. 4:17)? Our "works" will not be "lumped" but each one must be accounted for if we do not bring it under the cross (Rom. 14:12). The time to examine ourselves is **NOW.**

3. The victorious life is the aim of God (Phil. 4:13; Rom. 8:31). Has our life been victorious? Is it now?

4. I shall reign (Rom. 5:17)—over what? The sins of the flesh (Rom. 8:3; 6:6, 12, 13). Am I reigning over **THE SIN** as well as sins?

5. We are not to be ignorant of Satan's devices (II Cor. 2:11). Are we versed well enough in God's Word that we can recognize his wiles (Eph. 6:11) and stand against him? There is yet time. Redeem it (Eph. 5:16).

6. In the world, but not of it (Jno. 17:14-16). Boats in the water, but not water in the boats. Override all storms as well as calms. True in my life?

7. The great power dynamo of the cross not only delivers us from the fleshly weaknesses but also cleanses our filthy hearts and minds. Am I only "saved" or am I growing "in grace and in the knowledge of our Lord and Savior Jesus Christ" (I Pet. 3:18)?

East Orwell, Ohio.

"BE GOOD"

"Be good" seems to be the motto of some people's life. All they live for seems to be, to be good. Their advice to and requirement of others is, "Be good."

But how foolish and vain to expect or demand man to be good! Read Romans 3:10, 12.

"The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). He must appeal to Another if he would be good. Even Christ said, "Why callest thou Me good? none is good, save one that is, God" (Luke 18:19). To Him man must go for goodness, for righteousness, as the Bible teaches us.

"O Lord, correct me," continues the Prophet Jeremiah. He knew it was not in him to walk in the ways of the Lord, to walk in the way he should walk, so he asks the Lord to correct him, to change him. Ah, yes, He changes the heart and causes man to walk in His ways. He has provided a Remedy for all man's deficiencies. By faith in Christ man is created in Him "unto good works." —Selected.

CORRESPONDENCE

(Continued from page 169)

trust the good seed sown may spring forth and bear much fruit. A number of brethren and sisters from Woodriver, Nebr., worshiped with us during these meetings.

Bro. Chris Snyder and wife of Aurora, Oreg., formerly of this place, visited with relatives and friends from April 25 to 29 and attended the meetings while they were here.

On Sunday, May 8, Bro. Allan Good of Portland, Oreg., and Sister Mary Wenger, a returned missionary from India, visited this congregation. Bro. Good preached for us on Sunday morning and evening and Sister Wenger gave us two talks on her work in India.

On Monday evening, May 9, Bro. R. R. Smucker, also a returned missionary from India, visited us and gave a talk on Palestine.

We are grateful for, and appreciate the messages we have received. They are a great help and foster a desire in us to press onward.

May you continue to remember us in your prayers.

Yours in Christian love,
Mary E. Gingerich.

May 18, 1927.

Wadsworth, Ohio

Greetings to Herald Readers:—Sunday evening, May 8, Bro. O. N. Johns closed a week's meetings at the Bethel Church. Attendance was good, and the messages spirited, inspiring. The brotherhood was encouraged, and the unsaved warned to flee from the wrath to come. For those who confessed Christ we pray God's keeping and guidance.

Bro. and Sister A. J. Steiner were with us Saturday afternoon and Sunday morning, May 14 and 15, in preparatory and communion services at the Guilford Church.

The Lord willing, there will be baptismal services at the Bethel Church, June 19. "Let us not be weary in well doing; for in due season we shall reap if we faint not."

May 20, 1927. Cor.

Mifflintown, Pa.

(Delaware and Lost Creek congregation)

Dear Herald Readers, Greeting:—The beautiful springtime with its flowers and warm sunshine is here again. We thank the Lord for the blessings of the past.

Sunday, May 8, we were again permitted to commemorate the death and suffering of our Lord. Bro. Jno. F. Bressler was with us at this time and preached from I Cor. 10:4.

On June 19, our Sunday school and mission meeting will be held at the Lost Creek church. The instructors are E. W. Kulp, Boyertown, Pa., and Amos Horst, Ephrata, Pa., A cordial invitation is extended to all. Praise the Lord, for His goodness and mercy endure forever.

May 21, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We feel that we have reason to rejoice for the evidences of God's blessings upon our work. The work at the Publishing House as well as in the Church is progressing in its usual way.

A Vacation Bible School will again be held at the Kingsview Schoolhouse at East Scottdale, beginning June 20 and continuing for three weeks. This will be the second year for this work.

Saturday, May 21, the auditors went over the books of the Publishing House for the year ending April 30, 1927. The Auditing Committee was composed of Bros. John S. Nice, Souderton, Pa., A. G. Clemmer, Franconia, Pa., and A. J. Metzler, Masontown, Pa. Their report appears elsewhere in this issue. We were glad to have Bro. and Sister Clemmer and Bro. and Sister Nice with us in our services on Sunday, May 22. Bro. Clemmer gave us an appreciated message in the morning service. Sister Mabel Bittinger, Springs, Pa., was another visitor. She is spending a number of weeks in our community.

Bros. Aaron Loucks, Austin Gilnett, and Reynolds Steir, worshiped with the brotherhood at Schellsburg, Pa., on Sunday, May 22. Bro. Loucks preached at both afternoon and evening services.

Sister Anna Mumaw, of this office, is spending about two weeks at her home at Wooster, Ohio.

Bro. Daniel Kauffman, our editor-in-chief, who has been confined to his home for a few weeks on account of a billious attack, is gradually improving.

We beg a continued interest in your prayers for the work here.

May 23, 1927. Cor.

TRUE CONFIDENCE

A calm smile of confidence is a sure guarantee to those who watch us that we have firm faith in a God who is greater than all our troubles or our difficulties. A confident laugh in the face of hard situations has brought out many a man into the glow of success and victory. Let us calmly trust God. But let us smile on, even in hard places, so that the world may know that we believe what we believe.—C. S. B.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the Year Ending April 30, 1927

I. SECRETARY-TREASURER'S REPORT

Purchases

Machinery and Equipment Inventory May 1, 1926	$46,908.09
Purchases during the year	6,316.59
Bibles, Books, etc. Inventory	31,620.74
Purchases during the year	28,601.60
Manufacturing Inventory	14,660.60
Purchases during the year including power, wages, taxes, etc.	86,013.20
Buildings and Real Estate	163,500.00
Interest and Discount	5,989.70
Total	$383,610.52

Ledger Debits

Stocks and Investments	$1,875.00	
Loans Receivable	6,191.29	
Accounts Receivable	14,675.48	
Donations, Discounts to Ministers, etc.	4,943.40	
Historical Library	3,286.24	
Cash on Hand	1,050.07	32,021.48
Total		$415,632.00

Sales

Books, Bibles, etc.	$32,499.10
Gospel Herald Subscriptions	13,836.98
Words of Cheer Subscriptions	3,200.76
Beams of Light Subscriptions	1,264.14
Christian Monitor Subscriptions	2,939.33
The Way Subscriptions	1,296.40
S. S. Lesson Quarterlies	22,299.50
Youth's Christian Companion	4,556.16
Advertising Space sold	215.38
Printing, Binding, etc.	26,341.62
Income from Real Estate in rents, etc.	10,535.25
Total	$118,984.62

Ledger Credits

Capital furnished by the Board	$184,018.12	
Loans Payable	19,120.00	
Tract Fund	137.00	
Surplus May 1, 1926	88,788.75	
Unfilled orders	4,583.51	296,647.38
Total		$415,632.00

INVENTORY

Of the plant and stock

Bibles and Testaments	$6,792.72	
Bound Books	15,427.32	
Unbound Books	8,026.25	
Mottoes	1,061.68	
German Books, etc.	2,744.86	
Books Inventory		$ 34,052.83
Paper Stock, etc.		21,536.39
Outfit-Equipment		50,563.45
Buildings and Real Estate		
Old Buildings		30,500.00
New Building		133,000.00
Total		$269,652.67

SUMMARY

Of Loss and Gain Accounts

Total Sales this year		$118,984.62
Present Inventory		269,652.67
Total		$388,637.29
Expenditures this year	$383,610.52	
Net Gain this year	5,026.77	
Total		$388,637.29

Surplus or accrued earnings, May 1, 1926	$88,788.75	
Gain this year	5,026.77	
Total	$93,815.52	
Less Donations	1,943.40	
Present Surplus		$ 88,872.12

SUPPLEMENTARY

Donations by the House previously reported	$ 47,254.19
Donations this year	4,943.40
Total	$52,197.59

TREASURER'S REPORT

Of the Building Fund, May 1, 1927

Received

Cash Annuities	$22,000.00	
Periodical Annuities	19,790.00	
Donations	45,017.64	
Total		$ 86,807.64
Loans Payable		66,650.00
Total		$153,457.64

Paid Out

New Building and Real Estate	$131,929.16	
Old Building Improvements	8,324.42	
Book Bindery	10,500.00	
Total		$150,753.58
Machinery & Equipment		562.08
Accounts Receivable		518.58
Loans Receivable		950.00
Cash on Hand		673.40
Total		$153,457.64

FINANCIAL REPORT OF THE INSTITUTION

Assets

Cash on Hand and in Bank—House	$1,050.07	
Cash on Hand and in Bank—Board	673.40	$ 1,723.47
Accounts Receivable—House	$14,675.48	
Accounts Receivable—Board	518.58	15,194.06
Loans Receivable—House	$ 6,191.29	
Loans Receivable—Board	950.00	7,141.29
Stock and Investments		1,875.00
Inventory—Books	$34,052.83	
Inventory—Paper, Ink, etc.	21,536.39	55,589.22
Special Annuity Account		1,500.00
Subscription Lists		22,500 00
Buildings and Real Estate		163,500.00
Historical Library		3,286.24
Outfit-Equipment		50,563.45
Machinery by the Board		562.08
Total		$323,434.81

Liabilities

Loans Payable—House	$19,120.00	
Loans Payable—Board	66,650.00	
Tract Fund Balance	137.00	
Unfilled Orders	4,583.51	90,490.51
Net Worth		232,944.30
		$323,434.81

Levi Mumaw, Secy-Treas.

II. AUDITORS' REPORT

We, the undersigned auditors, after having examined the books and records of The Mennonite Publishing House, wish to state that we have found same correct and carefully kept.

We believe the work to be conducted upon sound business principles and following such policies and methods for which the Church stands.

We wish also to express our appreciation of the fine spirit of loyalty and cooperation on the part of all workers as far as we were able to learn. And we believe the Church can look upon this institution and its workers as a valuable asset to its work in all its activities.

Respectfully submitted,
John S. Nice, Souderton, Pa.
A. G. Clemmer, Franconia, Pa.
A. J. Metzler, Masontown, Pa.
Auditing Committee.

III. GENERAL MANAGER'S REPORT

To the Executive Committee, the members of the Mennonite Publication Board, and the brotherhood of the Church, Greeting:—

I herewith submit my nineteenth annual report as General Manager of the Mennonite Publishing House, covering the activities of the House for the year, May 1, 1926, to April 30, 1927.

During the past year the business and work of the House has steadily moved forward. A fine Christian spirit has been manifested on the part of the workers in all departments. There has been no change in the editorial staff during the year. Two of our editors, Bro. Daniel Kauffman and Bro. J. A. Ressler, besides filling numerous short-time engagements in various sections of the Church throughout the year—East and West—each served in special Bible terms for six weeks, during January and February. We are always glad to serve the Church when calls come, but we find that the policy of our brethren going away for long terms of service during mid-winter has jeopardized the health and comfort of their families. Then the added responsibilities of the brethren going out to do full-time work on the field, and carrying with them a certain amount of their office responsibilities, is a burden that is not conducive to their health and to the best interests of their editorial work.

An examination of the financial report of the Secretary-treasurer as given above, will reveal that in the final analysis the net gain of the House, $5,026.77, is $7,804.91 less than that of the previous year. This difference does not necessarily mean that the earnings of the House are that much less, but it in part reflects the difference of the amounts received on the subscription lists.

The Book Department shows a gain over last year in gross sales of about $2,300.00. The quarterlies show a gain over last year of nearly $1,000.00. The Way had a higher percentage of gain than any other periodical during the year, showing an increase of over $400.00 over last year's receipts. The Youth's Christian Companion receipts were $200.00 more than during the previous year.

While this has been our first year in the operation of a bindery, we have been able to carry on the work successfully, and have found it a large factor in giving better service in the manufacture of books. We have bound during the year approximately 19,000 books. Our working force in this department is gaining experience and training that will facilitate production in that line.

We had a heavy sale of the German Gesangbuch during the past year. Of the edition of 8,000 copies printed we have bound up 3,500 copies, of which the greater part are sold. The first edition of 15,000 copies of the new Church Hymnal was not quite completed April 30, but we hope to have a limited number of bound copies ready for delivery about June 1. Advance orders of the various styles of binding of both round and shaped notes at this time total 5,500 copies. Aside from the manufacturing costs of producing the finished books, $8,000.00 has been invested in such expenses as committee work, copyrights, plates in two styles of notes, etc. The new book, Doctrines of the Bible, is in process of manufacture at this time. The greater part of the manuscript is in type, and within the next month we will have proof copies which will be sent out for final examination and criticism before the book goes to press.

The number of subscribers on the lists of the various periodicals is about the same as last year. In several cases the lists show increases. In comparison with last year the receipts from subscriptions from periodicals show a decrease in revenue of $5,343.83. Overdue and unpaid subscriptions are not listed as assets of the business at the end of the year, and yet they affect the Gain and Loss account of the House. There is approximately $16,000 outstanding on the Gospel Herald list at the close of this fiscal year.

In comparing this year's Loss and Gain accounts with last year, it will be noted that our total sales are about $1,000.00 less than last year which is accounted for by the decrease on the money received on periodicals. This year's inventory as compared with that of last year, is $12,963.24 higher. This accounts for the $9,670.00 increase of liabilities of the House. The liabilities of the Board have been reduced this year by $3,050.00. The net worth of the institution has been increased by additional equipment, etc., less depreciation, to the amount of $2,980.00.

We again solicit your patronage, prayers, and good will, and invite your criticisms in anything whereby the best interests of the work may be enhanced. We thank you for your generous support in the past, with the hope that we may further serve you in the cause of good literature, We remain,

Sincerely yours,
Mennonite Publishing House,
Aaron Loucks, Gen. Mgr.

Married

Kreider—Gerlach.—On April 30, 1927, Bro. Mahlon H. Kreider and Sister Edna H. Gerlach, both of the Petersburg congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's blessing attend them through life.

Bair—Hess.—On May 19, 1927, at the home of the bride's parents, Bro. Edwin K. Bair of the Stumptown congregation, and Sister Erla M. Hess, of the Hammercreek congregation were united in marriage by Bro. N. L. Landis. May the Lord bless this union abundantly.

Lehman—Eash.—Bro. John Lehman of the Stahl congregation and Sister Linnie Eash of the Kaufman congregation near Johnstown, Pa., were united in marriage on May 4, 1927, at the home of Bro. S. G. Shetler, who officiated. May God richly bless them.

Schlabach—Johns.—On May 8, at the regular morning service at the Clinton Frame Church, near Goshen, Ind., Ezra S. Schlabach and Vivian Margaret Johns, both of this congregation, were united in the bonds of holy matrimony by Bishop D. J. Johns, the grandfather of the bride. May God's blessings attend them through life that their lot may be a useful and happy one in His service.

Obituary

Heiser.—Lyle Richard, infant son of Bro. Manuel E. and Sister Barbara Heiser, was born Jan. 21, 1927; died May 5, 1927; aged 3 m. 14 d. He leaves to mourn his early departure, father, mother, 1 brother, (Raymond), 2 sisters (Velma and Verena), 1 grandfather, and 1 grandmother. One infant brother preceded him to the better world. His days were few, but full of suffering. Funeral services were held May 8, at the East Bend Church near Fisher, Ill., by Bros. S. S. Zehr and J. A. Heiser. Text, Job 1:21, last clause.

Weaver.—Mary P. Weaver, widow of the late Abraham D. Weaver, was born Aug. 19, 1841; died April 26, 1927, at the home of her son near Scalp Level, Somerset Co., Pa.; aged 85 y. 8 m. 7 d. Death was caused by a complication of diseases. Her husband preceded her to the grave in September, 1909. Two children also passed away. The deceased is survived by four sons and a number of grandchildren. She was a life-long member of the Mennonite Church. Funeral services were conducted in the home by S. G. Shetler and at the Weaver Church by S. G. Shetler, assisted by L. A. Blough and John A. Richter. Interment was mdae in Weaver cemetery.

Brand.—Lydia A. Freed was born in Stark Co., Ohio, April 15, 1849; and her prayer of going to meet her loved ones, was granted May 13, 1927; aged 78 y. and 28 d. She was united in marriage to Geo. B. Brand Aug. 8, 1875. To this union were born 8 children, 4 of whom preceded her in death. Her husband died about 7 weeks ago. She united with the Mennonite Church and continued a member throughout her life. All through her disabled and helpless state she was hopeful, happy, and cheerful, and dark clouds to her had a silver lining. She was a faithful wife and mother, and our loss is her eternal gain. The funeral services were held May 15, at the Pleasant Valley Church in Dekalb Co., Ind., by Ben. B. King. Burial at the Fairfield Center cemetery.

Birkey.—Fannie S. Birkey was born Nov. 11, 1838; died April 16, 1927. She was the daughter of John Sutter of Berlin, Germany, who with his family came to the United States in 1848. She became a member of the Mennonite Church in her youth. In 1858 she was married to Andrew Birkey, who preceded her in death in 1895. She was the mother of five sons and two daughters. She is survived by three sons, one daughter, twenty-six grandchildren, and thirty-nine great-grandchildren. The funeral service was held in the East Bend Mennonite Church near Fisher, Ill., by A. H. Lehman of Chicago, Ill.

"Our dear Mother's tasks are finished,
Labors o'er and victories won,
Now she's gone to be with Jesus,
Beckons to us all to come."

Hochstetler.—Elizabeth (Schlabach) Hochstetler, was born Oct. 20, 1872, in LaGrange Co., Ind.; died May 7, 1927; aged 54 y. 6 m. 17 d. She was married to Maneleus D. Hochstetler April 6, 1893 and lived in matrimony a little over 34 years. She leaves a sorrowing husband, 5 sons, 1 daughter, and 11 grandchildren. Two sons preceded her in death, the last one, Anias, having passed into the great beyond Aug. 30, 1926. She also leaves her mother, 4 brothers, and 3 sisters, besides many friends and other relatives. She became a member of the Old Order Amish Church in her early life, remaining an active worker throughout her life while here. The respect shown by the very large attendance of people at her funeral represents the sorrow caused in her death. The funeral was held at the home by David D. Christner and Cornelius D. Christner in German, and O. S. Hostetler in English.

Ranck.—Frances, daughter of the late Michael and Mary Krieder, was born Oct. 30, 1870; died April 22, 1927, at her home in Strasburg, Pa. She was united in marriage to Jacob H. Ranck in 1894, became a member of the Mennonite Church in 1897, and remained a faithful member until death. She was ill but for a few minutes, when she called her husband to her bedside, bade him goodbye, and said, "I'm going home." She had a loving disposition and maintained an interest in the many activities of life until the end, for which she will be rewarded in heaven. We will all miss her many services, but God saw fit to take her from us. She leaves her bereaved husband, one brother, three sisters, and one step-sister. Funeral services were held April 25 from the late home and at Strasburg Mennonite Church with Bro. Christian Brubaker and Bro. Frank Herr conducting it.

"Aunt Frances, again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

A Niece.

Zimmerman.—Mary Ann, wife of Jonas M. Zimmerman of Mechanicsburg, Pa., daughter of the late Jacob and Anna Zimmerman, was born Aug. 23, 1866; died April 14, 1927; aged 60 y. 7 m. 21 d. She died very suddenly after an illness of Bright's Disease and heart trouble. On the evening before her death she went to bed as usual. During the night her husband was awakened by a faint noise, only to find her making a few gasps for breath, after which life was soon gone. She lived a quiet, peaceful, Christian life and will be missed in the Church as well as in the home. She was a member of the Slate Hill Mennonite Church for 43 years and remained faithful and true to the end. She leaves a sorrowing husband, 3 daughters (Sarah E., Anna M., Ruth F.), and three sons and 1 daughter preceded her in death. Also surviving are 2 sisters (Sarah Hertzler, Mechanicsburg, Pa.; Amanda Snader, East Earl, Pa.), 1 half sister (Barbara Zimmerman, Mechanicsburg, Pa.), and 2 half brothers (Abram Zimmerman, Ephrata, Pa., George Zimmerman, Mechanicsburg, Pa.). Funeral services were held at her late home, April 18, by Bro. John H. Mosemann and Bro. Christian Hess, with further services at the Slate Hill Church. Texts, Rev. 22:14; Mark 14:8. Burial in adjoining cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more,
A faithful mother, true and kind,
No friend like you on earth we'll find."

—Daughters.

Swartzendruber.—William Harvey Swartzendruber was born Nov. 8, 1875, in Iowa Co., Iowa; died at his late home near Kalona, Iowa, Apr. 28, 1927; aged 51 y. 5 m. 10 d. Dec. 1, 1898, he was united in marriage to Sarah Freyenberger of Wayland, Iowa, who with their children (Grace, Roy, and Emerson, at home, and Lloyd, of Wayland, Iowa), are left to mourn the death of husband and father. The immediate relatives, besides the children are one grandson, 5 sisters, and four brothers. He was preceded in death by his father and mother, 2 brothers, and 3 sisters. The cause of his death was a fibro sarcoma, developing from an injury received 30 years ago while at work in the timber. This caused him no special trouble until about 6 years ago, when it began to develop. The best of medical skill was consulted, but it gave him no promise of help or relief, upon which he resigned himself to Him who doeth all things well. He bore his affliction patiently, and was never heard to complain, which drew the sympathy of all who met and knew him. At the age of 21 he accepted Christ, uniting with the East Union Mennonite Church, and was a consistent member until death. Several months ago when he realized that the end was not far distant, he requested communion which privilege he enjoyed. The funeral service was conducted by Bro. Simon Gingerich of Wayland, and D. J. Fisher, Kalona, Ia. Text, John 10:10, latter clause. Interment in the East Union Cemetery.

Kenagy.—Emanuel L. Kenagy was born Mar. 13, 1850, near Bellefontaine, Ohio; died at his home at Albany, Ore., Mar. 31, 1927; aged 77 y. 18 d. In 1866 he moved with his parents (Bishop Jacob C. and Elizabeth Yoder Kenagy), to Cass Co., Mo., where he united in marriage with Sister Lydia E. King, Dec. 19, 1871, to which union were born six children of whom 4 survive (Alice Hostettler, Millie Oesch, David O., and Salome Stutzman). His first wife died Mar. 6, 1883, and on Feb. 6, 1886, he was married to Martha E. Hostetler of East Lynne, Mo., to which union were born 9 children, eight of whom survive (Urie E., Levi Irwin, Wm. G., Geo. J., Sarah Birky, Amos R., Elden L., Thomas R.) He united with the Amish Mennonites in his youth and was a member of the Albany Mennonite Church at the time of his death. He leaves his wife, twelve children, two brothers, two sisters, 51 grandchildren, and 20 great-grandchildren. The funeral was conducted from Albany Mennonite Church by N. A. Lind and J. E. Whitaker. Text, Col. 2:10. Final funeral and burial at Zion Church, near Hubbard Oreg., conducted by A. P. Troyer, E. Z. Yoder, and F. J. Gingerich. Our Bro. Kenagy was concerned for the welfare of the Church, and being the eldest son in a bishop's family, seemed to have cultivated keen interest in her many problems; kind in his counsels, reserved in his deliberations, yet courageous in his convictions. He was alert in mind and active in body until the end, when the heart failure relieved him of the cares of this life "to be with Christ which far better."

Charles.—Lizzie B. Charles, was born Oct. 6, 1851; died May 5, 1927, at her son's home, where she resided the last one and one-half years. She was aged 75 y. 6 m. 29 d. She was a member of the Mennonite Church for many years. Her husband, Christian H. Charles, died nearly six years ago. These children survive: John B., David B., Christian B. (at whose home she passed away), Mrs. Susie B. Brubaker, Mrs. Sadie B. Miller, Amos B., and Abram B. (A daughter died in infancy.) Nineteen grandchildren and eleven great-grandchildren also survive. Her affliction was softening of the spine and brain of many years duration, yet not noticed by her family until seven years ago. She was treated by a medical doctor, who pronounced it heart trouble. One year after father's death she had a severe pain in her head, back of her right ear, and she had sleepless nights at times because of the pain. No medicine seemed to help, so she was taken to a chiropractic doctor for treatments. The pain in her head left her and it never returned, and her rheumatic pains over her body were relieved very much, but her mind grew a little worse. Everything that could be done for her illness was done, but to no avail, it grew worse but she suffered no pain. She was an invalid fifteen months. She was very patient and we believe she offered many prayers, when quietly sitting on her chair. May we all meet her in that happy home above. Funeral services were held May 8, with services at the home, by Bro. John K. Charles (Text, John 14:2, 3), and at the Millersville Church by Daniel Gish (text, Mark 14, part of v. 8), John Mosemann (text, II Tim. 4:7, 8), and Jacob Hess. Interment in the adjoining cemetery.

"Gone but not forgotten."

ITEMS AND COMMENTS

That 1928 promises to be a prosperous year, is the opinion expressed by a number of economists in a recent meeting in New York City. Time will tell whether these predictions will be verified or not. In the meantime it is always safe to refrain from wild speculations because of "prosperity" prophecies. Still more vital is the question as to whether 1928 will be a prosperous year spiritually.

St. Joseph, Mich., is getting some notoriety at present because of the trial of Benjamin Purnell, head of the House of David, who is being charged with unbecoming conduct toward certain of his members and with a maladministration of the affairs of his cult. The House of David is one among many illustrations of how vices and virtue may be brought together into one organization through the influence of fanaticism.

From New York comes the report of a once famous American beauty, dining at the king's table in England, having been sent to jail on a dope fiend charge. It is another illustration of the vanity of physical attractions when devoid of good moral character. Better by far than any physical attractiveness (which we are told is "only skin deep") is "the ornament of a meek and quiet spirit," which is in "the sight of God of great price."

A dastardly crime was committed, May 18, by a demented and demon-possessed farmer of Bath, Mich. Maddened because of financial reverses and because of disagreements with others, he conceived the idea of dynamiting his own home and the public school building in Bath. This was accomplished with a vengeance which shows the desperate means to which demon-crazed minds may resort. The school building was completely wrecked, scores of children killed or injured, and many homes shrouded in grief because of the awful crime. A very charitable construction is placed upon the motives of the man when he is pronounced "demented;" but such demented conditions are usually the result of demonized conditions. The governor of Michigan has called for statewide relief of Bath, which has been made bankrupt because of the calamity.

The recent shakeup in the prohibition-enforcement machinery at Washington, D. C., awakened more than ordinary interest. It is officially announced that Lincoln C. Andrews, in charge of prohibition enforcement, has resigned; the resignation to take effect Aug. 1; that Roy A. Haynes, acting prohibition director, failed of appointment to that position, James M. Doran being the man appointed. Back of these events there were conflicting interests from which politics is not wholly divorced. On the question of prohibition-enforcement people seem to be divided into three classes: (1) in favor; (2) opposed; (3) ready to jump on the bandwagon, depending upon which of these two sides wins. It is this latter class that seems to be making most of the trouble. All right-thinking people should remember that back of all this opposition to the Eighteenth Amendment is the fact that the liquor interests have never been known to obey the law except when they were compelled to. The present fight on temperance brings to the mind of the public one of the most vicious combinations known to man—strong drink, money, and politics.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Pacific Coast District Conference will be held with the Zion Congregation, near Hubbard, Oreg., May 31 to June 3, 1927, D. V.

May 31 and June 1—Sunday School Conference, Mission Board Meeting, and Sisters' Sewing Circle Meeting.

June 2 and 3—Church Conference.

All are cordially invited to attend and especially co-laborers from other districts.

For further information write to C. I. Kropf or E. Z. Yoder, Hubbard, Oreg.

Omar G. Miller, Secy.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Forks Congregation, near Middlebury, Ind., on June 1 and 2, 1927, D. V.

May 31, Indiana-Michigan District Mission Board Meeting.

June 1 and 2 Church Conference.

A cordial invitation is extended to all interested ones to attend these meetings.

Should there be those who desire to be met at trains please correspond with Malvin Miller, Middlebury, Ind.

Ira S. Johns, Secy.

Ontario Mennonite Conference

The annual sessions of the Ontario Mennonite Conference will be held at Vineland, Ont., on Thursday and Friday, June 2, 3, 1927.

The Rural Mission Board will meet on Tuesday evening, May 31, and on Wednesday, June 1.

We heartily invite all who may be interested, from other districts as well as from our own.

Gilbert Bergey, Sec'y,

Ontario A. M.

The Annual Ontario Amish Mennonite Church Conference will be held at the Wellesley Church near Wellesley, Ont., Monday and Tuesday, June 6 and 7, 1927. A cordial invitation is extended to all interested.

Secretary.

Conservative A. M.

The Lord willing, the annual conference of the Conservative Amish Mennonite Churches will be held with the congregation at Greenwood, Del., on June 13-15, 1927.

By order of Committee.
Evan J. Miller, Secy.,
Salisbury, Pa.

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927.

Ministerial meeting Tuesday forenoon and afternoon. Tuesday evening the conference sermon will be preached.

Wednesday forenoon and afternoon, Church Conference.

Wednesday evening Young People's Session.

Thursday Sunday School and Missionary Conference. A cordial invitation is extended to all interested in the welfare of the church to attend.

A. L. Buzzard, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

Missouri-Kansas

The date for the meeting of the Missouri-Kansas Conference has been set for Sept. 6 to 9, to meet with the brotherhood near Hydro, Okla. Full announcements will appear in due time.

J. R. Shank, Secy.

ANNOUNCEMENT

The annual meeting of the Ohio Mennonite Mission Board, will be held (D. V.) at the Oak Grove Church, near Smithville, Ohio, June 2, 3, 1927. The first session will be held in the evening of June 2. All members are requested to be present.

J. S. Gerig, President.
S. E. Allgyer, Secretary.

"A mother though departed, is a mother still."

"O worship the King all glorious above,
And gratefully sing His wonderful love;
Our shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise."—Grant.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the MAY 26, 1927 Interests of our Mission Activities

"All my state shall Tychicus declare unto you,....whom I have sent unto you....that he might know your estate (Col. 4:7,8).

* * * *

Moses and Jethro asked each other of their welfare, and it is possible that in so doing they were following a custom then already old. People who love each other want to know each others' circumstances and progress.

* * * *

When Paul sent Tychicus to Colosse to tell the saints in that place of his affairs and to learn through him of the conditions among them, he did the most natural thing for one whose concern was so genuine in their behalf. And this custom continues to this day. When the missionaries come back from South America and India we want to meet them and talk matters over with them. And one of the benefits of missionaries' furloughs is that they may breathe in the air of the inspiration that comes with large congregations of those of like precious faith with us.

* * * *

But there are other means of getting knowledge of the Lord's work in distant lands besides personal visits. Books are written from many different viewpoints telling about the needs in in different mission fields and about the work already done in them. Papers are published in the interests of missions. Tracts are sent out and scattered widely telling about what the Lord has done. And this Mission Supplement to the Gospel Herald is intended as a medium of communication between those actually in the work and those who support them by prayers, interest, and means.

* * * *

At the recent Mission Board Meeting it was my privilege to listen to a very strong talk on "Dissemination of Missionary Intelligence." Among other agencies for the distribution of information was mentioned this Supplement. Incidentally it was remarked that few, if any, of us read this periodical. As I was sitting within two feet of the speaker, I could not help getting the full force of the declaration. And I readily gathered the meaning of the sentence—not a criticism on the matter, but on our neglect of the opportunities we have for getting information. But it also struck me with another impulse of stimulation: "If we do not read the Supplement, we shall have to bring such material to its pages as will compel attention." I cannot help thinking again and again of the test of a good article, according to the testimony of one of our editors: "If the editor reads it because of the interest he takes in it, and not because he must print something and the matter must be corrected before it can be printed, then the editor may feel that others will read it too."

* * * *

While I was reflecting on the value of supplements in general and this Supplement in particular, and wondering whether it pays to edit them and print them and send them out if people do not read them anyhow—all this reflection just before I sat down to write this editorial—there came a letter in the mail. I am going to let you read it—don't skip down to where you see the different kind of print, for I want you to understand the letter as I understood it before you get impressions of your own from it. I fully understand that "one swallow does not make a summer," and that one letter among thirteen thousand subscribers does not tell all the story that is to be told, or might be told. But a straw does sometimes tell which way the wind blows. As I do not have time to get the writer's consent to publish the letter in full, name, address, and all, I shall have to omit a very few words and also his name and address.

* * * *

Here is the letter:— "Dear Brother———: I read your interesting report in the Gospel Herald of the Mission Board Meeting. I notice your allusion to your opinion that few read the Mission Supplement. I have an addressed envelope that Bro.———sent me———and want to use it to tell you that I am one who reads the Mission Supplement very fully, even the Financial Report. I think it is all very interesting, and I always look forward to the first issue of the month. There is no paper or part of a paper that I get that I enjoy more than this section. Sincerely yours,———."

* * * *

Now, if the letter above reflects something in any way nearly akin to your sentiments you need not go to the trouble and expense of writing to tell us so. But it would help us greatly, if you disagree with the writer of the letter, if you were to tell us in a brief, concise way how we might make this part of the church paper more useful to a larger number of people. Tell us what you would like to read on the subject of missions—of course there is no normal Christian that is not interested in some phase of the Lord's work of getting the knowledge of salvation to the lost ones—and if we can get the kind of matter you want, you shall have it.

* * * *

An editor's work is always interesting. Since I have undertaken to say a little about it, I shall just go on and tell a few ways in which you

may help make this part of the paper more interesting. It may be a long time before I shall have as good an opportunity again to talk in the familiar way I am doing now. Some years ago I sent out to a certain class of busy, well-informed people for some matter for a periodical I was then editing. I sent a self-addressed, stamped envelope for the return of the article. The replies greatly amused me at the time. Nearly all of them, if not all, used the return envelope to say that they were too busy to furnish the article. But the next mail took back from me a letter explaining that they had not understood my letter. I had offered them an opportunity, not made a request of them. The space would be held for them a short time, and if they did not reply it would be used otherwise. Every one responded.

* * * *

Our city missionaries might add to the interest of the Supplement if they would remember to address their communications to the Mission Supplement, and also that copy for this department must be here at least ten days before the date of the issue. It is an opportunity city missionaries can ill afford to miss. The same is true of foreign missionaries—but they have, as a rule, learned the lesson of their opportunity better than the home workers. Missionary illustrations are picked up by many persons in their ordinary reading. If you find something that interests you, you may safely guess that it will interest others—send it to the Mission Supplement of the Gospel Herald. Write of your own experience in district soul-winning—that's mission work that will interest others.

* * * *

Students, as a class, are very busy people and probably read our church periodicals as little as any persons who read at all. But if this paragraph should happen by some unaccountable way to fall into the hands of a student and he should break all custom by reading it, I want to say to him (or her) that there is an opportunity for students to add to the interest in this periodical that would "change all this," so that if a statement were ever made again from the platform of the Mission Board Meeting that "nobody reads the Mission Supplement (or at most few of us)" a dozen students would surround the speaker at the first opportunity and ask for proof!

* * * *

The remainder of the India Mission Report is printed in this special issue of the Supplement, besides some other matter that has been waiting for space. We hope soon to print the South America Mission Report, and also the Report of the Board Meeting at Milford. Which of the last two mentioned will come first depends on how soon they get ready for the printer.

GIRLS' ORPHANAGE

Mrs. M. C. Lehman

No longer does this Institution represent a group of girls who must be urged to exercise, who are half clad, half starved, lifeless, listless, sickly, a group of illiterate Hindu children coming from various castes—their condition 25 years ago—but a big family full of vigor, life, health, activity; youth blooming into beautiful womanhood, ambitious to accomplish some good; being trained for various vocations of life and trying to make Christianity practical in their every day lives.

The changing times in India have not left our mission work, at and around Dhamtari, uneffected. New methods must be introduced in training, educating, and disciplining the youth of to-day who has had school advantages from childhood, who has Christian parents and who has always had the necessary medical care, food and clothing. The Girls' Orphanage is no exception.

Of the 216 inmates, 2 are in nurses' training in Bilaspur at a Woman's Mission Hospital where they will complete the 4 years' course in 1928. They are both fine girls and doing splendid work; 2 are taking further normal training in a mission school at Bilaspur preparing to teach; 9 are at the same place studying English in preparation for further work; 167 are in the home school in classes ranging from beginners to 7th grade; 1 is faithfully caring for the sick of the Orphanage; 1 looks after all the sewing and mending and assists with the general matron work of the institution; 4 teach in the Girls' School at Balodgahan and 14 are out of school having gone as far in their studies as they were capable; 8 were married to boys who had learned a trade such as tailoring, cooking, carpentering, and blacksmithing; 2 died and 6 went home to their parents.

Besides these there are 5 widows who live in the Orphanage with their children and assist in the work of the home. They get food, clothes, living quarters, and about 30 cents a month as pin-money.

Many problems related to the spiritual, intellectual, and physical needs of their lives arise among so many. Problems that require tactful, thoughtful, patient, prayerful handling. Each individual requires individual treatment but the **real** problem of the Girls' Orphanage to-day lies in those who are out of school. What training should be given them to develop each one in the capacity where her life can make the greatest contribution to Christ's cause in India. The Mission has not as yet solved this problem.

At present this group lives separate from the other girls and each girl is given weekly the money required for her food, fuel, and light. The Institution furnishes clothing and bedclothes thus far. If they become negligent, careless, indifferent or even destructive in their work they must sacrifice some of their wage and do with cheaper food till the needed lesson is learned.



Sewing class Dhamtari Girls' School

Institutional life in India, which is usually charitable, unfits its inmates for doing business unless special effort is made to devise methods by which the value of materials and the cost of living become known to them in a practical way.

Each girl buys her food and cooks it in the mud house

they erected in the hot season. There are 8 rooms in this house used for cooking rooms. They must finance and manage so their rice will reach till the end of the week or do without food. This is valuable training for them and teaches them the value of food stuffs as well as the actual cost of living which prepares them for life out of the Institution.

They are asked to do whatever the season brings with it, that is cultivation of rice (weeding, cutting, threshing, hulling, cleaning); building and repairing mud houses, and walls, rice



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banks; sewing, cutting, mending, washing clothes; house work in the bungalow; looking after Indian babies, etc.

For the average girl among them the best training is to learn well all the various duties as they come up daily in the Indian home. Regular Christian teaching, lectures on sanitation, care of the body, etc., are included in this training. This forms a good foundation for any specialized work that may be taken up in the future.

The girls take great interest in the daily Bible classes, prayer meetings and various activities of the Church. Through all these the Gospel of Love and ideals of Jesus are held before them. They respond to loving firmness and justice like any people will. A class of 10 girls were received into the Church in 1926 and several others are applicants for instruction. Small-pox broke out among the girls in the hot season and a number were sick. The attack was light and all were soon over it. Otherwise the general health was quite good. Greater stress on exercise outside of working hours also proves a great help in keeping them healthy since much of the day is spent sitting in class or study or sewing. A gymnastic pole has been erected where they can exercise.

Twenty-five fields of rice covering about 11 acres were cultivated by the girls. The season was such that the grass could hardly be kept under control during the rains. This meant much hard work stooping over in the hot sun all day, standing in water almost knee deep, to do the necessary weeding, but the rice crop is very good and the girls feel proud of their rice stacks.

More water is greatly needed to carry on the work of this home. To have plenty of water will mean making the two wells much deeper, blasting solid rocks all the way is the only thing left which will require several hundred dollars. The girls must go out to the tank for bathing and washing of clothes because of lack of water. Gardening, too, must be done on a small scale. Plenty of water would facilitate the work very much.

The missionary responsible for these young girls has many golden opportunities to mould the yet plastic minds and lead them to usefulness in the Master's service. As wives, mothers, teachers, leaders their influence will count so much in the future Church for good or evil.

"We must obey our marching orders and go forth to the conquest of the nations for Jesus, and we shall find that the Lord has gone before us, and prepared the way."

WORK AT THE MEDICAL STATION

By G. D. Troyer

During the past year 7753 patients received treatment at the Mission Hospital, Dhamtari. Many of them were from the surrounding vicinity, but a number also came from distant villages. Many were cured of their disease and went away thankful and happy, others who had hoped for relief did not respond to treatment, and to some, also, we were obliged to break the disappointing news that we could do nothing for them.

Ninety-eight operations were performed in a number of which Dr. Esch gave his kind assistance. He also supervises the leper clinic held here on Thursday of each week; about 20 lepers come regularly for treatment. John Kisin, the Indian whom we have been training as compounder has made good progress in learning, both in books and in practical work. He is able now to assist in operations as well as to fill prescriptions, do dressings, etc. His amiable disposition and kindly attitude toward the people are two qualities which we greatly appreciate and we hope nothing may prevent his developing into a capable hospital assistant, which would truly make him a great help to the missionary doctor. We also have two women employed in the hospital, one of whom we are training in mid-wifery. She is often called to the Christian homes to care for the mother and child for the first five days. After the fifth day the Indian mother gets up, takes a bath, and goes about her duties.

This year we had 103 in-patients, compared with the total number of patients, this verifies the fact that few people stay at the Hospital for treatment unless compelled to do so. There are different reasons for this. First, they cannot trust each other. If they leave their house without an occupant, thieves may steal all their gods, and since we have no nurses to look after the patients day and night it is necessary for members of their family to stay with them, often the whole family come. Second, the caste system which makes it impossible for them to take food or water from any one beside their own caste people. In cases of emergency we have colored water with a little potassium permanganate and called it medicine which they can take from our hands. Third, the condition of the Hospital wards was not inducive to the higher class of people. This however is being overcome by the new wards, one of which has already been built.

The work has been unusually heavy this year, owing to the building that is in progress. Work on the walls of the new hospital was begun in January, the foundation having been laid the previous year. An evangelists' house is also being built and we



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hope to soon have a Bible woman to teach the women patients as well as an evangelist who talks to the people while they wait their turn for the doctor. During this year the evangelist sold 522 books. Some of these, however, were sold in villages and bazaars. There is perhaps no phase of missionary activity which affords such a golden opportunity for evangelism as does the medical. All classes from the low and outcast Hindu to the highly esteemed Brahmin and the haughty Mohammedan, as well as the official classes are come in contact with by those who

work in this line. They come with their physical ailments expecting gentleness, kindness, sympathy, and many of them charity.

Sometimes a wealthy patient comes afflicted with some incurable chronic disease. He may offer Rupees 25, 50, or even 100 as the case may be if we promise to cure him. He wonders at our unwillingness to accept the gift and to make the promise. The native doctor is always ready to accept these gifts and make the promise even though he knows that no treatment could result in a cure.

Some patients have been a real joy to us. One old blind



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man came hoping to have his eye-sight restored, but the condition of his eyes was such that we could do nothing for him. He remained here for about a week during which time he listened attentively to the Gospel story, often exclaiming, "Ah, these are words of Life, they come from the True God." A Bible woman whose husband was a patient at the Hospital at that time explained many things to him and we are praying that he may accept Christ as his Savior.

The moral condition of the people in this district may be guessed at if I tell you that more than half of the patients cared for are afflicted with venereal disease. These patients do not all come from the lower classes either, in fact, the moral condition among the so-called high class is unspeakably corrupt. Many cases of infection were treated, infection of the eyes and ears is very common as well as old open sores. Many of them come to us as a last resort, when they had taken treatment from the native doctors for months without any results. These sores heal very slowly and often respond only to syphilitic treatment. Seeing them often reminds us of Lazarus the poor beggar who lay by the rich man's door while the dogs licked his sores.

The prayer meetings held on the Hospital veranda each Thursday afternoon were well attended, sometimes as many as thirty to forty people being present. In this meeting Christians, different classes of Hindus, and sometimes Mohammedans of both sexes sit together in worship. We believe that these meetings do much in the way of showing the non-Christians the true way of approaching God in worship.

This year the Hospital received a donation of Rupees 150 from the Dhamtari municipality in recognition of the benevolent work done by this institution, with the privilege of using it wherever desired.

Many bedside calls were made, most of them being made in Dhamtari and vicinity, others to distant villages, many of which are reached with difficulty. One such call was made during the latter part of the rains to a village about eleven miles away. I left home at 9:00 A. M. in the tonga, four times the water came to the seat and once over the seat. After going about 9 miles the oxen were very tired so I left them with the driver and taking the medicine case I started to walk. The guide led me by a crooked path which led thru ripples and mud along rice banks and thru rice fields until we came in sight of the village. I began to think my journey was ended when I came to a river which had to be crossed. In the center the water was shoulder deep and swift. On inquiry I was informed that no boat or horse was available. I sat down and waited while my guide crossed the river and soon had an audience of about 50 people around him. After considerable deliberation four men started across to my side. On reaching there they calmly sat down. Time was no consideration for them. In talking with them I soon discovered that they came to carry me across. This was a little amusing and I was anxious to know how it was to be done. They explained that I was to put my shoulders on the heads of two men and the third would take my feet, then I would have to make myself real stiff and they would easily get me across, while the fourth man would bring the medicine and instrument case. As they were strong robust looking fellows I decided to trust them to get me across safe and dry. This they did with the exception of my protruding abdomen which dipped a little water. After considerable time they let me see the patient who had been in child labor for three days and was in a pitiful condition. I soon had finished my work and they seemed very grateful. I again returned, reaching home at about 10:00 P. M.

Many incidents of interest could be given here but let these suffice. Pray for us and the work that it may prosper and that His will may be done.

INDUSTRIAL AND HIGHER EDUCATION

By Ernest E. Miller

Industrial Education:—The Boys' Carpentry School continues to be the only strictly industrial school for boys conducted by the Mission. The enrollment of this school was formerly twelve but the Inspector of Industrial Schools has during the past year kindly allowed the maximum enrollment to stand at twenty boys. Of this number half only may be Christians. This sounds a bit strange, but it needs to be remembered that practically all the finance required for this school is given by the Central Province Government. The Government provides for the wages of the instructor, gives scholarships to support the boys while in training, provides benches, tools, hostel furniture, and, in fact, everything except the buildings and the wood necessary for practice work. The finances required for the things not furnished by the Government are met from the proceeds of the sale of articles made by the boys so that this school requires no money from the Board in America. Under these conditions, therefore, the Government is acting only fairly in limiting the number of boys which may be enrolled from any one religion.

The school has a two years' course. Half of every day is spent in practical work and the other half in subjects necessary



The Section of the Multitude Camping in the Dry Part of the River Bed in Rajim Mela

to good workmanship, such as drawing, arithmetic, etc. The average boy can easily double his earning capacity by passing through this school. This has made the course very popular with the Christian community and there are usually more applications than places. The boys upon leaving are able to make such cabinet furniture as chairs, tables, beds, and bureaus, as well as to construct houses and other large buildings. All the furniture in

the houses of the missionaries has been made by boys passed from this school. This has saved a considerable amount of money for the Mission and has at the same time helped to solve the economic problem of the Christian community. Many of the Christian men who learned carpentry in this school are now also working at the trade in Dhamtari city.

During the past year we have also succeeded in making an arrangement with the Government whereby we are able to select two boys annually from the Christian community as students in the smithy department of the School of Handicrafts in Nagpur. These boys receive scholarships from the Government, out of which they are able to live while in training. We also have at present one boy in the shoemaking department of the School of Handicrafts at Jubbulpore. We hope to continue to send this number of boys away for such training every year. These, we feel, will later be able to make good living wages and besides be able to give something toward the expenses of the Church and the money necessary to educate their children.

Higher Education:—In India the Primary School covers the first four grades, the Middle School the next four, and the High School three more. In America higher education usually refers to college and university work, in this "write-up" it means, however, only educational work higher than the Primary Schools or more properly the work of our Boys' Middle and High School. The enrollment of this school has again increased a good deal during the past year. At the beginning there were 163 boys and now there are 211. This steady increase is due to the growth of our Christian community and also to the increasingly larger number of residents of Dhamtari who are becoming interested in giving their sons training beyond the primary grade. The enrollment ought to pass the 300 mark in the next several years To properly house this number of boys will require an additional number of buildings because the present buildings are already very crowded.

There are 93 Christian boys in this school. Some of these are orphans which have been raised in our Orphanage and others are the sons of our Christian people. Since many of their parents live in stations outside of Dhamtari it is necessary to have a dormitory in which these boys may stay. Some over 50 Christian boys from our Mission are staying in the dormitory. Here the boys have to look after the care of their own rooms. make their own beds, wash their own clothes, and help in the preparation of their food. In this dormitory also live eleven Christian boys who belong to the General Conference Mennonite Church. Their mission has no school and so they have decided to send all their boys for whom they wish a high school education to our school.

We are trying to give all of these boys the kind of training which will help them to grow up to be useful Christian men. Last year Ezekiel, an orphan boy who grew up in our "boarding," finished his high school work. He is to be married on December 6 and will then move to Ghatula where he will both study and teach in the Bible School. We believe that he will become a strong Christian leader in our Church. Of our high school freshman class, two want to be doctors, two teachers and two enter definite religious work. We are depending on these boys for the future leadership of our Church and Mission activities. Will not some of you definitely pray for them so that they may remain faithful to the work of God and the Church as they grow older and get ready to take responsibilities?

A very important part of the aim of this school is also to serve as an evangelistic agency among the better classes of Indian non-Christians. Over a hundred boys, practically all from the homes of the better class of Dhamtari citizens, attend the daily Bible classes. Mr. Isabukhsh who himself grew up in our Orphanage and read through the High School, teaches all these classes in the Middle Department. He spends practically all of his time at this work. He tries hard to make the work of these classes equal in standard to the other classes of the school. His knowledge of English makes it possible for him to get the use of many helps that otherwise would not be possible. He follows a regular outline which we have prepared. He uses the Picture Rolls and maps which are sent from America. The privilege he has of teaching regular classes of boys day after day makes this, we feel, a very potent evangelistic opportunity. We feel sure that the seed sown in this way will bring forth a good harvest. Mr. Das the assistant Headmaster of the High School, in like manner teaches the Bible classes in the High School Department.

A new feature of the school this year is the special section which has opened for the boys who find it difficult to keep up with the regular course. This section we call the Vocational Preparatory Section, and we try to make it just what the name implies. Earlier, when boys could not keep up with the regular classes they simply dropped out of school entirely, and in most cases being still too young to take up any work, they were apt to become better loafers than anything else. We felt sure that they ought to have more than a fourth grade education and that in case they weren't able to fit the educational course as outlined then we ought perhaps better fit the course to them. We have in this class this year twelve boys. The boys live in the same dormitory as the others and have the same teachers but



Sadhus in Rajim Mela begging alms by singing religious songs. The Mela is held annually and more than 20,000 people annually attend.

instead of studying algebra, geometry, and English they are being taught agriculture, weaving, rope-making, carpentry, and cycle-repairing. They of course also continue the study of arithmetic, reading, and geography. The course is to continue for two years. The aim is not to train the boys in all these industries so that they can at once make a living by following that trade, but rather to allow them to get a little knowledge of each so that they and we together can later intelligently choose the particular line of work for which they are best fitted. At the same time, it also gives them more general knowledge. We feel sure that this type of education will be the best for these boys and we are inclined to feel that a more practical education of this kind would be better for all our boys. Such changes we however expect to make gradually as we can get the coöperation of our patrons and more particularly the Government.

It is perhaps unnecessary to point out that it costs some-

thing to run this whole school. It requires a lot of equipment for science, manual training, drawing, etc., for so many boys. A staff of fourteen teachers is also necessary, a certain number of whom are required to be college graduates and others with complete Normal training. These teachers in America would be much more expensive, but even here in India the staff pay roll amounts to about $500.00 a month. Of this amount however the Government of C. P. gives us a grant of about $175. We get some from the fees paid by the boys and the rest needs to be paid from the educational funds of the Mission. A list of these teachers together with their pay has been sent to Bro. Reiff. He is trying to get various individuals and Sunday schools to be responsible for the support of one or more of these teachers. If you feel that you could help in this work I am sure he will be glad to hear from you.

BALODGAHAN VILLAGE AND FARM

By A. C. Brunk

The village of Balodgahan with a population of over six hundred people has made no great changes during the year. It has been difficult at times to get Hindu farmers to observe Sunday as a holiday. They worked in their fields one or two Sundays. Otherwise everything has moved along peacefully. Smallpox of a light variety came into the village but no deaths occurred from them.

The Mission has changed its policy regarding the farming of land which we have and can not sell because of the nature of the tenure. Instead of farming it ourselves we decided to rent it to others. About two-thirds of the land we were able to rent for cash rent to farmers. The girls' orphanage farmed about eleven acres on the shares. The Widows' Home farmed the remainder on shares. This is good employment for women's institutions as it furnishes much employment for inmates. Such work as weeding and harvesting is handwork and is largely done by the women of this country. This also brings profit to the institutions. Then, too, by renting on shares fresh seed grain is left in the farm granary for use in emergencies such as famines or extensive crop shortage. The Government expects us to render help in emergencies. The threshing of the crop this year is not complete. But the yield is good. We are glad for this, as it will help the people who rented land for a cash rent to pay their rent.

During the year one Hindu farmer has been compelled to sell his land because of indebtedness. This transfer was made to the Bethel Congregation in Balodgahan. The Christian people are anxious to buy land in this village and we could sell much more farm land to our brethren if we had it. This is the purpose for which the village was bought by the Mission. We like to see people settled in homes of their own and become farmers. It adds to their stability.

GENERAL NEWS OF MISSIONS IN INDIA

By Mrs. G. J. Lapp

There are now four different Mennonite Missions in India. The American Mennonites, and General Conference Mennonites located in the Central Provinces, The American Mennonite Brethren in South India, and the Mennonite Brethren in Christ located in Bihar which is in the eastern part of India. The last named Mission was opened about two years ago and has four missionaries all of whom have had previous experience in other Missions.

Two important events which can be traced to missionary influence are the abolition of slavery in the closed country of Nepal in North India and the abolition of animal sacrifice in the Indian State of Travancore. The Maharaja of Nepal was a student in the University of Calcutta and is widely known and well versed in the methods of administration of other countries. He has become acquainted with and admires many Christian leaders of different countries. By abolishing slavery he has taken a long step forward. He has made provision for those who have received their freedom so that they will not suffer want until they are able to find employment. The following is a quotation from a missionary journal regarding Travancore: "Her Highness the Maharani Regent of Travancore has now issued a general command that no animal sacrifice should be conducted at Government temples in the whole of her State. Her Highness in the beginning introduced this measure as an experiment in certain temples of the State and finding that it found popular support issued a general command making it applicable to all temples of the State." She was greatly influenced by Christian leaders who agitated against the cruel practices of the temple worshipers and priests who sacrificed the animals. In former years even human sacrifice was practiced in this and other states.

Buddhist monks belonging to a theistic sect recently visited a missionary in Burma and told him what a wonderful new light they had received from tracts that had come into their hands. Already marked among their people as having received the doctrine of Jesus, they expressed a desire to become completely Christian and to bring their whole monastery to take the same stand with them.

Conventions for the deepening of the spiritual life were held in different parts of India during the year. They are times of spiritual refreshing for the missionaries and Indians attending. The most important ones are those held at Sialkot in North India, at Saugor in the Central Provinces, the Chhatisgarh Christian Conference and Mela, and at the different Hill stations. Beside these there are smaller local gatherings for those who cannot go long distances. Our own annual Holiday gatherings are a source of inspiration and spiritual help to our own Christian community at which time a thousand or more meet to drink in the truths from the Word of God.



An ascetic doing penance, in fulfillment of a vow. This man has held his right arm in this position for 10 years. The finger nails have grown into the hand and the arm has become stiff and useless.

The National Christian Council of India functions as an intermediary between the Missions of India and the British Government. Through the efforts of the Council the German missionaries who had to leave the country during the War will be

allowed to return in the near future. Four missionary societies will be sending their workers back again. During their absence the work has been carried on by different denominations under the supervision of the National Council.

The Women's Christian Temperance Union is doing a great work in India. From their headquarters we are able to obtain non-alcoholic flavors and other supplies and literature helpful in pushing the work of prohibition against liquor and drugs. It is hoped that their work will be pushed with more vigor than ever before now that the new President Miss Mary Campbell has returned from furlough to America. She is a veteran missionary of the American Presbyterian Church but has given all her time for the past few years to temperance work. All the Missions in India with the exception of two or three stand for temperance and they have a great work before them. We are told that the annual consumption of intoxicating liquors in the city of Bombay alone is more than twice that per capita in the whole of the British Isles. Not only must the use of and traffic in intoxicating liquors be fought but the drug traffic as well for opium and other drugs are ruining the lives of thousands in India. Bhopal State still stands for prohibition according to a previous edict of the Begum (Queen).

Tuberculosis is one of the scourges of India. People live in unventilated houses and the women of the higher classes are kept in close confinement and are not allowed to leave their homes unless they are heavily veiled. As a result hundreds of women are carried off by this dread disease. A new sanitarium is to be opened at Miraj near Poona where the famous Dr. Wanless has his hospital. A tract of one hundred acres of land has been purchased and it is hoped many poor sufferers will be helped. A missionary who has spent many years in this country says that years ago very little tuberculosis was known among the hill tribes but to-day owing to many patients frequenting the high hills for relief the disease has spread. This shows a great necessity for sanitariums in which the patients may be segregated.

We are thankful for the health of our missionaries during the past year. A number of missions had to send workers home for health reasons. We know a small mission which had eleven missionaries and in eighteen months six of them were invalided home so that now there are only five left to carry on the work. We praise God that He has permitted us all to keep on in the work.

REVIEW OF RECENT MOVEMENTS IN INDIA; POLITICAL, SOCIAL, AND RELIGIOUS

By M. C. Lehman

It is a pleasure to be able to say that the politically turbulent times of 1921 and '22, have not been experienced since then. There is now no organized opposition to the British Government. The masses seem to have learned that the "intelligentsia" who were quoting them as discontented would be as ready to exploit them in case they came into power. "The reforms" as the governmental concessions in the way of giving greater freedom to the people have been popularly known, have proved a valuable experiment and shown up how far Government may safely go in giving the reins of Government to more intelligent Indians. In 1929 there will be a review of the present "Reforms" and politically everything may remain quiet until then.

Communal strife has taken place in many parts of India. A Mohammedan or Hindu religious procession in Calcutta has in many cases been attacked by either of the above religious followers not in the procession. This has led to severe rioting in which many people were killed. Government troops have fired on groups of rioters in order to disperse them. At this writing however all is quiet.

A significant social movement has been the rapid development of the non-Brahman party. This had been strong in Madras where English education had been begun earlier than elsewhere. As more non-Brahmans are being educated elsewhere they are organizing into parties to secure political status under Government's scheme for communal representation in the Legislative Councils. This has resulted in a diminishing of the veneration in which Brahmans were held. Brahman worship being a strong phase of Hinduism, this development has been a rather staggering blow to the religious hold of Hinduism on the middle classes where non-Brahman parties are organized.

Mr. Gandhi has retired to his Ashram at Sabarmatti and is no longer a commanding political figure. He himself will eat with many low caste individuals and has been successful in organizing a number of intercaste feasts. This has been enthusiastically supported in some advanced sections of the country and as sternly repudiated in other conservative sections, where advancement is more retarded. The breaking up of caste may appeal to the popular imagination sometime in the future and come with the force of an avalanche. This will mean very serious problems to missionaries.

Mass movements of low caste Hindus into Christianity have taken place in North and South India. Missionaries in these sections say that to be certain that such movements are not mere mass movements for social betterment, is most difficult. They seem to be most certainly a great evangelistic opportunity but as to whether considerable teaching should be given before or after baptism is a question on which different missions differ.

In our own area there is a marked decrease in prejudice against Christianity on the part of those who had been led to an impulsive hostility by propagandists during the political agitation five years ago. It is interesting to note that the mission schools so severely boycotted then are now larger than ever. There is no voiced demand for stopping Bible teaching in our schools.

So far as the person of Christ is concerned a strong admiration for Him has developed among the educated classes. One political leader who was making slurring remarks about Christ recently in a speech was hissed by his audience. Gandhi says he is not a Christian but an admirer of Christ.

There are many Hindu educated leaders in India to-day who assert their willingness to publicly pledge their allegiance to Christ but who repudiate what they call "Western Denominationalism." That they may accept Christ as their personal Savior and enter His Church of which He is head is the object of the work and prayer of your mission.

HINDU FESTIVALS

By Sidh Gopal

Translated by Isabaksh

The Hindus are famous for observing many festivals. Although a great number of people do not know the origin of these festivals, yet they observe them devotedly, thinking them to be traditional customs. They observe a good many festivals but 16 of them are very important. Besides these there are many other festivals which they observe for a period of 9 days and one at the interval of 15 days. Now I would like to describe in short giving reasons and customs of these festivals.

1. **Raksha Bundhan.**—This festival is most observed by the Brahmans. This festival comes once in a year in the middle of July. The reason to observe this festival is that once there was a fight among the gods and demons. The fight continued for 12 years. Then Indrani the queen god gave herself to fast for a time and then tied the "Raksha Bundhan" (a piece of thread) on the wrist of Indra the king of gods. Through the effect of this thread tie Indra won the battle. Now-a-days the educated Brahmans observe the festival by fasting and tieing a piece of thread on their wrists. Thus they think that they would get victory over their enemies. But the ordinary Brahmans and mendicants get into the habit of begging alms.

2. **Janmastmi.**—The birth day of Krishna-god:—This festival comes in the month of August once in a year. The reason to observe this is that on this day the birth of Krishna took place. It was the time when his father was confined in a dungeon by Krishna's uncle. This uncle's name was Kans the king of the state. When Krishna grew up to be a man, he killed

Kans his uncle, who was said to be a cruel and tyrannical king. Thus Krishna relieved people from so cruel a king. On this day people take their bath at mid-night and take their food after worshiping the Krishna-god. Some of them eat their food the next day, while others observe the ceremony for six days continually.

3. **Tija or Haritalika Brat.**—This festival comes in September. This festival is supposed to be observed by women. The reason for this is that in olden time the daughter of Himaliya observed a tremendous penance with an intention to get marry with Mahadeo the Great-god (The Destroyer of the World). The name of girl was Parvati. On this day she made an idol of Mahadeo. Then Mahadeo went to her and gave his approval to marry her. Now-a-days the women fast for the whole day and at night they make an idol of Mahadeo and worship him, and they take their food the next day. The women believe that in another birth they might get a husband as great and good as Mahadeo.

4. **Ganesh Chturthi.**—This festival comes also in the month of August two days after No. 3. This festival is meant for men folks. This festival is observed in honor of Ganesh's Birthday (An Elephant god). Once it happened thus, when Ganesh was going to visit the heaven, he stumbled down and fell down on the way. Upon this the Moon-god burst into laughter. The Elephant-god being thus insulted and infuriated, cursed the Moon-god that there would be a black stain on the faces of those who would look at you. Then all the gods gathered together and requested the Brahmans and Brahma the Creator god that the stain could be blotted out by fasting and by worshiping Ganesh. The Moon-god did the same. In these days people fast the whole day and in the evening they make an idol of the Elephant-god and worship him and then take food. Some people fast for ten days.

5. **Anant Chauthus.**—This festival comes in the Middle of September. The reason for this festival is that Sushila the wife of Kondinya Brahman while going to visit her husband's house. saw some women fasting on the bank of a river. She also did the same and tied the Anant-thread on her arm. Her husband thought it to be an amulet. He threw it into the fire. She again took it out of the fire uninjured and washed it in milk and put it again on her arm. Her husband became poor, so he by her advice went in search of Anant-Bhagwan (Infinite god) and found him out with much difficulty. He then made a great penance for 14 years and then he came to his former condition. These days people fast for one full day and in the evening offer sacrifices to the Anant-god and put the Anant thread on their arms and take their food.

6. **Vijoy Dashmi.**—This festival comes in the month of October. On this day The King Ram Chandra defeated Ravan the Demon-king. It happened that the demon King stole away Sita the wife of Ram, then Ram Chandra made a war upon him. He killed Ravan with all his family members and made over the kingdom to his brother Vivishan. Then he returned to Ayodhya his capital with his wife Sita and his followers. Now-a-days people make an idol of Ravan and they either burn it or cut off his head. Then they make merry.

7. **Dewali.**—This comes in the month of October or November. There are several reasons for holding this festival. Once on this day Vishnu killed Narkasur a demon. It is regarded as the wealth worshiping day. Ram Chandra having returned from Lanka seated himself on the throne. The Mahadeo family gambled on this day. On account of this Parvati was very much displeased so she cursed him, but afterwards when requested she blessed him saying, he who gambles on this day would become rich and be happy for the next year. Now-a-days people clean their houses and light many lamps in front of their door and in the houses at night. They also worship their wealth at night. They keep water in an earthen pot for the whole night and in the morning they take their bath in it. They think that by taking their bath in that water they would not suffer the tortures of the hell after death. Then they give cooked food to their cattle. Some people also gamble.

8. **Bhisma Ekadashi.**—Ekadashi is observed twice in a month but this is the most important. It comes in the month October or November. The reason for this is that on that day Vishmapitamah being wounded was lying down on his dead-bed and was giving worlds of advice to the Panduwas. The second reason is that people believe that gods wake up from their sleep or Bhagwan returns from his father-in-law's house. These days people fast for a whole day and at night people worship their god and take their food.

9. **Tilsankrant.**—This festival generally comes in the month of December or January or when the days begin to grow longer. The reason for this is that the Sun coming towards us, becomes more useful and profitable. Now-a-days people go to the sacred places and bathe there, and give to the poor "til" and "gur" and mixed rice.

10. **Seoratri.**—This festival comes in the month of February or March. The reason for this is that once a fowler went out a hunting on this day but for some reasons he was imprisoned. When in the evening he was set free, he sat down by the side of a tank in a forest. There was an idol of Sheo. At night he saw two deer. He made ready to kill them by praying to Shiv and, putting leaves on the idol but he could not kill them on account of their pitiable condition and his promise to return in the morning. So he went to his house. In the meantime the animals came to his house with their young ones but even then the fowler did not kill them, and he being influenced by his devotion to Shiv, gave up hunting. Upon this a chariot descended from heaven and took up the fowler and the animals to Paradise.

11. **Holi.**—This festival is observed either in the month of February or March. There are two reasons for this. First, The King Hiranyakashyap who was a shaio (a devotee of Shiv) wished to kill his son Prahlad who was a devotee of Vishnu. His father advised his son not to worship Vishnu-god, but the son turned a deaf ear to his advice. So the King determined to kill his son. He ordered his daughter whose name of Holika, to sit on a burning fire and take Prahlad on her lap. She did as her father said. It was a belief that Holika had a charm that she would not burn in a fire. But on the contrary she was burnt to ashes while Prahlad being protected by Vishnu came out alive and fire had no effect on him. In ancient time it was also a belief that children used to be destroyed by a disease called Holika. To remove the disease people started this festival by cleaning their houses and holding fast. Now-a-days people clean their houses, burn fire in the night, and abuse Holika by using foul language and they also sprinkle colored water on one another. They also visit their friends and relatives and meet them with reverence.

12. **Ram Naomi.**—This festival is observed either in the month of March or April. This they do in honor of Ram Chandra's birth day. Some people visit Ayodhya which is his birth place. There they worship Ram's Idol, while some have a meeting at Ram's temple. Women also take part in it by holding fast.

13. **Akshya Tritiya.**—It is observed sometimes in April and sometimes in May. The reason for this is that once a very rich man named Mahadeo heard a story of Akshya Tritiya, and bathed himself in the river Ganges and gave water to his forefathers. He also gave rich alms to the Brahmans. Thus upon his death he got a great amount of wealth in heaven. Now-a-days people give to Brahmans water contained in an earthen pot. Shoes, pans, and food stuffs are also given to them, as alms. So that after their death they may also receive such things in heaven. Many women and girls also worship Parvati. The farmers also make new settlement and plan for their farms.

14. **Ganga Dash-hara.**—This festival comes in May. It was on this day a King Bhagirathi performed a great penance. He then brought down the river Ganges on earth from heaven. Through the effect of which, this man was able to receive remission for 60,000 men who had been caused to die by the curse of a sage. Now-a-days people go to the Ganges for bathing so that they may be relieved from their sin.

15. **Asathi.**—This comes in July or August. It is the time when the Sun goes down towards south. People have a belief that at this time the heat and cold meet together. People make small idols and set them in front of their houses and worship them.

16. **Nagpanchami.**—This comes also either in July or in August. The reason to observe this festival is that once when a farmer was ploughing his field a number of young ones of a serpent were killed. Upon this the mother serpent became furious and destroyed the family members one and all of the farmer, excepting his one daughter who was in her father-in-law's house. But when the serpent got news that one daughter of the farmer was still alive, it determined to bite and kill the girl also. So the serpent started in search of her. When the serpent reached the residence of the girl, it was surprised to see the girl worshiping an idol of a serpent. Upon this the serpent became very much pleased with the girl and instead of biting the girl, it brought to life all members of the family. Now-a-days people worship a serpent by making a picture of it, and towards evening they put some quantity of milk near a serpent's hole. Many people also wrestle with one another.

DATES FOR THE CALENDAR

December.

31. Arrival of new missionaries—Bro. and Sister Graber, Sister Minnie Kanagy, Sister Ada Hartzler.

January.

1. Church Conference at Balodgahan.
15. Mary Good and Lois Lapp sailed on the S. S. Benares from Calcutta direct to New York.
27. Birth of Clara Beatrice Esch.

March.

7. The New Church at Shantipur (Leper Asylum Station) was dedicated.

May.

25. Death of Sukhma Bible Woman and baby.

June.

15. A new Railway from Kurud to Pharesgaon has now been completed to within five miles of Ghatula Station. This railway comes directly in front of Mahodi Bungalow.
21. A special course for Christian Workers was started at the Ghatula Bible School including an English class. Four of the Church deacons were enrolled.

July.

3. A Normal Class to train teachers for Primary Schools was opened at Dhamtari. A vocational section was also opened in the English School for boys who are unable to go on with the regular curriculum.
4. Death of Bro. Lapp's father, age 92 years.

August.

14. Sisters Anna Stalter and Mary Wenger sailed for America.

September.

16. Six missionaries from our mission and eight from other missions took the Hindi oral Examinations at Dhamtari. All passed.

October.

6, 7, 8. The written Hindi Examinations were held at Dhamtari.
13. Opening of Christian Workers' and Teachers' Normal at Dhamtari.—Closing of Normal.
15. The purchase of a House for a deacon at Dhamtari.

November.

4. Arrival of missionaries (new)—Bro. and Sister Lloy A. Kniss, and son Paul. Bro. and Sister George H. Beare, and daughters Ailene and Evelyn.
(Returned) Bro. and Sister J. N. Kaufman, and children Paul and Kathryn, and Sister Sarah Lapp.
14. The New Church at Balodgahan was dedicated. Over nine hundred people were present at the service.
14. Bro. Shivarasingh was ordained as a deacon at Balodgahan.
19. Bro. and Sister Graber moved into a rented bungalow.
24. Dr. Troyer goes to Calcutta to meet the school children and buys dishes to be used for a Common mess for missionaries during public meetings.
25. An epidemic of measles started among the missionary children.

December.

2. Cable from Mission Board—"Building operations may proceed at Sankra."
7-10. Annual Business Meeting at Dhamtari.
9. Cable to Mission Board—Annual Business Meeting sends Hearty Greetings. Continue with prayer with us.
23. Cable from Bro. Reiff—Christmas Greetings.
28. Annual Julsa held at Dhamtari.
31. First day of Church Conference.

MISSION DIRECTORY 1927

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St. Elkhart, Indiana, U. S. A.
Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Indiana, U. S. A.
Gen. Treas., V. E. Reiff, 1711 Prairie St., Elkhart, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, J. N. Kaufman, Dhamtari, C. P., India.
Treasurer, E. E. Miller, Dhamtari, C. P., India.

Stations at which Missionaries are Located

Sundarganj — Medical Station — Balodgahan — Sankra— Ghatula — Mahodi — Shantipur.

ORGANIZED CHURCHES

Location	Pastor
Sundarganj	J. D. Graber
Balodgahan	A. C. Brunk
Sankra	P. A. Friesen
Shantipur	C. D. Esch
Ghatula	G. J. Lapp
Mahodi	J. N. Kaufman
Maradeo	C. D. Esch

MEDICAL

General Hospital — Medical Station — Sup't. Ada Hartzler
Physician & Surgeon, G. D. Troyer

Dispensaries	Location	Missionary in Charge
	Balodgahan	Eva Brunk
	Leper Asylum	C. D. Esch
	Sankra	Florence Friesen
	Ghatula	G. J. Lapp
	Mahodi	J. N. Kaufman

Language students: E. E. and Ruth Miller
G. D. and Kathryn Troyer
Joseph and Minnie Graber
Minnie Kanagy
Ada Hartzler
Lloy and Elizabeth Kniss
George and Ida Beare

SCHOOLS

School	Location	Principal
Bible Training School	Ghatula	G. J. Lapp
Carpentry School	Dhamtari	J. D. Graber
English High School	Dhamtari	E. E. Miller
Anglo-Vernac. Mid. School	Dhamtari	E. E. Miller
Primary School	Dhamtari	M. C. Lehman
Girls' Middle — Prim.	Balodgahan	Minnie Kanagy
Girls' Station Primary	Dhamtari	Ruth Miller
Boys' Station Primary	Balodgahan	A. C. Brunk
Station Primary	Sankra	Florence Friesen
Station Primary	Ghatula	G. J. Lapp
Village Primary	Bhatgaon	M. C. Lehman
Village Primary	Kashpur	G. J. Lapp
Village Primary	Maradeo	M. C. Lehman
Village Primary	Gopalpuri	M. C. Lehman
Village Primary	Bagtarai	M. C. Lehman
Men's Normal School	Dhamtari	M. C. Lehman

CHARITABLE INSTITUTIONS

Institution	Location	Superintendent
Girls' Orphanage	Balodgahan	Sarah Lapp
Boys' Orphanage	Dhamtari	M. C. Lehman
Widows' Home	Balodgahan	Eva Brunk
Widows' Home	Sankra	Florence Friesen
English School Hostel	Dhamtari	E. E. Miller
School Kitchen	Balodgahan	A. C. Brunk
School Kitchen	Dhamtari	Ruth Miller
School Kitchen	Sankra	Florence Friesen
Leper Asylum	Shantipur	C. D. Esch
Old Men's Home	Dhamtari	E. E. Miller

EVANGELISTIC WORK

Station and Out-station	Missionaries in charge
Ghatula, Gattasilli, and Kashput	G. J. and Fannie Lapp
Mahodi and Siadi	J. N. and Elsie Kaufman
Medical Station and Dhamtari	G. D. and Kathryn Troyer
Gopalpuri, Bhatgaon, Bijnapuri, and Chhati	M. C. and Lydia Lehman
Shantipur and Maradeo	C. D. and Mina Esch
Balodgahan and Chikli	A. C. and Eva Brunk
Sankra, Tengna, Nawagaon, Balod	P. A. and Florence Friesen

MISSION DIRECTORY FOR 1927

Name	Station and P. O. Address	Arrival
Sarah Lapp	Balodgahan, Dhamtari	1901
J. N. Kaufman	Mahodi, Dhamtari	1905
Elsie Kaufman	Mahodi, Dhamtari	1905
G. J. Lapp	Ghatula, Sihawa via Dhamtari	1905
Fannie Lapp	Ghatula, Sihawa via Dhamtari	1913
M. C. Lehman	Sundarganj, Dhamtari	1906
Lydia Lehman	Sundarganj, Dhamtari	1906
P. A. Friesen	Sankra, Jamgaon via Drug	1907
Florence Friesen	Sankra, Jamgaon via Drug	1916
C. D. Esch	Shantipur, Dhamtari	1910
Mina Esch	Shantipur, Dhamtari	1910
A. C. Brunk	Balodgahan, Dhamtari	1912
Eva Brunk	Balodgahan, Dhamtari	1912
E. E. Miller	Sundarganj, Dhamtari	1921
Ruth Miller	Sundarganj, Dhamtari	1921
G. D. Troyer	Medical Station	1923
Kathryn Troyer	Medical Station	1923
Joseph Graber	Dhamtari, Dhamtari	1925
Minnie Graber	Dhamtari, Dhamtari	1925
Ada Hartzler	Medical Station, Dhamtari	1925
Minnie Kanagy	Balodgahan, Dhamtari	1925
Lloy Kniss	Sundarganj, Dhamtari	1926
Elizabeth Kniss	Sundarganj, Dhamtari	1926
George Beare	Balodgahan, Dhamtari	1926
Ida Beare	Balodgahan, Dhamtari	1926

MISSIONARIES ON FURLOUGH

Anna Stalter	1905
R. R. Smucker	1920
Alma Smucker	1920
Mary M. Good	1920
Mary A. Wenger	1921

TABLE I. INDIAN CHURCH

Membership at beginning of year		1112
Received by		
Baptism	47	
Letter	47	
Reclamation	74	
Total Received	168	
Lost by		
Letter	52	
Death	25	
Expulsion	15	
Total Lost	92	
Net gain in membership during the year		76
Total membership at the close of the year		1188
Christian Children		
Number at beginning of year		749
Number of births or of those who moved into community		69
Number of deaths or of those who moved out of community		69
Number at close of year		749
Total Christian community at close of year		1937
Condition of Church Funds		
Opening Balance beginning of yr. Rs.	474-15- 0	
Receipts from various sources ... "	1509- 5- 0	
Total Receipts "		1984- 4- 0
Expended for Home Missions .... "	724- 5- 3	
Other Church Expenditures ..... "	833- 9- 8	
Total Expenditures ..... "		1557-14-11
Balance at close of year ..... "		426- 5- 1

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools	13
Number of Village Sunday Schools	60
Average Attendance in Station Sunday Schools	1208
Average Attendance in Village Sunday Schools	1496
Number of Teachers in Station Sunday Schools	120
Number of Teachers in Village Sunday Schools	75
Opening Cash Balance at beginning of year ..... Rs.	90-10- 6
Sunday School collections ..... "	308- 5- 3
Total Receipts ..... "	398-15- 9
Expended for Supplies and Religious Work ..... "	323- 6- 5
Cash Balance at close of year ..... "	75- 9- 4
Total ..... "	398-15- 9

TABLE III. EVANGELISTIC WORK

Number of evangelists	27
Number of Bible Women	37
Men's Work	
Number of meetings held	3787
Total Average Number of Listeners per Meeting	261
Number of villages visited regularly	183
Number of applicants for baptism as a result	22
Number of books sold	1336
Women's Work	
Number of Meetings Held	6353
Total average number of listeners per meeting	68
Number of villages visited regularly	116
Number of baptisms as a result	1
Number of applicants not yet baptized	17
Number of Books sold	80
Number of Zenanas visited*	173

*Where women are kept in seclusion.

Applicants not yet baptized come under the general head of inquirers who later may or may not take a definite stand for Christ. They are souls with whom our workers are definitely working.

TABLE IV. CHARITABLE INSTITUTIONS

Number of Charitable Institutions		11
Number of Inmates at the Beginning of the Year		908
Number admitted		143
Number lost by		
Death	26	
Marriage	14	
Absconded or dismissed	81	121
Number of inmates at the close of the year		930
Number of baptisms		32

Note.—The above institutions include 3 "boardings" for girls and boys, 2 kitchens in which children of poor parents are fed, 1 Widows' Home, 1 Old Men's Home, The Leper Home, The children of widows, The English School hostel, The Baby Home at Balodgahan.

TABLE V. EDUCATIONAL WORK

Number of Schools Conducted by the Mission		13
Number of Christian Teachers employed		
Men	31	
Women	21	52
Number of Non-Christian Teachers employed		22
Enrollment in the Schools		
Christian pupils	680	
Hindu pupils	447	
Mohammedan pupils	10	
Low castes and aborigines	82	1219
Average attendance in the schools		1055
Number appeared in Bible examinations		648
Number passed in Bible examinations		554
Number appeared in secular examinations		818
Number passed in secular examinations		626

It has been very difficult to find Christian teachers qualified to teach some of the subjects for which we have been obliged to hire non-Christian teachers. Care is exercised that they do not counteract the Christian and evangelistic influence in the schools.

TABLE VI. MEDICAL WORK

Number of Hospitals	1
Total Number of Medical Dispensaries	5
Number of Beds for in-patients	18
Number of out-door patients treated	22,369
Number of in-patients cared for	198
Number of Doctors in the Mission	3
Number of nurses	3
Number of other hospital and dispensary helpers	8
Number of major operations	17
Number of minor operations	167
Number of special Christian teachers	1
Number of books sold	544

Prayer before operations and the Christian influence wielded by the staff means much toward winning the patients to Christ.

TABLE VII. INDUSTRIAL WORK

Number of apprentices in Carpentry School	19
Number of instructors in the Carpentry School	1

Population of the Village			
Christian		646	
Non-Christians		534	1180
Number of different castes represented			13
Financial Report of Village			
Opening Cash Balance	Rs.	332- 8- 6	
Farm Receipts during the year	"	1197- 4- 0	
Total Receipts	"		1529-12- 6
Total Expenditures	"		676- 9- 0
Cash Balance at close of year	"		853- 3- 6
Financial Report of Carpentry School			
Opening Cash Balance	Rs.	0- 2- 0	
Receipts from Institution	"	528-14- 0	
Received from Mission	"	430- 8- 0	
From Gov'm't and Other sources	"	1348- 4- 0	
Total Receipts	"		2357-12- 0
Total Expenditures	"		2340- 2- 0
Closing Cash Balance	"		17-10- 0

Industrial work is carried on in connection with other institutions but not reported separately.

TABLE VIII. ANNUAL FINANCIAL STATEMENT

		Receipts	Disbursements
Credit Balance at beginning of yr.	Rs.	6749-14- 1	
From Menn. Bd. of M. & C.	"	187699- 4- 7	
From Exchange Fund	"	7332- 6-11	
Interest Received	"	141- 4- 0	
Miscellaneous	"	1109- 5- 3	
Charitable Institutions	"		48395- 1- 3
Evangelistic	"		16989- 8- 0
Educational	"		22369-12- 0
Medical	"		7183- 4- 0
Administration	"		2395-13- 9
Emergency	"		3526- 3- 9
Building Repair	"		1074- 4- 6
Interest and Discount	"		344- 2- 0
Exchange	"		7905-15- 5
Missionaries' Maintenance	"		44359- 1- 9
Buildings	"		21701-15- 6
Special Donations	"		5319-14- 7
	Rs.		181565- 0- 6
Cash and Banks Balance			
Closing Cash Balance	Rs.	962-14-11	
Hongkong & Shanghai Bnk...	"	942-14- 0	
International Banking Cor.....	"	19561- 5- 5	21467- 2- 4
	Rs.	203032- 2-10	203032- 2-10

Gratefully Submitted,
Ernest E. Miller, Treasurer.

CANADIAN MENNONITE BOARD OF COLONIZATION, ROSTHERN, SASK. STATEMENT

Of Assets and Liabilities of January 1, 1927

A. Assets

1.	Cash Balance of January 1st, 1927	$ 398.43	
	Bank Balance of January 1st, 1927	2,942.88	
	Balance of January 1st, 1927		$ 3,341.31
2.	Ledger Receivable:		
	Canada Col. Ass.—Commissions	$15,254.99	
	Loan to different parties	2,843.11	
	Advances for traveling expenses	601.08	18,699.18
3.	Immigrants		747,024.06
4.	Debtors		172,676.30
5.	General Ledger:		
	Office equipment		767.64
	Total		$942,508.49

B. Liabilities

1.	Ledger Payable:		
	Remittances	$ 434.29	
	Deposits for payments on transportation	5,024.87	
	Deposits for special purposes	5,013.36	
	Can. Pac. Ry. Co.—Transportation:		
	Contract 1923	$105,981.39	
	Contract 1924	193,891.50	
	Contract 1925	192,378.78	
	Contract 1926	34,775.78	527,027.45
	Can. Pac. Ry. Co.—Int. to Immigrants:		
	Contract 1923	$17,980.36	
	Contract 1924	59,429.62	
	Contract 1925	17,531.77	94,941.75
	Can. Pac. Ry. Co.—Special exp.:		
	Contract 1923	$ 5,221.26	
	Contract 1924	59,585.40	
	Contract 1925	32,320.80	
	Contract 1926	4,341.60	101,469.06
	Can. Pac. Ry. Co.—Prepaid tickets	876.59	
	Can. Col. Ass.—Advances	15,404.99	
	Sundries	52.25	750,244.61
2.	Creditors		169,820.83
3.	General Ledger:		
	Donations for general purposes	$ 1,689.03	
	Donations for special purposes	10,762.26	
	Donations for hospital expenses	71.45	
	Special donation fund of G. S. Nice	45.67	
	Special reserve fund	1,404.35	13,972.76
	Liabilities		$934,038.20
	Surplus of Assets over Liabilities		8,470.29
	Total		$942,508.49

I have audited the books of Canadian Mennonite Board of Colonization for the year 1926 and the above represents the assets and liabilities as at Dec. 31, 1926; I have been furnished with all the information I required. The attached schedules show the Revenue and Expenditures and the cash receipts and payments.

Rosthern, Sask, March 16, 1927.

Audited and found correct.
F. M. Hodson, Auditor.

Canadian Mennonite Board of Colonization,
Per D. P. Enns, Secretary-Treasurer.

CANADIAN MENNONITE BOARD OF COLONIZATION STATEMENT

Of Revenue and Current Expenses for 1926

A. Revenue

1.	Advances covering Land Settlement Board Exp.	$13,165.92
2.	Advances for Office Maintenance	1,650.00
3.	Commissions on prepaid tickets	370.45
4.	Commission on collection	1.50
5.	Commission on land deals	2,950.00
6.	Fees and commissions	274.63
7.	Exchange on drafts from agent accounts	304.11
8.	Special levy charged	11,952.00
9.	Surplus from 1925	1,300.96
	Total	$31,969.57

B. Current Expenses

1.	Exchange on drafts	$ 74.29
2.	Electric light	26.56
3.	Expenses re attendance of Board meetings	460.95
4.	Office rent	386.50
5.	Special office help	96.55
6.	Postage	442.42
7.	Stationery	457.17
8.	Land Settlement Board expenses	13,165.92
9.	Salaries	6,800.00
10.	Telegrams	182.37
11.	Travelling expenses	729.85
12.	Taxes	129.20
13.	Telephone	151.00
14.	Refund of commission on prepaid tickets	7.97
15.	Repayment of fees	1.00
16.	Reduction on special levy charged	9.60
17.	Sundry	119.63
18.	Office equipment damaged by fire	173.00
19.	Depreciation of office equipment	85.30
	Current Expenses	$23,499.28
	Surplus of Revenue	8,470.29
	Total	$31,969.57

Audited and found correct.
F. M. Hodson, Auditor.
March 16, 1927.

Canadian Mennonite Board of Colonization,
Per D. P. Enns, Secretary-Treasurer.

CANADIAN MENNONITE BOARD OF COLONIZATION STATEMENT

Of Cash Receipts and Payments of the year 1926

A. Receipts

1. Cash Balance of January 1st, 1926	$ 7,430.47		
Bank Balance of January 1st, 1926	18,263.66		
Balance of January 1st, 1926			$ 25,694.13
2. Immigrants Accounts:			
Transportation	$106,476.30		
Special levy for organization expenses	5,680.78	112,157.08	
3. Ledger Receivable:			
Refund of advances	$ 142.35		
Refund of Loan	688.55	830.90	
4. Ledger Payable:			
Prepaid tickets	$ 16,852.89		
Remittances	6,637.18		
Advances for Office maintenance	1,800		
Deposits for transportation	1,361.00		
Deposits for different purposes	1,755.60		
Detention expenses	564.01		
Half credit fares	350.00	29,320.68	
5. General Ledger:			
Fees and Commissions	$ 274.43		
Donations	5,898.61		
Commission on prepaid tickets	188.75		
Commission on land deals	2,950.00		
Interest on savings accounts	189.29	9,501.08	
6. Debtors		14,731.28	
7. Creditors		3,776.21	
Total			$196,011.36

B. Payments

1. Ledger Receivable:			
Advances on travelling expenses	$ 688.80		
Loan to different parties	2,873.35	$ 3,562.15	
2. Ledger Payable:			
Prepaid tickets	$ 15,629.61		
Office rent	290.00		
Remittances	6,514.04		
Can. Pac. Ry Co.			
Contract 1923	$29,500.00		
Contract 1924	56,500.00		
Contract 1925	43,500.00		
Contract 1926	2,500.00	132,000.00	
Salaries		6,465.00	
Travelling expenses		277.25	
Exp. in connection with Board meetings		361.90	
Detention expenses		562.51	
Refund of deposits		889.60	
Half credit fares		350.00	163,339.91
3. Immigrants Accounts			949.47
4. General Ledger:			
Exchange on drafts	$ 74.29		
Electric light	26.56		
Exp. in connection with Board meetings	179.60		
Office equipment	246.77		
Office rent	96.50		
Special Office work	96.55		
Postage	442.42		
Stationery	457.17		
Salary	750.00		
Telegrams	182.37		
Telephone	151.00		
Travelling expenses	229.70		
Commissions	7.97		
Repayment of fees	1.00		
Taxes	129.20		
Donations	5,478.64		
Sundry	119.63	8,669.37	
5. Debtors			2,146.76
6. Creditors			14,002.39
Payments			$192,670.05
7. Cash Balance of January 1st, 1927	$ 398.43		
Bank Balance of January 1st, 1927	2,942.88		
Balance of January 1st, 1927			3,341.31
Total			$196,011.36

Audited and found correct.
F. M. Hodson, Auditor.
March 16, 1927

Canadian Mennonite Board of Colonization,
Per D. P. Enns, Secretary-Treasurer.

LETTER FROM INDIA

By J. N. Kaufman

For the Gospel Herald.

The hot season is upon us in full force. The thermometer registers from ninety-five to one hundred and ten in the shade.

The readers will probably be confused over the spelling of the word "Mohadi." We have been spelling it "Mahodi" but the proper spelling is "Mohadi" with the accent on the first syllable. Now, can you remember that?

The missionaries stationed at Mohadi spent some time in evangelistic tours during the touring season. Several tours were made during which the Word of God was preached in many villages to a large number of people. A number of books were sold which we hope will influence many to turn to the Savior.

An influential young woman — a princess—who had heard the message a number of times knew much of Scripture truth and was anxious to hear it again. She possesses a Bible and reads it regularly. When asked what portion of the Word of God appeals to her the most she promptly replied that Christ's triumph over death and the grave as manifested in His resurrection impressed her the most. Evidently the Apostle Paul was similarly impressed for he said, "If in this life only we have hope in Christ we are of all men most miserable."

The landlord (malguzar) of Mohadi is for some reason displeased with the Mission for he is making his best efforts to eject us from a small plot of land which we have in our possession for twelve years. He threw the matter into the courts without giving the Mission a chance to settle the matter privately. Although the Mission tried to effect a private settlement even after the matter had been put into the court the agent of the malguzar refused to consider any proposition. He lost the case but promptly appealed to a higher court to have the decision reversed. This case has nothing to do with the four acres of land on which the bungalow and other mission buildings are located. We hold a perfectly good deed for these four acres registered with the proper Government officers.

Sister Kaufman and Kathryn spent a month at the Presbyterian Mission hospital at Miraj in the Bombay Presidency where Kathryn was undergoing special treatment for eczema. Dr. Wanless, who is in charge of the hospital, is fully equipped to administer the ultra-violet ray (Alpine lamp) treatment which had been recommended by several doctors. Kathryn's case had become chronic having suffered from it for three years. She returned greatly improved. Her face and neck are entirely cleared up and her hands and arms are very much better. Dr. Wanless assures us that everything will clear up in time. We certainly praise God for His goodness. I suggest that some one at home investigate the matter of the possibilities of a Delco plant not only in connection with a lighting system but also in connection with the use of X-Ray for our hospital at Dhamtari. Such an added equipment for our hospital would be greatly appreciated.

Recently the Hindu community observed their annual festival of "jawara" with its usual lurid revolting

ceremonies. Numerous dancings, drummings, chants, prayers, etc., continued for a week. The climax of the festival consists of the trident ceremony. The trident is an instrument of iron of three branches the center piece being about two or three feet long while the side branches are but six or eight inches in length. The iron is round and somewhat thinner than a lead pencil. At the proper point of the ceremony after several performers have worked themselves into a frenzy the people who are in procession halt and the long branch of the trident is thrust through the tongue or other portion of the body after which the procession proceeds and the performer dances and shrieks while holding the trident with his hand.

The Hardwar Mela held only once in twelve years was again held this year. This place is near the source of the Ganges river. Hundreds of thousands of pilgrims were waiting for the auspicious moment to plunge themselves into the river at this so-called holy spot. In the stampede which followed in the awful crush at least fifty-five persons were crushed to death.

The Raipur Forest Tramway which runs past our bungalow continues doing business in timber. The tramway is two feet wide and its engines are small but powerful enough to draw a train of six freight cars each loaded with 105 hard wood sleepers (railroad ties) ten feet long by ten inches wide by five inches thick. When the road is working full time there are three trains a day hauling a total of nearly nineteen hundred sleepers. The freight charges amount to about $1.10 per sleeper.

Communion was observed in our congregation with Bro. Friesen in charge. Three young souls were baptized and received into church fellowship. Other Christians have moved here from Dhamtari so that the total membership now numbers thirty-six members.

Sister Kaufman and Kathryn left for the hills on April 12. Paul, who attends school at Woodstock School in Mussoorie, will stay with his mother and sister during the latter's stay in the hills, which will be until about the first of July.

Dhamtari, C. P., India.

"Covetousness, which is idolatry." Surely, that ought to jolt and shock a miser who professes to be a disciple of Christ. Show him the company he is in.—Pfeiffer.

"Waiting before God is the sure means of qualification for obedience to His bidding."

OUR NORTH KANSAS CITY MISSION STATION

By Ella Zook

For the Gospel Herald.

Have you heard the latest concerning missionary enterprise in Kansas City?

For a number of years the Kansas City workers have been praying that the Lord would show to them the neediest place in Greater Kansas City. He did so just recently, when He led one of the sisters of our congregation to a place called Midway. Midway is a part of North Kansas City, Missouri.

In this small town of perhaps seventy or seventy-five houses, there is one little store, a barbecue lunch room, a garage and a blacksmith shop. There is no church house and no school house.

Most of the dwellings are little huts. The only two story building in the place is a large hall which until recently was a dance hall and a terror to the people because of the evil practices of the place.

Just recently a lady who is a member of the Kansas City congregation visited this place. After seeing the misery and need of the place, she rented the dance hall and changed it into a Gospel Hall, a real Rescue Mission. For a number of weeks evangelistic meetings were held there each evening, Bro. Mininger and Bro. Brunk in charge. There was a full house from the very first and eleven confessions the first evening. Folks seem hungry for the Gospel. Some who have lived there for five years declare that they have not heard a sermon in all that time.

Among those who preached or in other ways lent assistance in the meetings there, were J. D. Mininger, J. F. Brunk, Levi J. Miller, Perry Shenk, Abner Yoder, L. L. Swartzendruber, J. M. Nissley, S. E. Allgyer, Maurice O'Connell, R. P. Horst. So far there have been thirty-six confessions.

May 1st was the day set for opening a Sunday school. As the folks began to come the owner of the hall appeared and said he was going to lock the place and they could have no further meetings. Somehow the Lord prevented him from locking the place and the attendance that morning was sixty-three. (He does not intend to lock up now.) There was also an offering of $1.50. This was brought by a boy of about nine, as a thank offering from his parents who had once been Christians but had lost out.

One evening the message was so simple that this little boy decided that he wanted to accept Jesus. After the meeting, he with a number of others stayed for prayer. He prayed audibly, "Jesus, I thank you for saving me." Most every night after that he was seen on the front seat, his face shining.

When his parents learned that their boy was saved they were touched. They wept. They bought the boy a Bible. They recalled how merciful God was to send someone to Midway to teach their boy the way of salvation. It reminded them of the time they too had loved and served Him. Since then they have time to worship and pray in their home. "We pray for the meetings every day," they said, and this change in their home came about because the Lord saved their little boy.

In order that you may know more about Midway it will be necessary to describe a few homes, relate a few incidents and present a few needs.

Near the water works is a little house. It has no windows, not even one. In this place lived a young woman who had recently moved from the country.

Her husband is in the penitentiary to stay until May, 1928, unless paroled in the meantime. There are six bright children in this family. The oldest, a girl of thirteen and the mother are among those who recently confessed Christ.

During the recent floods and heavy rains this mother had to leave her home. The water in it, we were told, was two feet deep. She stacked her furniture in one corner and moved in with her mother.

Later the "Midway Mission folks" rented and repaired a little house for her. She moved in with her six children. There were heavy rains and the roof leaked. The baby had pneumonia. The mother's one concern was to find a dry place to lay her infant.

But now that she had a house there was another problem confronting her. The County and the Associated Charities who had been furnishing her food refused to give her further help. What were they to do? It was toward evening when we were there. None of the children had been in school.

"Did you have any dinner?" we asked. "No, we have had no dinner," said the mother.

"We had breakfast though," the five year old girl said, smiling at the remembrance of it.

There was prayer in that home before we left. The burden of the mother's prayer was, "Lord, don't let my children starve." One of the things that we asked the heavenly Father for was food for their supper. We reminded Him of His prom-

se to supply His children's needs. (Phil. 4:19). Did God answer? About 6:30 two well filled boxes of food arrived at their door. There was bread, bacon, oatmeal, rice, beans, milk, etc., enough for several meals. Right away the little boy asked for a piece of bread.

How happy the mother was! And how good is our God to answer prayer and so bountifully supply their need. It strengthened the faith of those who had so recently accepted Christ.

* * *

Another home. The head of this house had the reputation of being a wife beater. He lived up to his reputation too. Just recently the authorities informed him that he must keep "hands off" or take the consequences. He has quit beating her but now abuses her with his cruel tongue and by neglecting her and the children. For some time the father was out of work. For two days this family lived on parched corn. Then one day the Lunch Room near by sent them some burnt "chilli" which they could not sell. They were grateful for "burnt chilli."

The mother has tuberculosis, is almost a skeleton. She is quite deaf. She is very ignorant. Instead of having kind treatment, plenty of food, milk, eggs, etc., that her physical condition would demand, she is half starved and must suffer much abuse besides.

The husband has been attending the Gospel services at the hall and a number of times has gone forward for prayer but does not seem to be able to get victory. Satan has bound him these many years. Sin is written across his hardened face. Yet if he would but yield how glad the Lord would be to create a new heart within him.

"Jesus breaks every fetter
Jesus breaks every fetter,
Jesus breaks every fetter,
And He sets the sinner free."

The young son also confessed Christ. One night after this he wanted to go with his father to services but the father chased him back into the house.

In spite of his abuse his wife said, "Pray for him." She said she still loved him and hoped he would become a better man.

* * *

Mrs. G— is a young woman with a beautiful face and a beautiful voice. But she is a hopeless cripple. She cannot walk but gets around as best she can in her rocking chair.

She needs to be visited and encouraged in her Christian life. "I am always glad to have you come," she said one day when we were leaving, "and if it would be every day I would be glad to have you come."

* * *

One rainy, stormy morning a young woman who had attended the meetings and whom some thought the Gospel had not moved in the least, came to the Mission for help. She said, "I just felt I had to pray and I don't know how." So she came over to have some one pray for her and with her. She had been tasting of all manner of pleasure but when Christ was preached and taught in Midway the Holy Spirit spoke to her soul and showed her how vain pleasure is after all.

* * *

One morning recently a man came to Midway Mission asking the workers to come and clean his house and rid it of body lice that had been visiting them since Christmas. The lice seemed to be legion. The boy counted 150 on one blanket. The mother in this home had been killed by an auto about a year ago.

There are a number of children. When this family was first visited they were on the verge of starvation. The father had no work most of the winter. He has work now. A boy of perhaps fourteen or fifteen keeps house. He gets up early each morning and bakes biscuits for breakfast. At noon he carries a warm lunch to his father. A number of workers from the Mission and several other women went to clean the house. The first thing was to disinfect it. Then they borrowed a number of boilers and set them over a fire out in the yard. All the clothing was boiled and washed thoroughly. Then the house was given a thorough purging. It had been indescribably filthy. Words are inadequate.

The women scrubbed floors, washed windows, cleaned cupboards, beds, etc., until the place was entirely renovated and inhabitable. Then the two little girls were taken to the Mission house, bathed, and dressed in new dispensary garments.

When the father came home from work, he thanked them, with tears in his eyes. That night found him at the services at the Mission Hall, on his knees praying to get back to the God whom he had once loved and served. He had at one time been a Christian and a Sunday school superintendent, but had drifted far from God. We are hoping that he will make a new start in the Christian life.

* * *

One day a little, ragged, dirty boy brought a note to the Hall. It was a request for .50 for a certain purpose. (It was not deemed wise to give it without investigation, however.) The boy's parents lived in an auto in the park.

"Is your mother a Christian?" he was asked. "No," was the answer. "Is your father a Christian?" "No." "How do you know they are not?" was the next question. "Because they don't act like it," the child replied.

* * *

Occasionally the police and the mayor of North Kansas City visit Midway Mission to see how things are going and to congratulate the workers for bringing peace and order to the place. In short for accomplishing by means of the Gospel what they could not accomplish by force of the law.

During the life of the dance a policeman's services were required each time but now they are no longer needed.

* * *

What shall I say more? Time would fail me to tell of victories won through prayer, of habits overcome and conquered and of the many open doors for service in that place.

There is much to be done. "Lift up your eyes and look on the fields for they are white already to harvest." One would scarcely imagine that so much of sin, misery, and human suffering could be crowded in such a small area.

The workers in Midway with the help of the Kansas City folks are doing a noble work. But they need help. Allow me to tell of a few real needs.

A kerosene stove for the Mission is badly needed; garments for needy ones, and a fund upon which to draw for supplying food for immediate relief of destitute families. Above all the prayers of a wide awake church are solicited for "Prayer changes things."

THE EVIL EYE

By Florence B. Lauver

For the Gospel Herald.

In reading the Bible we find mention of the evil eye in various places. Solomon referred to it in Prov. 23:6 where he says, "Eat not the bread of him that hath an evil eye." That is, of the envious or covetous man, who secretly grudges what he gives. Prov. 28:22 says, "He that hasteth to be rich hath an evil eye." Christ mentions it in the same way. Matt. 20:15, "Is thine eye evil, because I am good?" Or, Art thou envious because I give to others? Matt. 6:23 says, "If thine eye be evil, thy whole body shall be full of darkness." The Mohammedans wear beads to keep off the evil eye, as they think one glance will bring a

curse. The evil eye that Christ mentions is not to be kept off by superstition, as do the Moslems, but it is put down and overcome with the help of Him who can do all things.

There are three kinds of evil eyes:

1. **The red eye, or the eye of passion.**

Jesus said a look alone may be adultery, and that neither drunkards nor idolaters shall enter the kingdom of heaven. Prov. 5:3, 4 says, "The lips of an evil woman drop as an honey comb, her mouth is smoother than oil; but her feet go down to death and her steps take hold on hell."

Of the passion of drink, the Word says: "Woe unto him that giveth his neighbor drink, that puttest the bottle to him and makest him drunk."

Prov. 23:29 says: "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine....Look not on the wine when it is red....At the last it biteth like a serpent, and stingeth like an adder."

In our own power it is impossible to remove this evil of passion, but through Christ it can be made white like snow.

2. **Eye of jealousy, or "green eye," as it is called.**

The eye of jealousy, hate, and malice cannot be fixed on Christ. It magnifies the faults of others, seeks defects which do not exist at all. It overlooks all good points in others; it is more harmful to him that gives the look than him upon whom it is directed.

We are not all drunkards or idolaters, but we are all liable to be jealous or envious of some other person. The devil is at hand trying to tempt us, but He that is in us is stronger than the evil one if we put our trust in Him and see how very dangerous this may be to a believer. Jealousy is the mother of crime. If we allow ourselves to become thus we become miserable and unhappy. Merchants, society women, and lovers are often jealous. Even preachers, sometimes, and Christian workers are affected by it. Solomon says, "Jealousy is as cruel as the grave."

Abel's murder was prompted by jealousy. Sins of the tongue are prompted by jealousy. The remedy is Christ and prayer, also to count our blessings and not compare our luck with others, which is sometimes hard to do.

3. **The "yellow eye," or the eye of greed.**

"He that hasteth to be rich hath an evil eye." They have no money for the Lord. The tenth, which belongs to the Lord's work or some charitable purpose, is put away selfishly. The poor can have this greed as well as the rich. The one who gives of his gain receives a blessing, which we have experienced by putting a tenth of our allowance to one side for some mission or charitable use and not for our living or personal use. The greater part of the richest people are not of the religious kind. They put their confidence in their money. But since they brought nothing into this world, they can take nothing out. Some who are rich are a great blessing to mankind, but often riches is dangerous.

The treatment for all these evils is, Christ in the heart. Then sin must go out, as we "cannot serve God and Mammon." The blood of Jesus Christ will wash away all sin. We must be conscious of God's watchful eye. "Thou God seest me." Peter's restoration began with a look from Christ. It was not rebuke but a look of love and grace. His eyes will sear our conscience and clean our hearts. There is life for a look at the crucified One. May we look to Him as a help in all our temptations.

Carlos Casares, F. C. O.,
Argentina, S. A.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

Dear Brethren and Sisters:—We have many things for which to thank the Lord. It seems to be man's nature to ask and ask and keep on asking things of the Lord, but how often we are like the nine lepers who were so overjoyed by their success in prayer that they forgot to thank the Lord for hearing their cry. What earthly father is there who will bestow gift after gift upon an unthankful and wayward son and not despair of it? On the other hand if that son shows his thanks in his daily walk, and shows his appreciation by his general conduct to his father, will not that father even be pleased to the extent that he will bestow other gifts upon him?

So it is in our relation to our heavenly Father. According as we conduct ourselves in our Christian life will be the blessings and honor we receive from Him. So, then, it behooves us to walk worthy of our calling if we would ever know the joys and pleasures of answered prayer. Then let us not only praise and thank Him with our lips but also by our daily life and devotion to Him. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:8).

The Beldon Sunday school has started with an enrolment of thirty-one the first day. We feel that was good as it was a rainy day. These were all Syrians except one. The past week we have had small benches made to seat the children. Bro. Noah Troyer made them for us. We hoped to get started sooner in this field but because of my absence while at Milford, Nebr., it was left lie a little longer. Bro. J. A. Leichty of Orrville and Bro. John D. Miller preached for us during my absence. It was a blessed privilege I had to visit four of our Mission stations of the central west to make observations and get helpful suggestions.

I wish to make the following acknowledgments of money received for the Beldon S. S.:

E. Grant Herr	$2.50
Eva Moyer	5.00
John Showalter & wife	10.00
Howard Stahl & wife	2.00
Mahlon Blosser	1.00
Wesley Yoder	5.00
Bessie Hahn	2.00
H. L. Ruth	2.00
Total	$29.50

May the Lord reward you for these contributions, and may He still move you, and others to send more.

May 13, 1927. E. A. Shank.

Tampa, Fla.

(4801-22 St., & Cor. Osborne Ave.)

Dear Herald Readers:—More than two months have passed since our last lines appeared in the Gospel Herald. We feel happy because of many promises in the Bible, and because of the many blessings we enjoy from day to day. The work here is being continued, although the attendance in services is not as large as it should be—average attendance in Sunday school since the opening of the Mission, Feb. 27, was thirty-nine. Bro. S. C. Schertz who, having spent the winter in Tampa, is planning to leave for his home in Goshen, Ind., next Monday. My wife and children, who spent the last year in Florin, Pa., caring for grandmother, are expected to come to Tampa soon to help in the work.

Contributions received since last report:—

E. Menn. Bd. of M. & C.	$30.00
A Bro. in Pa.	1.00
Sister Brubaker, Mt. Joy, Pa.	1.00
Friends in Tampa	.36
A Sister, Bird-in-Hand, Pa.	10.00
Bro. J. D. Yoder, Kalona, Ia.	5.00
Bro. John G. Erb, Mt. Joy, Pa.	2.00
Bro. H. H. Stahl, Johnstown, Pa.	2.00
Bro. Steffen, Dalton, O.	3.00
Sister Gertrude Lefever, Lancaster, Pa.	2.00

Many thanks for these contributions, and also for the literature and clothing sent here for the Lord's cause. Since receiving the contribution from Bro. Yoder, and with it a letter in which he expressed his great concern that the church be free of worldliness we learned that our brother has been called to his eternal reward, reminding us again that one by one, we are passing away.

May 14, 1927. C. B. Byer.

Altoona, Pa.

Dear Herald Readers, Greetings in the Master's name:—"The Lord has done great things for us whereof we are glad."

Bro. and Sister Nissley who have been away to the General Mission Board Meeting have returned home. They stopped at a number of congregations in Missouri on their way home. They report a very profitable trip. During their absence Brethren J. B. Zook of Allensville and C. A. Graybill of Martinsburg filled appointments.

Bro. D. B. Raber of Aurora, Ohio, spent a few days with us, holding services for us four evenings. Bro. J. W. Hess stopped with us one evening and conducted our prayer meeting. We were very glad for his visit.

Bro. Chester Miller spent a few days at his home last week, at Springs, Pa., returning on Sunday evening.

Sister Anna L. Miller of Springs was with us on Sunday. Sister Miller was one of the first workers at the mission here.

Sister Anna Yoder of Mattawana is working in the city. We are glad for her help. Sister Salina Yoder also spent some time with us.

The Lord willing, we expect to have counsel meeting here May 22, preparatory services on the 28th, and communion on Sunday, May 29th. We ask an interest in your prayers.

Cash Receipts During April

Belleville S. S.	$10.00
S. W. Conference	40.89
No Name	1.50
S. H. Heistand, Salunga	10.00
	$62.39

Cash Value Clothing

Louisville S. Circle	$ 9.00
Conestoga S. C.	2.50
Chambersburg, Strasburg S. C.	4.50
Cedar Grove S. C.	6.44
Belleville & Allensville S. C.	17.50
Reid S. C.	8.66
Cross Road & Lauvers S. C.	5.00
	$53.60

Yours for the work in Altoona,
May 17, 1927. The Workers.
Per Florence Baker.

Lima, Ohio

Dear Herald Readers, Greetings in our Master's Name: Being in retrospective mood, we are filled with gladness and thanksgiving, as we review the events of the past few months, and recall the seasons of refreshing and blessings. On the morning of March 27 Bro. Otho Shenk of Elida, preached the Word to us; text, Gal. 6:7, 8. Theme, Sowing and Reaping. In the evening Bro. Gab. Brunk, Elida, preached to us, using Num. 13:30, 31 for his topic. On April 10, Bro. Gab. Brunk again favored us with his presence, using Rom. 12:1-3 for his text, and forcefully spoke on what our attitude toward God, the world, and one another should be. On Easter Sunday, April 17, we had our children's program which was very much enjoyed by all, the church being packed to overflowing. After the children's program the brethren and sisters from the Pike and Salem congregations rendered the Life of Christ in song. On April 24, at the evening service, Bro. Perry Heller, Ft. Wayne, Ind., broke the bread of life to us, using for his text: "He lingered" (Gen. 19:16 first clause). Visitors that day were J. A. Detweiler, W. W. Kaufman, West Liberty, Perry Smith, Sisters Swartz and Anna Stalter, and C. D. Brenneman of Elida. On the morning of May 8 Bro. Gab. Brunk and in the evening Bro. Perry Heller preached to us. On May 15 because of the illness of our Bro. O'Connell we again were favored by Bro. Gab. Brunk's presence and a helpful sermon. Being father's day he chose Psa. 73:24 for his text. In the evening the young people from the Oak Grove congregation, West Liberty, had charge of our young people's meeting and a number of young people spoke earnestly and interestingly on the subject of Christian Stewardship, followed by a brief talk by N. E. Troyer. We appreciate the hand of fellowship extended, the services rendered, and ask you all to come again. We still receive some appeals for help which we give, if at all possible. It brings to our minds the Master's reminder "The poor you have always with you." How true! At this writing our young brother Frank Huber is seriously ill, having undergone an operation for appendicitis. Our Bro. O'Connell is incapacitated with a carbuncle on his neck. We request the prayers of the faithful for the speedy recovery of these afflicted brethren. Our mission workers wish to thank all who so liberally give of their substance to the support of the mission, and are especially grateful for the $40.00 donation from Bro. Amos King, W. Liberty, for bed springs, extension ladder, lawn mower, hose, and garden tools. Please remember us, and the work at this place at the throne of grace.

Yours in His service,
May 17, 1927. H. M.

MONEY SPENT ON LUXURIES

Americans spend more money on luxuries than they do for religion or education. For every $1000 spent in 1925, it is estimated, $22 went for luxuries. Our education bill costs us $1,500,000.00 a year. But this is dwarfed by such annual sales as these:

Autos	$3,000,000,000
Tobacco	3,000,000,000
Electrical goods	2,000,000,000
Candy	1,000,000,000
Soft Drinks	1,000,000,000
Movies	1,000,000,000
Furniture	900,000,000
Cosmetics	800,000,000
Radio	800,000,000
Electric refrigerators	500,000,000
Ice Cream	300,000,000
Scented soaps	150,000,000
Jewelry	125,000,000
Chewing gum	100,000,000
Washing machines	100,000,000
Vacuum cleaners	75,000,000
Phonographs	70,000,000
Pianos	50,000,000

—Apostolic Review.

SEND ME

Are there those around my door,
Whom I, thoughtlessly, do not see,
Sick, neglected, wretched, poor,
From their sin and suffering sore?
Here am I, send me.

Are there those who're far from home,
Far from home, O Lord, and Thee,
O'er the wilds who lawless roam,
'Neath the white Sierra's dome;
Here am I, send me.

Are there those who wretched hide
Sunk in sin to low degree,
On some city's surging tide,
Lost to love and truth and pride?
Here am I, send me.

Are there those who know Thee not,
On some island of the sea?
In some lone, neglected spot,
Stained by many a crime and blot?
Here am I, send me.

Send me where Thou knowest best,
Where the greatest need may be;
Where men are the most unblessed,
Tossed upon their sins unrest,
Here am I, send me.—J. E. Rankin.

"Your body is the temple of the Holy Ghost" (I Cor. 6:19). Also I Cor. 3:16; Rom. 8:9. Every believer, no matter how weak and imperfect he may be, or how immature his Christian experience, still has the indwelling of the Spirt. Acts 19:2 does not contradict this statement. Evidently some miraculous outpouring of the Spirit is intended there, the which followed the prayer and the laying on of hands of the apostles. "Now, if any man have not the Spirit of Christ, he is none of His." "No man can say that Jesus is Lord but by the Holy Ghost." (Rom. 8:9; I Cor. 12:3).—Evans.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 2, 1927 (Gospel Witness Established 1905) No. 9

EDITORIAL

"Be not overcome of evil, but overcome evil with good."

The overcoming life is not confined to one single victory over sin, but it includes a habitual victory over sin in every place where the enemy of souls disputes our progress heavenward.

If you are blessed with strong, healthy bodies, you are wise if you coöperate with the Lord in keeping them healthy by practicing temperance, keeping up regular habits, taking plenty of rest and sleep, and living a righteous, holy life every day of your lives. Make the most of your present opportunities.

Three things belong to a well rounded out Christian life: (1) to know God by experimental knowledge; (2) to know His Word and will through a careful, prayerful study of His Word and daily obedience to its teachings; (3) to know by actual experience what it means to give Him faithful, continual, whole-hearted, self-sacrificing, loyal service.

It is reported that the manufacture of whisky for medical purposes would be permitted under the regulation of the Treasury Department in time to make use of the new corn crop. "Whisky for medical purposes" is very much like "wine for sacramental purposes" in some quarters —some of it probably used legitimately, but much more used than is necessary. It is safe to hazard the statement that where one sick man has been made well through the use of whisky a dozen have been made worse through its use than they were before they took their medicine. "Strong drink is raging; and whosoever is deceived thereby is not wise."

Here is something that one sees quite frequently in an ordinary newspaper: A prominent churchman passes away. The papers are full of praise for his meritorious deeds. But where there is one word said about his work or standing in the Church there are a dozen words spoken about his lodge, his social standing, or his success in business. Does that mean that his church connections and work were of only minor importance compared with his life along other lines, or is it the fault of his biographer? When you die, what will people talk about most and remember most vividly, your religious life and church work or your secular or business and social life?

The Schwenckwelders, referred to in Bro. H. Bender's series of articles on church history, have a special interest for Mennonite historians because they trace their origin to the time of Anabaptist activities when the name "Mennonite" first came into use. In doctrine they resemble the Mennonites and Quakers to some extent, and their common history gives these three churches a peculiar interest in one another. From a report published in the May, 1927, number of "The Schwenckfeldian," published by the General Conference of the Schwenckfelder Church, we learn that the total membership in this church is 1596, and that their total collections for 1926 amounted to $62,342.97—nearly $40 per member. Practically all of the members in this church reside in eastern Pennsylvania.

A Sunday school class was discussing the measure by which one may or should receive the Holy Spirit. One of the conclusions reached was that it is possible for one to **have** the Holy Spirit without being **filled** with the Spirit.

The conclusion is technically correct; and yet you have only to give it one little twist in order to make a dangerous doctrine out of it. There are men who freely admit that they are not Spirit-filled and who would not accept the Spirit's infilling if it were offered them, but who are quite sure that the Spirit of God is abiding in them. It is safe to assume that when one has the Spirit of God in him there is also within his soul that love for God and His Word which impels him to become Spirit-filled as well as Spirit-possessed; also that when spiritual life is at a low ebb there is cause for alarm lest the Holy Spirit many have no place whatever in such a life. In every life which harbors the Holy Spirit the spiritual life abounds more and more.

The Monthly Financial Report.— Our readers will find this in the regular issue of the Gospel Herald instead of the Mission Supplement, as it usually is. You will no doubt also observe that this, being the first issue of the month, should be the number containing the regular issue of the Supplement. If all arrangements carry the Supplement will be printed in connection with next week's paper, when the Minutes of the Annual Mission Board Meeting will be printed. The material for this Report was not ready for this week's paper, hence the postponement of the publication of the Supplement.

While we are talking about it we might also call your attention to the splendid Financial Report for April, as published this week. The total is $15,241.04. Turn to it and study it.

Going off in Delusion.—That is the opinion which Mary G. Baker Eddy, the mother superior of Christian Scienceism, is said to have had of death. By and by, as the cycle of years sped along, she also went off in this "delusion"—common people say that she died.

There is another sense in which some people go off in a delusion. They imagine, or at least so they say, that there is but one point of difference between them and their church. That one point may be considered "very small," yet it is so great in their eyes that they can not possibly submit to the requirement of the Church concerning it. Years after church connections are severed it is made clear that instead of there being but one point of difference between such person and his church there are many differences, and that it was not a question of "one little point" but of a disordered system out of joint with the Church, that was at the foundation of the trouble. The cases are very rare where one point of difference breaks the fellowship among those who "love one another with a pure heart fervently."

"POWER BELONGETH UNTO GOD"

IX. THE POWER OF SONG

By C. Z. Yoder

Come before his presence with singing—Psa. 100:2.

Spiritual songs and hymns when sung in the right spirit, prepare our minds to come into the presence of God in worship. May we always bear in mind, as we open our religious services, the power of spiritual singing. Luther is reported to have said, "Singing is one of the most glorious gifts that God gave to man, of which Satan is a bitter enemy, because it removes sorrow from the heart and the fascination of evil thoughts." Churches fail to agree in many ways in their creeds, but about all agree that God can be worshipped in song, and they unitedly lift up their voices in songs of praise to our Father in Heaven.

1. Song is a Heaven-born gift from the beginning of time. "Where wast thou when I laid the foundations of the earth? When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4, 7)? "He hath put a new song in my mouth, even praise unto our God" (Psa. 40:3). David, in waiting upon the Lord, recognized the fact that this new song came from God. The prophet in speaking to the remnant of Israel, said of the Lord, "He will joy over thee with singing" (Zeph. 3:17), and again the Psalmist says, "In the night his song shall be with me" (Psa. 42:8). Like other noble gifts of God, we may cultivate and strengthen the gift of song in the fear of the Lord to his glory.

2. Purpose of song. The main purpose should be to glorify God. "I will praise the name of God with a song" (Psa. 69:30). "I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being" (Psa. 104:33). These and many other similar expressions do we find in the Psalms. Paul, also, in his letter to the brethren at Colosse, says, "Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). See also Eph. 5:19.

3. With this purpose in view let us notice the power of song when Israel was burdened, and in fear and distress. When Jehoshaphat was king over Judah and a great army of the Moabites and Ammonites and others, rose up to fight them, the king and his people greatly feared their enemies. They fasted and prayed to God, and appointed singers to sing praises unto God, and as they began to sing praises unto the Lord, He gave them victory over their enemies. II Chron. 20:21, 22. Israel frequently sang praises to God for deliverance from their enemies. Moses and Israel sang praises at the Red Sea for deliverance. Ex. 15:1. Deborah and Barak sang praises to God when they were delivered from the Canaanites who oppressed them. Jdg. 5:1. David, the sweet singer of Israel spoke to the Lord in song for deliverance from his enemies. II Sam. 22:1. The saints in heaven sang a new song unto the Lamb that was slain, who redeemed them by His blood (Rev. 5:9) but none were worthy to sing the new song but "the hundred and forty and four thousand which were redeemed from the earth" (Rev. 14:3). May we always bear this in mind that in order to be found worthy to sing that new song in heaven, we too must realize that we have been redeemed by the precious blood of Jesus Christ. I Pet. 1:18-20.

4. We should also sing unto the Lord in times of affliction. Paul and Silas, after being beaten with many stripes, and thrust into the inner prison with their feet in stocks, with no rest until midnight, prayed and sang praises to God. When heaven responded the prisoners were all released, the jailer was converted, and went on rejoicing in the Lord. Acts 16:23-34. Our ancestors would sing songs, in the German language, that were composed by their forefathers while in prison, being persecuted because of their faith in the whole Gospel of Jesus Christ. In these songs they left upon record their deepest and sweetest thoughts in songs of praise to their God for their hope of immortal glory through Jesus Christ whom they loved and served. After our Savior had instituted the Lord's supper, and He and His disciples were about to leave for the Garden of Gethsemane, where He suffered such great agony, they sang a song together. Matt. 26:30.

5. We are to sing when we have joy in the soul. "Let the saints be joyful in glory: let them sing aloud upon their beds" (Psa. 149:5). "I caused the widow's heart to sing for joy" (Job 29:13). "O let the nations be glad and sing for joy" (Psa. 67:4). "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. 35:10). No people in this world can have such great reasons to be joyful and sing sweet songs of praise to their God as the true followers of the Lord Jesus Christ. The heathen and the infidels have no songs that can give them eternal joy and happiness.

6. When we are well, and merry, we are prone to forget God, but the Apostle James says, "Is any merry? let him sing psalms" (Jas. 5:13). This will draw our minds heavenward. Before Moses died he was to write a song and teach it to the children of Israel, that it might be a witness unto the Lord of what the result would be if they would forget their God and commit sin. Deut. 31:16-19. In Deut. 32:44 Moses spoke the words of his farewell song, where he magnified the Lord and revealed to the Israelites their obligations to God.

7. In singing we must do like Paul writes, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). To do this we must study our hymns and Gospel songs so as to get into the spirit of the words expressed. It is a help to the chorister to know the history of the occasion for writing the hymn. This will give inspiration to the singing of the hymn. It is said that a Gospel song will outlive a sermon, and that when Charles Wesley composed the well-known hymn, "Jesus Lover of My Soul," he did more to advance the cause of Christ than he did in all

his preaching. Wherever the English language is spoken that hymn has been sung, bringing sunshine and comfort to thousands of homes, but what do the people of this age know about his preaching? In our own experience in visiting churches I found that later I would receive letters of inquiry about some songs that I had sung, but seldom would they mention the sermons that I preached.

Congregational singing should be encouraged. The minister, the janitor, and the ushers, all have their part in the service, and if all in the congregation take part in singing, we can all receive a blessing, but those who do not take part in singing will lose a blessing. Every one should have access to a hymn book, and if, for some reason, we can not use our voices to sing we may be able to read the song, and be singing and making melody in the heart to the Lord. Eph. 5:19. "In the midst of the church will I sing praise unto thee" (Heb. 2:12). "Thy statutes have been my songs in the house of my pilgrimage" (Psa. 119:54). We should endeavor to "keep our mind stayed upon God in the congregation of the saints, for "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7). Singing has an influence to soften the hardened hearts of men and elevates the feelings. You may speak to one who has been hardened in sin, but he heeds it not. But if you can sing a song that he had heard when at his mother's knee, you may see him weep and tremble.

Singing enters into the hearts of children and fastens upon their tender minds a holy radiance that can never be forgotten. They take delight in learning Gospel songs. "The children crying in the temple, and saying, Hosanna to the son of David" (Matt. 21:15). After the great fire in Chicago, on a Sunday morning, a millionaire, who was a merchant, went out to the place where had been his large storehouse, full of valuable goods, now lying in ashes. As he was meditating upon his loss with sorrow, he saw a little girl on the other side of the street on the way to Sunday school cheerfully singing,

"In heaven above, where all is love,
There'll be no more sorrow there."

With a saddened heart he thought of his misspent life, in living only for the things of this life, and he became convicted of the error of his way and surrendered himself to God. "And a little child shall lead them" (Isa. 11:6).

The Lord in His goodness has given us a great variety of songs, suitable for all ages and occasions. The Bible in speaking of the great wisdom of Solomon and the largeness of his heart says "his songs were one thousand and five." Care should be taken in selecting songs that may be appropriate for the occasion in our religious services, so as to make good impressions on the minds of the hearers. Wherever man is found the power of song has been felt and acknowledged. While the children of Israel were in captivity at Babylon, the heathen people desired the Israelites to sing the songs of Zion. Psa. 137:3. Our missionaries in foreign lands also have this experience, but, sad to say, this noble gift of God is often perverted to the purpose of evil. The Lord was grieved at Israel because of their transgressions and their indifference in their offerings and their feasts in their solemn assemblies and said, "Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols" (Amos 5:23).

It is to be feared that we may not enter into the true spirit of the hymns that we sing if we only sing because of custom, or for pastime or entertainment, and that we will not glorify God thereby. To Tyrus, because of their sins, the Lord said, "I will cause the noise of thy songs to cease; and the sound of thy harp shall be no more heard" (Ezek. 26:13). And in the time of Israel's calamities the Lord said, "And the songs of the temple shall be howlings in that day....And I will turn your feasts into mourning, and all your songs into lamentation" (Amos 8:3, 10). "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Neither should we listen to foolish and vulgar songs that are sometimes sung by ungodly people. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools" (Eccl. 7:5).

In conclusion, let us cultivate and use our voices to the praise and adoration of our God, and fill our hearts with spiritual songs, and thus make our life and the vast forever, "one grand, sweet song."

Wooster, Ohio.

THE IDEAL CHRISTIAN

IV. AS A PROFESSIONAL MAN

By Allen H. Erb

The term, professional man, as used in the world, is applied to men in the vocation of the professions such as lawyer, doctor, nurse, architect, teacher, preacher, civil engineer, and such like. Men in any of these vocations have special mental training in their respective fields which is employed by others. This specialized training available for others qualifies them for professional duties. In addition to the specialized training a professional man must have native ability at least slightly above the average to succeed.

In the Mennonite Church we have looked with some disfavor upon our young people entering many of the professions. The farm was considered a safeguard in preserving the simple faith. On the farm we are the closest to nature and the farthest removed from men, and without doubt the temptation to depart from the plain simple faith is greater when in contact with worldly men than when in contact with nature. But some of these professions have a legitimate place in the life of the plain Christian.

A nonresistant Christian could not consistently engage in the practice of law. The Bible forbids going to law with brethren and the use of force by the Church. No lawyer in his profession could escape participation in both these acts. The only consistent position for Mennonites to take is that our young people shall not enter the profession of law. The work of the ministry according to the Bible is a calling of God and not a profession. At least these two so called professions are eliminated in this discussion.

The ideal Christian as a professional man will make the glory of God and the welfare of his fellowman the first motive in his profession. Covetousness is a powerful evil influence that would lead him astray. "They that will be rich fall into temptation and a snare," is in a special way true here. The poor man will need his professional service as well as the rich but the practitioner favors the rich for the hope of money, reward, and prestige. This is a heinous sin. Contrary to the common idea the professional man seldom becomes rich. Those who would seek riches by this route will generally be disappointed. The lure of riches will only be a snare almost certain to give disappointment. Every motive should have these questions placed before it: "Does this motive seek to glorify God?" and "Does this motive seek to serve and bless my fellow man?" A positive

answer to these questions would not permit self glory or praise to enter into the life. Quite recently a congressman proposed a bill to award $5,000,000.00 to the one who first discovered a cure for cancer. But any one who discovers this cure will not likely find it through the urge of five million dollars as the reward of his labors. When Metchnikoff received the Nobel prize for his discoveries in microbiology the whole sum was spent in the purchase of monkeys for further research. Mere utilitarian motives and self-glory will never lead into real professional achievement for others. Christopher Dock, the pious Mennonite school teacher who wrote the first treatise on education in America, sought the glory of God and the welfare of his pupils. Out of that spirit was born his remarkable professional achievement.

The ideal professional Christian man will make God and his church first in his life. The public is generally God-less and will disregard God and the Church. This spirit they will attempt to impose upon him. I once heard a Christian doctor give an address in which he said that a doctor could scarcely worship his God. Folks seemed to get so sick on Sunday. Finally he made a rule for extra charges on Sunday, except for emergencies, and suddenly the Sunday illness decreased very much. He could then worship his God as others. To boldly refuse to permit anything to come between himself and his church work, is a stand every professional man should take. This goal can be reached in Christ. Such men as Dr. Howard Kelly have reached it and others can too. Dr. Kelly is just as well known and probably better through his loyalty to God and the Bible as through his achievements in medicine and surgery.

The ideal Christian as a professional man will refuse to compromise his Christian standards in favor of the standards of the men with whom he comes in contact. This type of vocation requires a frequent and close contact with men. There will be a constant temptation to compromise. Only a negative position will not be safe. He must be aggressive in his stand for Bible positions and his testimony for Christ. He must say no to the world and his associates and yes to God. This yes to God will mean the direct evangelization of his lost associates.

He will take a positive position in rebuking sin. I was once told of a physician who was consulted by a girl, a professing Christian. She had sinned, and was asking the physician if there was some way to get rid of the child. The physician replied, "Yes, wait till the child is born and then take a weapon and kill it." She, horrified, replied, "I could not do that. That would be murder!" "It would be murder just as truly to take its life now," replied the physician. He had rebuked sin and the girl went home a sadder but a wiser woman. For fear of offending the public upon whom he is dependent, the professional man will be tempted to condone sin. If truth is severe, use it. It will conquer in the end.

The ideal Christian professional man is looking to God daily for guidance and strength. To the laboring man whose muscles are tired with the burden of manual toil the task of the professional man in the office chair or in consultation with other men looks easy. But the burden of responsibility wears severely on the nerves. Many an hour is spent in fatigue. The strain of the demands of the public wears out the temper and ere he knows it he is irritable or sullen. The intellect must be alert and the spirit pure, else the results will be bad. Only the man who daily lives in fellowship with his Savior is qualified to shew forth the Christ life in his professional career.

How the world needs this kind of men! If the place of the professional man is dark a light there will shine so much the brighter, "as a light which shineth in a dark place." If the temptations are greater the victory will be greater also. The greater the victory the more the Lord will be glorified. What a strength it would be to the present Church to be able now to say as Paul did in the early Church—"Luke, the beloved physician."

La Junta, Colo.

GOD'S WILL DONE

The Lord stood by him, and said. Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. —Acts 23:11.

"Sometimes a light surprises
The Christian while he sings.
It is the Lord Who rises
With healing in His wings."

In hours of darkness, He ever brings the cheer of His nearness. When He does so, prisons become sanctuaries, dark nights become golden days of sunlight. As to the past, we have His word of approval. Notwithstanding all failure of method and accomplishment, if the motive has been pure, He will say, "Well done." As to the future, we have the certainty of His appointment.—G. Campbell Morgan.

FROM AN OLD MENNONITE CATECHISM

By John Horsch

For the Gospel Herald.

In the catechism of the Friesian Mennonite Churches of Holland (third edition, Amsterdam, 1747) the twenty-third part, "On Vengeance and War," comproises 52 Questions. Following is a translation of a few of the questions and answers of this part:

26. What is the third reason that a Christian is not permitted to meet violence with violence, or to engage in war or strife?

Answer. The express command of our Savior Himself: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil" (Matt. 5:38,39). He teaches here entire nonresistance and that we, rather than to use force for self-protection, turn the other cheek to him who has smitten us.

37. If war is forbidden the Christian, why did John the Baptist not testify against it but taught the soldiers to be content with their wages? Luke 3:14.

Answer. If John the Baptist had forbidden the soldiers to do military service, he would have gone beyond his commission, because he was not the Christ. He came before the law of Christ was given (Gal. 6:2) and had no authority to give a new law.

41. Would not God's people be quickly destroyed from the earth if they did not resist evil?

Answer. No: for the Lord, who has taken upon Himself to protect them, is He who has the hearts of men, even the most ungodly, in His hands and He can direct them for the best of His people.

48. Does not the example of Paul (Acts 23:16-24) **teach us that we may at least have a part in war by hiring other persons to serve as our substitutes?**

Answer. By no means.

51. What are some of the practical lessons to be drawn?

Answer. That I should in my patience possess my soul (Luke 21:19) and follow my Savior in "a meek and quiet spirit, which is in the sight of God of great price"(1 Pet. 3:4); that if I am reviled, I revile not again, if I suffer I threaten not, but commit myself to Him that judgeth righteously. 1 Pet. 2:22,23.

52. What do you further learn from this?

Answer. That I must carefully shun everything that may lead to strife and enmity; that I must not take advantage or speak evil of any one or wrong him in any way.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE CHOICE OF CALEB

Let others ask for conquered land,
For peoples well subdued;
For him the giants, cities strong—
A difficulty-brood!

No foolish boaster Caleb; faith
In heart of his rose high;
He knew that he was on God's side,
And victory was nigh.

He knew that giants were as dwarfs,
Walled cities but as reeds
When God said: "Judgment now shall fall
On them for evil deeds."

Remember Caleb when hard tasks
Confront you, face to face;
For "we are able" only as
He grants us strength and grace.

—George W. Tuttle.

FROM OUR MISSION STATIONS

Canton, Ohio
(1939 Third St.)

To the Herald Readers:—"Truly God is good to Israel, even to such as are of a clean heart," and we praise Him for a righteousness which is not our own, but "the righteousness of God which is by faith of Jesus Christ unto all that believe." We were made to rejoice May 15 that in our evening service two young girls, convicted through the preaching of the Word, were willing to receive Christ as their Savior. Pray with us that they and others may be willing to take up the cross and follow Jesus all the way.

We have opened a Sunday school among the Syrian people; a few adults and thirty-one children were present the first Sunday. They thought they could bring in others. We also want to do visitation work in that section.

We expect to open Daily Vacation Bible School June 13.

We praise the Lord for His tender mercies and the peace and unity among us. Will you pray for the work and workers at this place that we may labor faithfully, according to His will, for the good of the cause and the ingathering of the lost?

In His name,
May 23, 1927. Ella Smucker.

Philadelphia, Pa.
(Mennonite Home Mission)

Dear Readers:—The Lord be praised for His mercy and blessings unto us. Interest at this place is good at present. The attendance is good. Would we look at the work as God looks at it, we would see more and more the little we are getting done, the inefficiency of our labors, our lack of concern for the lost, the smallness of our vision. As we view our labors for the Lord we measure so comparatively. A number have turned to the Lord—some who for many years have been receiving the "seed" at the Mission, others who but lately have become acquainted with the Mission and its interpretation and practice of God's Word. Don't stop your prayers.

Bro. Mahlon Gross preached in both services last Sunday, May 22, bringing straight Gospel messages. Tomorrow evening, Ascension Day, we have planned a meeting. Bro. John Mosemann will preach. Sister Emma Rudy, one of the workers here, spent some time at home because of the sickness and death of her mother. We are eagerly looking forward to the special effort in the tent. Evangelistic meetings are to begin Sunday evening, June 26, and continue every evening until July 15. Bro. John Bressler has been secured to do the preaching. During the same time the Summer Bible School will be in session every forenoon five days a week.

Work is scarce in the city, and it is telling on the charity end of our work. Contributions to this end are greatly appreciated, foodstuffs or money.

For lost souls,
May 25, 1927. J. Paul Graybill.

NOTES FROM INDIA

The hot winds are blowing. There is no mistaking. The hot season is upon us. Already the thermometer is soaring and this is only the beginning.

The stations, Shantipur and Ghatula, are temporarily vacated so far as missionary occupants are concerned. The missionary families at both these stations have gone to the hills—the former to Mussoorie and the latter to Darjeeling. Bro. Lapp of Ghatula is making a short trip through South India in the interests of evangelism prior to landing in Darjeeling.

The school children have left for their respective schools in the Himalayas. Three Friesen children, five Esch children and Paul Kaufman attend Woodstock School at Mussoorie while three Lehman children, two Troyer children and Harriet Lapp attend Queen's Hill School at Darjeeling. Our homes are quiet and lonely with the children gone.

Our Budget Committee has again prepared the annual budget for 1927-1928. In consideration of the fact that there is an ever increasing demand for expansion on every side and on account of a natural increase in administrative expense due to the coming of new missionaries a slight increase over the present budget has been asked for. Whether or not the Mission Board will grant us this very necessary increase will depend on you, dear reader. On extra cent a month for every brother and sister in the church will more than provide for the increase asked for.

The Mission is making definite plans to open another new main station in the near future. A special committee is prospecting for an exact location. The arrival of new recruits on the fields makes this possible.—India Mission News, April number.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right to sing songs in which supplication is made direct to Christ or the Holy Spirit?—Jno. 16:23.

In this chapter Jesus speaks of His death, resurrection, and second advent—therefore a time when He will be absent from them. Up to this time all their inquiries of God's plan of salvation were direct to Jesus, but when the day of sorrow because of His death is turned into joy because of His resurrection and the Holy Spirit is come who shall guide them into all truth, "In that day ye shall ask me nothing," but shall ask in my name of the Father and He will give it you.

All our petitions are to be made in the name of Jesus according to the will of God the Father and we look to the Holy Spirit to accomplish that which we ask for. God the Father, God the Son and God the Holy Spirit are **one God.** I Jno. 5:7. So when we ask this Triune God to fit us and help us to worship **God** in spirit and in truth, it is not out of place to sing to either one of the Godhead to fulfill that which we know is His part to do. Jesus came to do the will of the Father, Psa. 40:8; Heb. 10:7. The Holy Spirit will do that which He receives of the Son. Jno. 16:13-15. When we realize the perfect harmony or unity of this triune God we can sing to the Holy Spirit in the name of Jesus knowing that it will be according to the will of the Father:

"Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, oh come, and fill me now.

D. J. J.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

OUR MOTHER

Sel. by Susan B. Lehman

We would not have thee know, Mother,
How lonely we feel to-day,
How our bright hopes are blighted,
Our thoughts of future joys decay.

When by thy gentle side, Mother,
You watched our dawning youth,
And kissed us in your pride, Mother,
And taught us the words of truth.

Fond memories bring the parting glance
While tears roll down our cheeks;
The last long, loving look told more
Than any words can speak.

But, oh, there is a thought, Mother,
That soothes our aching breasts,
That thy freed spirit now has flown
To its eternal rest.

And as we wipe the tears away,
There whispers in our prayer
A voice that speaks of heaven, Mother,
And bids us meet thee there.

O, Mother, we love you well,
We long to hear you speak,
And feel again thy loving hand
Upon our careworn cheek.

We'll never see you on your cot, Mother,
Nor sitting in your chair;
But in your happy home above
We'll see you sitting there.

Chambersburg, Pa.

OUR VICTORY THROUGH TRIALS

By Charles L. Coffman

For the Gospel Herald.

One of the hardest things for us to do is to rejoice and be glad when the way seems to be hedged in with darkness and gloom, and trials and temptations beset us on every hand. Yet in James 1:2 we are told to "count it all joy when ye fall into divers temptations." Our faith in God must be without wavering, regardless of our feelings. We may feel depressed and heavy-hearted, yet knowing that God's promises are true and faithful, we can look up with an assurance of faith that everything will work out for our good, and to the glory of God.

Paul in his epistle to the Hebrews (12:5, 6) says, "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Notice also in verse 11: "Now no chastening for the present, seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The enemy of our souls would try to make us believe that we are not the children of God when we are passing through such chastening, but thanks be to God, He has not left us in darkness regarding our trials.

Long before the coming of Christ Job realized the mercy of God in trials. Let us notice Job 5:17-19: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." In Psalm 94:12 we have these words: "Blessed is the man whom thou chastenest, O Lord." By the help of God and our Savior let us not be discouraged. The Lord is very near us. Remember that the greater our trials, the greater our victory will be when the trials are past.

Paul tells us in II Tim. 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." From these scriptures we may know that it is in the order of the Lord that we should pass through trials, and know that it is for our good, as God wants us to "be strong and of a good courage." So let us as soldiers of Jesus Christ gladly submit to all the trials that come to us, for God will bring us out more than conquerors, through Him that loved us, and gave His life for us.

Masontown, Pa.

OBJECTS AND REQUESTS FOR PRAYER

Our India missionaries who are on the plains during the hot season, bearing the heavy burdens of the work.

The Vacation Bible schools which will be held at quite a number of places this summer. Pray that many young lives may be permanently influenced for good through these efforts.

The summer evangelistic campaigns that will soon begin in a number of places.

The Church conferences (Pacific Coast, Indiana-Michigan, and Ontario) which will be held this week. Pray that these may be definitely guided, in their discussions and decisions, by the Holy Spirit.

GETTING READY TO MOVE

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

Often I am asked to make some new investments here, but my answer in every case is, "I am getting ready to move."—Tract, published by the Los Angeles Bible House.

"Pray for a clean heart. Get that, and it will be a 'regulator' for your outward conduct."

"Oh, think not, if thou art not called to work
In mission field of some far distant clime,
That thine is no grand mission. Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointed it to thee."
—Anna Temple.

SUNDAY SCHOOL LESSON

Lesson for June 19, 1927—I Pet. 2:11-17; 4:1-5

PETER TEACHES GOOD CITIZENSHIP

Introductory.—While the lesson title, as selected by the Committee expresses but one phase of the instructions found in this lesson, there is no question but that a faithful putting into practice of all that the lesson contains will fit one for the highest duties of citizenship. Practical Christianity in daily life is what is needed in the life of every citizen, whether of an earthly country or of the heavenly. Remember the words of our Lord: "My kingdom is not of this world."

Necessity of Setting Good Examples (11, 12).—Notice the expression, "strangers and pilgrims." In other words, you whose citizenship is in the heavenly kingdom, while as "strangers and pilgrims" in this world you are traveling toward "a city whose builder and maker is God," be sure that you live a consistent Christian life, that you "abstain from fleshly lusts." Your whole life should be "honest among the Gentiles." Though they may revile you, as they did our blessed Lord and others, a consistent life on your part will after all have the effect of causing at least some of them to "glorify God in the day of visitation." Read Matt. 5:11-16.

Submission to Civil Government (13-17).—Peter begins his teaching on this point by counseling submission to "every ordinance of man for the Lord's sake" and ends with an exhortation to "honour the king." Submission to constituted authority is one of the valuable, noble traits of Christian character. Peter does not ask us to take hold of the reins of Government and run things, neither does he encourage us to act in a defiant abusive manner toward those who are over us. But he does emphatically teach us to be submissive. In this he agrees with Paul and other inspired writers whom the Holy Ghost directed to write on the subject. And whether it is the nation, the municipality, the home, the school, the factory, the place of business, or anything else that is under consideration, let us never forget to "obey them that have the rule" over us. It is God's will, it is for our own good, it is for the good of humanity that we do so. The most submissive, and the most valuable citizens in any country are the Christion citizens.

Living to the Glory of God (1, 2).—As Christ willingly suffered for us, so should we also be willing to suffer for Him and for His cause. The self-life is pitched upon a very low plane. The whole career of Christ upon earth was centered around the one aim of living for the salvation of men and the glory of God. That should also be the absorbing theme of our lives. As this kind of a course brought sufferings upon Christ we need expect nothing short of it for ourselves. "Arm yourselves likewise with the same mind." Consolation: "He that hath suffered in the flesh hath ceased from sin." A life dedicated to the glory of God is of necessity a life of holiness. Not to the lust of men, but to the will of God, is our life dedicated.

On Higher Ground (3-5).—Peter goes on. He tells of the time when he and other disciples walked in the lusts of the flesh, just as other sinners walked. Now all this is past. "Lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" no longer have any appeals for them. They have gone on to higher ground. Worldlings speak evil of them, but they have given themselves over to better things. Their affections are set upon things above; they have an eye single to the glory of God. The low-grade "fun" and hilarious sports which worldlings find in their revellings in sinful lusts have all been exchanged for that soul-satisfying experience which brings a "joy unspeakable and full of glory."

Dear reader, are we in the class with Peter and others who have gone on to higher ground? or are we still back in the class with the Gentiles who live in and walk after the flesh?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—K.

Bible Meeting Topic

THE BOY WHO OUTWITTED EVIL MEN (Jr.).—Acts 23:12-22.

Topic for June 12

MOTTO

"A faithful ambassador is health."

MEDITATIONS ON THE TOPIC

I. **The Nephew of Paul.**—We do not know what the young man's name was. It was Paul's sister's son. He cared for the welfare of Paul enough that when he heard how the Jews were plotting to kill Paul, he went into the castle where Paul was and told him about it. Paul took this information as the providential hand of God to him and acted upon it to make known the wicked men's design to the chief captain. Who would be better to send with the message than this young man who had told him. So the centurion took the young man to the chief captain.

The centurion told the chief captain that Paul had sent him with the young man who had something to tell. Then the chief captain led the young man aside to a private place and asked him to tell what he knew. He told how there were forty Jews or more who had taken an oath that they would neither eat nor drink until they had killed Paul. And that the council had agreed to call for Paul so that while they were bringing him down these oath-bound men would lie in wait by the way to kill Paul.

The chief captain told the young man to tell no one that he had told these things. And the young man kept it. This enabled the chief captain to make ready a band of horsemen and soldiers to take Paul by night to Caesarea to the governor. And this they did and so overthrew the plot that the Jews had made to kill him.

We hear no more of the young man in the Bible, but his trustworthy deed was used of God to overthrow the evil counsels of murderous men, so allowing Paul to preach the message of the Gospel for a little while longer.

II. **The Text.** Acts 23:12 to 22 has been explained in the lesson story as told above.

PERSONAL THOUGHT

It is well to exercise wise caution in behalf of saving a good man; and be able to keep our tongues as well as use our tongues at the right time and place. We should be brave enough to risk our own safety for the safety of others.

OUTLINE STUDY

I. A Mischievous Plot Discovered.
1. Forty men plot to lie in wait to kill Paul.—Acts 23:12, 13.
2. The chief priests and elders plot with them.—Acts 23:14, 15.
3. Paul's nephew finds it out and tells Paul.—Acts 23:16.

II. A Faithful Boy Sent with an Important Message.
1. Sent with a centurion.—Acts 23:17, 18.
2. Trusted by the chief captain.—Acts 23:19.
3. Delivering the message truthfully.—Acts 23:20, 21.
4. Trusted with a secret.—Acts 23:22.

III. Paul Taken away from Danger.
1. Paul taken by soldiers at night.—Acts 23:23, 24, 31, 32, 33.
2. A letter sent to the governor.—Acts 23:25-30.
3. In the care of the governor.—Acts 23:34, 35.
4. Ever under the care of God.—Acts 26:21-23.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, "Faithful."
2. Tell the story of the Plot Against Paul.
3. The Worth of a Boy Who can Keep a Secret.
4. How God Cared for Paul.

For Older People.
1. Paul's View of His Experiences.
2. How God Encouraged Paul.

SEED THOUGHTS

"We cannot be Paul, but we may fit ourselves to act the part of his sister's son."—Sel.

Gospel Herald

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THURSDAY, JUNE 2, 1927

Field Notes

An all day meeting was held at the Gortner, Md., Church on Sunday, May 29, with people from Springs and Scottdale, Pa., taking part.

The fifteenth annual Bible meeting at the Elizabethtown, Pa., Mennonite Church is to be held June 10-12, with Brethren J. F. Bressler, J. H. Mosemann, and E. F. Hartzler as instructors. An interesting program has been arranged.

The brotherhood at Hammer Creek and Hess Churches in the Lititz, Pa., district have made arrangements for a series of Song Service and Bible Study Meetings to be held alternately at the two churches every Saturday evening from June 4 to Aug. 27. The first meeting will be held at the Hammer Creek Church and the series will close with an all day Sunday School meeting at the same place.

Communion services were held at the Mennonite Church at Masontown, Pa., on Sunday, May 29. Bro. Aaron Loucks of Scottdale officiated.

A very interesting meeting is reported by those attending the all day Sunday school conference held at the Weaver Church near Johnstown, Pa., on Ascension Day, May 26.

Bro. D. H. Bender of Hesston, Kans., has recently spent a few weeks visiting congregations in Texas and California. He expected to be back home by May 25.

Bro. J. C. Driver of Garden City, Mo., recently spent a week or ten days in Central Missouri, filling a number of appointments and holding communion services at Carver, Sagrada, and Mt. Zion churches.

Bro. Eli G. Hochstetler of Wolford, N. Dak., writes quite cheerfully concerning the work in his field, and is looking forward with confidence and hope to the meeting of the Dakota-Montana Conference. May the blessings of God rest upon every congregation in that district.

Scottdale folks who are spending some time with home folks and other relatives are Bro. Clayton F. Yake and family, Bro. and Sister J. B. Hernley, and Bro. Melvin Hernley and family, who are in Lancaster Co., Pa.; and Bro. Irvin Brunk who has gone to his home at Denbigh, Va.

Visitors at the Publishing House during the past week were Bro. and Sister Norman D. Beachy and daughter, Barbara, Oakland, Md.; Bro. Jacob B. Beachy, Aurora, W. Va.; Bro. Simon Beachy, Meyersdale, Pa.; Ellen Nissley, Lancaster, Pa.; and Bro. Alvin J. Miller, returned Russian relief worker.

The Relief Committee has been active during the past few weeks in making arrangements for a special investigation to find the most effective course for administering the Flood Relief funds entrusted to the General Mission Board. Those who have contributed to this cause can rest assured that their wishes will be respected where special mention has been made relative to the distribution of the funds through our channels. Plans are being made to send a representative to the affected districts.

The apparent delay in definite action by our Relief Committee on Flood Relief can be attributed to the fact that no special fund for general relief had been created prior to the announcement of the Mississippi disasters. Since that time funds have been coming in steadily and it is now quite probable that the most effective relief will be given by way of reconstruction or similar assistance.

Bro. Daniel Kauffman of this office, who has been suffering from liver trouble for a number of weeks, was taken to a hospital in Pittsburgh, for observation, on May 28. It is expected that he will be able to return home in a few days, and we ask our readers to join with us in praying for his speedy recovery.—H.

Correspondence

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—We were agreeably surprised to have Bro. J. R. Shank of Carver, Mo., stop with us from May 7 to 9 on his way to Hydro, Okla. While with us the brother preached three inspiring sermons, for which we feel thankful.

Our bishop, Bro. S. C. Miller, is at present at Cherokee, Okla., in the hospital where he underwent an operation Wednesday morning, May 18. He is getting along as well as can be expected, considering his age.

Bro. Sam J. Troyer and family went to Harper, Kans., to-day to spend the day with the Pleasant Valley congregation. Bro. John Yoders went to Crystal Springs, Kans., to visit a sick brother-in-law to-day.

Simon Hershberger.

May 22, 1927.

Goshen, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greetings:—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

We are glad God still calls sinners to forsake their evil ways and return to Him that He can pardon their sins.

The congregation at this place was made to rejoice when five young people were willing to forsake sin and the world and accept Christ as their Savior. On April 17 four of them sealed their vows by water baptism and were received into church fellowship and the other one was baptized on May 1. In the afternoon of May 1 we held our council meeting, when nearly all present expressed peace. In the evening Bro. Silas

Yoder of Middlebury, Ind., was with us and gave us an interesting talk on the Beatitudes. May 8 we had preparatory services, and in the evening at our young people's meeting the program was given by the young people from Goshen College, which was much appreciated by all present.

On May 15 we held our communion service, when we again had the privilege of commemorating the suffering and death of our Lord and Savior. The home ministers—Bishop John Garber, Bro. Amos Nusbaum, and Bro. D. H. Coffman—had charge of this service. We crave an interest in the prayers of God's people in behalf of the little flock at this place that we remain faithful in our Master's service and that the work may continue to grow.

May 22, 1927. Elvina M. Miller.

Parnell, Ia.

(West Union congregation)

On May 22 the congregation at Daytonville met in goodly number for communion service, and the preivous Sunday in council meeting.

Bro. A. G. Yoder expects to be gone a good part of June in evangelistic work to various places in Dakota.

On May 26, a full day's misisonary program has been arranged for. By the tone of the program, if put to practice it should cause all of us to have a deeper concern for the salvation of the lost. The missionary sermon will be given by Joe C. Brenneman of Kalona.

Daniel Slaubaugh is in a serious condition at present. Bleeding ulcers of the stomach are thought to be his trouble. We trust the Lord may grant Him a speedy recovery.

The days are getting warmer, with plenty of moisture. Crops that are planted are growing nicely.

May 23, 1927. Cor.

Harrisburg, Oreg.

Greetings in the Master's Name:—On May 15 Bro. John Birky, a returned missionary from China, of the Defenseless Mennonite Church, was with us. He preached in the morning and evening, and visited a few families.

On May 22 Bro. Joe Reber of Shelbyville, Ill., preached at both morning and afternoon services. Bro. Reber and wife arrived May 21 and expected to hold council meeting Tuesday, May 24, and have preaching several evenings. Next Sunday, May 29, we expect to hold communion services and in the afternoon ordination services, to ordain a bishop. Pray for the work here.

May 23, 1927. Cor.

Manson, Iowa

Dear Herald Readers, Greetings:—Bro. Simon Gingerich of Wayland, Iowa, was in our midst a few days recently. On Friday evening, May 20, council meeting was held. The weather being inclement, not many were present. On Sunday, May 22, baptismal service, also communion, and feet washing was observed, Bro. Gingerich having charge of all three services. There were five young people taken into church fellowship by water baptism. Pray for them, that they may fully consecrate their lives to the Lord. On Sunday evening, after young people's meeting, Bro. Gingerich again delivered a sermon. His visit among us is very much appreciated. From here he went to the Alpha, Minn., congregation over which he also has bishop oversight. May the blessings of God go with him as he labors for the cause.

We are having sufficient rain this spring, but have been very fortunate in not having an excess, nor any storms.

In His name,

May 24, 1927. Freda Zehr.

Middlebury, Ind.

Dear Herald Readers, Greetings:—On May 15 we were again permitted to commemorate the suffering and death of our Lord and Savior. A goodly number partook of the sacred emblems. Brethren D. D. Miller and Silas Yoder conducted the services. Many good and impressive thoughts were brought out. We trust we had our minds turned heavenward and so filled with the Spirit that we may become of greater service to Him.

Lizzie A. Kaufman.

May 24, 1927.

Mattawana, Pa.

Meetings conducted by Bro. S. E. Allgyer, West Liberty, O., and his helper in song service, Bro. L. D. Hunsicker, Blooming Glen, Pa., since May 15 closed Monday evening. Visible results, 18 or 20 confessions. The Lord proved his power in the preaching of the Word and the singing of songs. The brethren proved their love and earnest desire for the conversion of souls, and did not spare themselves of any labor or self-denial to bring the true Gospel message to the hearers. The house was mostly full. Attention and conduct were good, and while some confessed, many more rejected the earnest call. We beg the earnest prayers of God's people for those that confessed, that they may accept the full teaching of God's Word; and for those who rejected, that they may yet accept and be saved. Bro. Allgyer left Tuesday morning for Conference, Louisville, Ohio, and Bro. Hunsicker for his home. May the Lord richly bless the brethren for their earnest, devoted labor.

May 25, 1927. J. H. Byler.

Manheim, Pa.

(Erisman's congregation)

Dear Readers, Greeting in Jesus' name:—Some of the message bearers to us in the recent past have been: Mar. 26, Bro. John Snavely, text, Matt. 18:1-22; Apr. 10, Bro. Jos. Boll, Jr., Heb. 12:1,2; Apr. 24, Bro. Jos. Nissley was with us from the Altoona mission and spoke from Heb. 2:1.

On May 21 we had our preparatory and baptismal services at which time one soul was reclaimed. We are thankful for this especially because he is a father and husband of a sister in the Church. May God keep him near to Him.

On May 22 we held our communion services at which time 121 souls partook of the sacred emblems of the body and blood of our dear Savior.

We are very much impressed with the great many young people in this community who have reached the age, and passed it, when they should also be in the fold of Christ. May God in some way bring these young people to serve Him while in their young and tender years.

Our Sunday school started again on Apr. 3, and we are pleased with the regular attendance of our pupils. Our enrollment is about 134 and our average attendance had not been figured out as yet but will be somewhere near 110. We are especially encouraged by the regularity of attendance of the children and young people, and we trust this may be the means of drawing them to Jesus. Pray for those of us who are called as teachers and officers of the school that we may seize the golden opportunity to teach the "all things" to these children and so fulfill our part to the best of our ability as God gives grace. May heaven be our goal continually, the glory of God our aim, to spread the Gospel our purpose, and to live from day to day as close to God as possible our earnest endeavor. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

May 26, 1927. E. W. S.

Ephrata, Pa.

Dear Readers, Greetings of love:—Our series of meetings at this place, lasting two weeks, closed last Sunday, May 22, with 25 confessions,

(Continued on page 208)

Miscellaneous

CAST THY BURDEN ON THE LORD

By Rufus W. Heisey

For the Gospel Herald.

If the world from you withholds
Of its silver and its gold,
And you have to get along with meager fare;
Just remember, in His Word,
How He feeds the little birds;
Take your burdens to the Lord and leave them there.

Cho.—Leave them there, leave them there.
Take your burdens to the Lord and leave them there.
If you trust and never doubt,
He will surely bring you out,
Take your burdens to the Lord and leave them there.

If your body suffers pain,
And your health you can't regain,
And your soul is almost sinking in despair;
Jesus knows the pain you feel,
He can save and He can heal;
Take your burdens to the Lord and leave them there.—Cho.

When your enemies assail,
And your heart begins to fail,
Don't forget that God in heaven answers prayer.
He will make a way for you,
And will lead you safely through;
Take your burdens to the Lord and leave them there.—Cho.

When your youthful days are gone,
And old age is stealing on,
And your body bends beneath the weight of care;
He will never leave you then,
He'll go with you to the end;
Take your burdens to the Lord and leave them there.—Cho.

Manheim, Pa.

WHAT CAN THE MENNONITE CHURCH DO FOR HER HISTORICAL WORK?

By H. S. Bender

For the Gospel Herald.

VII. Conclusion. Proposed Conference Action. Example of the Schwenckfelders.

The discussion of historical work in the preceding articles has pointed out the need for such work and the agencies at hand to do the work, has given concrete proposals for work that ought to be done, has appealed for help for the present urgent Marbeck work, and has finally pointed out the probable amount of finances needed and a few simple means to raise these necessary funds.

To put this work on its proper footing and make it effective, is it not in place to suggest that the whole historical problem should be discussed at the next General Conference, possibly with a general public meeting first in charge of the Historical Committee, and that steps should be taken to reorganize the work, to connect it more closely with some Board, to definitely undertake certain kinds of work such as the support of the publication of the Marbeck book and the preparation of an authoritative Church History, and finally to suggest ways and means for the raising of sufficient funds to carry on the work properly?

If some may think that the work outlined is too large or too expensive let such an one consider the example of the Schwenckfelder Church. This small body, originating at about the same time as the Mennonites, at present has a total membership of nearly 1600 members, most of whom reside in eastern Pennsylvania where the first settlements were made about the same time that the Mennonites settled in that district. Almost fifty years ago this little group, consisting mostly of farmers of average means, began to take up its historical work in earnest. At that time approximately $25,000 was raised for the work. In 1907-08, plans were made for the publication of the entire Schwenckfeld literature in 17 volumes of about 1,000 pages each, each set to cost approximately 119 dollars. At this time more than $100,000.00 has been raised and is being spent for collecting material, copying, printing, etc. In addition friends of the Schwenckfelders and their historical work, largely in Hartford Seminary, spent a very considerable sum in support of the editorial work. Two historians, successively, were supported in Europe for a period of close to twenty years to make the necessary preparation for the work.

If a church of 1600 members of moderate means can raise over $100,000 for the promotion of its history, a history which is by no means more noble and fine than that of the Mennonite Church, what ought the Mennonite Church to do with her 45,000 members, and her considerable wealth?

Is it not time for the Mennonite Church to lay firm hold upon the resources at her command and proceed to accomplish that which is necessary and profitable in her historical work?

Goshen, Ind.

GOD'S LESSONS

By Mary Alice Kauffman

For the Gospel Herald.

Somewhere I have run across this truth, "God gives His best scholars the hardest lessons." In this connection I like to think of God as a schoolmaster, daily receiving new pupils into His school. Some are more advanced than others, and are very soon promoted to the higher grades. Others, however, do not want to be taught and worry a long time over the ABC's. God must have a hard time with this kind of people. If they could just be content to do as their Master bids, their fear and feebleness would soon vanish and He would amply repay them for their little effort. Sometimes affliction must come into their lives before they will learn the simplest things. In all those years in the wilderness we would think that Moses would have learned obedience, yet we see him smiting the rock when God said, "Speak to it."

We pass from grade to grade in God's school, and we will not be promoted to another grade until we are through with the grade we are in. To be sure, we are not always held back in one subject when we have finished it because there are other things in that grade we have not mastered, but if we get everything that we should as we go along how much nicer it would be for us.

As we pass along new things come our way to be mastered. Do we conquer them right away, or do we say to ourselves, "Oh, this is all right for this time. Next time if it suits better, I will do it the way it should be done." Often much energy is lost this way. We fool the time away racking our brains for excuses for our slovenly work, when it might be done better with more ease and much greater happiness.

Just as in school the pupils learn more and more of the teacher, so we learn more and more of God. Ours is a perfect teacher—One whom we are safe to follow in every respect. And the more we follow and the more we know of Him the greater will be our appreciation and admiration of our wonderful Master. Did you ever watch the scholars of a successful teacher? Did you see them imitating the little mannerisms of their teacher? "We are what we admire" is especially true of teacher and pupil. Paul says, "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." Just daily, hourly, beholding our ideal how our lives will become like His!

As we come more into His companionship we will seek His will. Even the little trifling affairs of everyday life will be under His guidance. These days will bring hard lessons, but we must remember that just as God cannot give His first-graders college subjects, neither will He give His college students first grade lessons. I always liked the teachers best who gave us hard lessons and who also made it within

our power to master them. Easy, shallow lessons do not strengthen us, but rather make our intellects too lazy to master harder things. Going over the same thing a number of times makes a subject monotonous even if it was very interesting at first. Our minds must be "wax to receive and marble to retain;" otherwise our progress will be slow.

What subjects does God have in His school? One of the first ones is faith. Others are trust, submissiveness, and unselfishness. We do not learn all about faith, then all about trust, and so on, but we learn just a little of each as we need them. Pupils starting to school learn a little reading, a little mathematics, and a little of some other things. These prepare them to go on. We learn just enough faith to be saved at first, but afterwards we must learn the important lesson of believing God no matter what happens. Our faith must grow and with faith comes trust. These things become a part of us, just as our school knowledge does. And just as we can not learn everything along secular lines, so we can not come to the end of God's lessons. Every year as we progress upward we learn things we had not thought of before. At some time in our education we may feel we know it about all, but as we go on we will feel like a great scholar once said when someone told him he must feel wise said he felt as a little child who wandered along the sea shore picking up a few pebbles while the great ocean with its unexplored depths stretched beyond.

Our great textbook is the Bible. It is a fascinating Book. Its pages are filled with many things. Some text books can be easily mastered and some are very difficult. The Bible is different from either of these. Its pages are so simple that a child can grasp their meaning, but as that child reads the same passage years after it will find hidden away some meaning that was beyond its comprehension at the first reading. Every time it turns to that passage to learn something new it can find it. Some parts of the Bible are so difficult that the wisest men cannot understand them. Only the fulfillment of some parts will show us their real meaning. Through all eternity we will learn more and more of God's Word. The author of a book is often more interesting than his best works. Such we will find the great Author of the greatest Book. Through eternity we will study His Book and its great Author and grow in the knowledge of our Savior and "pass from glory unto glory."

Hesston, Kans.

CHRISTIAN EDUCATION

XI. WHAT OUR CHURCH SCHOOLS MEAN TO ME

By Maurice Yoder

For the Gospel Herald.

There are two approaches to the suggested heading of this discussion which would be justifiable to take: the one, a strictly religious, the other a strictly educational approach. However, having found that the two in order to be of most use to men and women can and do supplement each other, I am led to say with pleasure that our church schools mean to me an **opportunity to receive a "Christian Education."** You may not fully appreciate the term, Christian Education, at first. But if you will stop for a moment to reflect upon the educational system we find in our present day high schools, colleges, and universities and view the stream of young men and women that pass constantly from these institutions, "without God and without hope in the world;" and further if you have come "next" to them and have listened with sympathetic understanding to their heart-rending story of how they have come to lose their faith and give up their belief in God and immortality, you can appreciate better what I mean by the term, "Christian Education."

It is one that puts Christ at the center of all educational pursuits, not merely as a pattern, example, or idea, but as Lord of one's life and object of one's faith.

It is self-evident that our church school cannot hope to compete with the larger colleges and universities in offering a strictly educational program, but we can more than compete with them in offering a place where young men and women can find a true and worthwhile philosophy of life. I am aware that our standards of values may differ, that the thing which I deem of greatest value may not be held by my university friend as important at all. Let that be as it may, our schools are offering the young people of our church, and others who desire to attend, an opportunity to receive a Christian education. For this I, personally, am grateful.

In the second place, our schools act as a vanguard and unifier of our religious thought life in the actual interpretation of what we as a group believe. If there is any one thing—eliminating spirituality—that we as a people need at this moment of our existence above another it is a clear understanding of our uncodified creed. There are no two conference districts alike in every respect, and to bring young people together from six and more of these districts and have them work together in unity for the greatest welfare of all is even more than often happens in the church at large. The flexibility of our creed is a wonderful blessing, yet what blessing is there that cannot become a detriment if misused? I am not unmindful that our church schools have not always lived up to their highest possibility along the line of unification. But who can deny that our schools have made the Church from the East to West understand with a more intelligent understanding our own Mennonite position on various questions and have interpreted for the world at large in a somewhat intelligent manner our distinctive doctrines? And as our Church and schools grow there will be a more sympathetic understanding and finer spirit of coöperation shown. For we are all one in Christ, "called unto the praise of His glory."

In the third place, our schools are promulgators of the faith and practice of the Mennonite Church as interpreted by the various conference districts which compose that denomination. If you have acquainted yourself with the Mennonite Church and her world-wide evangelistic program you will readily see the splendid privileges and tremendous responsibilities that are at the doors of our colleges. It is a vision of these privileges and responsibilities that brings true heart connection to the young men and women of our college and makes them say, "By the grace of God we will promulgate the faith and practice of our own beloved church for we believe she has a message for a world of skepticism and doubt." Again, I am not forgetful that not every one in our colleges has received these convictions and is one hundred per cent in favor of the practice and faith of our church. Yet who will say that our schools have not directly or indirectly forwarded the program of the Church as interpreted by her various conference districts and will continue to bring connection to those who come for instruction? This, and more, is what our Church Schools mean to me.

Goshen, Ind.

Sunday newspapers are no good to Christian people. I'll prove it to you. You pick up a Sunday newspaper and read it; then tell me whether it has made you more spiritual.—O. B.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For April, 1927

General

W Zion SS Carstairs Alta	$ 12 25
Cresston Mont SS	6 69
Acadia Valley SS Alta	75 00
W Fairview Cong Nebr	207 50
Forks Cong Ind	28 80
Pleas View Church Okla	12 00
A Bro & Sister Ill	10 00
Pleas Grove Cong Ill	13 09
Beech Cong O	37 77
S Union & Walnut Gr SS O	33 64
Roseland Cong Nebr	4 93
W Union Cong Ia	30 01
Sugar Creek Cong Ia	54 63
E Union Cong Ia	11 82
Crystal Spgs SS Kans	16 27
Weaver Cong Pa	3 40
W Zion SS Carstairs Alta	20 26
Coalridge Cong Mont	11 67
Fairview Cong N Dak	56 30
Sprg Val Cong N Dak	4 01
Lakeview Cong N Dak	8 60
	$658 64

India General

Sue F Landis	$ 5 00
A Sister O	12 00
George Davis	20 00
O Grove & Pleas Hill Congs O	38 00
J C Miller	10 00
Canton SS O	4 68
A Bro Youngstown O	1 00
Cullom Cong Ill	5 08
Sonnenburg Menn SS O	73 77
Mattawana SS Pa	20 00
E Fairview Cong Nebr	171 85
Wodriver Cong Nebr	20 00
LaJunta Cong Colo	15 00
Palmyra Cong Mo	9 50
L Salford SS Pa	62 00
Souderton T M	42 15
Plain SS Pa	42 00
Allensville SS Pa (AM)	25 44
Springs YPBM Pa	28 23
E Chestnut St SS Pa	51 00
Gehmans SS Pa	61 15
A Bro & Sister Lanc	16 00
Mt Joy YPM Pa	9 00
A Millersville SS Cl Pa	6 50
Landisville SS Pa	54 37
Bowmansville Mission Friends Pa	95 00
Amanda Kendig Legacy Pa	20 00
Hetty Bachman Legacy Pa	8 00
Miller Cong Md	105 27
Reiff Cong Md	128 73
Salem Church Wayne Co O	23 25
Zion Cong Ore	13 85
Coalridge Cong Mont	11 67
Fairview Cong N Dak	14 10
Mrs Solomon Woolner	5 00
Hagey Cong Ont	12 00
Hay Cong Ont	7 85
Mr & Mrs Howard Stahl	3 00
Wideman SS Ont	41 00
	$1292 44

Missionary Support

Wom Miss Soc O	$300 00
Goshen Col Cong Ind	21 10
Mr & Mrs Harvey Handrich	5 00
Lockport SS O	46 35
Roanoke Cong Ill	50 00
Metamora SS Ill	30 00
Pleas Grove S C Ill	4 25
Yoder SS Kans	225 00
Manson Cong Ia	25 00
Spring Val SS Kans	37 50
Perkasie SS Pa	150 00
Thomas Cong Pa	90 00
Kaufman Cong Pa	90 00
Blough Cong Pa	105 00
	$1179 20

Missionary Children

Hagey-Wanner Mission Meeting Ont	$ 50 00
Wom Miss Soc O	85 50
St Jacobs SS (Jr Earn) Ont	7 63
Masontown Cong Pa	50 00
Hagey SS Ont (Jr Earn)	63 06
Franklin Brenneman (Jr Earn)	2 00
Wanner SS Ont (Jr Earn)	10 00
Fairview SS Mich	17 28
Blooming Dale SS Ont Jr Earn)	10 85
W Union Cong Ia	54 25
Breslau Cong Ont Jr Earn	46 00
Hagey SS Ont Jr Sav	11 24
	$407 81

Evangelist

Manitou Cong Colo	$ 18 75
Emery Weaver Cl 11 Walnut Creek SS O	75 00
Catlin SS Kans	5 00
T S & Wife Ind	75 00
Y Ladies SS Cl Calif	10 00
Simon P Good Est O	150 00
W Union Cong Ia	31 35
A Brother Pa	15 00
E Petersburg SS YMB Cl Pa	7 50
E Petersburg SS 3 Cls Pa	30 00
Ephrata YPBM Pa	45 00
Manheim B Study Cl Pa	11 00
E Petersburg SS Pa YMB Cl	7 50
Catlin SS Kans	5 00
Spg Val Cong N Dak	18 75
Latschar Cong Ont	15 00
	$519 85

Bible Women

E Eigleberger	$ 10 00
Emery Weavers Cl 11 Walnut Cr O	40 00
Wom Miss Soc O	35 00
Mary Ramsayer	40 00
YPBM Gulf Haven Cong Miss	39 71
A Friend Pa	40 00
O Sisters Cl Oak Gr Champaign Co O	10 00
Aged Sis Cl Oak Gr SS O	10 00
Berean Bible Cl Goshen College SS Ind	10 00
Rufus & Susie Horst	10 00
Peter Garber	10 00
May Headrich & Cl E Holbrook SS Colo	6 00
A M Leatherman & Cl Colo	10 00
F A Neuschander & Cl Colo	3 00
John Kiser & Cl Colo	5 75
Isaac Enns & Cl Colo	13 00
Adam Plank & Cl Colo	6 25
Aged Sis Cl Bethel SS O	10 00
Sisters of Sycamore Gr Cong Mo	8 00
Martinsburg S C Pa	20 00
Ephrata YPM Pa	18 00
D S & Mary M Nafsinger	40 00
	$394 71

Teacher Support

Cl 12 Nappance SS Ind	$16 00
Old Mens Cl Goshen Col Cong Ind	15 00
Landisville SS Girls Cl 7 Pa	5 00
Landisville SS Mens Cl 6 Pa	15 00
Irvin Kraybills Cl Elizabethtown SS Pa	18 00
Mellingers SS Fund Pa	52 00
Menn Home Workers Pa	27 00
8 Sisters Lancaster Pa	16 00
Several Sisters Landis Valley Pa	8 25
Mary & Esther Herr	3 45
A Sister Mellingers Cong Pa	7 50
Ethel Myer	5 80
Mary K Zimmerman	7 00
Mollie Weavers SS Cl Lancaster Pa	6 00
Elizabeth Frankhauser	6 00
Mr & Mrs John Fuss	5 00
Mr & Mrs Elam Bomberger	36 00
Cora Kauffman	4 00
	$253 00

Orphan Support

Cong at Knoxville Tenn	$14 93
S E & Lucy Kraybill	58 00
Mrs Harry Swarr	7 00
Bethel SS O	7 50
Peoria SS Ill	7 00
A Brother Ia	87 00
Busy Bee Cl Va	14 00
Alpha SS Min	14 00
Western N Y SS	23 00
Elmer Tysons Cl Yellow Cr SS Ind	5 00
Emery Weavers Cl 11 Walnut Creek SS O	15 00
Mt View SS High River Alta	29 00
Sharon SS Sask	15 00
Dan M Yoder	7 00
Joseph Springer	7 50
Chris E Troyer & Wife	7 50
Helping Hand SS Cl O	14 00
Plain View SS Cl 13 O	7 00
Bethel & Guilford SS	
Class 3	7 50
" 7	7 50
" 8	7 50
" 9	14 50
Mr & Mrs Arthur Kreider	7 00
Mr & Mrs L S Kreider	7 50
Mrs Melissa Landis	7 50
Mr & Mrs Ira Newcomer	7 00
Mr & Mrs B L Rohrer	7 00
Cl 4 Clinton Br SS Ind	7 50
A Bro & Sister Ind	7 00
Cl 6 Martinscreek SS O	14 00
Birch Gr & Italy SS W Va	4 43
Mothers Cl Bethel SS Mo	7 00
Cl 8 & 9 Nappanee SS Ind	7 00
Cl 15 Nappanee SS Ind	25 00
Will White & Family	14 00
Pri Dept Allensville SS Pa	7 50
Mabel Metzlers Constant Workers Cl O	7 00
Norristown Gospel Miss SS Pa	7 00
Willis K Lederach	7 00
Martins SS O	10 25
Inter Girls Cl Martins SS O	7 00
Walter Hooley	7 00
Martha Detweiler	10 00
Esther Good, Marie Nofziger, & Lina Martins Cls Hopedale SS Ill	28 00
Anna Studer	14 00
Cl 10 Nappance SS Ind	15 75
G Monroe Miller	15 00
J E Zehr & Family	7 50
Reiff SS Md	58 00
Cl 8 Walnut Cr SS O	30 00
Walnut Cr SS O	14 00
Howard D Miller	30 00
Rufus & Susie Horst	7 00
Harmony SS Ill	4 51
Elizabeth Schrock	28 00
Harmony SS Ill	5 00
Waldo SS Ill	34 98
Peter Garber	7 00
Peter Garbers Cl	30 00
Will Nunemaker & Cl E Holbrook SS Colo	6 00
Willow Springs SS	
Ben Rockes Cl	7 50
Mary Smuckers Cl	7 50
Wm Eigsti	7 00
Anna Millers Cl	15 00
Hopedale SS Ill	
J W Springers Cl	30 00
C E Martins Cl	30 00
John Coffmans Cl	30 00
Barbara Cripes Cl	30 00
Amos & Simon Litwillers Cls	28 00
Ann E Birkys Cl	28 00
Mr & Mrs Andrew Nafziger	30 00
Hopedale SS Ill	117 71
Joe B Stutzman	7 50
D G Kauffman & Fam	7 00
L Deer Crk SS Ia	
Class 7	7 00
" 10	7 00
" 12	7 50
" 14	7 00
" 17	7 50
" 19	3 00
" 32	9 00
C E Hershberger & Wife	7 00
Ohmer Liebig & Wife	7 00
W Union SS Prim Dept Ia	3 85
Cherry Box Cong Mo	15 00
Sycamore Grove SS Mo	28 35
A Sister	28 00
E D Hershberger & Wife	7 00
A D Hartzler & Fam	7 00
F P Kauffman & Fam	7 00
Sarah Miller & Cl	7 00
C F Greaser & Cl	7 50
O U Blank & Cl	14 00
Mary King & Cl	7 00
Ella Yoder & Cl	5 00
Mattie Miller & Cl	7 00
Pearl Yoder & Cl	7 00
Bethel & Sycamore Grove SS Mo	14 00
Souderton SS Pa	30 00
A J Miller & Wife	7 50
Weaver SS Pa	39 17
Altoona Mission SS Pa	12 78
Mrs Jacob Shanks Cl Pa	7 00
Willing Workers Cl Slate Hill SS Pa	14 00
Paradise SS Pa	28 00
Park Book Cl	30 00
Henry Denlinger & Cl	30 00
Anna Book Cl	30 00
Margie Book Cl	28 00
Strasburg SS Pa Pri & Beginners Dept	7 00
Lebanon Co SS Workers Pa	28 00
Mr & Mrs E O Brubaker	14 00
Elizabethtown SS Mrs Levi Mussers Cl	7 00
Allen Gantz	7 00
Elizabethtown SS Pa John Detras Cl	14 00

Benj Keeners Cl	14 00
Millersville SS Pa Jacob Thomas Cl	7 50
Lauver SS Pa	15 50
Leah Goods Cl Ill	28 00
Cl 4 Liberty SS Ia	15 00
Bethel SS Cl 6A Ore	7 00
Portland SS A Bro & Sister Ore	6 50
Albany SS Ore	25 00
Springvalley Cong N D	7 00
A Bro & Family Ont	30 00
Birtie Cong Ont	29 00
Floradale SS Ont	9 50
Waterloo SS Ont	15 00
Zurich SS Ont (Jr Earn)	8 00
Vineland SS Ont (Jr Earn)	17 90
Blenheim SS Ont (Jr Earn)	20 91
Geigers SS Ont (Jr Earn)	20 30
Shantz SS Ont (Jr Sav)	20 95
	$2128 27

India Widows

Los Angeles SS Calif	$ 40 00
Ed M Yoder & Wife	5 00
Bethel & Guilford SS O Class 1	15 00
Cls 2, 6, 10, 11	5 00
Class 3	5 00
" 4	5 00
" 5	5 00
" 9	5 00
Canton Miss Sew Cir O	10 00
Mrs J N Hartzler	10 00
Old Sisters Cl Oak Gr SS Cham Co O	5 00
Martha Detweiler	10 00
Reiffs SS Md	20 00
SS Cl Howard Miami SS Ind	15 00
A Bro & Family Pa	5 00
A Bro Ohio	5 00
Cullom Cong Ill	15 19
Sonnenberg SS O	20 00
Girls Cl Pa SS Kans	5 00
L Deer Creek SS Ia Anna Yoder & Cl	5 00
Bonita Gingrich & Cl	10 00
Two Sisters Lititz Pa	20 00
Jas 2:9	20 00
Mary Schultz Millbank Ont	20 00
Nancy Lebold	10 00
Snyder Cong Ont	15 00
David Liechty Cl Ont	20 00
Wellesley A M Cong Ont	100 00
	$425 19

India Medical

Elizabeth E Blosser	$ 5 00
Cl 26 E Union Cong Ia	3 00
Wom Miss Soc O	150 00
Sister Kings Cl Kans	10 00
Martha M Nafzinger	6 00
Martins Cong O	2 50
Cls 4 & 5 Oak Gr SS O	38 50
Cl 8 Walnut Crk SS O	5 00
Hartzler Sisters W Liberty O	24 00
	$244 00

India Hospital

Mr & Mrs Howard H Stahl	$ 5 00
Springvalley SS Kans	21 77
Mary E Herr	30 00
Frank M Herr	20 00
Jacob & Mary Leatherman	50 00
A Sister in Faith Pa	100 00
Fairview Cong N D	25 00
Vineland SS Ont	28 50
David M Holt	25 00
Anna M Graybill	25 00
Berlin SS O	17 00
L Deer Crk SS Ia	27 35
E Menn Board Report	18 00
First Menn SS Ont	17 22
	$409 84

India Lepers

Sue F Landis	$ 5 00
A Bro & Sister Ore	30 00
	$ 35 00

Sankra Dispensary

Aaron King & Fam O	$145 00

"Building on the Rock"

Mary Alice Wenger	$ 10 00

India Personal

Pri Dept Nampa SS Ida	$ 2 25
Mrs J J Camps SS Cl	11 00
	$ 13 25

India Boys' Hostel

Goshen Col Cls Ind	$100 00

Friesen Truck

Tuleta Cong Tex	$111 05

Ghatula Dispensary

Anna M Ranck	$ 5 00

Balodgahan Dispensary

Mr & Mrs Howard Stahl	$ 2 00
Total for India	$7,675 61

SOUTH AMERICA

General

Sue F Landis	$ 5 00
Canton SS O	4 67
Mr & Mrs Howard H Stahl	2 50
A Bro Youngstown O	1 00
Cullom Cong Ill	5 08
Waldo Cong Ill	20 20
Bethel SS O	18 07
Leetonia SS O	23 55
E Fairview Cong Nebr	26 75
L Deer Creek SS Ia	40 18
LaJunta Cong Colo	15 00
Palmyra Cong Mo	4 76
Providence Cong Pa	15 06
Casselman Cong Md	3 13
Glade Cong Md	2 71
Martinsburg Cong Pa	5 02
Barbara Miller	100 00
E Petersburg Sisters Bible Cl Pa	11 80
Barbara McAllister Leg	20 00
Salem SS Tofield Alta	54 32
Fairview Cong N Dak	2 50
Hagey SS Ont	13 93
	$395 23

Missionary Support

Mr & Mrs Harvey Handrich	$ 5 00
J D Hartmans SS Cl Va	11 00
Pleas Hill Cong Kans	20 00
Souderton SS Pa	37 50
Goods Cong Pa	18 00
Stauffer Cong Md	23 00
Sisters Reiffs	1 50
E Zora A M Cong Ont	75 00
	$191 00

Missionary Children

Springs Cong Pa	$ 38 12
Martins Cong O	10 25
Baden Mission Ont (Jr Savings)	27 83
Wanner SS Ont (Jr Earnings)	10 00
St Jacobs SS (Jr Earn) Ont	7 62
	$ 93 82

Evangelist

Aaron King & Family	$ 20 00
Martins Creek SS O	31 67
T S & Wife Ind	75 00
E Union Cong Ia	100 00
	$226 67

Bible Readers

Wom Miss Soc O	$ 25 00
A Friend Pa	8 00
Lena Stalter	24 00
Cherry Box Cong Mo	5 00
E Scottdale SS Pa (Teachers & Officers)	34 00
	$ 96 00

Orphans

Plain SS Pa	$ 42 00
Landisville SS Wom Cl 10 Pa	4 00
Salunga SS Anna Stehmans Cl Pa	17 00
Mrs Rohrers Cl Lanc Pa	12 00
Esther & Mary Herr	12 55
Roseville SS Ont (Jr Earnings)	11 75
	$ 99 30

Church Building

Barbara N Longenecker	$ 5 00

Kindergarten

Emery Weavers Cl Walnut Crk SS O	$ 35 00

Publication

Martha M Nafsinger	$ 6 00
Lester L Buerge	10 00
Cl 11 L Deer Crk SS Ia	6 00
Sister Krupp	5 00
Mr & Mrs John Fuss	5 00
	$ 32 00

Literature

N Lima Good Friday Meeting O	$ 20 88

Personal

A Sister Millersville Pa	$ 5 00
Total for South America	$1266 58

Africa

Sue F Landis	$ 5 00

CITY MISSIONS

Canton, Ohio

Stahl SS Pa	$ 13 26
J D Byler	34 00
Sonnenburg SS O	30 00
Midway Cong O	11 05
Blough Cong Pa	30 00
Beach Y P Meet O	4 42
Martins Y P Meet O	12 75
Minnie Campbell	2 00
Mission Dispensary	1 00
Plain View Church O	1 00
O Grove & Pleas Hill O	10 00
Canton Cong O	4 41
	$153 89

Altoona, Pa.

Springs Cong Pa	$ 10 36
Pleas Grove Cong Pa	5 85
Allensville A M Cong Pa	37 83
Masontown Cong Pa	17 25
Stahl Cong Pa	14 11
Kaufman Cong Pa	18 69
Glade Cong Md	4 50
Martinsburg Cong Pa	7 75
	$116 34

Altoona New Building

Thomas SS Pa	$ 11 75

Chicago, Ill.

Willow Spgs Cong Ill	$ 4 00
Roanoke Cong Ill	6 55
Willow Spgs Cong Ill	9 09
Union SS Ill	8 74
Peter Garber	5 00
Hopedale Cong Ill	14 29
Sister Schrock	5 00
E D King	10 00
J J Hostetler	10 00
R Buchanan	14 00
	$ 86 67

Detroit, Mich.

Nappanee N Cong Ind	$ 21 32
Good Friday Meet Ind	19 63
	$ 40 95

Florida

Holly Grove SS Md	$ 17 54

Lima, Ohio

T S & Wife Ind	$ 25 00
John L Musser	100 00
John Shetler	5 00
Lima SS Offering	15 25
Mrs Berry	2 00
	$147 25

Peoria, Ill.

T S & Wife Ind	$ 25 00
Willow Spgs Cong Ill	4 00
Cullom Cong Ill	5 08
Peter Garber	5 00
Mattawana SS Pa	12 26
Alpha SS Minn	8 15
Schellsburg Cong Pa	2 66
Martinsburg Cong Pa	3 37
Metamora Union S C Ill	25 00
	$ 90 52

Kansas City, Kans.

Sonnenburg SS O	$ 20 00
E Fairview Cong Nebr	33 13
Mt Zion Cong Mo	18 00
Sonnenburg S C O	10 00
Will & Ella Landes	11 00
	$ 92 13

Toronto, Ont.

Blenheim Cong Ont	$ 11 20
Latschar Cong Ont	30 75
Hagey SS Ont	10 40
First Menn SS Ont	40 00
Schantz Cong Ont	19 00
Palmyra Cong Ont	16 30
Niagara SS Meet Ont	35 00
O Burkholder	1 00
	$163 65
Total City Missions	$920 71

CHARITABLE INSTITUTIONS

Children's Welfare Home

A Bro & Sister Ia	$ 7 50
Mt Zion Cong Mo	17 50
Special Support	267 30
	$292 30

Orphans' Home, O.

Matilda Speicher	$ 5 00
A Bro & Sister Ia	7 50
Bethel & Guilford Congs O	23 00
Blough Cong Pa	6 75
Alf Yoder	10 00
Amos King	100 00
A Brother	10 00
	$162 25

Home for Aged, Ill.

Friends S Union Cong O	$ 41 00
Oak Grove Cong O	15 50
Union SS Ill	10 45
Thomas Cong Pa	10 66
Morrison Cong Ill	10 87
Glade Cong Md	1 67
Peter Garber	5 00
Rockton SS Pa	3 80
Sale of Old Furniture	24 70
John Good	5 00
Joseph Nafziger	43 33
Peter S Oyer	10 00
J B Rockwood	31 50

Susan Garber	10 00
Wm Cumby	26 00
V S Byler	10 00
Ira Bilbray	32 50
Rosa Watkins	20 00
Alma Miller	15 20
Ezra Yordy	78 00
Emma Groening	7 00
Eleanor Ray	26 00
C D Imhoff	5 00
Incidentals	4 00
Cream Sold	3 68
	$450 86

Home for Aged—Barn

Maple Gr Church Ind	$ 25 00
Oak Grove Cong Ill	100 00
Lester A Ulrich	5 00
Lydia King	10 00
Simon Gingerich	3 00
Sterling Cong Ill	34 00
Deer Creek Cong Ill	16 00
Hopedale Cong Ill	48 00
Sugar Creek Cong Ia	37 32
Scottdale Cong Pa	22 00
	$300 32

La Junta Hospital

Sherman Maust	$ 10 00
Irvin Diller	5 00
John Hartman	5 00
Andrew Schantz	5 00
Mary Schantz	2 00
Zelma Stalter	10 00
Mary Stalter	10 00
Kenneth Saunders	25 00
Ed M Yoder & Wife	25 00
Elmer Tyson	10 00
Ethel M Good	15 00
Robert R Ross	12 00
J Y Smucker	50 00
Per Alva Swartzendruber	15 00
D M Troyer	15 00
Josiah Stahl	20 00
Gladys Easton	10 00
N A Hershberger	10 00
Joe M Hartzler	5 00
Melva Harder	50 00
A F Miller	20 00
Mr & Mrs Jesse M Albin	2 00
Earl M Yoder	25 00
W W Vandiver	25 00
Mrs Mary Mast	25 00
Otho B Shenk	10 00
A W Zook	25 00
E M Neville	30 00
Ella L Carrington	5 00
A W Rhodes	167 00
E E Stutzman	10 00
Joe W Kauffman	28 80
Dr Laugenwalter	2 00
George A Karcher	25 00
Sister J W Mishler	10 00
A C Showalter	50 00
Fred Miller	10 00
Bro Selzer	50 00
A J Stutzman	10 00
Samuel Fry	25 00
A O Showalter	200 00
East Menn Bd Report	2 00
Noah & Sarah Steiner	100 00
Fannie Amstutz	50 00
Grinder Cong Ind	40 00
Levi Shantz	10 00
Israel G Good	5 00
Cris Fretz	20 00
Noah Cressman	20 00
Curtis Cressman	10 00
A J Miller	5 00
	$1325 80
Total Charitable Institutions	$2531 53

OTHER FUNDS

Administration Expense

per Allan Good	$ 1 00

Ind.-Mich. S. S. Conference

Salem Cong Ind	$ 9 91
Offering taken at Cong at Rensselaer Ind	9 81
Shore SS Ind	8 55
Clinton Brick SS Ind	5 00
	$ 33 27

Menn. Bd. of Education

Science Ridge Cong Ill	$ 11 84
Scottdale Cong Pa	30 00
Hopewell Cong Ore	3 73
Blough Cong Pa	6 75
	$ 52 32

Goshen College

H B Hostetler	$ 10 00
John K Byler	10 00
J A Hartzler	10 00
	$ 30 00

Mennonite Publishing House

Mt Zion Cong Mo	$ 25
W Zion SS Carstairs Alta	2 00
	$ 2 25

District General

Bowne Cong Mich	$ 20 18
Middlebury Cong Ind	25 42
Clinton Br Cong Ind	22 50
Midland Cong Mich	11 00
Bowne Cong Mich	16 11
Berne Cong Mich	12 00
Yellow Crk Cong Ind	38 00
Shore YPBM Ind	12 68
Maple Grove Cong Ind	22 27
C E Mann	25 00
Olive Cong Ind	85 00
Coalridge Cong Mont	11 66
Beulah Cong S Dak	1 25
Thomas Cong Pa	10 66
Hopewell Cong Ore	5 77
Bethel Cong Ore	5 53
Albany Cong Ore	4 42
Filer Cong Ida	4 00
Nampa Cong Ida	11 42
Boyertown & Hereford Congs Pa	64 00
Line Lexington Cong Pa	165 00
Spring City Cong Pa	120 00
Towamencin SS Pa	14 00
Boyertown Cong Pa	24 09
Providence Cong Pa	20 00
Souderton Cong Pa	62 76
Hesston Cong Kans	19 00
Bethel Cong Mo	10 25
Mt Zion Cong Mo	20 25
Wichita Cong Kans	16 30
Milan Val Cong Okla	5 25
Sycamore Gr Cong Mo	40 00
Limon Cong Colo	3 00
	$928 77

Rural Missions

A Brother Ind	$ 40 00
Shore Cong Ind	5 00
Weaver Cong Pa	6 80
Schellsburg Cong Pa	5 34
Martinsburg Cong Pa	6 74
Thomas Cong Pa	13 00
Penna Cong Kans	25 00
W Liberty Cong Kans	13 61
Cherry Box Cong Mo	3 25
Larned Cong Kans	17 50
Bethel Cong Mo	7 50
Pleas Val Cong Kans	14 50
E Holbrook Cong Colo	20 21
	$178 45

Ind.-Mich. Colportage & Tracts

Good Samaritan Cl Elkhart SS Ind	$ 9 55

Rural Evangel

Ira Brown	$ 60

S. W. Pa. S. S. Conference Mission Fund

Kaufman SS Pa	$ 12 89
Stahl SS Pa	10 08
Blough SS Pa	12 50
E Scottdale SS Pa	14 18
Masontown SS Pa	64 58
Martinsburg SS Pa	16 04
	$130 27

Evangelistic Fund

Mt Zion Cong Mo	$ 1 00

Millersville Orphanage

Providence Cong Pa	$ 33 00
Total Other Funds	$1400 48

RELIEF

General

Cresston Mont SS	$ 7 84
Oak Grove SS O	87 03
	$ 94 87

Near East

Doylestown Cong Pa	$100 00
Sue F Landis	5 00
Deep Run Cong Pa	188 27
Veronica Allgier	50 00
	$343 27

Russia

Sue F Landis	$ 5 00
Cl 19 Belleville SS Pa	2 50
Waterloo SS Ont	15 00
	$ 22 50

Mississippi

Mt Pleasant Cong Va	$ 80 00
A Friend Ia	15 00
Blooming Glen Cong Pa	226 85
	$321 85
Total Reliefs	$787 49

SUMMARY

Alta-Sask Dist Bd (Mar)	$145 78
Ill Dist Board	398 47
Middle Dist Bd Va	61 00
Ohio Dist Board	290 11
Iowa-Nebr Dist Board	770 57
Mo-Kans Dist Board	677 07
Franconia Dist Bd Pa	1,458 68
S W Pa Dist Bd	877 46
Lanc Conf Dist Bd Pa	1,418 37
Wash Co Md-Frank Co Pa	258 50
Alta-Sask Board	76 58
Pacific Coast Bd	87 22
Dak-Mont Dist Board	172 51
Ontario Dist Board	1,049 39
Menn Bd of M & C	7,499 33
	$15,241 04
India Missions	$7,675 61
S America Missions	1,266 58
Africa	5 00
City Missions	920 71
Charitable Institutions	2,531 53
Gen & Other Funds	2,059 12
Reliefs	782 49
	$15,241 04

Respectfully submitted,
Mennonite Board of
Missions & Charities,
V. E. Reiff, Treas.,
1711 Prairie St.,
Elkhart, Ind.

Married

Alderfer—Landes.—On May 8, 1927, Bro. Clayton G. Alderfer and Sister Sallie T. Landes, both of the Salford congregation, were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the Lord bless this union.

Shrader—Rexrode.—On April 21, 1927, Bro. Jesse B. Shrader of Huntersville, W. Va., and Sister Della W. Rexrode of Deer Run, W. Va., were married at the home of the officiating bishop, Bro. S. H. Rhodes, Harrisonburg, Va. May the Lord grant them many happy days.

Kauffman—Hershey.—Bro. Sherman Kauffman and Sister Martha Ann Hershey, both of the La Junta congregation, were united in marriage Sunday afternoon, May 22, 1927, at the home of Bro. Allen H. Erb, the officiating minister. The bride completed her course in nurses' training with the Class of 1927. They will reside in La Junta. May the Lord's blessings rest upon them.

Zimmerman—Cooprider.—Bro. Ernest Zimmerman and Sister Mary Susan Cooprider both of the West Liberty (Kans.) congregation, were united in holy matrimony at the home of the bride on May 5, 1927. Bro. D. H. Bender officiated.

Kiser—Wenger.—Bro. Carl L. Kiser and Sister Della R. Wenger of Harrisonburg, Va., were united in marriage on May 18, 1927, at the home of the officiating bishop, Bro. S. H. Rhodes. May the Lord grant them many happy days in His service.

Friesen—Erb.—Bro. Peter H. Friesen and Sister Myrtle Dora Erb, both of Hesston, Kans., were united in marriage on May 14, 1927. The ceremony was performed at the home of the bride's parents by Bro. Milo Kauffman. May the blessing of our heavenly Father accompany them through life.

Driver—Swope.—Bro. Wayne Driver and Sister Sophia Swope, both of Harrisonburg, Va., were united in marriage on April 13, 1927 at the home of the bride's parents, Bro. David H. Swope, Harrisonburg, Va., Bro. S. H. Rhodes officiating. May God's richest blessings attend them through life.

Wyse—Troyer.—On the evening of May 19, 1927, Bro. Oscar Wyse and Sister Ruth Troyer, both of the Midland congregation near Midland, Mich., were united in marriage at the home of the officiating minister, Bro. Floyd F. Bontrager. May the Lord bestow His richest blessings upon them as they go through life.

Obituary

Fisher.—Rachel, wife of Christian L. Fisher, was born March 22, 1873, in Lancaster Co., Pa.; died of pneumonia April 4, 1927; aged 54 y. 12 d. She is survived by her husband, 5 sons and 7 daughters (Sarah wife of John Glick, John U., Barbara wife of Abraham Beiler, Rachel wife of Christian Beiler, Christian, Mary wife of Jonas Zook, Samuel, Amos, Annie, Malinda, Rebecca, and Henry); also two brothers (Amos M. Stoltzfus and Pre. Benuel M. Stoltzfus). Funeral services were held April 6, at her late home by Bros. B. F. Beiler and Christian Glick. She was a faihtful member of the A. M. Church. This family has lost a devoted wife and a loving mother.

By a Friend.

Rudy.—Mary (Huber) Rudy was born in Lancaster Co., Pa., Jan. 13, 1855; died at the home of her daughter May 12, 1927; aged 72 y. 3 m. 29 d. For many years she had been a faithful member of the Mennonite faith, and manifested a deep spirit of humble submission during the last months of her life in which she suffered much physical distress, even though she greatly longed to be delivered from the body and to be present with the Lord. There remains the following children: Mrs. Christopher Good, Anna, Mrs. Clayton Nissley, Emma, also 10 grandchildren and a brother and sister. Funeral services were held May 16 from the Manheim Mennonite Church. Bros. Isaac Brubaker, Noah Landis, and Paul Graybill officiating.

Musselman.—Ruth Pearl, daughter of Bro. and Sister Ralph Musselman of Manson, Iowa, died May 20, 1927; aged 2 y. 10 m. 24 d. On May 6 she became ill with scarlet fever complicated with rheumatism and pneumonia, which proved too much for her little body, so she went to be with the Lord. Ruth had suffered much from sickness in her short life, which she bore with great patience. Her winsome ways had endeared her to all who had learned to know her. While we know that she is safe in the arms of Jesus, still it is hard to give her up. She leaves father, mother, two sisters, one brother, and two grandparents, also numerous relatives and friends. Because of the nature of the disease, services were held only at the cemetery, by Bro. Simon Gingerich of Wayland, Ia., on Sunday afternoon, May 22. Burial in Rose Hill Cemetery.

Hess.—Clarenec H., son of Susan Herr and the late Paul G. Hess, was born May 6, 1923, at Roseville, Pa.; died April 17, 1927, at the home of his grandparents near Strasburg, from membranous croup. Friday he was playing about as usual, that night took sick and 2:30 Easter morn peacefully fell asleep in Jesus to be with his father who died two and one-half years ago. Oh how we will miss him! That sweet little tender voice, which we so much loved to hear singing so many beautiful hymns is hushed forever, but we know that our loss is his eternal gain, and that some day if faithful, we can again meet him. He leaves to mourn his early departure, mother, two sisters (Elizabeth and Marian) also grandfathers (Hess's and Herr's). Private services, Monday, April 18, at Landis Valley, Pa., Mennonite Cemetery conducted by Bro. C. M. Brubaker.

The Family.

Schertz.—Anna M. Schertz was born Aug. 5, 1881 near Metamora, Ill.; died at the home of her parents, Christian H. Schertz, May 7, 1927; aged 45 y. 9 m. 2 d. She had been bedfast since Oct. 30, 1926, enduring her suffering with patience until the end. She united with the Mennonite Church near Metamora in early youth to which she remained loyal until death. She leaves her aged parents, two brothers (Edward and Mark), three sisters (Alvina Imhoff, Lucinda, and Evelyn at home), two neices (Lillie Springer and Elva Schertz), five nephews(Edward Imhoff, Orval, Richard, Chester, and Donald) and one great-nephew (Richard Springer). Two sisters (Lena and Susie) and one brother (Willie) preceded her in death. Her devotedness to her parents, her kindness and presence will be greatly missed by the members of her home and all those with whom she came in contact. Services in the home by H. R. Schertz and at the Metamora Church by H. R. Schertz and A. A. Schrock.

Martin.—Benjamin H. Martin was born Oct. 25, 1891, near Mason and Dixon, Pa.; died May 15, 1927, near Hagerstown, Md., of cancer of the liver (from which he was a sufferer for years but was just confined to his bed six weeks before his death); aged 35 y. 6 m. 20 d. He was united in marriage to Emma V. Lesher Nov. 21, 1912. He is survived by his wife, 4 small children (Lesher, Viola, Alta, Ezra), father, mother, 3 brothers and 1 sister. He united with the Mennonite Church when 18 years of age and remained a faithful member to the time of his death, often saying upon his bed of affliction, "Not my will, but thy will be done, O Lord." Funeral services were held May 18, 1927 at Reiff's Mennonite Church by Bros. Denton Martin and John Grove. Text, Eccl. 7:1. Burial in cemetery adjoining.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

The Family.

Kurtz.—John R. Kurtz was born in Union Co., Pa., in 1848; died at his home near Mattawana, Pa., May 13, 1927; aged 78 y. 8 m. 14 d. He was a faithful member of the A. M. Church for many years, was of a kind and enjoyable disposition, and was loved by those who learned to know him. In the early part of 1885 he united in marriage with Katie Stayrook of Mattawana, Pa., and moved and lived there since. To this union one child was born, which preceded them to the world beyond. Five years ago his health began to fail. The last three years he was unable to do any work, but his case was not serious. Last November a growth started on the left side of his head, which proved to be cancer and caused death. He leaves one sister, one adopted daughter, and many relatives and friends. One brother, one sister, his wife, father and mother preceded him in death. Funeral on May 17 conducted by Jonas D. and Samuel T. Yoder, S. E. Allgyer, and John E. Kauffman. Interment in the Hertzler Cemetery. We have reasons to believe that he fell asleep in Jesus.

Maurer.—Michael Maurer was born near Maximo, Ohio, Dec. 14, 1852; died near the same place on May 2, 1927; aged 74 y. 4 m. 18 d. In 1879 he was united in marriage to Anna Yoder, of Orrville, O., who preceded him in death eight years ago. To this union were born two sons (Alvin and Harvey) and three daughters (Mrs. Harvey D. Miller, Mrs. Elmer Schmucker, and Mrs. Truman Miller). He leaves all the above named children, 12 grandchildren, 2 sisters (Mrs. Lydia Hossler and Mrs. Barbara Hoover), and many friends and relatives. He united with the Beech Mennonite Church near Louisville, O., in 1870, and remained faithful until the end. He was a faithful attendant at Church when health permitted. His health failed for about a year and death was caused by heart trouble. The Lord permitted him to pass out of this life without a struggle when the end came. Though Bro. Maurer shall be missed in the Church and the community yet we humbly submit to the Father's will. Funeral services were held at the Beech Church, conducted by Bro. O. N. Johns assisted by Brethren Alvin Hostetler, and John D. Miller. Text, I Chron. 22:5, latter clause. Interment in adjoining cemetery.

Kauffman.—William Delos, oldest son of Thomas and Thursie Kauffman, was born near West Liberty, Ohio, May 27, 1914; passed away April 23, 1927; aged 12 y. 10 m. 26 d. Delos was an invalid, suffering much pain all his life and was never able to enjoy life as other children do. He was stricken with pneumonia during the fatal illness of his father, who preceded him in death just five days, and his frail little body could not withstand the onslaught of the disease. During all his life he was tenderly cared for by his father and mother and in his last illness all that skill could do was done to stay the hand of death, but to no avail. Like some flower that blooms and casts forth its fragrance then withers and dies, so was it with Delos. Delos leaves a sorrowing mother, sister Ruth, and a brother Glenn, with many other relatives and friends. In submission to a will greater than ours we have the assurance given us that our dear ones cannot come back to us but we can go to them, to that beautiful land where there is no more pain and where death cannot enter. Funeral services were held in the Christian Church at West Liberty, Ohio, by the pastor, R. E. Wearly, and his body was laid to rest by the side of his father in the Fairview Cemetery.

Kauffman.—Thomas L., oldest son of Shem (deceased), and Elizabeth Kauffman, was born near Belleville, Pa., March 2, 1883, and was called to his reward, after a six-day siege of pneumonia, April 11, 1927; aged 44 y. 1 m. 16 d. His boyhood days were spent in Pennsylvania and with his parents in 1902 he came to Logan Co., Ohio, where his father died in 1903, leaving the responsibility of caring for his widowed mother and six brothers and sisters, which he did faithfully. He was married to Thursie Buck, and to this union three children were born, Delos, an invalid son of twelve years, Ruth aged ten, and Glenn, aged seven. He is survived by his wife, and three children, his mother, Mrs. Elizabeth Zook, and sister, Keturah Kauffman of Hesston Kansas, a sister, Margaret (Mrs. Roy Miller) of Windom, Kansas. One sister Emma preceded him in death in 1919. He also leaves three brothers, Christian of Surrey, N. Dak., J. Chauncey of Philadelphia, Pa., Levi of Detroit, Mich., and many other near relatives and friends. The news of his death came as a distinct shock to the entire community where he lived as a respected citizen for so long. He was quiet and unassuming in his life and character and made and held his friends. He was ready and willing to do his part. In his early youth he was baptized and became a member of the Mennonite Church and after his marriage united with the Christian Church and whenever possible was in his place of worship. It is for us to say "Farewell" with the hope that we shall see him again, for Jesus said, "As I live, ye shall live also." Funeral services were conducted by the pastor, Robert E. Wearly, in the West Liberty, Ohio, Christian Church, Thursday, April 21, 1927. Interment in the Fairview Cemetery.

SELF-PITY

Self-pity is a horrid thing!
It works at you and quirks at you,
And turns the sun from gold to blue;
It dims a happy day for you,
And spoils that day for others too.
And so, my dear, whate'er you do,
Don't pity yourself.

—Irma H. Wood.

CORRESPONDENCE

(Continued from page 201)

mostly young people. We praise the Lord. Bro. John S. Hess, of Lititz, Pa., had charge, and great crowds attended nightly, many being compelled to stand.

Bro. A. A. Landis will begin a series of meetings at Mummasburg, June 5.

Since our last report, we laid away to rest a dear sister, Ada Hess, wife of Jacob Hess, aged 73 years. Although sick a long time, she was only bedfast about ten days. How we shall miss her! "Blessed are the dead which die in the Lord."

Our communion service was held on May 8 and it was largely attended. We were glad to see so many dear young people, for they are the hope of the future church.

"Pray for the peace of Jerusalem: they shall prosper that love thee."

May 26, 1927. Lizzie Mengle.

Lake Charles, La.

To all Gospel Herald Readers, Greeting:—On May 20 Bro. H. F. Reist of Kenedy, Tex., came here and preached three sermons. He spoke the Word with power and impressed upon us the necessity of seeking first "the kingdom of God and his righteousness." We were glad for this visit and we pray that the Gospel seed that was sown may bear fruits of repentance and salvation. Bro. Reist left on May 23 for Lancaster, Pa. We expect him to stop again on his way home, and pray that the Lord may richly bless him.

In His Name,
Sarah B. Leidig.

SPECIAL MEETINGS

Los Angeles, Calif.

Report of Easter Missionary Program rendered Sunday, April 17, 1927, at the Mennonite Church, 151 W. 73rd Street.

There was an Easter atmosphere during all the service of the day, which gave all Christians a renewed assurance of a living Saviour, who is now interceding for us. After the regular Sunday school period in the morning, Nellie Becker conducted a children's meeting. The story and illustration used left an impression on all and showed our need of Christ's atonement to cleanse our hearts from all impurity and sin. The missionary sermon by Daniel Kauffman emphasized the result of resurrection assurance.

In the afternoon the devotions were led by Eddie Yoder. He read Phil. 2:1-11 and Col. 3:1-17.

Alma Shoup gave a reading, **The Cross Was His Own.**

The Resurrection of Christ, was discussed by three brethren: Tobias Yoder spoke on **The Resurrection as a Doctrine of the Old Testament.** He mentioned the types and shadows of the resurrection in the Old Testament the best one of which is Joseph.

The Resurrection of Christ, was discussed by Willis Kanagy. He showed the evidences of the resurrection, its importance and results.

P. B. Swartzendruber had the subject, **What the Resurrection Means to Me.** The resurrection means everything to us.

Apostolic Examples of Practical Mission Work, by J. J. Reber. The mission work of the early church was preceded by prayer and fasting.

Catherine Bontrager gave a reading, **What if They Had Quit?**

The program was interspersed by songs led by Esther Kauffman.

Children's meeting in the evening was conducted by J. J. Reber. The young people's meeting was led by Harry Erisman.

J. P. Bontrager preached a Gospel sermon from Rev. 22:4.

Moderator of the meeting, D. J. Unruh
Secys., Lee Unruh, L. J. Yordy.

Waynesboro, Va.

Report of the minister's meeting held at the Springdale Church May 13, 14, 1927.

Organization: Mod., S. M. Burkholder; Secretary, Jos. W. Coffman; Chorister. Timothy Showalter.

Program: **Man Born in Sin,** Lewis Shank; **Sin a Hard Master,** Jos. R. Driver; **Man Helpless in Sin,** J. E. Suter; **The Remedy for Sin,** S. H. Rhodes; **Man Created unto Good Works,** L. J. Heatwole; **Man Keeping the Commandments,** Lewis Showalter; **Man Contending for the Faith,** Amos Heatwole; **Man's Blessing for Well-doing,** Perry Shank; **Sermon,** J. L. Stauffer; **Secret Orders,** A. P. Heatwole; **Life Insurance,** A. D. Wenger; **Worldly Amusements,** Jos Shank; **Closing Admonitions,** David Garber.

Some Thoughts Presented:—No man in his natural condition can please God. If God could put the breath of life into a man I believe He has the power to do it over again. Every phase of the carnal man is evil. The respectable moral man is hard to convince of his lost condition. Jesus is the great physician. He has the power to cleanse the leper, also that which leprosy typifies. The Laodiceans had a false view of the real blessings of life. If any one has reasons to be optimistic in this world it is the Christian. We prove our loyalty to Christ by keeping the commandments. Man seeks the sweets in the lodges and unconsciously gets the poison that unfits him for Christian experience. The true Christian gladly helps the poor. Life Insurance Companies do not. We need to stand on Gospel principles to keep from drifting worldward. Worldly amusements are very enticing to the young people. Some parents go to sleep, not knowing where their children are at night. We cannot save ourselves from sin, Christ is the remedy. The inward and the outward of religion are both binding. God has ordained both State and Church. Let us be on the side of the Church. The subjects were all well discussed and a lively interest manifested throughout the entire meeting.

Secretary.

IMPORTANT ANNOUNCEMENT

The annual meeting of the Mennonite Board of Education will be held at the Clinton Frame Church near Goshen, Ind., on June 10 and 11. All Board members are hereby notified and urged to be present. All others interested are invited to come.

S. M. Kanagy, Secretary.

If there is a fallacy that we want to stay away from today it is the delusion of the man that says he believes God and doesn't obey Him.—Oscar Burkholder.

CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The Annual Ontario Amish Mennonite Church Conference will be held at the Wellesley Church near Wellesley, Ont., Monday and Tuesday, June 6 and 7, 1927. A cordial invitation is extended to all interested.

Secretary.

Conservative A. M.

The Lord willing, the annual conference of the Conservative Amish Mennonite Churches will be held with the congregation at Greenwood, Del., on June 13-15, 1927.

By order of Committee.
Evan J. Miller, Secy.,
Salisbury, Pa.

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927.

Ministerial meeting Tuesday forenoon and afternoon. Tuesday evening the conference sermon will be preached.

Wednesday forenoon and afternoon, Church Conference.

Wednesday evening Young People's Session.

Thursday Sunday School and Missionary Conference. A cordial invitation is extended to all interested in the welfare of the church to attend.

A. L. Buzzard, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

"When a man will obey God, God never loses an opportunity to reveal His will to that man."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 9, 1927 (Gospel Witness Established 1905) No. 10

EDITORIAL

"Great is the Lord."

The least thing in the Kingdom of Heaven is greater than the greatest thing outside of it.

If you would give your Sunday school class a good, fresh lesson every Sunday morning, be sure to give yourself a good refreshing on the lesson each Sunday morning before you meet your class. Meet the Lord first, then the Lord's message, then your class.

You do your best work when you are at your regular post of duty every Sunday morning. It is an encouragement to other congregations, doubtless, to have your presence, but your presence there as a visitor should be the exception rather than the rule. Your own congregation claims your first attention, and only cases in which you can truly say and feel that you are led of the Lord, should be considered sufficient to cause you to go elsewhere.

Speaking of spirituality, both Peter and Paul have something direct and important to say on the subject. When the power of the Holy Spirit was manifest in great measure in the work and language of the disciples, the multitude made inquiry, saying, "What shall we do?" Peter answered, "Repent, and be baptized, every one of you." Paul likewise reminds us that God gives the Holy Ghost "to them that obey him." Repentance for sin and obedience to God are two of the essentials to a spiritual life.

During the past few weeks the eyes of the reading public have been turned in the direction of Pittsburgh, Pa., where a citizens' organization is making a determined effort to turn the light upon the underworld of the city, and the protection given the vicious element by officials who are sworn to do their best to stamp out vice. As is usual in such cases, the cause of decency is hampered through two sources: (1) too many people, too much political influence, and too much money on the side of protected crime; (2) too many people who are professional reformers who are too much like the underworld in methods and manner of life. After all, the most powerful weapons (II Cor. 10:4) in the hands of Christian people are those of truth, a clean life, and scriptural testimony.

John says that "the whole world lieth in wickedness." This scripture came to us with greater force recently as we had opportunity to study conditions in one of our large cities. Here and there was one who seemed devoted, spiritually-minded, and sincere. But they were a small minority and by no means the majority. The conversation, the literature, the business and social activities were as a rule of the class that referred to this world, much of it the underworld. We were in a place where there were representatives from all parts of the city, and they talked quite freely of conditions as they knew them to be. And much in that city that was given out under the cloak of religion was at least of the questionable variety. Truly there is much need for mission work right here in America; in the case of most of us, right at our doors.

Shall we be disheartened over the outlook? Why should we? Did not Christ face death for Himself and apparent defeat and ruin for the Church that was then in the process of forming, continue His active labors right to the very end? And did He not turn what was apparent defeat into the most glorious victory ever won? Then why not follow in His steps? why not work the harder and cry the louder the greater the need for faithful service? We have the sure promise that God will give us the heathen for our inheritance. Let us move forward by faith, claim our inheritance, knowing that our labor is "not in vain in the Lord?"

We met a man recently who had a kind word for everybody—so long as nobody crossed his path. He welcomed the tract distributor, had a kind word for most preachers, defended the movies and the races, and confessed himself a gambler. But he was most scathing in his denunciation of anybody and everybody that felt called upon to fight against sin, especially the sins of which he was guilty. His position was that this world needed all these different classes of people, and that we should make a place for all of them.

This attitude of "good Lord, good devil" has been the ruin of many a soul. Because Nebuchadnezzar issued a decree directing his people to give appropriate praise to the God of heaven, many have overlooked the fact that there is nothing on record to show that he ever repented of his sins and turned away from his idolatry. Many have made themselves believe that because they think kindly of preachers and churches, perhaps belong to some church, the Lord will deal gently with them for walking in sin. But the Bible plainly teaches us that "if any man love the world, the love of the Father is not in him." The surest evidence that any one is a true worshiper of God and acceptable in His sight is that he has forsaken his sins, is walking on the way of righteousness and true holiness, and hates all manner of sin with the same intensity that he loves the righteousness of God and of His people. "No man can serve two masters."

"POWER BELONGETH UNTO GOD"

X. THE POWER OF THE GREAT COMMISSION

By C. Z. Yoder

Because of sin the whole human family was separated from God so that He would not hear us. Isa. 59:1, 2. We were "dead in trespasses and sins," "by nature the children of wrath," "having no hope, and without God in the world." In this deplorable condition we all were, but God, in His infinite love and mercy had compassion upon us and sent His only begotten Son into this sin-cursed world to redeem us from our fallen state. He was the perfect One, the holy, pure, and spotless Lamb of God, who was always obedient to the Father, who alone was worthy to redeem us from our lost condition, who was willing to make the wonderful sacrifice to leave His home in glory, and be "made sin for us," "who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24), and thus He became a curse for us, "for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

God hating sin, must strike at sin, but instead of striking us, the guilty ones, judgment was visited upon His beloved Son, "who purchased us with his own blood." He gave up His life on the cross as an atonement for us, "and was raised again for our justification." The reconciliation between man and God is now made. "It is finished." The glad news of the reconciliation is now to be told to all the world. "Go and tell it." This seemed to be the burden of the great heart of Jesus, that all mankind should know of the message of salvation. During the forty days after His resurrection He frequently appeared to His followers, and no less than five times did He speak of the Great Commission, as recorded by each of the evangelists and in the Book of Acts.

Matthew tells us that the Eleven were on a mountain in Galilee when Jesus appeared to them and said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Some want to say that this was spoken to the apostles only, and was carried out by them (see Col. 1:23) and hence we are excused. But this was true of all the commandments and promises that Jesus gave, which we claim are for us also. The promise of the heavenly mansions (Jno. 14:2) was given to the same disciples, yet we claim it, and if we are obedient to Him the mansions will be ours. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Thus we see that if when we get to the glory gates and they are closed, it will be our own disobedience that will have closed them. Who then, will dare to take away, annul, or belittle any commandment of Jesus, no matter how small or great it may appear to be? Gal. 1:8, 9; Rev. 22:18, 19.

The early church was obedient in carrying out the Great Commission, and great power attended them as they took the Gospel to the then known world, but many millions of souls have been born since who have never heard the Gospel, and nations that had heard it have forgotten it. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). But God "will have all men to be saved, and to come to a knowledge of the truth" (I Tim. 2:4). If the true Christian will not keep the command of carrying the Gospel to all the world, who will? The world will not. It is not the mission of angels, although they desire to look into this thing. I Pet. 1:12. Why did not the angel tell Cornelius how to get saved? He only said to him, "Send therefore to Joppa, and call hither Simon, whose surname is Peter." Why did not the angel tell the Eunuch about Christ? He sent Philip. Why did not the Lord Jesus Himself tell Saul how to be saved from sin? Instead He had Ananias go and tell Saul the way of salvation. Christ did not die for the angels. It is for us who know what it is to be lost, and what it means to be saved, to bring the message of Christ to the lost.

Again, it is recorded that as the Eleven sat at meat that Jesus appeared and upbraided them for their unbelief and said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Here the emphasis is placed upon faith. "Without faith it is impossible to please him" (Heb. 11:6). The Holy Spirit through Paul, says, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:13-15, 17). Christ also says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jno. 6:44, 45). Thus it is plainly stated that the people must hear the Word so as to believe on the Father and the Son. There is no other way of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). All who come to the years of accountability must come by the way of the cross if they would be saved. "Preach the word: be instant in season, out of season." It is said of the early church that they "went every where preaching the word."

Luke records that Jesus appeared to the two as they were on their way to Emmaus. Then after they had returned to the Eleven at Jerusalem Jesus appeared again, and showed them His pierced hands and feet, and He opened their understanding and said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 37). At home is the place to begin to witness for Christ, by reading and teaching His Word, and in fervent prayer. He who fails in this is not qualified as a foreign missionary, but the command includes giving the message both at home and abroad, which the early Church did. They began at Jerusalem. Note the power that was manifested; three thousand were saved in one day. Later the number was increased to five thousand. Then they went to Samaria, and the power was manifested there, and there was great joy in the city. The Good News continued to spread and reached Antioch, where a large church was organized. From there the foreign missionaries were sent out.

(To be continued)

Wooster, Ohio.

"The life of a pious Christian is visible rhetoric."

THE IDEAL CHRISTIAN

X. AS A MISSIONARY

By L. S. Weber

Ideals are aspirations, incentives to effort which beckon us to higher levels. They fill us with a wholesome discontent of the past and present, and stir us to achieve better and holier things in the future. Idealizing is not theorizing, nor getting lost in the clouds. It is the lifting up of a standard. It is doing what Paul said he did: "Forgetting those things which are behind, and reaching forth to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14, R. V.). Our home and foreign missionaries at the present time need to keep an ideal before them as well as did the New Testament messengers of Christ.

I. The Ideal Missionary is a Man of God. This implies that he possesses two qualities, manliness and godliness.

1. Manliness. The successful missionary is a manly man or a womanly woman before other men and women. He is not a deified being, but just an ordinary man among his fellow-citizens, raised up of God for a special work. His life and conduct are without reproach. In his home, in his business, social and church relations he is a man of honor and principle. People will not respect the "cloth" unless there is a man in it, nor the office unless a man fills it. The Apostlic injunctions are, "Take heed unto thyself...." "Keep thyself pure."

2. Godliness. This requisite has been stated aptly by Dr. Jowett: "We do not get close enough to men because we do not get near enough to God." It is necessary to know God as He is revealed in Jesus Christ. We must know not only the Jesus of history but the Christ of Scripture and experience. Public life for God must be preceded by private life with God. Unless God has first spoken to the missionary it is vain for him to attempt to speak for God. It is needful to "come" to God, and to "tarry" with Him before we can "go" to evangelize the lost world. The branch must abide in the Vine in order that it may bring forth much fruit.

II. The Ideal Missionary is Saturated by the Word of God.

1. He knows the Word. He has to deal with eternal verities: God, Christ, redemption, holiness and heaven. He has to emphasize sin, salvation, grace and truth. He has to call for repentance, faith, surrender, consecration, and obedience. He has to warn against unbelief, ungodliness, unrighteousness and indifference. To proclaim these vital themes and others of great spiritual portent, he needs a thorough knowledge of the Bible. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Jesus invited men to search the Scriptures for they are they which testify of Him.

2. He believes and preaches the whole Gospel. It is not sufficient to have an intellectual knowledge of the Word. There must be an overwhelming conviction that it is God's truth, and the only message that can bring salvation to men. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). The Gospel message is so vital to him that he will "contend earnestly for the faith once delivered to the saints," without additions or subtractions, and without fear or favor.

III. The Ideal Missionary is Controlled by the Holy Spirit.

1. He is born of the Holy Spirit. Jesus told a teacher of Israel that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Only after this spiritual birth has taken place in the missionary's life is he qualified to teach others the necessity and nature of regeneration.

2. He is filled with the Holy Spirit. The deacons and missionaries in apostolic times could not be efficient workers until and unless they were full of the Spirit. "And they chose Stephen, a man full of faith and of the Holy Ghost" (Acts 6:5). Concerning Barnabas we are told that "he was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). The apostles were not to start their missionary propaganda until they were endued with power from on high.

3. He is led by the Holy Spirit. By the leading of the Spirit, Philip became the messenger of the Good News to the Ethiopian. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29). By the same Spirit Peter was directed to the house of Cornelius, and Paul to the pleading ones in Macedonia.

IV. The Ideal Missionary Has a Passion for the Souls of Men.

1. He needs to have a deep concern for the boys and girls, the youths and the maidens. The opportunities to win them are greater during the years of plasticity than when they become older. An interest in the children will also help to win the parents. J. H. Wilson once said, "Whenever you lay your hands on a child's head you are laying it on its mother's heart. He who despises one of the little ones is far from the ideal of Christian service.

2. He has a Christlike compassion for the lost. When Jesus saw the multitudes, He was moved with compassion on them, because they were fainting and scattered abroad, as sheep having no shepherd. So the missionary yearns and prays for the salvation of the lost even as a father is longing and praying for the return of a wayward son.

Numerous other essential qualities for an ideal missionary are mentioned in the New Testament but space does not allow reference to them. We conclude by referring to Bunyan's word picture of a minister, an evangelist or a missionary.

1. He saw "a very grave person," indicating the soberness, seriousness, and gravity of God's servant.

2. "His eyes were lifted up to heaven." He was a man who continued in prayer without ceasing.

3. "The best of Books was in his hand." The best because of whence it comes, Whom it reveals, and what it accomplishes.

4. "The law of truth was written upon his lips." He had a faithful and sincere testimony concerning what he had read and experienced.

5. "The world was behind his back." The "love of the Father" was more to him than the "love of the world."

6. "He stood as if he pleaded with men." He was an ambassador in Christ's stead, beseeching men to be reconciled to God.

7. "A crown of gold did hang over his head." The recompense of the reward was a powerful incentive for faithful endurance.

The Christian missionary will not be satisfied with anything less than those ideals which have their most complete expression in Christ Jesus our Lord, the perfect Missionary.

Toronto, Ont.

What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory.—Bishop Hall.

"Instead of anticipating God, we had better let Him lead in all things."

Preacher's Page

SERMON OUTLINE

MAKING OUR CALLING AND ELECTION SURE

By D. B. Raber

I. **Needs along Life's Journey.**
   1. The Holy Spirit.
   2. The oil of grace.
   3. The Light of Life.

   When people are really filled with the Holy Spirit something is going to happen.

II. **Taking an Invoice.**

As business firms take an inventory annually to make sure as to their financial condition, so it is necessary for us to take an inventory regularly to make our "calling and election sure."

III. **We Must Meet God.**

For this reason it is imperative that we, in this life, make our "calling and election sure"—especially so, since we pass this way but once.

IV. **Right Use of Our Talents.**

The Lord is not satisfied simply with a return of what He gives us, but He also wants His usury. It is through this usury that the cause of salvation is supported.

V. **"Make Full Proof of Thy Ministry."**

If we would go about in the business of the Lord with the same interest that people go about their secular business we may be sure that something would happen.

VI. **Christians a Light to the World.**

The world expects us to faithfully represent the Gospel in the light that God's Word teaches it.

VII. **Let God get Hold of Us.**

He will sustain us in every trial and temptation.

GIFTS FROM GOD

"But Satan hindered us." This significant expression, used by Paul in his first letter to the Thessalonians (2:18), is well understood by experienced workers for the Lord. It is the business of Satan to try to thwart the plan of God by working on the weakness of God's people. While he never succeeds in defeating the purposes and plans of God as a whole and is powerless to take any one away from God whose desire and purpose is to know and to do God's will, he does succeed in greatly hindering the work by spoiling the effectiveness of men's work through human traits which ought to be kept in subjection. Let us notice

A Few Illustrations

1. A young man is ordained to the ministry. He is alive, active, alert, faithful, studious, consecrated, pure, solid in the faith. The membership generally is grateful to God that He has given them such an excellent minister. His first years of service show that the confidence of the people has been justified, as the young minister lives an exemplary life, is not slow to expose and denounce sin, and preaches the unadulterated Word in simplicity and power.

But Satan is not slow to tell this man of his virtues. Along with his own virtues the minister sees that other people are not what they ought to be. "Give it to them right," is Satan's advice—not very bad advice, on the face of it. He takes the advice. Gradually he turns to the attitude in which censure is the dominant note in his pulpit messages, and he turns more and more from being an expounder of the faith to that of a pounder of people who do not measure up to his ideals. As severity increases the grace of God disappears from his messages and "truth" to him means little more than that of turning light on other people's sins. A few years more, and we find this man completely out of the Church—disheartened, disgusted, soured, people regarding him with a feeling of mingled pity and sense of relief. CENSORIOUSNESS has been his undoing.

2. A young man is ordained to the ministry. He towers above his fellows in intelligence and brilliancy, and soon the forcefulness of his eloquence and wisdom attracts the attention of others. "What a wonderful preacher we have!" say the people. Usually he faces immense crowds, and his services are called for far and near.

Along comes the tempter in the form of a serpent. He tells this young man of his marvelous, matchless powers, and is not slow to suggest the idea of looking first with pity and then with contempt upon his fellows who are not gifted as he is. Gradually the glory of God dims before his eyes while his own glory attracts his attention. Then he begins to notice that some do not acknowledge his superiority as they should, and he lays it all to "jealousy." Gradually his weakness becomes more monumental than his intelligence and brilliancy, and he finds himself more and more out of touch with his coworkers and out of tune with his church. A few years more, and he is out of fellowship entirely, the victim of FLATTERY and EGOTISM, —his spirituality absorbed through the enticement of POPULARITY.

3. The preacher I am about to describe is different from the others mentioned, in that his towering quality is goodness. He is truly converted to God, loyal to the Church, clean and pure in daily life, "abhors that which is evil, cleaves to that which is good." His life is a model, in every way that you wish to take him. The Church rejoices in having one like him at the head of the congregation.

But Satan in on his job. "While you may not be quite as eloquent as some other preachers," he tells this good man, "your life preaches louder than your sermons." Gradually he becomes more and more satisfied with himself, the righteousness of God is superseded by his own goodness and trust in God by spiritual laziness. INDIFFERENCE ruins his usefulness, and SELF-RIGHTEOUSNESS absorbs the real goodness of his earlier years.

4. Another minister is distinguished for his loving, lovable qualities, Like the evangelist John, he is a "disciple whom Jesus loves." His messages abound in heavenly grace, and the benediction of peace is felt by the congregation whenever it comes his turn to preach.

"What a nice, genteel, loving, gracious man you are!" says the enemy of souls with his usual Satanic palaver; "You are so careful that you do not hurt any one's feelings. Keep this up and you will live many years in peace, without an enemy in the world, the most greatly beloved man in all the Church." He listens to the deceptive voice. Gradually he turns to a policy of preaching to please his people, avoiding even the truth when he thinks it might injure some one's feelings, and more and more his messages are devoid of anything that awakens the sinner to the awfulness of his condition or the sleeping church member to the dangers in his course. The water of life has been displaced with dishwater, and his ministry is without power or profit because he esteemed THE PRAISES OF MEN more than he did the approval of God.

A Few Observations

1. Do you know any of these men? Perhaps you think you do, but we have purposely confined ourselves to typical characters rather than to single out any special individual whose course might resemble one or the other of the illustrations given. These illustrations are given, not for the benefit of the other man whom you are sure will answer to one of these descriptions, but for YOUR own benefit. I want to apply all these illustrations to myself, to see if any part of any of them fits myself. It is a good thing to take an occasional look at ourselves to make sure that we are going in the right direction.

2. We mentioned such characteristics as are real jewels themselves, greatly to be prized, intended as blessings, and which will shine to the glory of God when kept in their proper places. We need men in the pulpit who are pure, faithful, orthodox, loyal to Christ and the Church,

vigilant, brave, prompt in denouncing sin, ready to sound the alarm in case of danger. We need men who are talented, "apt to teach," eloquent, persuasive in their pleadings, winning in their ways, able to withstand opposition. We need men who are models in Christian living, in every way that you take them. We need men who are tender-hearted, loving, kind, gracious, full of compassion, perfect in patience. But we don't need the devil around to pervert these heaven-ordained blessings into curses for the human soul. There is not one of the qualities named but that we should prize, cherish and cultivate in our own lives to the glory of God. Let none of them be despised, but let us cherish them all. And let us encourage all men in whom any of these qualities shine.

3. What is the remedy for these Satanic hindrances? **Stay little.** When King Saul was little in his own eyes he was a power for God and a terror to God's enemies. When he began to see (or thought he saw) that he was somebody, then his heart was lifted up with pride and he fell "under condemnation of the devil." Has God blessed you with sound mind and sound faith? Stay little; and let God have the praise, remembering to pray continually that God may keep you balanced in the in the necessary Christian virtues. Has God blessed you with more than ordinary intellect, powers of speech, social powers, and some other qualities belonging to a talented servant? Stay little. Let God have the glory. These things were not given you for your own aggrandizement, but that God might have the more souls for His own. Has God blessed you with an unsual degree of love, goodness, mercy, and tender-heartedness? Stay little. Pride will spoil it all. Remember that the same loving Savior who laid down His life for us and never inflicted physical violence on any human being, was most severe in His denuciation of sin and sinners. Every blessing from God is a commission from Him to turn this into a blessing to others, never a justification of turning it to an exaltation of self. Let our daily prayer be that the grace of God may continue to be showered upon us to an extent that we may prove ourselves worthy of every blessing He sends upon us.

4. The overshadowing issue to which every minister of the Gospel is supposed to dedicate his life is that of the salvation of a lost and sinful world. To this cause Christ gave His all; may we do likewise. To this end the Holy Spirit gives special gifts to different servants (1 Cor. 12), and God intends that these gifts should be kept upon the altar, used to His glory, cashed in terms of salvation and heavenliness. Let us be faithful, therefore, with these special gifts whatever they may be, cultivate them as God gives us grace and opportunity, and our consolation is that our "labor is not in vain in the Lord."—K.

THE SUSTAINING HAND

The minister of the Gospel early learns his insufficiency for the task before him. He realizes he must lean upon a supporting arm, and the omnipotent God who is able to sustain him, is worthy of all he is or has. He has learned to love God and his Christ, whom he is now called upon to serve in this special capacity, and the love which he bears for Jesus and the Father claims all that he is. With an implicit and confident trust in his Savior, he submits and learns by experience the wonderful truth that Jesus never fails in that which is committed unto Him.

To one so committed prayer is as natural as to breathe. He loves the fellowship of God, and pours out his heart in supplication and prayer. He soon finds the Lord on the giving hand. God will come to the aid of his ministering servants, and especially, in a most remarkable manner, does He minister to those who preach the unsearchable riches of His truth. He gives to them an understanding heart, eyes to perceive spiritual truth, and wisdom and tact in dealing with men.

But above all the gifts to His servants is the gift of His fellowship. Salvation is a wonderful boon, but salvation without the gift of the Holy Spirit, would be no salvation at all. The work of God in the heart cannot come without the presence of the Holy Spirit; He it is that sheds the love of God abroad in the human heart, and He it is that sustains and kindles the divine energy in the human soul for service and victory.

Every Christian must be a person of faith, he must know how to hold onto the hand of God by faith. But in a special way must the heart of the minister grip God by faith. Faith for a definite purpose yields itself to that end. By faith the walls of Jericho fell down, by faith the thing we undertake for God must come to pass. The minister must learn to grip God with a claiming faith. He struggles with God as Jacob of old, and will not let Him go except he receive a blessing; as a prince he prevails with God. Whenever faith so grips God, God will be present to help.

To this gripping faith God responds with a yet fuller presence of His Holy Spirit; and what does a man lack who has the Holy Spirit to his help. Does not the Spirit of Almighty God go before him and open the way for effective service? Surely God is a present helper who never forsakes in time of need. To all human understanding in many communities the way is blocked for the coming of a revival, but in answer to the supplicating prayer of a few of His servants the Holy Messenger moves on before to the opening of men's hearts, and brings about a glorious response to the preaching of the Gospel. But prayer is ineffective where workers put forth no effort. God only goes before. He does not do our work for us. Many are the times that God has moved forward but man has failed to follow.—Conservator.

"MY PREFERENCE"

I'd rather see a sermon than hear one any day,
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.

The best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it, if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run.

The lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do.
I may not understand the high advice that you may give,
But there's no misunderstanding how you act and how you live

When I see a deed of kindness, I'm eager to be kind;
When a weaker brother stumbles, and a strong man stays behind,
Just to see if he can help him; then the wish grows stronger with me
To become as big and thoughtful as I know that friend to be.

All travelers can witness that the best of guides to-day
Is not the one who tells them, but the one who shows the way.
One good man teaches many, men believe what they behold:
One deed of kindness noticed is worth forty that are told.

Who stands with men of honor, learns to hold his honor dear,
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one any day. —Selected.

"He that would grow in grace and in the knowledge of the truth must welcome all the discipline that comes by the trial of his faith."

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise. Ephesians 6:1, 2.

I NEED YOUR ROSES NOW

I do not plead a broken heart,
My life knows much of bliss;
And yet at times the hot tears start
Because of joys I miss.
Oh do not leave the tender things
Unsaid till o'er my brow
Death's cruel wing its warning flings,—
I need your roses now.

If I should take the journey far,
Your tears would fall like rain;
And out beyond the evening star,
Your soul would call in vain.
But walking closely by your side,
How little you allow
For human failings none can hide—
I need your roses now.

Oh, life would brighten everywhere
If half the love were shown
In tender, sympathizing care
That gleams in costly stone.
The honor you too late would give,
Give now, I care not how;
For you, and you alone, I live,
And need your roses now.

—The Family Altar.

ELEMENTS IN IDEAL HOME LIFE

Exalt the Home

We need to exalt the home in our thinking. A distinguished bishop of the Protestant Episcopal Church said to a congregation in New York City, "If there is any one thing, besides the hope of salvation, which makes Christ's religion supreme among all religions on this earth, it is the idea of home."

Jesus was born into a home and spent the twelve years of His boyhood and the eighteen hidden years in the family circle in Nazareth. During those thirty years He was a dutiful son, an affectionate brother, and a sympathetic friend to all who came in touch with the home which He honored.

If we want to know how to be builders of ideal homes, we will follow the example and teachings of Jesus of Nazareth and try to come up to the standards of worthy home membership which he set up.

No matter whether the home be in a palace or in an apartment, the same elements must go into it if it is to be ideal. And the fact that even a humble home may be sanctified and dedicated should inspire all of us to make our homes more than places to which we may go when we have nowhere else to go.

The Christian principle of sympathy is best exemplified and illustrated in the home relations. By sympathy we mean the art of putting ourselves in the place of others in the home so that we can understand them better. To practice this art we must cultivate the habit of thinking of others.

Christian love is an indispensable element in the making of an ideal home. Without love a house can never be a home. Until love enters, it remains merely a building fitted up for the protection, privacy, and convenience of those who dwell under its roof.

There are always so many things to be done in a home that the element of service ought to enter in. A noted writer says that he pities the oldest daughter in a home because nearly always she becomes the family drudge. Everyone wants her to do something for him, but no one wants to do anything for her. If the spirit of service is in a home, the family drudge is a minus quantity.

Self-sacrifice is bound to enter into the making of an ideal home life. "For the good of the order" we sometimes must deny ourselves and put on a brave front even though our hearts may be breaking.

In ancient Rome a home was not complete until the household gods had been set up. An ideal home today must have a shrine where God's Word is read and where prayer and praise are offered daily. Family worship helps to solve many a domestic difficulty.—Paul R. Kirts.

"The effect of the power of godliness will be seen by our 'continuing in the things which we have learned.'"

OBJECTS AND REQUESTS FOR PRAYER

For our missionaries in South America and their definite needs as stated in the Mission Supplement of this issue.

For the work of the Mennonite Church in the Southern States, that the few outposts in Florida, Mississippi, Louisiana, and Texas may be faithful lighthouses, shedding forth the Light of the true Gospel.

For Bro. Isabax, the first minister to be ordained among our Indian brethren. He was ordained to serve the Sundarganj congregation, and needs the prayers of the Church of America.

CHARACTER BUILDING

A little child had died, leaving emptiness and sorrow in the home. The mother, an artist, seeking to fill her hands that sorrow in her heart might not be keen, set about preserving in as beautiful manner as possible, the portrait of her child. Taking a photograph of the little one, she devoted many days with touching up with delicate colors the beautiful face. As she wrought the little one seemed to live again in the face she had produced. The picture was put away in a drawer, but on taking it out later, it was found that blotches here and there had destroyed its beauty. She set about washing it carefully, then, selecting the purest paints to be found, she reproduced her former beautiful work. But in a few days the ugly blotches appeared again. Then she understood that in the fabric of the paper on which the portrait had been made there were elements which, when chemically acted upon by the paints, had produced the blotches.

Thus it will be when men have lived lives of sin and filthiness, and, later, undertake to reform. The stains on the character push their way through every effort of reform, spoiling the beauty. This is why there is but one way to reform the life and build up a beautiful character when the past life has been wrong. That one way is by the power of the Holy Spirit, who cleanses the stained places and purifies the materials used in building the character. "There is none other name given under heaven by which we may be saved, except that which is given, which is Christ."—Publisher Unknown.

THE LOVE OF CHRIST

Christ at the right hand of God makes intercession for us—for all His own. He represents us there in the highest place, the highest court in the universe. But why does He do it? Because He loves us. This is a point of immense importance. We are supported by His love. In the trials, distresses, and vicissitudes of life we are loved and cared for by Him in the highest heavens, and nothing can separate us from His love, and through Him that loves us we are more than conquerors.—Scripture Truth.

Faithfully improve the seemingly **small** opportunities, lay hold upon the privileges that come your way **now,** and God will lead you out into greater fields of usefulness by-and-by.—R.

SUNDAY SCHOOL LESSON

Lesson for June 26, 1927—I Pet. 5:1-11

REVIEW: LIFE AND LETTERS OF PETER

Golden Text.—Follow me, and I will make you fishers of men.—Matt. 4:19.

Our lessons for this quarter were a series of studies in the life of one of the most remarkable characters of the New Testament. The teacher will have found in the lessons on the Life and Letters of Peter a rich field for study and research. Naturally not nearly all of the recorded incidents in Peter's life could be embraced in the lessons of a single quarter, hence there is much material left for private study if the teacher wants to be thoroughly informed with regard to the leader among the apostolic company. For our review lesson we may roughly divide his life into four periods.

1. **His Early Life.**—At the little town of Bethsaida lived Jonas, probably a fisherman on the Sea of Galilee. Bethsaida means "Fish town" and true to its name, it was probably only a small fishing village. Its supposed site is still pointed out to the traveler in Palestine, but the village is gone. Jonas had two sons, Andrew and Peter, who were engaged in the fishing trade. Peter was probably nearly the age of Jesus, possibly a little older. These brothers no doubt spent an uneventful fisherman's life on the Sea until John the Baptist began his ministry. They were attracted to him, along with others of the north country, when the whole countryside of the regions of Judea and the sections along the Jordan River flocked to him as he was preaching and baptizing east of the Jordan. Here John the Baptist pointed out Jesus to Andrew, who immediately brought his brother Simon and introduced him to the newfound Messiah.

2. **Life with Jesus until the Resurrection.**—From the day that Peter met Jesus he was a changed man. He had been a bold, impetuous, openhearted fisherman, and he retained many of his natural traits until his dying day, but his contact with the Master made him different, smoothed down his rough qualities, and cultivated the better ones. He began to follow Jesus from that time on, going with Him to Galilee and being one of those who saw His first miracle, at the wedding at Cana. He went back to his occupation again, but later on the Master called him into active service of teaching and preaching the Gospel of the Kingdom. He was called from a fisher of fishes to become a fisher of men. The incidents of this part of his life are fairly well covered by the lessons, although some important happenings are omitted. The teacher will do well to search out some of these and use them in connection with the lessons in teaching the review. This period ends in the sad story of Peter's denial of Jesus.

3. **Life after the Resurrection.**—Notice the change that came over Peter after he had been restored to his apostleship, and received the gift of the Holy Spirit on the day of Pentecost. From the changeable man who was at one time burning with zeal for his Master and at another time denying that he ever knew Him, he became the "rock" that his name really meant. Enemies might ridicule and attack, Jewish leaders might commit him to prison and command him never to teach again in the name of Jesus, but Peter remained true and faithful, never once showing any fear or signs of weakening. It shows how the Spirit of God dwelling in a man can strengthen and entirely transform his life. For many years he was the leader in the Jerusalem Church. In his later life he, in company with his wife, traveled from church to church, preaching the Word and strengthening the believers in the faith. It is not definitely known whether he had any children, although tradition says that he had a daughter. He gave his life as a martyr to the cause that was dearest to his heart, the Church of Christ.

4. **Peter as a Writer.**—Peter was an humble fisherman, with no scholarly training. The Jewish authorities referred to him and his fellow-laborers as "ignorant and unlearned." This does not mean that they had not the ordinary Jewish education and knowledge of the Scriptures. It merely meant that they were not specially trained as were the rabbis, who claimed to have some secret rules for the interpretation of the Scriptures. His sermons show that he had a thorough acquaintance with the Old Testament Scriptures. He was probably no worse off for not having had rabbinical training. The people of the lake towns came into contact with people from many nations, since they were on a trade route that led from the East to the West. It was not uncommon for these people to have a working knowledge of a number of languages. Peter was no exception to this rule, for while he spoke the Aramaic, the language of the Jews of that time, he also had a good knowledge of Greek. His two epistles are in the Greek language and they are said to rank in literary construction quite well with the epistles of Paul, who was a scholar. The fact that Peter could converse readily with Cornelius, who was a Roman, shows his ability as a linguist.

Peter's bravery in the face of persecution, his boundless enthusiasm, his untiring energy, his fiery zeal for the Master's cause make us all admire him. He had his weaknesses, but that only shows that he was human as we are. Let us profit by his mistakes and follow him as he followed Christ.—H.

Bible Meeting Topic

THE DESTRUCTIVENESS OF WORLDLY PLEASURES.—
I Pet. 4:1-11; Lk. 21:34-36.

Topic for June 19

MOTTO

"Abstain from fleshly lusts which war against the soul."

OUTLINE STUDY

I. Worldly Pleasure.
1. It is delight in ungodliness.—Jude 18.
2. It is delight in worldly lusts.—Tit. 2:12.

II. Some Forms of Worldly Pleasures.
1. Eating and drinking for indulgence' sake.—Luke 21:34; Prov. 23:20, 21; Luke 12:19, 20.
2. Sporting in deceitful lusts.—Jas. 5:5; II Pet. 2:12-14; I Pet. 4:3, 4.
3. Given to sensuous delights.—Amos 6:1-6; Isa. 5:1-13.

III. Modern Names of Pleasures That Destroy Souls.
1. The dance, the swimming pool, and such like, destroying purity.—II Tim. 2:22.
2. Cards, gambling games, commercialized baseball, etc., destroying integrity, thrift, reverence for religion, etc.—Prov. 21:20; Lev. 19:30.
3. Socials, box suppers, etc., destroying principles of sobriety, purity, and Christian giving.—II Cor. 9:7.
4. Fairs, shows, entertainments, movies, etc., destroying a mind contented with sound sense and edification.—Tit. 2:4-8.
5. Chautaquas, lecture courses, etc., which under the guise of education, mix in abominable foolishness and soul-destroying doctrine, poisoning the minds and hearts of men and women.—II Tim. 2:15-19.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Pleasure."**
2. Dangerous pleasure.

For Young People.
1. Principles by Which to Discern Destructive Pleasure.
2. God's Remedy for Souls Afflicted with the Pleasure Craze.

For Older People.
1. Observations of the End of Worldly Pleasure.
2. Modern Forms of Worldly Pleasures.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 9, 1927

Field Notes

Seven members were received into church fellowship at the Oak Grove Church, West Liberty, Ohio, on Sunday, May 29. Two were received by letter and five by confession.

The Tri-county (Wayne, Stark and Medina) Sunday school meeting was held at the Bethel Church, near Wadsworth, Ohio, on Monday, May 30. The attendance was good and an interesting meeting is reported.

The Dakota-Montana Conference will be held at the Lakeview Church near Wolford, N. Dak., from June 15-17. The full announcement appears on the last page of this issue.

The Executive Committee of the General Mission Board has been called to meet on June 9. Some work that our Relief Committee can do for the flood sufferers along the Mississippi River Valley will be decided at this meeting.

The seventy-ninth Quarterly Mission meeting was held at the Walnut Grove Church, near West Liberty, Ohio, on May 30. Bro. Noah Oyer of Goshen, Ind., was the principal speaker. His messages were appreciated, and the attendance and interest were good. A.

Ordination.—On Sunday, May 1, an impressive ordination service was held at the Sundarganj Church at Dhamtari, India. Bro. Isabax, a former orphanage boy, was ordained to the ministry by Bishops Esch and Friesen. He is the first among our Indian brethren to be called to this responsible office. He requests the prayers of the Church.

Preparatory and communion services were held at the Altoona Mission on Saturday evening, May 28, and Sunday morning, May 29. Six members were added to the congregation, one by letter, four reclaimed, and one by baptism. Forty-two took part in the communion services. Bro. J. N. Durr, Martinsburg, Pa., had charge of the services.

Communion services were held at the Mennonite Church at Lititz, Pa., on Sunday, May 29. The attendance was large and many brethren and sisters partook of the sacred emblems. Bro. N. L. Landis had charge of the services. Evangelistic meetings, held by Bro. Clemens, at the same place, closed on Thursday, June 2. Quite a number confessed Christ.

No Name.—A request for prayer came to the office unsigned, and for this reason is not published in this issue. It has long been our policy not to print unsigned messages. No doubt the writer was sincere, but we would like to have the name as a proof of sincerity, and so that if there are any questions they can be cleared up by correspondence. Articles or requests should always be accompanied by the name of the writer, not necessarily for publication, but as an evidence of good faith.

Correspondence

Osborn, Ohio
(Medway congregation)

Dear Readers of the Herald:—Greeting to you in Jesus' name. We have many reasons to thank our Father, for the many blessings He has been showering upon His people. We are thankful especially for His life-giving Word, and the way in which He reveals Himself to us through the Word.

There have been some serious afflictions among some of the brethren at this place, yet we need to rejoice even in affliction, knowing that God doeth all things well.

"What a Friend we have in Jesus
All our sins and griefs to bear
What a privilege to carry
Everything to God in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer."

Jennie M. Greider.

Tofield, Alta.
(Salem congregation)

Greetings of love to Gospel Herald Readers:—May 8 was a day of rejoicing with the church at this place when fourteen young souls were received in fellowship by water baptism, Bishop N. E. Roth officiating. May they all remain faithful and loyal to God and the Church, become strong men and women in His service, so that God's Kingdom may be extended through their lives and testimonies.

On May 22 communion services and feet washing were observed at this place, with nearly all members partaking of the emblems of the broken body and shed blood of our Savior and Lord.

Bishop N. E. Roth is going as a delegate from this district to the Pacific Coast conference, stopping on his way with the West Zion congregation at Carstairs, Alta., May 29, to hold communion.

The Alberta-Saskatchewan Conference is to be held with the Salem congregation near Tofield, July 5-7. We heartily invite brethren and sisters, especially ministers, to make it a point to be with us. Any one from the east or middle west intending to go to the Pacific Coast this summer could make arrangements to go by way of Canada, via Edmontown, practically for the same price as going through the States both ways. Take the C. N. R. from Winnipeg to Edmontown, get off at Tofield or Ryley, and we will meet you if we know of your coming.

Seeding is nearly finished in this community, although a little later

than usual. With lots of moisture, sunshine, and God's blessings we are hoping for a bountiful harvest.

We ask an interest in your prayers in behalf of the work at this place.

In His service,

May 27, 1927. Jacob Brenneman.

Carver, Mo.

Dear Herald Readers, Greeting:—On Sunday, May 8, Bro. and Sister Jos. M. Nissley of Altoona, Pa., came into our midst. Bro. Nissley preached for us that night. A storm arose about meeting time so not many came out and some who came did not stay. We who remained enjoyed good services. Bro. John S. Dettwiler and Sister Emma Shank, of the Mt. Zion congregation, came with Bro. Nissleys. We enjoyed their visit very much.

On Friday, May 20, Bro. Joe C. Driver came to conduct the communion services in this field. On Sunday, May 22, we commemorated the death and suffering of our Lord at the Carver church. On Monday following he and Bro. Shank went to Sagrada where a like service was conducted on Tuesday. Heavy rain at both places caused the audience to be very small each time. May the Lord bless the efforts put forth at each place. Pray for us.

In His name,

May 28, 1927. C. M. S.

Filer, Ida.

Dear Herald Readers, Greeting:—"O, sing unto the Lord a new song: for he hath done marvelous things."

On Apr. 20, Bro. J. M. Kreider, Wadsworth, Ohio, and Bro. Allan Good, Portland, Oreg., came into our community. Bro. Kreider preached the same evening and started homeward the next day. Bro. Good remained over Sunday and then started eastward to the Mission Board meeting in Nebraska. We appreciated the visit of these brethren and the inspirational messages they gave us.

Bro. and Sister Guy Shank and son, Clayton, Sister Esther Shank and son, Marvin, and Sister Katie Schiffler motored to Creston, Mont., and are spending several weeks visiting relatives and friends there.

May 29, 1927. Cor.

Stuarts Draft, Va.

(Valley View congregation)

Greetings in our Master's name:—We are thankful for such a seasonable spring. The handiwork of God in nature helps to remind us that He continues to live and always provides for His people.

On May 29, communion services were held at this place. Bro. Jos. H. Weaver of the Hildebrand congregation, preached an appropriate sermon in memory of the death and suffering of our Lord. Also there were brethren and sisters present from the Springdale congregation. We were thankful for their presence for here we are few in number.

There has been Sunday school and preaching here every Sunday (with the exception of one) since the first Sunday of April. Visitors are always welcome. We need your help, and ask an interest in your prayers.

One of our sisters had been real ill, and some of our little Sunday school pupils had the whooping cough, but we are grateful that they are recovering nicely.

Yours for the Master,

May 30, 1927. E. M. H.

Thurman, Colo.

Dear Herald Readers:—On Friday, May 20, Bro. J. A. Heatwole of La Junta, Colo., came into our midst and preached for us Friday and Saturday evenings and Sunday morning. On Saturday evening Bro. Henry Kuhns was ordained to the office of deacon.

On Sunday morning we had communion services in which nearly all members took part.

Health in the brotherhood is good.

We are having nice spring weather.

May you continue to remember us in your prayers.

May 30, 1927. Cor.

Alpha, Minn.

Dear Herald Readers, Greeting in Jesus' name:—On last Monday evening, May 23, we were again privileged to have Bro. Simon Gingerich come into our midst. He came to our congregation from Manson, Ia., and remained with us until Friday afternoon. The congregation was much inspired by the sermons each evening. The devotional services were especially good as he used the study of I Peter.

Owing to the bad weather conditions we were prevented from holding our communion services.

We were sorry to lose from our midst this spring Bro. C. J. Trimmer, his wife, and two daughters, Olivia and Mildred. They moved to Wisconsin where they expect to make their future home.

The month of May has been unusually wet. Quite a bit of the corn planting is done. There are still some who have quite a little left to plant.

On May 1 we were privileged to have with us Bro. John H. Voth, his wife, and three small children, of Mountain Lake, Minn. Bro. Voth has already spent twenty-one years on the mission field in India. He gave a very interesting talk on life in India. We are always glad to see visitors stop with us.

Pray for the congregation at this place.

Yours in the Master's name,

May 30, 1927. Emma Garber.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We wish to thank the Lord for the season of spiritual refreshing enjoyed during the past week when a series of old-time revival meetings were held at this place in charge of our pastor, Bro. C. F. Derstine. The Word was preached with power, resulting in about twenty decisions for Christ, as well as the strengthening of all Christians in attendance. We feel that these favorable results were in a large degree answers to united prayer in behalf of the work. The attendance and interest were good throughout, on several occasions numbers were unable to get inside the building on account of the crowd.

Bishop N. B. Stauffer and wife of Aldersyde, Alta., are spending a part of this summer in Ontario, visiting friends of their youth, Waterloo County being their birthplace. Bro. Stauffer is also making good use of his time in the interest of the Lord's work. Several revival meetings are planned for him. A number from this place expect to attend the meetings of the Rural Mission Board and the Ontario Annual Conference which is to be held at Vineland, Ont., this coming week.

Remember the work in Ontario in your prayers.

May 31, 1927. Cor.

Johnstown, Pa.

On May 26 there was an all day Sunday school conference held at the Weaver Church near Johnstown, Pa. The meeting was intensely helpful and uplifting. The many good thoughts given by the speakers, and the congregational singing in which every one from the little boys and girls to the aged fathers and mothers could mingle their voices together in singing the sweet songs of Zion, had the effect of making the meeting a real heavenly place in Christ Jesus. Eph. 2:6.

Brethren and sisters, should we not be real thankful to God, the Father, for providing so well for us along spiritual lines while we live here on earth? If we enjoy such rich blessings here, what must it be when we get over yonder where all the redeemed of the Lord shall meet to part no more? Many of us, on ac-

(Continued on page 224)

Miscellaneous

SUBMISSION AND REST

The camel at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My Soul, thou, too, shouldst to thy knees,
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day,
To have his guide replace his load;
Then rises up anew to take
The desert road.

So, kneel thou, then, at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

THE NEW CHURCH HYMNAL

June 3 marks the day for the first copy of the new Church Hymnal to be completed at our book bindery. This is two days late. We trust our people will bear with us in our failure to meet our estimated time for publication which was announced last January for June 1.

The task has not been a small one. The details connected with a work of this kind are known only by those who have had experience in such work. We praise the Lord for His guidance and help in this undertaking. Although there have been some rather serious delays in the work, it has been allowed to move forward steadily to completion in a manner that has seemed to us as Providential.

There were times when the way looked very dark, but the light again shone as brightly as ever and the work moved along with precision. We want to thank all who have so nobly stood by the work and have assisted us in different ways.

As stated in our announcements, the work of binding has just begun and we trust our churches having orders on file will exercise continued patience until our shipping department can make delivery. The first books ready will be in the round notes. It will require a week or ten days more to get the first shaped note books ready. We therefore can safely estimate that actual delivery of orders will commence in about two weeks.

Inquiries are coming in relative to sample copies. We hope to be able to arrange for delivery of these as the orders reach us in order to give those who have been waiting for sample copies, an opportunity to get their orders in. Since there are several bindings, and differences in regard to the German appendix, we will appreciate having the orders now, from the congregations contemplating ordering the new books, and our bindery will be able to work to the best advantage in the delivery of the books.

We again call attention to the fact that those who want the old German appendix can have it without additional charge in the shaped note edition. However, it MUST be specified or the books will be sent without it. We also again call attention to the fact that the books can be furnished in both shaped and round notes. Unless otherwise ordered, SHAPED NOTES will be sent. We make these announcements to avoid any confusion in filling the order.

The following prices are in effect:

Stiff Cloth Binding

Each, postpaid	$ 1.35
Dozen copies, prepaid	15.00
100 copies, not prepaid	100.00

Stiff Keratol Binding

Each, Postpaid	$ 1.65
Dozen copies, prepaid	18.00
100 copies, not prepaid	125.00

50 books will be supplied at the 100 rate, not prepaid.

Your order for sample copies will have special attention and will be appreciated.

Mennonite Publishing House,
Scottdale, Pa.

DEATH OF RABBI DAVID POPO

By H. E. Widmer

For the Gospel Herald.

On Saturday, April 23, the Jewish Sabbath and the last day of the passover week in Jerusalem, the late and well-known rabbi, David Popo, passed out of this life. Death he was not able to overcome. His greatness could be classed among the Nicodemus' sort. His learning made him great among men. He had, no doubt, as great a standing in Jewish circles as the Apostle Paul before he was converted. He was loved by all his friends. This was evident in the funeral procession which was the largest I have seen in this city. While being carried to the grave he was often highly spoken of as a great man, while the procession stoppel, and as the Rabbi in charge spoke, he cried, because of so great a man being laid away.

Even though this deceased Rabbi was a master in Israel, yet he had not been born again. This is what should bring the tears to one that prays that Israel's eyes should be opened. Death, death,—an awful thing for such a man. It means separation from all his kind friends here, but above all, it means eternal separation from the presence of One who was his best friend and wanted to save him. Such a death therefore means **Hell.** This is an awful thought and as I live in Jewish quarters in this city it is no uncommon thing to see a procession taking a body whose spirit has departed, to a Christless grave. The day comes and the day goes and the bereaved are uncomforted.

If this were your loved one, would it come any nearer home to you? I believe that if there is any subject neglected very much in the pulpit it is the subject of "death." The majority of ministers wait till the corpse is before them. The minister does not realize that the woman who heard him preach last Sunday may not hear him again. He preached to the living instead of the living-dead. Is there hope after death? This is answered in God's Word. In Jno. 3:18 belief means uncondemned; unbelief means condemned. Also if we have no hope after death we are of all men most miserable.

The hope of the Jew, without Christ, is an earthly comfortable home, a good business and realizing a good income. As they were carrying Rabbi Popo to the grave they were saying, "Give money and you shall not die." It is money that brings joy to such. They prayed for the dead man in the language of David: "O God, Thou who art merciful, bury his sins in the depths of the sea."

As soon as the graveyard was reached the mourning ceased. When the corpse had been carried to within ten or fifteen feet of the grave it was laid on the ground and dragged the remainder of the distance. Then he was laid in the grave till the resurrection of the unjust. His face was put downward. Israel in unbelief is an earthly people. Before the interment the grave-tender sprinkled holy soil from Rachel's tomb, near Bethlehem. As the ground and rocks were placed upon the dead the thoughts came to us again, Oh, how great a man! Oh, how honorable and kind and good in the sight of the people! Yet the much deeper thought comes to us, namely, "Except a man be born again, he cannot see the kingdom of God."

Our thoughts again go to God's Word where it says, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). "If I forget thee, O Jerusalem, let my right hand forget her coming. If I do not remember thee, let my tongue cleave to the roof of my mouth" (Psa. 137:5, 6). "Pray for

the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6). As we think of Israel will we heed the call of God to pray for her? "Precious in the sight of the Lord is the death of his saints" (Psa. 116: 15). That is the hope of the Christian, but God help us to think of those about us who know not the One who conquered death—the One in whom hope for the child of God means all. The multitudes in heathendom are without Him. "How shall they hear without a preacher?" "How shall they preach except they be sent?"

Jerusalem, Palestine, P. O. Box 50.

WORKING FOR GOD WITH A WILL

By Dora Crilow

For the Gospel Herald.

Are we doing all we can to help the cause of Christ as living lights and as willing workers to help along in every way possible? We are not fit to work for God unless we have our sins forgiven, and we live unspotted from the world and walk in godliness. We should sow good seed liberally. Our Savior teaches us that some of the Gospel seed sown will fall by the wayside, some on stony ground, and some among thorns. It does not matter how fine things may appear to us according to our own judgment, if it is not carried out in a way that is in accordance with God's commands, it will not be acceptable to Him. If we try to shirk when God calls us we are a hindrance to His work and none of us want to be guilty of this. Each one of us has some God-planned purpose in life.

Some may be ministers, some teachers, and some may quietly work at home filling the place God has for them. We should be willing to work in the place God has called us, instead of choosing our own place. If we refuse when we are called, the work is left undone. Instead of refusing we should all be ready to serve, and do the work for God with a will. "Let us not be weary in well doing, for in due season we shall reap if we faint not." I often fear we want to do great things, and if it doesn't go as we expected it to or according to our own way of thinking, we get discouraged. It seems to me that if the Lord was willing to preach some of His greatest sermons to one individual, why should not we be willing to "labor on," even if results are discouraging sometimes?

Good works can not save, but they are the things that go with salvation. If then a person who names the name of Christ is wanting good works, his salvation may rightfully be questioned. The person who says, "saved by grace," and then walks constantly in unrighteousness, and brings no fruit unto God shows that his profession is false. A servant presents himself before his master with the attitude of willing obedience whenever the master bids him do anything. It is but natural that that servant is in the spirit of the master's work if he holds such an attitude toward the master. God has made us all freewill beings, giving us the power of decision, and, regardless of the influence of heredity or environment, we are responsible for the development of those talents that have been given us and making our time and opportunities useful.

We can't make ourselves righteous or develop into sinless creatures. We can't even rid ourselves of a single sin recorded against us; that is Christ's work, and it is ours to believe in Him who has paid the penalty of our unrighteousness to have sin blotted out of our lives. But it is also ours to "go and sin no more," and do the tasks committed unto us and do them willingly. Philemon 1:14: "But without thy mind would I do nothing, that thy benefit should not be as it were of necessity but willingly." How the heart bounds with affection and gladness as the Master shows His approval and grants the request of His willing workers! Whatever work we do, let us be sure it is good in God's sight. Eccl. 12: 14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Millersburg, Ohio.

THE PRICE HE PAID

Jack was rather a lonely boy. He lived up in the woods, for his father was interested in the lumber business and spent the most of the year among his men. Jack had lost his mother when he was only ten. His father was so busy that he had no time to look after him and Jack went pretty much his own way. He was not a bad boy or troublesome at all; but he was full of life and fun, and he wanted to do everything that the men did and be as much of a man as possible. So he learned very early to smoke tobacco. It made him feel big to go around puffing at a pipe or to carry a cigar in his mouth. He had enough spending money to get all the tobacco he wanted and he came to want more and more, as is generally the way with young smokers. By the time he was thirteen, Jack was smoking, literally from morning till night, and would as soon have gone without his meals as without tobacco.

But now something happened that began to trouble him a good deal; he found that he could not see as well as usual with his left eye. When he read or studied his lessons his eyes pained him a great deal. The dimness of sight grew worse and worse until at last Jack told his father about it, and the result was that he was taken down to the city to have the oculist look at his eyes. And what do you thing the oculist said, after examining the left eye carefully?

"How long have you been smoking, my boy?"

Jack tried to think.

"About three years, I guess; but perhaps it's longer than that, I don't quite remember."

The oculist shook his head.

"I thought so," he said. "Well, Jack, if you give up tobacco, out and out from this very minute, I may be able to save the sight of your right eye. The nerves of the left eye are damaged beyond repair, I am sorry to say."

Poor Jack! He did give up tobacco, but it was too late. The right eye became dim in its turn, and although he has not entirely lost the use of it yet, he may be totally blind before many years have passed. What a price to pay for three years' use of tobacco! Jack feels that very strongly.

"If only I had known," he said as he told me about it. "But I didn't know. Nobody told me. I hate tobacco now; I hate the very smell of it. But the mischief is done and it's too late, and I am blind. If only I had known."

I wonder how many boys there are who, like Jack, do not know what deadly harm tobacco can do to a growing body? The heart, the nerves, the lungs, the eyes, are all in danger when a boy begins to smoke. Though he may not realize it, he is taking fearful risks. Is there any boy who reads this who needs Jack's story to open his eyes? It is a sad story and a true one, and so I write it out for other boys to think over.—Christian Standard.

"Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won.
Something for Thee."

OBSERVANCE OF ASCENSION DAY CONSIDERED LESS ANNUALLY

By M. B. Dombach

For the Gospel Herald.

We recall the observance of Ascension Day being considered more in past years, when all work among certain classes of people was abandoned during this day. But each approaching year this policy is gradually ceasing. Public work of all kinds continues. In some localities the observance of Ascension Day is still continued. In some of the smaller towns all stores are closed for the day and the larger portion of the people who do not have their work at some public works do not work. Many people who have a clearer knowledge of the wonderful occurrences in the world's history prior to Ascension Day will observe the day with sacredness and worship, while some who do not accept such knowledge observe the day because of superstition.

One instance showing the superstitions of some people to be recalled is that of an owner of a tobacco packing business, of this community, some years ago, who had a number of employees on the job. When the morning of Ascension Day arrived one of the employees came to the warehouse to work. The owner asked him, "What do you intend to do?" "Oh, I thought I might as well work to-day, as the majority of the people do." "No sir, I will not allow you to work in that warehouse to-day, or some day the lightning will strike that building and tear everything to pieces." "Well," said the employee, "What are you going to do?" "Oh, I was just going to take the team to the field and cultivate some of my corn." "So then you are going to work in the field. Why if you do so the lightning might destroy your crop."

The owner had the fear that if they would work in the warehouse the buildings might be destroyed and thought it might be safer to work in the field where there were no buildings to destroy. He was afraid that God's power might have proved destructive to his buildings, if working about them during Ascension Day, and never realized that that same power from God could have caused disaster to befall him while in the field working.

It is with regret that we note the passing of the observance of Ascension Day—the day which commemorates the ascension of our Lord to heaven where He now is interceding for us at the right hand of God.

Lancaster, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

INVITATION TO ALL

By C. K. Curtis

For the Gospel Herald.

TEXT: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. 11:28-30.

The Master on His benevolent mission was on His journey over life's royal pathway, scattering such blessings as were needful for the uplifting of fallen humanity from temporal distress and spiritual blindness and gross darkness, to establish a new and spiritual religion in the hearts and lives of men and women. However the appropriate manner and spirit in which the master made His invitation had its effects and appealed to them as worthy of consideration.

The text explicitly declares a two-fold rest in an unmistakable manner: (1) saved from actual sins in the new birth, as new born babes in Christ, walking in newness of life. implantation of the necessary graces which characterizes the soul in the new relation constituting the first rest, freedom from guilt and sin. All experienced Christians are well aware that new born babes in Christ are only in a primary stage, inexperienced in the development of the already implanted graces and strangers to the possibilities of enlargement in grace and growth in knowledge of God and His dealing with humanity in the plan of redemption. The school of Christ is indeed an academy where there are afforded us wonderful opportunities to acquire the most profound knowledge, not only pertaining to the material universe but vital and important things with reference to the spiritual and eternal realm to which we may belong and enjoy the association of the redeemed of all ages.

The second rest calls our attention to many scriptures. John says, "But He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." John made the declaration to his converts whom he was baptizing, and initiating into the new Kingdom of grace that it offered greater and more spiritual relationship and a greater degree of rest or another rest awaiting them by the baptism he promised. It is that of which Jesus said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." All intelligent Bible readers would consider this a complete sentence and the Master has reference to a rest in the forgiveness of all actual sins, a rest from guilt and peace with God."Take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." This second rest is indeed a more profound rest and indwelling of the Holy Ghost. It not only affected them as a little band of followers of Him while He sojourned here on earth, organizing the kingdom of grace with such methods and principles unknown or unseen or experienced in any devotee on earth. The effect of the kingdom is the same in all ages of the world and affects Jew and Gentile, clearly stated by our Lord: And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This offers and brings the Gospel with its primitive priviliges down to our own land and offers primitive Gospel grace at our front doors.

The rest made possible by our Lord is offered to the sons of men in all ages. In Heb. 8:10 we read: For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts." In Heb. 10: 15 about the same statement appears: "Whereof the Holy Ghost also is witness to us: for after that he had said before. This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them."

These are wonderful possibilities which are unknown by many faithful sons of redemption whereby they may ascend to the higher summits of spiritual attainment and a wider and clearer vision of the "Joy unspeakable and full of glory."

Foraker, Ind.

THE ENEMY WITH THE CRUSHED HEAD

(The thought I have tried to express in this little poem has been of great help to us (a family of missionaries) as we labor in India. In fact I do not think I would care, or dare to remain here at all in this stronghold of Satan did I not know that he was defeated at Calvary. I hope that, if you print this, it may be used by our Lord to give to others of His servants the same blessed sense of freedom and absence from fear that it gives to us.)

Its head was crushed: the dreadful snake was dead,
So we could go in peace, and fear no more.
Our little ones gazed not upon its head
But on its body, writhing o'er and o'er,
And ran away and only feared the more.
But fear for us was dead;
Our eyes were on the head!
The right had triumphed, and our cause was won,
The foe knew his defeat, his time was brief;
And so with bitter rage, from sun to sun,
He hurt, and spoiled, and ravaged. Oh, what grief
Until we knew, and then what joy—relief!
For now before the world
The foe his flag had furled.

Christ Jesus victory won on Calvary's brow
O'er Satan and his awful unseen powers.
Defeated, doomed, yet going to and fro
Like roaring lion, angry, he devours:
But we in Christ are safe, His victory ours.
Alas for those who do not see
The Victory of Calvary!

We can not fear defeat or loss
With eyes fixed steadfast on the Cross.
The Mighty Conqueror we see—
The Victory of Calvary.

—Maud S. Garland, South India.—Sel.

NEWS NOTES FROM OUR SCHOOLS

Eastern Mennonite School

Only one more week and many will bid adieu to friends, familiar scenes, and daily programs of the School to enter new fields of labor differing from each other and quite different from the one just left. It is hoped that the students will all adjust themselves speedily to their environments and render service most pleasing to God.

Examinations begin to-day. As we finish the year's work we are reminded of the reckoning of the work of all our years. No teacher is able to place a perfectly true estimate upon the year's work of a student. Only an all-wise God will be able to conduct the final examination at the end of life in which perfect justice will be meted out to all. The billions of all the ages will be graded in a moment. If the righteous scarcely pass where will the sinner and the ungodly appear?

Our graduating class is larger than ever before: 25 from the Academy, 7 from the Elementary Bible Course, and 7 from the Junior College Course.

Bro. J. F. Bressler of Lancaster, Pa., is to preach the Baccalaureate Sermon on Sunday evening, June 5.

Bro. David Yoder of Elkhart, Indiana is to deliver our Commencement Address, June 8.

We are expecting a good many visitors from other states. It is encouraging to see the friends of the School increasing in numbers.

Many students and visitors each year visit the Natural Bridge, the great caverns, and high mountain peaks.

Prayer meetings, Sunday schools, and preaching services continue by workers from the School on the near border of the great mountain mission field. One thousand five hundred dollars, enough to build a small church-house near Sparkling Springs, have been raised. The building is under way and just ready for the roof. We more and more realize that the cheapest mission work is by Christian parents in the home where it costs practically nothing but the effort, next in expense is the rural field where it is said to cost $13.00 to win a soul, next the city where it costs much more, and fourth, the foreign field where it is still more expensive.

Reflective

As the year draws to a close we naturally look back over it in serious reflection.

No deaths occurred among us for which we are grateful.

At the end of the school year not nearly as much discipline is required as at the beginning.

About 14 unsaved students confessed Christ during the year. Many others found relief from a guilty conscience by confessing their sins.

The doctrinal meetings each Sunday evening during the latter half of the year, we believe, have been a source of strength to many.

We think we have not lost out in spiritual life and separation from the world, but have rather gained.

Prospective

We look forward with bright hopes of accomplishing more in the future. Only God knows what another year may bring and we look to Him for guidance.

The sadness of missing some familiar ones who will not be back will no doubt be effaced somewhat by new students who will fill their places. We naturally look for a larger enrollment next year.

Our constituency appears to become more unified each year and we look forward to a fuller cöoperation. This will certainly mean much to the cause of Christ and the Church if thereby we can save many more of our young people from the evils of ungodly environments so prevalent in many schools.

Let us set our house in order for "the coming of the Lord draweth nigh."

A. D. Wenger.

June 1, 1927.

Hesston College and Bible School

This finds us in the midst of our annual Commencement week activities. We are pleased to have with us a larger number of visitors than we have had at any previous Commencement.

The public functions of the week began with the music program by the Men's and Ladies' Choruses on Friday evening, May 27. In this program some former members of the Choruses who are here as Commencement visitors helped to sing old favorites.

For the missionary programs we were especially fortunate in having with us several foreign missionaries. Bro. H. J. Frey, a missionary from Africa, of the Brethren in Christ Church, spoke on Saturday evening telling about mission work in Rhodesia. Sister Mary Wenger, on furlough from India, and Sister Esther Kulp, newly-appointed to India, both spoke on the Sunday afternoon program.

Bro. Earl Showalter of La Junta, Colo., delivered a forceful missionary sermon at the Sunday morning service.

The Baccalaureate sermon to the graduating classes was delivered on Sunday evening by Bro. D. H. Bender on the subject, Winning the Prize of Life.

The annual rendition of Gaul's Oratorio, The Holy City, was given by a chorus of about 120 voices on Monday evening.

Tuesday is Alumni Day with the annual meetings of the Alumni Association, including a devotional meeting in the forenoon and business and social meetings in the afternoon.

The Academy Senior Class program will be given on Tuesday evening, and the College Senior Class program on Wednesday evening.

The Commencement exercises with the awarding of diplomas and the conferring of degrees will be held on Thursday morning. Bro. S. C. Yoder, President of Goshen College, will deliver the Commencement address. There are thirty-eight graduates from the Academy and three receive the Bachelor of Arts degree in the College. There are also nine who have completed the Junior College course (two years of College). These, with seventeen others who have completed the course since the school first received Junior College accreditment two years ago, receive certificates from the College.

On Sunday, May 8, students who had attended the Mission Board meeting at Milford, Nebr., gave reports of the meeting to the Pennsylvania and Peabody congregations. The devotional meeting at the College on May 12 was also given to reports from the Board meeting.

Bro. Paul Erb delivered the Commencement Address for the graduating class of the Mennonite Nurses' Training School at La Junta, Colo., on May 10.

Bro. D. H. Bender spent about two weeks during May on a trip to southern Texas and California.

On May 20 the College class in Argumentation debated the question of creating a National Department of Education with a Secretary in the President's Cabinet.

Bro. T. M. Erb spent the day on May 11 at Yoder, Kans., soliciting for the College.

Five new members were received into the Volunteer Band on Sunday morning, May 22.

School closes on Thursday, June 2, to open again September 13. The school family is scattering to widely varied places and occupations for the summer.

May 31, 1927. Paul Bender.

Goshen College

Our communion service was held on May 29 at which time a large number partook of the sacred emblems. Bishop S. C. Yoder had charge of the service. On the Wednesday evening previous our preparatory meeting was held with Bishop D. D. Miller in charge.

On Wednesday evening, May 18, the annual business meeting of the Goshen College congregation was held. At this time reports of the year's activities were heard and officers of the Church and Sunday school elected for the coming year. John Umble was elected superintendent of the Sunday school, and Edward Yoder, assistant. The local congregation has experienced a steady growth during the past year, the resident membership now standing at 137. Bro. E. K. Greenwalt and wife, and Bro. C. S. Schertz, who spent the winter in the South, have recently returned.

President Yoder has spent much of his time in the field recently. On May 15 he had charge of a communion service with the East Union congregation near Kalona, Ia. Bro. Yoder is bishop of the congre-

gation. Since then he spent some time in Illinois in the interests of the College. On this trip one brother presented the College with a gift of $500 in the form of an annuity. Bro. Yoder is scheduled to deliver the Commencement address at Hesston College on June 2. On June 5 he is expected to have charge of communion services at the Lima, Ohio, Mission.

Dean Oyer recently spent a day at Bloomington, Ind., calling on officials of Indiana University. He brought home an encouraging report of his visit, having found a most splendid spirit of coöperation. The standing of Goshen College remains very satisfactory—unchanged from what it was a number of years ago. In fact, it seems that the only thing standing between the College and full standardization is the completion of the $500,000 endowment.

Bro. Oyer appeared on a Sunday school meeting program at the Walnut Grove Church near West Liberty, Ohio, on May 30.

Bro. Silas Hertzler, of our faculty, who is at present on leave of absence, has completed his final examinations for the Ph. D. degree at Yale University. Bro. Hertzler will receive this degree at the June commencement.

Bro. C. L. Graber, Business Manager, is scheduled to preach the Missionary Sermon at the annual meeting of the Indiana-Michigan Mission Board to be held at the Forks Church near Middlebury on May 31. The Indiana-Michigan Conference meets at the same place June 1 and 2.

Bro. B. B. King who closed a series of evangelistic meetings at the Clinton Frame Church near Goshen on May 30 visited at the College on a number of occasions, recently. On May 28 he spoke at the regular meeting of the Christian Workers' Band.

On May 26 the regular Thursday student devotional meeting was held out-of-doors along the dam on the Elkhart River, near the College. The meeting consisted of an Ascension Day service. There is some sentiment in favor of making this an annual event.

Bro. Milton Vogt, a member of the Senior class, who came to us from Hesston College, was appointed a missionary to India at the recent Board Meeting at Milford, Nebr. He is expected to leave for the field this fall.

The Men's Chorus is expecting to take a four-day trip to Ohio, June 3 to 6, visiting a number of the congregations. They go under the direction of B. F. Hartzler, head of the Music department.

Bro. S. Jay Hostetler, of Cullom, Ill., is expecting to spend some time during the summer in the work of student solicitation. This work will take him to various parts in Illinois, Indiana, and Ohio.

The final examinations for the year begin June 7. Commencement activities begin June 10 and continue to June 15. A large number of friends are planning to attend.

Considerable interest is being shown in the Young People's Institute to be held on the campus June 17 to 26. We are hoping that a large number of our young people will find it possible to attend.

The annual meeting of the Mennonite Board of Education will be held at the Clinton Frame Church near Goshen on June 10 and 11. A number of problems affecting the welfare of the schools under the Board will be taken up.

The annual catalog for the next school year of Goshen College is now off the press and ready for distribution. The summer school begins June 20.

May 30, 1927. Guy F. Hershberger.

EASTERN A. M. CONFERENCE

Report of the Eastern A. M. Conference which convened at the Beech Church near Louisville, O., on May 25, 1927.

At 10 A .M., Conference was opened by song service led by Edward Frey, and Scripture reading (John 15) and prayer, by John E. Kauffman.

The Conference Minutes of 1926 were read and approved.

The Conference Sermon was preached by J. B. Zook. Texts, I Cor. 3:9; Acts 5:32. In the light of Christ's teaching (Matt. 9:37, 38) there is a great responsibility enjoined upon the servants of God, but, thanks be to God, we are not left alone to perform this task. "We are labourers together with God." We have the Word of reconciliation as our message and the Holy Spirit as our Guide wherein lies the power to transform men's lives. But it is essential that we have a personal acquaintance with Jesus Christ, a knowledge of the eternal Word of God, and be filled with the Holy Ghost, and not shun to declare all the counsel of God, that we be not guilty of the blood of men.

The following gave testimony: Bishops, E. L. Frey, Jno. S. Mast, Jno. A. Kennel, Enoch Zook, O. N. Johns, Jno. E. Kauffman, A. I. Yoder, E. B. Stoltzfus, S. E. Allgyer; Ministers, H. N. Troyer, Alvin Miller, Harry E. Kauffman, E. B. Frey, Jonathan Lantz, Alvin Hostetler, Jno. D. Miller, Daniel Raber, N. E. Troyer, David Yoder, Corson Mast, E. D. Hess, C. S. Schertz, Lewis Amstutz, C. Z. Yoder; Deacons, J. C. Frey, S. S. Wyse, John Byler, Uriel Zook, Wallace Kauffman. Total, 29.

The congregation also gave expression of their testimony by a rising vote. Alvin Miller, minister, and John Byler, deacon, who were ordained since our last Conference, were now officially received as Conference members.

Resolutions Committee: A. I. Yoder, H. N. Troyer.

Nominating Committee: E. B. Stoltzfus, Jno. D. Miller, John Byler.

Topics for Discussion

I. The Living Christ (Jno. 14:20), assigned to N. E. Troyer.

Resolution: The living Christ is divine. He was announced as such by an angel, who declared him to be a Holy Thing to be called the Son of God. Luke 1:35. Because of Adam's sin death passed upon all men (Rom. 5:12) and a mediator became necessary, before there could be any spiritual life, which is life from God. I Tim. 2:4-6. The living Christ became this Mediator and only as He is received can there be life in any person. I John 5:12. Therefore all ambassadors of His must first have this life before they can make known the riches of the glory of Christ, and teach every man in all wisdom, that every man may be presented perfect in Christ Jesus. Col. 1:27, 28.

Realizing the absolute necessity of the indwelling, living Christ, for salvation and effective service so as to triumph in Christ (II Cor. 2:14), Therefore be it

Resolved, That we more than ever, through fellowship with Him (I Jno. 1:3), magnify Christ in our body (Phil. 1:20), and that we allow the Word of God to dwell in us more richly (Col. 3:16), so that we may preach the real, living, "unsearchable riches of Christ" (Eph. 3:8).

II. The Church, Her Purpose (Matt. 16:18, 19), assigned to John Kennel.

Resolution: The Church is the body of Christ's people on earth, of which Christ is the head, and the individual believers, are the members of the body, the house of God, the pillar and ground of truth. Christ loved the Church and gave Himself for it. She is to be presented to Christ a glorious Church, without spot or wrinkle. Her purpose is to represent Christ on earth, to bring the knowledge of His salvation to lost mankind, teaching them to observe all things which He has commanded. Eph. 1:22, 23; 5:27; Matt. 28:19, 20.

Report of the Treasurer, J. C. Frey

June 2, 1926, balance on hand	$327.67
Received During the Year	98.00
Total amount	$425.67
Expenditures During the Year	276.99
Balance on hand May 23, 1927	$148.68

Election of Officers

Trustees:

Mennonite Board of Missions and Charities, S. E. Allgyer.
Mennonite Board of Education, J. A. Lichty.
Mennonite Publication Board, O. N. Johns.
Orphans' Home, S. E. Allgyer, J. I. Yoder.
Old People's Home, Peter Conrad, Noah Schrock.
Canton Mission, Calvin Mast.
Lima Mission, Amos King, J. Y. Smucker.
Altoona Mission, Uriel Zook.
Ohio District Mission Board, J. S. Gerig.
Member of Committee on Arrangements for General Conference, Jno. S. Mast.
Delegates for General Conference: E. B. Frey, Ed. Zook, Alvin Miller, Jno. D. Miller, Marion King.

Election of Officers

Moderator, A. I. Yoder; Assistant Mod., O. N. Johns; Secretary, C. Z. Yoder.

The Joint session of the Ohio Mennonite and the Eastern A. M. Conferences convened at 7:30 P. M. After the usual devotional services, Bishop Jantz gave an interesting talk on **The Conditions in Russia,** giving touching incidents, concerning the sufferings of the Mennonites in Russia, after which O. O. Miller delivered a message on **Nonresistance in Practice.** Both of these messages were much appreciated by the large audience present. Love and harmony prevailed during all of these sessions.

S. E. Allgyer, Moderator.
C. Z. Yoder, Secretary.

Married

Nofsinger—Buzzard.—On May 22, 1927, Bro. Elmer L. Nofsinger, of the Metamora congregation, and Sister Miriam E. Buzzard, of the Union congregation, were united in marriage at the home of the bride's parents. May the Lord's presence be theirs through life. Bro. A. L. Buzzard officiated.

Obituary

Shenk.—John H. Shenk was born Jan. 23, 1871. For some time he suffered from bodily afflictions, and departed this life May 16, 1927; aged 56 y. 3 m. 23 d.

Goodman.—Henry N. Goodman was born October 3, 1859, departed this life May 12, 1927; aged 67 y. 7 m. 9 d. Being won over by the graciousness of the eleventh hour invitation, (Matt. 20) he entered the New Birth and continued most seriously and faithfully to serve as a son of God.

Fry.—J. Wesley Fry, lately living with his only child, Harvey F. Fry, Millersville, Pa., was born in Red Lion, York Co., Pa., Oct. 10, 1845: departed this life May 26, 1927; aged 81 y. 7 m. 16 d. Sister Fry preceded him three years ago, both being consistent members of the Mennonite Church.

Miller.—Fanny, daughter of Noah and Susan Miller, was born Jan. 20, 1922; died at her home near Shipshewana, Ind., on May 18, 1927; aged 5 y. 3 m. 29 d. She leaves to mourn her early departure, father, mother, 5 brothers, 4 sisters and many other relatives and friends. She had the measles in the early spring and since that she was ailing in health. Funeral services were conducted by John E. Bontrager and Eli J. Bontrager, at the home of M. J. Bontrager, on May 20, 1927. Burial in nearby cemetery.

"All is dark within our home,
Lonely are our hearts to-day;
For the one we loved so dearly,
Has forever passed away"

By a Friend.

Balmer.—Susana G. (Brandt) Balmer was born in Dauphin Co., Pa., Nov. 3, 1848; died May 16, 1927, at the home of her son-in-law, Harvey Garman, at Milton Grove, Pa.; aged 78 y. 6 m. 12 d. She is survived by 2 sons, 2 daughters, and a number of grandchildren. Her husband, Hiram Balmer, died about 8 years ago. She was a consistent member of Stauffer's Mennonite congregation for a number of years. Funeral services were held May 18, conducted at the home by Bro. Samuel L. Oberholtzer, and at the Shenk's Church by Bros. Noah W. Risser and Henry O. Musser. Text, II Tim. 4:6-8. Interment in the adjoining burial gorund.

Landis.—Sarah (Eberly) Landis, daughter of Isaac Eberly, and wife of Daniel L. Landis, Jr., died at her home near Chambersburg, Pa., May 23, 1927; aged 56 y. 7 m. 22 d. She is survived by her husband, one son, Menno, and one daughter, Marie. She united with the Mennonite Church in early life and remained faithful until the end. She was a worker in the Sunday school from the time of its organization at this place. About a year ago while teaching a Sunday school class she was seized with a stroke, but recovered after some time, and was able to be about her work again, as usual. About 10 days before her death she was again stricken with paralysis while working in the garden and she never regained consciousness. Funeral services were held May 27, conducted by Brethren D. E. Kuhns, H. E. Shank, and John F. Bressler. Services and burial at the Chambersburg Mennonite Church.

Herr.—Jacob H. Herr died May 8, 1927, at the home of his sister, Lizzie H. Herr, West Lampeter Twp., Lancaster Co., Pa., after an illness of five months, aged 86 years. His parents were the late Christian and Susan (Hess) Herr. He is survived by two sisters, Mrs. Barbara H. Lindeman, and Miss Lizzie H. Herr, with whom he resided. His wife died seven years ago. For 46 years she was a member of the Mennonite Church. The funeral was held May 11 at the New Danville Church. Sermon by John H. Mosemann. Interment in adjoining cemetery.

"Sad, oh sad, are the partings,
But He knows what is best,
So in the arms of Jesus,
Rest, dear brother, rest."

—Sister.

Carpenter.—Annie Carpenter of Paradise, Pa., widow of the late Alexander Carpenter, died at the home of her daughter, Mrs. E. J. Eby, Lancaster, Pa., after a week's illness of a complication of diseases. She was 78 years old. She was a consistent member of the Mennonite Church of Paradise, and is survived by 4 sons and 5 daughters, as well as a number of grandchildren and great-grandchildren. Funeral services were held at the Paradise Church, May 25, by Bros. C. M. Brackbill and John B. Senger. Mother Carpenter had that "splendid manifestation of cheerfulness" which is an outgrowth of Christian grace in the heart.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more,
A faithful mother, true and kind,
No friend like you on earth we'll find."

—Daughter Mollie.

Fisher.—Benjamin H. Fisher was born in Jackson Twp., Elkhart Co., Ind., Sept. 23, 1855; died April 25, 1927; aged 71 y. 7 m. 2 d. His early life was spent on the farm. From 1879 to 1885 he engaged in the brick manufacturing business at Nappanee. In 1886 he went to South Dakota, the next year to California, and in 1888 to New Mexico where he remained 13 years. While here he was engaged in farming and general mercantile business, and also for a number of years served as Postmaster at Loving, New Mexico. In 1901 he returned to New Paris where he was engaged in the grain and general mercantile business till 1912, when owing to poor health, he retired from active life and remained in or near New Paris till the time of his death. His parents, 2 half-sisters, 6 brothers, and 2 sisters preceded him to the spirit world. Four brothers, John, Andrew, Peter, and Daniel, all of New Paris, and other relatives and friends remain to mourn his loss. In early life he united with the Mennonite Church of which he remained a faithful member till the time of his death. Funeral services were conducted by J. H. Bare and D. A. Yoder.

Conrad.—Catherine Conrad (nee Ramseyer) was born near Paris, Stark Co., Ohio, Feb. 2, 1852; died at the home of her daughter, Mrs. J. P. Lichty, Orrville, Ohio, May 22, 1927; aged 75 y. 3 m. 20 d. She was united in marriage to Jno. C. Conrad, Dec. 8, 1870. To this union were born 7 children: Peter R., Amos, Martin J., Daniel, Elizabeth, David, and Amanda. Father preceded her in death Nov. 16, 1925, also three sons and one daughter. There remain to mourn her departure, 2 sons, 1 daughter, 12 grandchildren, 3 great-grandchildren; also 2 brothers and 3 sisters, as well as a large circle of near relatives and friends. She confessed and accepted Christ as her Savior early in life, and united with the Amish Mennonite Church, where she remained a loyal and devoted sister. Her place in the public service was seldom vacant, until about three years ago, when her health began to fail. While an invalid she always appreciated the visits of her many friends, and especially when they sang songs, and had home devotions. Services were conducted by the brethren, I. W. Royer, at the home, and J. A. Lichty and J. S. Gerig at the Oak Grove Church. Scripture reading, Matt. 7, which was selected by Sister Conrad, and II Tim. 4:6-8 as a text, which was also selected by her. Interment in adjoining cemetery.

"Blessed are the dead which die in the Lord."

Weber.—Ellen Stauffer was born near Doon, Ont., July 25, 1866; died at Kitchener and Waterloo Hospital, May 2, 1927, after an illness lasting nearly four months. She suffered from complications of inflammatory rheumatism and bronchial pneumonia. On March 26, 1890, she was married to Abram Clemmer, who preceded her in death twenty-seven years. This union was blessed with five children: Byron, Clarence, and Ruby who died in early childhood, and Orvah, of Royal Oak, Mich., and Gordon, of Kitchener, Ont., who survive her. On May 14, 1902, she was married to Noah S. Weber who survives her. To this union were born two daughters, Mary Irma and Eva Mae also surviving. There were five step-children: Austin Clemmer, Mrs. J. H. Frey, Mrs. A. Erb, Mrs. Ivan Groh and Lorne Weber. Sister Weber accepted her Savior about twenty-five years ago and gladly gave her strength to His cause until she found her rest in His everlasting arms. At her conversion she joined the Mennonite Church of which she remained an active member to the last. She had a singularly kind and genial disposition which everywhere won for her a host of friends who share in common with the grief-stricken home an overwhelming sense of her loss. The funeral services were conducted by Noah Hunsberger, J. R. Webb, Jonas Snider, and C. F. Derstine at the First Mennonite Church, Kitchener. Interment at adjoining cemetery.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

WHAT THEN?

"After the joys of earth, after its songs of mirth,
After its hours of light, after its dreams so bright,—
What then?
Only an empty name; only a weary frame;
Only a ceaseless smart; only an aching heart.

After this empty name, after this weary frame,
After this conscious smart, after this aching heart,—
What then?
Only a sad farewell to a world loved too well,
Only a silent bed with the forgotten dead.

After this sad farewell to a world loved too well;
After this silent bed with the forgotten dead,—
What then?
Oh, then—the Judgment Throne! Oh, then—the last hope gone!
Oh, then the Day of Wrath! Oh, then—the Second Death!"

—Selected.

"To desire blessing is easy, but the path to blessing is through waves and clouds and storms—that is, through the deepest exercises."

CORRESPONDENCE

(Continued from page 217)

count of old age, are living on the border line and it will not be long until we will be called up higher. May heaven's blessing be upon all God's children, should be our prayer, day and night. Fare ye well.

May 31, 1927. Levi Blauch.

Pond Bank, Pa.

Dear Gospel Herald Readers, Greeting:—The Lord has been blessing us in a wonderful way lately. Bro. N. E. Miller brought us a very acceptable and appropriate message on Sunday afternoon, May 29, and Bro. J. F. Bressler did the same in the evening. A man and his wife made the good confession in their home when Bro. Bressler and the writer visited them. We had prayer meeting in their home June 2. This man never made a profession before. He gave a ringing testimony and said he felt the last half year or so he was continually becoming more wicked and praised God for saving him.

Our attendance is increasing. Last Sunday we had 80 at the services. We believe the Spirit is working in our midst and God is answering prayer. Just now a little boy is seriously ill. We hope the Lord will have His way. All praises are due to Him. In His name.

Harvey E. Shank.

June 3, 1927.

Scottdale, Pa.

Dear Gospel Herald Readers:—Our community was favored with a number of visitors during the past week. Among these were Bro. and Sister Simon E. Garber, Bro. Monroe Garber, and Sister Katie Garber, of Elizabethtown, Pa., who were on their way to Ohio; Bro. H. F. Reist, Kenedy, Tex., who was on his way from eastern Pennsylvania to points west and south. He preached a much appreciated sermon for us at our Wednesday evening meeting. O. C. Haworth, a representative of the Southern Pacific lines met Bro. Reist here in the interests of colonization in Southern Texas. Sister Catherine Mumaw of Wooster, Ohio, also spent a day here. She was on her way to Harrisonburg, Va., where she went in company with Bro. and Sister Levi Mumaw and Sister Martha Mumaw of this place. Sisters Mary and Mattie Zook, of Sterling, Ohio, also spent a short time with us, and then went to eastern Pennsylvania with Bro. Ressler and family, who expected to spend the Sunday with the brotherhood at Rockton, in a communion service.

Bros. J. A. and Frank Brilhart expected to spend the Lord's Day with the brotherhood at Schellsburg, Pa., where Bro. J. A. filled the regular appointment.

Bro. Ona Kirk, one of our pressmen, is spending the week end at his home at Rockton, Pa.

We expect to hold our council meeting to-morrow, June 5, with the view of having communion in the near future.

Bro. Daniel Kauffman, who has been in the Allegheny Hospital at Pittsburgh, Pa., during the past week, is expecting to come home on Tuesday, June 7. We hope that he will be much improved through the treatment prescribed, and that he will soon be able to resume his duties in the Master's service. Continue to remember the work and workers here in your prayers.

June 4, 1927. Cor.

CONFERENCE ANNOUNCEMENTS

Conservative A. M.

The Lord willing, the annual conference of the Conservative Amish Mennonite Churches will be held with the congregation at Greenwood, Del., on June 13-15, 1927.

By order of Committee.
Evan J. Miller, Secy.,
Salisbury, Pa.

Dakota-Montana

The Annual Dakota-Montana Conference will be held with the Lakeview congregation, near Wolford, N. Dak., June 15-17, 1927. There will be Sunday School, Mission, Young People's and Church Conferences. A cordial invitation is extended to all interested. For information write to E. G. Hochstetler, or C. Ringler, Wolford, N. D.

J. I. Lehman, Sec'y.

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927.

Ministerial meeting Tuesday forenoon and afternoon. Tuesday evening the conference sermon will be preached.

Wednesday forenoon and afternoon, Church Conference.

Wednesday evening Young People's Session.

Thursday Sunday School and Missionary Conference. A cordial invitation is extended to all interested in the welfare of the church to attend.

A. L. Buzzard, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

"It is the mission of the Comforter to lead me, step by step, through this world till Christ's ideal of my earthly life is fully realized."

IMPORTANT ANNOUNCEMENT

The annual meeting of the Mennonite Board of Education will be held at the Clinton Frame Church near Goshen, Ind., on June 10 and 11. All Board members are hereby notified and urged to be present. All others interested are invited to come.

S. M. Kanagy, Secretary.

"If money is not your servant, it is your master."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JUNE 9, 1927 Interests of our Mission Activities

FIFTH ANNUAL REPORT

Of the South America Mennonite Mission Established April, 1919, Pehuajo, Argentina, S. A.

FOREWORD

Another year has gone into history, and every missionary will testify that it has been a busy one. Upon arriving on the field in March, 1926, we found all well and happily engaged in the work of the Lord. During the year, property in three towns was bought—a church and house were built on one; a church will soon be finished in another; and a church in the third will be under roof by the time this reaches the reader. Four new stations were opened, namely: Bragado. Mechita, Meridano Quinto and America. A series of meetings were held in each station with good results. Our services, in general, have been well attended, and good interest was manifested. Our Sunday schools, Bible readers, kindergarten, and Vacation Bible School have all done their part in carrying forward the work of 1926.

It is hoped that the articles and statistics here given will be carefully read, and that more prayers and larger contributions for missions will be the result. If a greater interest in the South America work through this 1926 report be secured, it will have accomplished its purpose.

Thanks to the home Church for making possible the forwarding of the work of 1926.

Yours in Him,

T. K. Hershey.

EDITORIALS

"I can do all things through Christ which strengtheneth me" (Paul to the Philippians). We can all truly say that the above verse has been our stay at all times. **OUR** Saviour is **STRONG.** Lean hard on **HIM.** The everlasting arms will never fail you. "The Lord is my Shepherd. I shall not want"...."My God shall supply all your needs." "Cast all your care upon Him. He careth for you." "All things are yours." There is joy in heaven over a sinner converted and saved. What a joy it would be for the angels to proclaim the Glad Tidings of Salvation. This great privilege has been given to man. Where is the sinner, saved by grace, that will reject this privilege? Covet earnestly the best gifts. Have you a love for the lost? Earnestly covet a great love for the soul that does not know the Saviour. Plead for that soul in the name of Him who being without spot or blemish was Himself made sin so that we might be made the righteousness of God in Him. You have been asked to pray for the Lord's work in distant lands. Have you been praying for your acquaintances and neighbors? Begin at home. Your prayers will be more quickly answered and the Kingdom of God will grow faster if your life and your profession prove to those around you that you have been with JESUS.

A two (2) cent stamp is sufficient to bring a letter from the States to any of the missionaries on the field. The workers are always encouraged and gladdened when letters are received from relatives and friends, and other persons interested in the work.

"F. C. O." means Ferro Carril Oeste or Western Railway and is a necessary part of the address on the missionaries' letters as the mail coming from the States and Canada nearly always comes through Buenos Aires where it is sorted and sent out to the various railways. The custom here is to place the name of the railway on the address instead of the county or state.

It is the hope of the missionaries that the readers of this report will be able to pray more intelligently for the work and workers after studying well the reports of the last year with descriptions of the various phases of the work. Our goal for the future—A Mennonite Church in the Argentine, not only self-supporting, but also sustaining a number of missions among Latin American peoples.

BUYING PROPERTIES AND ERECTING BUILDINGS IN ARGENTINA

By T. K. Hershey

In order that our dear brethren and sisters may know what was done with money raised while we were in the homeland for church buildings in Argentina, the following report is given:—

During this year, property has been purchased in three towns —Tres Lomas, Santa Rosa, and Carlos Casares.

Tres Lomas

In Tres Lomas, a vacant lot, 75 x 120 ft. was purchased. A church 18 x 50 ft., a house, 40 x 35 ft., cottage style with seven rooms and a bath and a garage, 10 x 24 ft., (acording to the accompanying pictures) were built for the sum of $8,000 U. S. currency.

Santa Rosa

The lot bought in Santa Rosa is in the shape of an L, 40 x 130 ft. and 47 x 75ft. with a house of seven rooms besides bath and kitchen. The house in general is in good condition. A larger kitchen had to be built, and some plastering, painting, and general repair work was done. The large front room served as a hall for church services for some months, but as it was not laid out for a church, it was neither suitable nor convenient.

Accordingly, a small church, 18 x 45 ft., after the style of the one in Tres Lomas, was built. The entire amount spent for this property, including the new church building was $10,000 U. S. currency.

Carlos Casares

In Carlos Casares, a vacant lot, 120 x 150 ft., was purchased for $2,000 U. S. currency. Our plan is, as soon as the title is found clear and the deed signed, to build a church and residence something like the buildings in Tres Lomas. In order to get the desired location; it was necessary to buy a large lot. The Building Committee expects to sell over one-half of the lot, and believes that more than half of what was paid for the whole will be realized. $10,000 U. S. currency was received for buying and building in Carlos Casares.

A few questions may help to make clear what we are actually doing, and how we do it.

1. **In Your Investigations, What Are Some of the Essential Things to Look Into?**

It is absolutely necessary that thorough investigation be made before property is bought. Because the people have so little con-

science in telling the truth when trying to make a sale, one must use his own judgment, and also consult a trustworthy notary public or a lawyer to the possibility of getting a clear title, etc. This is the first essential step. The investigating of a deed in a foreign language is by no means a small matter.

The location of the lot is another thing very essential. We have been fortunate in this, as well as to find a reliable notary and a good lawyer. All legal papers are thoroughly looked into by them, and their advice is followed.

Care and much wisdom are needed in purchasing properties, for the reason that Americans are looked upon as being rich. At times, they ask several thousand pesos more for the property than it is worth, or even expect to get. Judgment, wisdom, good common sense and especially the leading of the Holy Spirit are all needed at such times, or one can be easily deceived. Up to the present, all properties bought have been real bargains. Elsewhere in this article, this is shown.

2. **Where Do You Get the Building Material?**

Much of the building material comes from the United States and European countries. All cement, lumber, glass, iron and roofing material are imported. Thus the freight, middle men's profit, custom duties, as well as the rise and fall of prices on material due to the fluctuation of the money market, make building in Argentina very expensive. Brick and labor are cheap which tends to equalize things a bit. But, nevertheless, to put up a good substantial building is expensive.

3. **Does the Fluctuation of the Money Market Affect Building Operations?**

One thing makes the purchasing of properties a problem, and that is constant change of the value of the U. S. dollar. One thinks, plans, estimates, and negotiates in Argentine pesos, then calculates how many U. S. dollars will be needed to make the deal, always figuring at the present rate of exchange. But until the amount arrives, the U. S. dollar may have dropped several cents, which means a shortage of several thousand pesos. The result is we cannot do what we hoped to do unless we send for more dollars to make up the deficit.

When we built at Pehuajo, $10,000 U. S. currency brought 30,000 pesos, to-day it will bring 24,400 pesos. That means about $2,300 more dollars would be necessary to make up 30,000 pesos. In other words, it would take $12,300 U. S. currency to bring what $10,000 brought when the exchange was 3 pesos for for $1 U. S. Currency.

4. **Can a Good Contractor Be Secured?**

When the church was built at Pehuajo, all the material was bought by the missionaries, and only the labor was given out by contract. While a great saving was the result, it made untold work for the workers directly responsible. Since that time God in His kindness and wisdom directed us to a young man, architect, contractor, and builder, also student of the International Correspondence Schools of Architecture in Buenos Aires, and apparently an honest, straightforward business man. He lives in Tres Lomas. We gave him the entire contract in Tres Lomas. He did it much cheaper than any other, and did the work so well that we have given him the entire contract for building both in Santa Rosa and in Carlos Casares. He gave us estimates from two to five thousand pesos less than any other contractor, and does splendid work. In this as in many other things, we see the hand of Him who has called us here and has been guiding us thus far.

5. **How Is Building Managed?**

All building is looked after by a Committee of three. This year (1926) the members of this committee were, T. K. Hershey, W. G. Lauver, and Amos Swartzentruber. Said Committee submits all findings, plans, estimates, etc. to the Executive Committee which gives final authority. Thus before any properties are bought, or any contracts given out, at least six of the missionaries pass on it.

6. **In Whose Name Are the Properties in Argentina?**

The Mennonite Board of Missions and Charities of U. S. and Canada is incorporated in Argentina. One of the missionaries with power of attorney is their legal representative. All property is bought, held or disposed of by the Board. The incorporated name is The Mennonite Board of Missions and Charities in Argentina. In Spanish it is, La Junta Menonita de Misiones y Caridades de la Argentina. All deeds, incorporation papers, and other valuable papers are kept in a mission fire proof safe at Pehuajo.

7. **Are the Properties Tax Free?**

Argentine law says that all churches are exempt from taxation. When that law was passed, there were very few, if any, Protestant churches, and naturally meant Catholic church buildings. But we have been able to get the properties at Pehuajo and Trenque Lauquen free from taxation. During this next year, we hope to get the others exempt. This will mean the saving of several hundred dollars.

8. **What Is the Present Value of the Properties In Comparison to the Price When Purchased?**

The Board now owns property in Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, and Tres Lomas. The combined actual cost is 139,729.30 pesos. The present combined estimated value is 186,773.50 pesos. The actual cost and estimated value af each property by a contractor and city officials is as follows:

Town	Act. Cost (pesos)	Est. Cost (pesos)	Difference
Pehuajo	41,871 15	65,773 50	23,902 35
Trenque Lauquen	30,100 00	35,000 00	4,900 00
Santa Rosa	23,968 15	31,000 00	7,031 85
Tres Lomas	19,610 00	25,000 00	5,390 00
Carlos Casares	24,180 00	30,000 00	5,820 00

9. **How Much Rent Do You Save By Now Owning Properties?**

We did not pay rent for the present lot and buildings in Pehuajo, but judging from other rents for this and what we had to pay in the other towns, we are saving close $500.00 U. S. currency monthly.

10. **Thanks.**

The Missionaries and the native members unite in thanking our dear brethren as well as the good Lord for making possible the purchasing of property and the erecting of suitable buildings in these five towns.

May God reward every contributor to the extent that every one may feel amply repaid for having made a sacrifice in aiding this great work. We now ask that you pray definitely for the spreading of the Gospel in these and other towns, and that in these centers, there may be established large congregations, from which may be sent many native missionaries.

PEHUAJO STATION REPORT

By N. Litwiller

Even though the statistical report may not show anything unusual, we can look back with pleasure over the year's work in Pehuajo. Of course, we have not been without our difficulties and problems and disappointments but in all those trying circumstances we were made to lean more heavily on Him.

There were six missionaries stationed at Pehuajo during the year. This may seem many for one station but if you realize that two were still in language study the larger part of the time, and some new work was begun by others, six is not too many. All had their particular duties. From the beginning of the year until September Sister Litwiller and I were engaged in language study and did not shoulder much responsibility, although the Bible classes were started before that time and I did some regular teaching in English and also helped a little with the Spanish school work. Early in the year Eunice Arlene came to our home and demanded Sister Litwiller's time.

Bro. Hershey had charge of the pastoral work of the congregation. This in addition to his work as bishop, and superintendent of the Mission and chairman of the building committee, with buildings going in several towns kept him very busy, and away from Pehuajo considerably. Sister Hershey was kept busy with the Kindergarten and school work of which she will give a special report.

A most important event in the history of the work of the

Argentine took place when the orphanage was started. We had some space in Pehuajo that could be spared, and with special offerings and funds, twelve beds and a kitchen were bought and equipped for this needy work. This work is in charge of Sister Hallman who will give a special report. Sister Gamber also helps in the orphangae when her services are not required in other towns. She was called away several times for weeks at a time to assist in caring for the sick in other towns. In addition she has done much in giving aid to the poor sick families in Pehuajo, of which no doubt she will speak in her report.

One revival meeting was held during the year. It was conducted by C. F. Yoder of the Brethren Mission of Rio Cuarto. The results were gratifying and a goodly number of converts are under instruction now. During the year victorious life conferences were also held, Bro. Luayza and Bro. Swartzentruber speaking in Pehuajo. These meetings were helpful to the members.

Another adventure for Pehuajo was the Daily Vacation Bible school. This was a "try-out" and we are enthused with the results. With three native workers and Sister Hershey and myself, a school was conducted for three weeks with an average attendance of 86.

I must not forget the activities of the native Church. Many of our strong native Christians do real constructive work in the



Vegetables Grown in Pehuajo Garden

Sunday School, the Young People's Meeting, Bible Study, visitation, distribution of tracts, etc. The native church is slowly learning to give more, and while there are always some who cannot grasp the truth so quickly, many are growing spiritually.

We need your prayers so that next year we may be able to do more in the line of personal work and the actual conversion of people in addition to the regular necessary routine of the mission. Pray for us.

TRENQUE LAUQUEN STATION

By J. W. Shank

What shall we say of the past year? The time has seemed so short. The work has gone on but with more breaks and stops than usual. Early in the year we lost two missionary helpers, Sisters Gamber and Hallman, who had been here since our return from furlough. We thought we could hardly give them up because of their great help among the young people and in the Sunday school.

At the beginning of the year we had ten Sunday school teachers and we needed every one. Now Sisters Gamber and Hallman have gone; another lady teacher could not continue on account of her new baby; a young woman in whom we had trusted implicitly stopped coming because of the opposition of a young man, her friend; a young man who was the most faithful of all the young men, and who was teaching a class of boys, was called away by his work and later moved away. Thus we lost half of our teachers and simply could not fill the vacancies with persons apt to teach. The only thing we could do was to combine the classes.

Not only have we lost teachers in the Sunday school, but entire families from our congregation. Four families and certain individuals moved away, which meant the loss of some ten members. Others are working away from town for an indefinite period. Besides the loss of those moving away we were made sad to have to take from the list of members the names of a number of persons who were not faithful. It is rather hard to keep the remaining members from becoming discouraged when so many move away and still others are lost.

Some may wonder as to the cause of so many moving away. There is not a general cause that would apply to all. One family went so as to be able to put their daughter into the normal school; two families were transferred by the railway; another family had to move to the country to get employment; other individuals had to go to the country to get work.

Likewise there are various reasons for the withdrawal of some members. Some are lost because of opposition in the home; others are employed in a way that makes it impossible for them to come regularly to the services and this finally results in coldness or withdrawal. Several have voluntarily withdrawn because of their love for worldly things. Thus it is seen that the causes are not unlike those that might take away members in any place.

Our Sunday school work had to suffer for lack of teachers. As a result the attendance dropped considerably.

This year we again had the **Vacation Bible School.** The attendance was good and the interest seemed quite as good as last year. We think this type of work is very valuable to the community where it is carried on.

The work of our Bible woman was not as extensive as last year, due in part to her health and in part to the fact that the homes where the Bible was read were less responsive than they have been other years. In some homes it seemed that the people thought they were doing the reader a favor by allowing her to visit them.

The forenoons of our Bible reader were always used in the work of the kindergarten. In this work she has become quite proficient and the good results are evident. The families living near the mission, even though they are not interested in the Gospel, are ready to recognize the value of the teaching their children receive and they become sympathetic with the mission.

We had two special series of meetings during the year. The first was the "Victorious Life" series conducted by the Brethren Lantz and Luayza. It was especially planned for the membership. The second series was Gospel services conducted by Brother Hershey. His efforts were blessed inasmuch as they resulted in definite decisions for Christ being made by quite a number of persons, mostly young people.

We praise the Lord that five members were added to the Church during the year and nine others are about ready for baptism. This and the joy of working with the faithful ones gives us courage to go on. We rejoice in the keeping power of the Lord and we want to trust Him more as the seriousness of our task is made clear to us.

THE CARLOS CASARES STATION REPORT

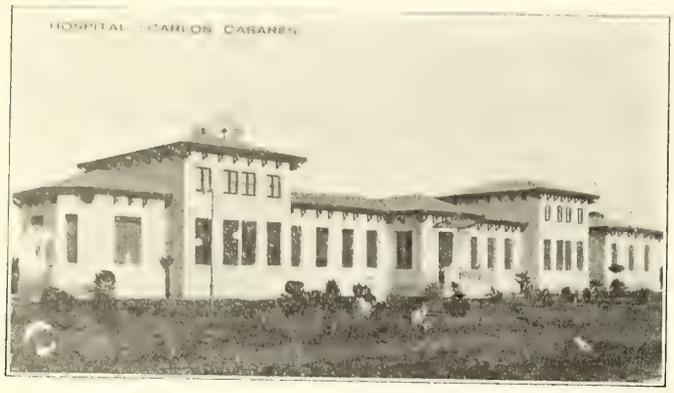
By W. G. Lauver

One of the special blessings for the congregation in C. Casares during the past year was the Annual Church Conference, which was held in March. This being the first time the conference has ever been held in our station, it was a source of real joy and inspiration for all to listen to the many subjects which were discussed, and also to meet the delegates from the other stations.

The Victorious Life Conference which was held here the beginning of October, with the brethren Hershey and Swartzentruber as instructors, also proved a source of great spiritual bless-

ing, and has made lasting impressions on those who did not have the victory in their lives, and also on others who had not yet fully decided to leave all and follow Christ. There are some who still do not have the victory in all things. May we all pray and work to the end that the enemy may no longer have the victory over them.

One series of special evangelisitic meetings was held, with Maximo Pareira, the native pastor of the Alliance Mission of Nueve



de Julio, an adjoining town, as evangelist. These meetings were well attended and enjoyed by all, and a number were brought to a decision for Christ.

We also praise God for the blessed results of the Bible reading and visitation work carried on by the Bible reader, Sister Maria Paz, with the help of Sister Lauver. Some real conversions have resulted from this work, and many people have thus heard the Word and become interested. May they go on and find real salvation in Christ.

Sister Isabel Carranza, who was one of the Bible readers in the beginning of the year was later asked to help out as a Bible reader in Bragado. She lately returned for a visit with her parents and is very much enthused with the work in that place.

During the year we were again privileged to carry the Gospel, by auto and train, to many in the surrounding district, who are still ignorant of its power. We trust the promise of our heavenly Father, that His Word shall not return to Him void, but shall accomplish great things, which eternity alone will reveal.

As a special favor from the F. C. O. (Western R. R.) the writer was privileged to keep, to the end of 1926, the free pass, which had been granted to him during the time Bro. Hershey was on furlough. This pass made possible a number of visits to many towns which are not in our immediate district, and much literature was distributed. We were indeed made to feel the truth of the text, as applying to the Argentine, "The harvest truly is plenteous but the laborers are few."

A branch S. S. hall was rented in the Italian section of Casares, where S. S. was held every Sunday morning and preaching services every Friday night. We found this a very hard section to work, because the families were nearly all very strictly Catholic, and many of them were almost afraid of us, because of what they had heard about us. But we praise the Lord that many of them attended services, and some are now very much interested. Because of the high rent we were obliged to pay for our house and hall we decided to close the branch S. S. until more suitable arrangements could be made.

In several of our former annual reports we mentioned the need of buying property and buildings in Casares. At this time we are happy to report that the property is bought, and plans for building are ready. The work on the new buildings is to begin on the 15th of January. Our prayer is that the new Church building may be a place where many souls may find salavtion, and where the blessed Gospel may ever be proclaimed in all its fullness.

May our heavenly Father continue to bless His work in Carlos Casares.

"Now ye are the body of Christ, and members in particular."

MADERO STATION REPORT

By Pablo Cavadore

In my report of last year I said that the work in Madero was passing through difficulties, and it was so. In the beginning of the year 1926 we lost two members which we considered among the most faithful, namely Bro. Herrera and his wife. They left our church in order that they might become members of the Church of the Seventh Day Adventists. In spite of the fact that these people do not have a work established in this part of the province they pass through and sow their Sabbatical teachings which disturb and perplex the fold of the Lord.

The leaving of the church by Bro. Herrera and his wife was a sad blow to the work, for the town could not understand why Herrera, who was such an active worker should go to the other extreme and not attend services any more.

In spite of all this, three were added to the Church, one of which is already in the work. There are now also other interested ones who with the help of the Lord soon will be ready to become members.

As you see there is little to say about the work in Madero, but those who read these lines have to remember that this place never had a resident pastor but was visited by the writer twice a week for the purpose of worship and Bible Study. I hope that soon this need may be supplied and then we will be able to give larger reports of the work. Brethren, pray that the Word of God be spread freely and that it be glorified.

THE TRES LOMAS MISSION

Amos Swartzentruber

At the beginning of the year we had no baptized members, but were preparing a group of converts who were baptized in January, and another group in August, making a total number of twenty members by the end of the year.

The special meetings held in August by Bro. Hershey were well attended. Good interest was shown and about twenty open confessions were made, of this number there are eleven who are at present receiving instructions preparatory for baptism. Some of these have come as definite answers to prayer, and our prayer now is that they may go all the way and be witnesses for Him.

Besides the regular mission work we had to oversee the building of a church and missionary Home. This is no small task in this country. Building operations began in the same month. The house was completed by the end of the year, but the church will not be ready for dedication until January 30th.

We praise the Lord for His definite guidance in buying the lot and much more for the way He led us to this certain con-



Church at Tres Lomas

tractor. He is a very conscientious man and the Mission has been able to save several thousand dollars because of him. He has done all in his power to satisfy the building committee, and it has now been decided to have him do all our building in the other towns.

The Victorious Life Conference was a great means to help deepen the spiritual life of our members. The Brethren Shank and Lantz were here for three days and the talks were all very helpful.

When we compare the wonderful opportunities we have had of being born and raised in a land where the Bible is read and taught and where the Gospel is known from childhood, with those of the native Christians who have not known the love of God until very recently, we feel to praise and glorify Him who has redeemed us.

We know that Satan does not want the Lord's work to prosper, so he is ever busy trying to cause disunity and disloyalty among the children of God. Sometimes he deceives those whom we think are the strongest. Many, too, have to suffer persecution from their own relatives and friends who are unconverted and living contrary to Gospel teachings.

One of our greatest needs is a Bible reader and kindergarten teacher. None of our own young girls are far enough advanced to undertake the work without help or experience. We are hoping that one of the girls from the older stations may be secured.

Will you help us to pray the Lord of the harvest that more laborers may come forth?

BRAGADO STATION REPORT

By D. P. Lantz

Bragado with fifteen thousand inhabitants, about one hundred and twenty miles west of Buenos Aires on the main line of the Western Railway, had a Gospel Hall at several times. Within the last few years the work has been abandoned since the Methodist Mission Board did not have workers nor means to sustain it. Mechita with several thousand people, mostly employees of the Railway Company, has been visited by a Methodist lay worker from Chivilcoy a city nearer to Buenos Aires, but as the expenses were pretty heavy for such trips the Methodists were glad to turn over their Hall to us when they knew we were opening in Bragado.



An Argentine Corn-husker in Action. Bro. T. K. Hershey is holding a bag.

We arrived in Bragado the first of April; opened a Sunday school a few weeks later in a small room where the Brethren Hershey and Lauver conducted the first services. These were well attended. (These brethren were also at the meeting in Mechita when the Superintendent of the Methodist work turned over that part to the Mennonite Board of Missions and Charities)

We have a Sunday school in each town with an average attendance of sixty. One hundred and thirty meetings have been held. Fourteen souls have confessed Christ and in January, 1927, six were baptized in Bragado—two married couples and two young men forming the group.

For a few months a young sister from Carlos Casares, Isabel Carranza, has been helping Sister Lantz in visitation work and Bible reading in the homes, making three hundred and fifty visits.

Brother Pablo Cavadore has been here several times and preached to attentive and well behaved audiences. He also helped distribute tracts and sell Bibles.

The Brethren Hershey, Lauver, and Shank have contributed their part in preaching, visiting, and advising. For this we are grateful.

One of the men baptized has decided to go into colportage work. He has a Ford and expects to make trips to the country as soon as his corn is husked.

During the last year there were distributed sixty-seven Testaments and Bibles together with some three hundred and fifty Gospels and forty thousand tracts. Pray that many souls will be turned from darkness to the true Light which lighteth the world.

In spite of the hindrances put forth by the Catholics, Spiritualists, and a number of pow-wow doctors we have received many blessings, for which we praise God and we desire your prayers that this year may see many souls brought to the Master.

AMERICA, F. C. O., ARGENTINE, S. A.

J. L. Rutt

America, the last of our Mission Stations to be opened, is a town of about six thousand inhabitants, sixteen leagues or forty-eight miles north of Trenque Lauquen. It is not on the same branch of the Western Railroad as are all the other stations, except Tres Lomas, and because of poor train service it is a difficult place to reach.

Last May, shortly after Bro. and Sister Lantz were placed in Bragado the Methodists made it known that they wished to give over the work in Mechita to us together with the towns of America and Meridiano Quinto. They were considering this place their territory notwithstanding the fact that no work had as yet been begun in this town.

The Lord very definitely led us to this place. A place where the Word had never been preached before and where we soon found several who were anxious to know the Gospel of Our Lord and Saviour Jesus Christ.

We moved to this place June 10, 1926 to do what we could before the work was actually opened up. In this we were somewhat handicapped, but nevertheless hundreds of tracts and Gospels were distributed freely in the town, as well as other literature. The Camine Verdadero or "The True Way" was regularly distributed and through this we had the opportunity of speaking to a number of people. As soon as we arrived the news spread that the Evangelists were in the town. One old lady who was very anxious to know about the Gospel said that she had a desire to come as soon as she heard that we were in the town, but seeing us on the street one time she took us for Jews and so thought that we did not have what she was after and did not dare to come. In this case, as well as in all others where there is an earnest seeker, the Lord led and brought her to our home. At the present time she considers herself a part of the Mission although she has need of much more teaching. There are also others who have shown an interest in the work.

After having postponed the opening a number of times, the first public services were held January 15 with a good attendance. The hall was filled practically every time notwithstanding the hot sultry weather which we had during the entire seven days. We could not have asked for better attention and the interest increased from night to night until the last night when we had our largest crowd. We regretted that Bro. Luayza could not stay with us for more than one week when the interest was growing, but we hope that we may soon enjoy another series of meetings.

Pray that the eyes of many will be opened who were deceived for so many years and that the prejudice which is always prevalent in Catholic countries may be broken down. May every one who knows the value of prayer remember the work and the workers at the new station America.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

SCHOOL, KINDERGARTEN, AND VACATION BIBLE SCHOOL

By Mae H. Hershey

After having been out of direct touch with our school and kindergarten for two and a half years, it required a little time to get back into working order. The vision of the need of the kind of work that we have been trying to do has not lessened in the least.

When we came to Pehuajo seven years ago, a great opportunity for work among the children presented itself to us. And where would we go to find more fertile soil to sow the seed of the Gospel than in these tender hearts and lives?

There are families who will send their children regularly to school and kindergarten, but when Sunday comes, they do not think it necessary to go. Sunday is for rest, to dress up and take a walk. We are thankful for the attendance of some of these in our kindergarten. here they learn the first steps of Bible teaching from the Bible period, which we pray may influence the children in future years and the parents as well.

Occasionally there are those who are attracted with the opportunity of getting the children started before the regular school age which is eight years. These are sent to the kindergarten. Soon the parents find that the influence of the kindergarten is good and in a short time the children are sent to Sunday school also.

We know that God's Word will not return to Him void, and our hope is to reach those who are interested in school and kindergarten as well as those interested in the Sunday school. Our kindergarten program is quite well saturated with Sunday school influence. It has Bible stories, the memorizing of Psalms, the Beautitudes, select Scripture verses and Sunday school songs. Every Friday a tract is given each child to take home to its mother to read with announcement and invitation to come to Sunday school on Sunday. Each child wants a tract for its mother, even if there may be two of the same family in school.

The influence of the teaching against the Protestants, in regard to their dangerous doctrine, their false Bible (because it is not authorized by the Bishop), their deceitfulness, etc., is still felt among many. This is counteracted by working with the children. They learn to know us and to have confidence in us that cannot be easily removed.

I want to relate an interesting experience that occurred a few weeks ago. Lester and I were working in the flower-beds in the front yard, when Lester noticed a boy in a cart in the street. He asked me whether I remembered a little lame boy who used to come to kindergarten some years ago, Why yes, it was John Joseph Pascual. There he was across the street. Just then he turned his horse toward our gate. He stopped his horse so wistfully, "Do you remember me Senora? I used to come here." "Sure, I remember you. How are you Juan Jose? How you have grown! How are your mother and Manuel (another former pupil? and where do you live now?" were some of the questions asked.

After a few minutes of conversation, he turned his horse and left, pleased that someone had remembered him and was interested in him. And I was pleased, too, that a little boy had not forgotten the place where they had taught him the Bible and Sunday school songs and that he smiled in fond remembrance of it.

Our main object in our kindergarten is to teach the Bible to children and to get them acquainted with us and the Lord's work. It is yet in the experimental stage. We have not been able to do the things that we so much see the need of doing. There have been so many hindrances to our plans.

Our plan is to have a kindergarten and the first and second grades of school work. This can be done before they are of public school age. Then if they wish to enter public school, they can begin the third instead of the first grade, and if they are so poor that they have to hire out to help support the family, they will at least have enough of the three R's (Reading, 'Riting, 'Rithmetic) to go through life pretty well, and more than all, they will have a fair knowledge of what the Bible is.

We have not been very successful in charging tuition for kindergarten at Pehuajo. The other towns have done better than we. Some think it is because we began with free kindergarten having a monthly free-will offering, and now the people expect it. There might be another reason: the people are mostly poor and they have so many other uses for their peso. This year we have decided to try the free-will offering again for the kindergarten and tuition for school at Pehuajo.

The Vacation Bible School is yet new, but is received with much interest. Among those who attended were school, kindergarten, and Sunday school children. The daily average attendance was good. The weather was very warm, and for that reason, the class hour was from 4:00—6:30 o'clock in the afternoon, continuing for three weeks, and closing just before Christmas.

After the devotional period, the children were separated into classes of beginners, primaries, and junior-intermediates. This work consisted of Bible instruction, moral and health lessons, Christian preparation, and some hand work. Psalms and passages of Scripture were memorized—Psa. 23, 24, 121; Isa. 9:6; Jno. 3:16 and a part of I Cor. 13.

THE ORPHANAGE. A HOME FOR THE HOMELESS

By Vera Hallman

A few years ago the hope of starting an orphanage was still visionary. It used to be talked over at our council meetings, a few articles were written, and appeals were made to the homeland.

We rejoice that the Spirit moved the hearts of some people. A Sunday school class in Ohio wanted to be the first to send an offering for this cause. Their offering of some $3.00 was handed to the teacher but that same day the missionary bulletin was read and they found that a brother in Ontario had gotten ahead of them, emptying his purse of eighteen cents. They were not to be beaten, but immediately sent ther offering to the field which was used in opening our temporary home, while the 18 cents has been multiplying itself many times, waiting for a chance to help us build a permanent home.

We did not plan to begin on a large scale. Instead of renting a building, two school rooms on the mission property were used. The big one was partitioned off into three dormitories and a playroom. The boys' and girls' dormitories each consist of six white beds. The partitions do not reach the ceiling so the slightest sound can be heard from any part of the room. The smaller room is divided into a small kitchen which is separated from the dining room by a long cupboard made of kerosene boxes. Another partition separates the dining room and the worker's office.

May 20 was the eventful day when our first children came. They were brother and sister. The little boy Miguiel or (Mikie) was 4 and his sister Alba was 5 years old. Their mother had been sick over a year, she had come with her famly of 3 to her sister in Carlos Casares, and while there was converted and baptized. Her one burden was the children. Where would they go, when she left them? She had seen too many children on the street, barefoot, in cold weather, with sacks under their arms and begging for bread.

The hope of having a home for such children was brought to her attention, and she was very anxious to have them come. However almost a year passed by before we could take them. During this time of waiting we lost hold of two little boys that we wanted so much. It was the dying mother's request, but now the uncle won't give them up.

About a week later another girl came. She had already lived with us in Trenque Lauquen. She is ten years old. She wasn't here long before she showed real conviction of sin. She was very restless and nervous. One evening after having been in bed a while she got up again and came to the dining room to talk. It was then that she found the Saviour. She returned to bed very happy. She has had many severe struggles since then and has some outstanding characteristics which make it very difficult for

her to live a care-free Christian life. Won't some little girlt at home become her prayer partner?

The third smallest boy had quite a time to get used to his new surroundings. His father had died, so his mother had to find work. She could not take her two boys with her, so one was placed into a home before we had the chance to ask for him; the other was given to us. The first three days he cried and cried. The second morning he was here he awoke about 5:30 and cried with all his might for two hours. Of course no one could sleep after this. But each morning he cried less until one day he said, "To-day I didn't cry at all," and seemed quite proud. He used to say if mama comes he will have to go, but now he says he will never leave us. He says he wants to be a pastor when he grows up. His idea of a pastor is a picture of the Good Shepherd carrying a little lamb with the other sheep following.

The oldest of the boys had no trouble to make himself at home. His mother died when he was only four months old so his father undertook to raise him. Because of poor health the father had to leave him with an aunt who had a large family of her own, Then the little fellow's troubles began. He had about as hard a life as one can have. He had the dirty work to do, carried the babies (in this country they are carried about all the time), slept alone out in a shed and his pay was beatings and scoldings when he came into his aunt's presence. No, he never



Our Present Orphanage Family

wants to go back, and is applying himself very well. He is almost ten years old and easily wears a six year old boy's clothes.

It has been a wonderful delight to care for these homeless ones, to see their appreciation of the home, and to hear their little prayers. Never accustomed to pray before retiring, they would never forget now.

It won't be so very long before the place we have will be too small. Another girl expects to come this month. We shall be glad when we have a permanent home with some ground where the children can be employed in chicken raising and vegetable growing.

VISITING WITH THE MISSIONARIES IN BRAGADO, F. C. O.

By Lillie F. Lantz

We have been here nearly a year in a town 120 miles west of Buenos Aires. The inhabitants are mostly active or retired farmers and railroad men.

Here, as well as in the rest of the towns, we find quite a number of very poor and ignorant people. All are sadly in need of the Gospel of Jesus Christ. There are good schools, and the Catholics have an Orphanage, an Old Peoples' Home, and a large Church across from the principal plaza or Square, where mass is celebrated and where few people attend. This town is very religious but without any RELIGION.

A young girl, Isabel who is a Carranza member of the Carlos Casares Church, has been with us for nearly four months; in the mornings she learns dressmaking and in the afternoons she accompanies me in visitation work.

At many of the homes we find difficulty in gaining entrance. Some have many questions to ask. I will mention a few of them so you can have an idea of what our visitation work consists. Do you believe in the Virgin Mary? Do you believe in the Saints? Do you confess your sins? Are you against the priest and the Catholic Church? Does your government send you ten dollars a day for your rent, etc? Are you here to stay? ..... and many others. Finally after explaining our purpose in being here, some are ready to listen to the Word of God. Then we leave a few tracts and tell them we will come again the next week. To this they are agreed if they can obtain permission from their husbands.

We go from house to house until we find sufficient homes to keep us occupied three hours every afternoon and we aim to visit every home once a week. We invite the children to the Sunday school and the adults to the Sunday and Thursday evening meetings.

Sometimes we meet those who are afraid we have come here to change their customs and their ideals which for them are the best in the world but after we have their confidence they are glad to sit down and listen to us read the Word to them and soon they want a Bible so that they can read it for themselves. We continue visiting them each week, read a chapter, explain the teaching, have a prayer, sing a song and leave a tract.

We meet with all classes of people and all kinds of homes. Some of the people are Argentines, others Italians or Spaniards, still others are Swiss, French, or German. We have found some English, Danes, a Hungarian, several Austrians, Irish, Scotch, a number of Uruguayans, Brazilians, Turks, Arabians, and Jews.

The homes range from the very poorest to those of the better laboring class. The poorest live in ranchitos, a house built of a framework of timber and wires and filled in with a mixture of mud and straw. When dry and covered with a roof of thatched straw or galvanized iron it makes a warm shelter for any one. The trouble is that very seldom does one see a window. The house has one door and by it the light enters.

Many homes are built of kiln-burned bricks, with brick, cement, tile, or wooden floors and a kitchen with a built-in cookstove which burns cobs, carbon or charcoal, coal or wood. The better houses also have a bathroom, as it is called, but many times it is only a room large enough for one to get under a shower. In many homes that we get into the whole family sleeps in one room. In it they also eat and receive visitors.

Nearly all want to have us drink tea out of a small gourd which is called a mate. They use a tube to draw the tea to the mouth. The mate is passed around from one to the other until all have had as much as they want. For sanitary reasons we do not drink with them but take tea in our house before we go and then we can tell them that we have just taken tea and really do not care for any more. They are satisfied with this answer.

Sometimes the neighbors are called in to listen. Here we have a good opportunity to explain just what our work is and what the Gospel is doing for those who accept it. Thus day by day we keep up the work and visiting and indoctrinating so that later on when they have experienced a change of heart and confess Christ as their Savior they may take the studies for baptism.

We have now six baptized members and we ask you to pray for them as well as for others who are counting the cost. Pray also that physical and spiritual strength, which are sorely needed in ministering to the needy ones in this far away continent may be given those who bear the burden of the work.

EXPERIENCES AND BLESSINGS OF THE PAST YEAR

By Querubina Luayza

Again we have bidden good-bye to a year and have entered a new one. How many things have passed through the course of it!

Being familiar with the outside view of our circle (that is to say, the Church) we see the people in a continual movement. We are living in days of great agitation and hurry. This kind of life loses much of the sweetness of the home and of the love that is cultivated in it and in the treatment of each other. We lament

the fact that with such an atmosphere the spiritual life suffers and cannot be developed. Because of this the children of God should seek some set time each day, in which they can have quiet communion with God. Just at this moment I recall having read of a general in the army, who had a great many responsibilities. He found it necessary to arise two hours before the rest each morning to strengthen himself in the things spiritual.

While the world is passing through this period of unrest and agitation the Church also has some distinct periods of passing experiences. This year, within a few months, three of our members have gone to their eternal home. Two of these were among the most faithful, distinguishing themselves in their fidelity to witness for the Gospel, and to live such exemplary lives, that is characteristic only of a true Christian. The third one had a special gift to invite and bring people out to the services. Being human, we mourn the loss of these faithful ones who have gone before, but at the same time we rejoice to know that they are with the glorified before the throne of the Lamb. We desire that the mantel with which they were covered may fall on others, so that the vacancies which they have left will soon be filled.

We also have received some new members by baptism. A few more links to extend the chain which forms a small group of faithful ones in Santa Rosa. I should add that one of these is my daughter Inez. She is twelve years old. My heart is filled to overflowing, she being the oldest of our family of eight. Two years ago she wanted to become a member but we thought it better that she wait until this time.

We as a group of brothers and sisters are truly thankful, first to God, then to those who have co-operated and made it possible for us to have the mission property and the new church which is nearing completion. This gives new encouragement to continue working with more vigor.

We now pray God that He will send us an abundant harvest, adding to the church those who should be saved.

We need courageous men and women like Joshua who do not get disheartened, but strengthen themselves in the Lord carrying on the work. "To the battle and on to victory let us go with God our King."

UNUSUAL CONVERSIONS

By Ada Litwiller

The following stories were sent in from various stations by some of the missionaries. While the larger part of the missionary's time is spent in sowing the seed, there are times of ingathering as the following stories will indicate. This is the reward for the missionary's service. He wants no other. These conversions, more than anything else, urge us to go on. May we pray that there be more decisions for Christ.

In one of the towns in our section, which is visited only occasionally by a missionary or a colporteur, were two young women, one about seventeen years old and the other twenty-five. They were followers of the Madre Maria, of which you have read before. However the real desire of the soul for God was never satisfied. It seems that at one time in their lives they had come in contact with an evangelical man, and since that time had prayed that God would send a pastor to tell them about the true God.

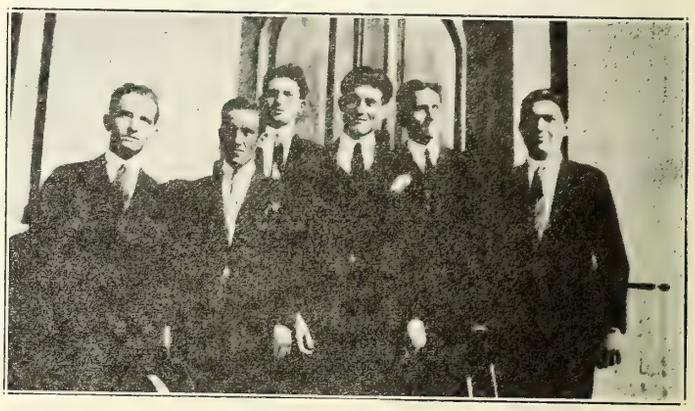
One day they received a Camino Verdadero, the monthly paper that we publish here on the field. In this paper they saw the addresses of the pastors and immediately wrote to one of them to come. The pastor being busy, a native worker was sent to visit the people and the town. He went and preached and sang and prayed with them. Instantly the younger was converted. She rose from prayer a changed person. Later on they attended church at another town and there the older one found peace. These people live where there is no regular work established, but where a native worker should be located soon. Will you pray to that end?

In another town this same native worker was distributing tracts and papers and selling Bibles. In going from house to house he came to a place where a woman was waiting for him. Evidently she knew from his former visits what his mission was. He began to speak to her about God and repentance and immediately she began to cry. They entered the house and had prayer and on rising from prayer she was different. The native worker says that she is converted. This happened in another unoccupied town, but we are hoping that Bro. Shank will soon see his way clear to open a station there.

In a small country town a man was found who had seemingly lost his mind. Being a friend of some of the Christians in that town they felt that they must help him. How were they to help? They took to heart that scripture text that says, "This king goes not forth except by prayer and fasting." They fasted and prayed for twenty-four hours and then went to visit the man and found him in his right mind. The man immediately recognized the fact that God had healed him. He followed faithfully for some time, but upon having gone back to work in the country he has grown indifferent. He still says God touched him, and he also reads his Bible, but like so many that have been touched by the Gospel, they have to go to work in the country, ten or twenty or thirty miles from the church, and so lose out. What can be done for the scattered people in the great country areas of the south? is a question that often comes to our minds.

A member in one of our towns had been a heavy drinker and had never gained complete victory. He read a Christian book and saw how another gained the victory. He was in the country while reflecting over his condition and right there and then got out of his vehicle and prayed and since then has complete victory. He says he danced for joy at the realization of what had taken place.

The conversion of Don Cosme and Dona Carmen is interesting. They are a married couple of about forty-three years of age. They were married about fifteen years ago, have no children, but have taken to raise a young boy twelve years old from the Catholic asylum. They live on a small truck farm (puinta) inherited from her parents. Don Cosme always believed in a Supreme Being. When eleven years old his mother desired him to study for the priesthood with his two uncles who were priests in Spain. When he saw some of the things they did, how they got drunk and even made fun of the sacred things around the altar he lost all faith in the Roman Catholic Church.



A Group of Youg Men at the Annual Conference

Dona Carmen always has been a devoted Catholic and followed the teaching of her fathers who never knew any thing better. One day while she was working in the garden she raised her head suddenly and apparently bursted a blood vessel back of the optic nerve causing the tear-duct to break. Since that time she can hardly see. Specialists say that nothing can be done.

A woman in Mechita who visited Dona Carmen asked prayers for her in the prayer meeting and the following week we visited her home and found out that she was expecting some person to tell her about spiritual things as she had a vision that there was a better way than the one she was traveling. Before we could go again she came to the mission one afternoon. Both she and the little boy who was leading her were anxious to hear more of Jesus and His love.

She had a Bible for twenty years, but the priest had told her not to read it as it was only for those who were spiritual instructors for the people. We showed them what the Word says about reading and studying it. Then both began to read it under our

instructions and one day God gave them both new hearts and completely changed their lives so that their faces verily shine as they give their testimony for the Lord. Last week they with another married couple and two young men were baptized and the church in Bragado was organized. Will you remember in prayer these six new members of the body of Christ?

DISPENSARIES; THEIR PLACE IN THE MISSION FIELD

By Selena Gamber

The purpose of our early dispensaries was to help the sick and poor. Through them many poor people have been helped and the general health of communities has been improved. Dispensary work grew very rapidly during the past twenty years. Behind this rapid growth four impelling forces have been traced.

1. The charity motive, interested in the individual in need of medical help.

2. The medical motive, interested in medical training and in diagnosis.

3. The public health motive, interested in the patient as a citizen.

4. Economic motive, interested in the co-ordinate practice of medicine.

The dispensary of to-day has its doctors and an organized system of helpers by which patients are received and cared for. Like the hospital it is an institution. But the hospital receives patients who can not be up and about; while the dispensary is for those who can go out to see a doctor.

Mission dispensaries have grown out of the desire to help sick folks and to gain an opportunity of presenting the Gospel message to them. Dispensaries attract common people and have ministered to thousands of sufferers who would not be otherwise reached. We know that our mission dispensaries in India have been successful. The question arises: shall our South American mission have a dispensary? Is it a field in which effective missionary work could be done through this avenue?

Our experience in the work has led us to believe that a good work could be done in a dispensary. Sick and poor suffer without medical aid. Mothers tell us of their famlies of four or five children living, and probably of as many who have died in infancy. In many instances more than half of the children born into homes die before they are two years of age. Child mortality is very high, especially among the poorer class. There is a need of educating mothers to properly care for their children, and of helping the poor to better health. We want to represent the compassion of Christ yearning over the suffering masses of his ignorant children, to whom He stretches out His hands in loving kindness. We can not represent His love for them in a more effective way than helping them in their physical sufferings.

To do medical mission work we need equipment, we need consecrated medical missionaries who are well trained in their profession and who have experienced, tested, and proved the sufficiency of the Holy Spirit in the work of the conversion of men. We need funds to buy drugs in order to carry on the work. We believe that the Lord is raising up helpers and funds to do medical mission work in the Argentine. We ask that this be made a special subject of prayer, that we might all know the Lord's will in this and be ready to answer when He calls upon us to do our part in reaching lost souls.

THE PROBLEM OF WORLDLINESS AND HOW WE MEET IT

By Florence B. Lauver

In missionary work in foreicn lands there are problems along the line of worldliness just as there are in the Mission Stations and established Churches in the homeland.

It appears in the form of pride, worldly pleasures, amusements, the unequal yoke, dress and bobbed hair, as well as in business.

I. Pride.—The spirit that exalts itself above others is harmful. Everywhere in Christian work, whether among leaders or members, it is the spirit of pride that God resists in men, angels, or devils (Jas. 4:6). The Latin race is naturally a proud race, very unwilling to confess a wrong and prone to cover things up. At times, they become jealous of each other if one accomplishes more in the Lord's work than another. The world exalts itself and boasts of its power, accomplishments, and zeal, but we may follow the humble steps of the Master.

II. Worldly Amusements or Pleasures.—Worldly pleasure has become a passion of this age. Those enslaved by it cannot see why it is wrong to do that which gratifies the flesh. The chief amusements are the dance, theater, carnival, and romerias. To these places, most every one of the world goes. At the last two named places, there are many amusements. Things are sold in general, every one has a good time. The poor spend very much of what they earn during harvest, with the result that during the winter, when they are without work, they suffer from both scanty clothing and food. The only remedy for both pride and pleasure is a change of heart which solves this as well as all other problems.

We find that falsehood is closely interwoven with pride and pleasure. A lie is not looked upon as a very great sin. Often they will look one straight in the eye and say the thing is true when it is not. Their pride makes them cover things up. Falsehood and malice follow pride and where these predominate Christ will not and cannot reign.

III. The Unequal Yoke.—This in marriage as well as in business is something to be discouraged, and especially among the members of the Church. One of the promising young members in one of our churches thought of taking up law. Another member told him he was too honest for that because to be a good lawyer it is necessary to tell the untruth. (Is it found much different in Christian countries?)

Because of the long-standing custom, even some of our members are prone to sell lottery tickets or to do other things during carnival time that they should not do.

To get our members not to do business on Sunday seems to be difficult. According to what kind of employment they have, they may lose their position if they refuse to work. Among the Jews, women must go out washing on Sunday, or they will lose their work.

We teach against the unequal yoke in marriage. Some of our members think we should not make this compulsory since there are not so many young folks converted as in the homeland where parents and chidren are both Christians. Those who have married out of the Church are seemingly far from being happy, and they see that those marrying in the Lord are the happiest. It may mean a sacrifice, but in the end they will be happier and will find favor with God and man and will be joint heirs with Christ through obedience to His word.

IV. The Melena, or Hair Bobbing.—This has become a problem, especially in new towns where the work has recently been opened. Some of our native members seem to think there is no use to teach against it as long hair is a thing of the past just as it is for men. They say it is more sanitary and less bother to care for. Here in Casares, there were a number who had their hair bobbed. But now we are thankful that there remains only one who has it cut. Even the younger sisters of fourteen have let theirs grow.

Those who have theirs bobbed have not been allowed to take communion. We ask you to pray for these, as well as one who was recently baptized. In all our congregations this is a problem. In some it is more serious than in others. By prayer and His Word, right will win. Where there are a number of girls who do right, their influence greatly aids others to do likewise. One certain girl who saw she did wrong to have her hair cut, resolved to let it grow which has greatly encouraged the new and younger ones to do so. One feels encouraged at the Annual Conference to see our young sisters who have obeyed the Word in this point as well as in others. The missionaries in their re-

cent Mission Council have resolved to unitedly teach against the fashion of hair bobbing.

V. Dress.—At all stations, we have uniform teaching as we can not teach one thing at one place and something else at another. While we do not require a uniform system of dress, we do insist on dresses being made simply for bodily comfort, without low neck and short sleeves.

To-day, the dress has almost ceased to be a mark of sex distinction as masculine patterns are very common among the women. In conversation with a young lady recently I said that these extreme fashions always start with those of low moral character and we who are followers of Christ must not follow after them. "Yes," she said, "Two of the most immoral here were the first to have their hair cut like a man and to wear their dresses short, and it seemed ugly then, but now that everyone does it, it seems all right."

Jewelry is used here as much, if not more, than in the States. The Italians and Spanish are great lovers of these things. The very poorest family will have the ears of a tiny baby girl pierced and buy ear-rings for her. Rings and bracelets are used very much, but the Christians refrain from this habit.

The way to meet all these problems is by much patience and prayer and continual teaching of the Word of God. With God all things are possible.

MISSION WORK—YOUR PART AND MINE

By Mary Rutt

Mission work or evangelization truly is the greatest work in the world. Never was a commission given to anyone so comprehensive as the one given to the Church by our Lord, "Go ye into all the world and preach the gospel to every creature." How precious it is to know that this commission includes every one. Oh, that every believer might have a real vision of the loftiness of the calling to be laboreres together with the King of kings and Lord of lords and walk worthy of this calling.

Never was a task so continuous. Through the ages there always have been faithful believers who were concerned about carrying the Good News to those who knew it not, but until the present time the command is the same and the need continues. What a blessing that the command was not only for a few people and for a short time only. How much joy the Church and each individual would miss if such had been the case. But thanks to our God that the work will continue until our Lord shall come for His own.

Never was a task so arduous. Truly the work of winning men for Christ is not an easy task. There are times when the missionary weeps for joy because of an earnest seeker after the truth. And there are times of testing, and possibly discouragement and agonizing prayer because of the careless and indifferent. Nor is it a work where one is free from physical labor. There are times when it appears that the Missionary has used his last bit of physical strength but even in this time the Lord is faithful. If the needed help cannot be obtained, or the work left until some future time, He does give the needed strength, and strength for the day is all we need.

Seeing then that this is a task in which every believer is included we naturally ask: "What is my part in this great work?" God alone is able to plainly show to each one what he requires of you. We shall consider my part as His representative on the foreign field, your part as His representative at home.

What is my part in the great work of carrying the Gospel to a lost world? First, and most important, is to be so thoroughly lost in Christ Jesus my Lord that I desire nothing of self and all of Christ, that in word and action I prove that my desire is that.

Not I but Christ be honored, loved, exalted;
Not I but Christ be seen, be known, be heard;
Not I but Christ in every look and action;
Not I but Christ in every thought and word.

It has been said that no one has a right to try to tell a lost world of a loving Savior who is willing and able to transform lives until Christ has first been honored in his own life.

The world has enough of religions. If outward ceremonies could save I am sure those who have fled to the Lord Jesus could make no boast of salvation. Every missionary could tell that the people in the country to which they have gone observe enough ceremonies to be saved if works could save. So then the world does not need our religion but it does need our Christ. Having accepted our Christ they will observe what He has commanded in His Holy Word.

The next most important part I would consider the prayer life. Every missionary should keep in such close touch with the Lord that he can feel His presence near and the Holy Spirit guiding him every step of the way. Then there will be no leaning on his own understanding. His own life will then be clean so that he will be able to intercede for others, thus doing a work really worth while.

Next I would consider a real passion for souls in order that I may do my part in evangelization. The greatest tragedy in the world is a lost soul. I as a missionary do well to meditate on the condition of the world outside of Christ until I can realize to the fullest extent that every soul with whom I meet will spend eternity somewhere—in heaven or hell; that every one outside of Christ, whether rich or poor, cultured or uncultured, educated or uneducated, the moral man or the drunkard are all lost without hope. Then truly there will be a real passion for souls and no opportunity will be lost to speak a word for the Lord Jesus.

Another very important part of the missionaries' work is that of teaching. It is comparatively easy to get men to accept Christ but much teaching is necessary in order that they may follow Him with the whole heart.

What is your part as a missionary at home? All of the things needful for the foreign missionary are needful for the missionary at home. The problems are very much the same only a little more difficult and harder to solve at times. Truly there are things that you at home can do that we on the field cannot do. The success of the work in the foreign field depends very largely on the folks at home. Have you ever noticed how often the apostle Paul asked for prayer? I think you will find him either implying or asking directly for prayer in every one of his epistles except two and these two exceptions were because of the condition of the church rather than that he had no need of their prayers. Samuel regards it as sin to fail to pray or intercede for others.

The first that I would mention in regard to your part in the great work of evangelization is to see that your own life is thoroughly cleansed from sin so that you will not be hindered in prayer and then intercede regularly for the cause in the foreign field, not only after hearing a missionary sermon, but day after day whether the reports from the field seem very encouraging or otherwise. Paul needed the prayers whether preaching to a large audience or in prison.

Then money is needed to carry on the work. Nearly every missionary could tell of times that the work was hindered because of lack of funds. It may be that the Lord has called you to business at home in order that you may help give the needed funds to carry on the work. If so, you truly shall share with those on the field in the reward.

We must not forget that at home in every community there are people who do not know Christ Jesus as their Lord and Savior. Here you will have an opportunity to have the real joy of winning souls directly for the Lord. You too will need to have your life lost in Christ Jesus. In the great day when we lay our gems at the Master's feet we will all rejoice together. No matter then whether the soul was won in South America, India, Africa, or at home, all are precious in His sight and through those lives our Lord will be honored. You who are faithfully supporting the work in prayer and money will not lose your reward.

In conclusion I would say we are laborers together with God. Each one of us should be able to say with the Apostle Paul "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live

by the faith of the Son of God, who loved me, and gave himself for me."

Some one has well said every Sipirt-filled Church is a missionary Church, every growing Church is a missionary Church. The first duty of the church is to be evangelistic, a church that fails in this is a dead church.

THE PROBLEM OF SECURING SUNDAY SCHOOL TEACHERS AND BIBLE READERS

By Edna Swartzentruber

A glimpse at the title of this article may at once cause the reader to wonder why it is a problem to secure these workers when we have a goodly number of members at nearly all of our stations.

We are grateful for those that we have who are doing faithful work as Sunday school teachers and Bible Readers, but there is a great need for more workers.

The advancement of the work here is hindered not so much on account of not having young people, but rather for the lack of efficient workers.

At nearly every station we have a fine group of promising young people who are willing to do what they can and are desirous to see the Lord's work prosper, but they lack very much the training and education of a successful teacher.

At the older stations where the young people have been taught for several years, the problem of finding more efficient workers is not as great as in the towns where work has been recently started.

As has been mentioned in former articles that the education of the children with many parents has been a secondary matter. The law (at least in some parts) does not compel the children to attend school like in North America.

Among our young people we have few who have completed the work of the eighth grade. The majority upon reaching the third or fourth grade are compelled to quit school and help support the family.

Knowing these facts you will at once see our problem, for all agree with me that one who has a fairly good education can do much better work and fill a bigger place than one who is handicapped so much so that he can barely read or write.

We have some fine young people: talented, bright, and ready to do what they can to be of service to others. We have a great desire to see these young lives develop their talents and to help them to get a better education and some special training for the Master's work.

We hesitate for various reasons to use Sunday school teachers and especially Bible readers with little training. Regarding the Sunday school teachers, those with so little education find it very difficult to prepare and study their own lesson well, and much harder to give it in a successful way. We are even more concerned when we engage a Bible reader, because she is the one who needs to go from home to home, day after day, and often needs to answer difficult questions. If she can answer intelligently it will be a blessing and uplift to the work, if she answers ignorantly she lowers the standard of our work.

We have at present several good Bible readers but not nearly enough for all the towns. Even with these we have our problems, because many of them have to help support the family and with the allowance they are getting for Bible reading they can hardly meet their own expenses.

Until recently we could offer nothing definite to our young people in the line of special training outside of what each pastor could do in the line of teaching. This is hardly satisfactory, because a lack of time on the part of the pastor often makes it difficult to follow a course of studies. We hope however that soon we shall be able to offer something worth while to our young people in the line of special studies under a special teacher.

The Bible reading and Sunday school work are closely connected. Our Bible readers are usually good teachers and rightly so, for they not only read but also need to teach the Word. They also find occasion to see and invite the mothers and children to Sunday school. So, whether we speak of Sunday school teachers or Bible readers we are handicapped because we are in great need of more efficient young people.

Will you, dear brother and sister, pray that we might be able to secure trained and consecrated workers so that the Lord's work can prosper in the Argentine.

THE PRINTING PRESS AS AN AID TO MISSION WORK

By J. L. Rutt

I need not go into detail and describe to you how much the printing press has aided missions in the days past, for a little thought by anyone upon the development of the Bible from ancient manuscripts until its present complete form, with marginal references, texts and concordance, will be sufficient to satisfy the most curious heart. From a few old versions we have at the present time the Bible printed into many hundreds of languages and dialects. Eternity alone shall reveal to us the value of the printing press.

Thousands have accepted Christ through the printed page, for it is a fact that the missionary only has the privilege of reaching a few in comparison to the printed Word. The tract is accepted, Bible, Testament, or portions of it are bought, carried home and read often because of the curiosity aroused in the purchaser and through the reading of this literature many lives have been transformed into jewels for the Master, sincere believers, students, messengers and colporteurs of the Word of God willing to be used of God for the furtherance of the Gospel of Christ. All this was brought about by the silent messenger "The Written Word" which brings fresh to our minds that God's Holy Word shall not return unto Him void.



Peons Hauling Wheat to the Warehouses in South America. These men have just finished taking their mate.

Through meditation and prayer we as a united group of missionaries have arrived at the conclusion that a printing press in the Argentine shall be a great help in the spreading of the Gospel literature not only in our immediate centers, but also in outlying districts far and near. Through the printing of "El Camino Verdadero" or "The True Way" many petitions have come to us for subscriptions from many unexpected sources. Also this paper finds its way into hundreds of homes where the missionary, Bible reader or native worker cannot go. Many a Catholic who would not have thought of entering into our places of worship has read its messages.

Through reading this and other Gospel literature they were brought to see the errors into which they were led from childhood and in course of time accepted the Gospel with a whole heart.

Coming more directly to our own problems the printing press will fill a much needed place. So far we have been obliged to use Sunday school material from outside sources and often times this contains certain things which are not the best for new

converts and on account of this some were discontinued. In fact in all Sunday School Quarterlies published by other organizations is found material which we cannot use. To have this material and not to teach it as it is printed puts a question mark before the minds of the new converts who after all are only babes in Christ. When once we have our printng press we can translate our English quarterlies into Spanish or make our own Spanish ones. Also we can print our own tracts as desired and we can have them sooner that to receive them from the States.

I am sure that all the missionaries rejoice with me that some kind brethren have already contributed much to make it possible for us soon to purchase a printing press and that in a short time, the Lord willing, we may have the same in operation.

Let us unite in earnest daily prayer that God may richly bless the printed Word distributed to the salvation of many souls and hasten the day when more Gospel literature can be placed into the hands of hungering and thirsting souls for the Bread and Water of Life.

THE PROBLEM OF REACHING THE ARGENTINE YOUTH WITH THE GOSPEL

By W. G. Lauver

We rejoice because a goodly number of young people have accepted Christ in all our stations and that the Lord's power to keep them from falling has been manifested, with few exceptions in the lives of the Argentine young people, permitting them to live exemplary Christian lives.

We feel, however, the need of reaching many more young people with the Gospel, "that they may remember their Creator in the days of their youth, before the evil days come, and they shall say, We have no pleasure in them" believing, as we do, that it is not necessary, that they sow their wild oats first. Whatsoever a man soweth, that shall he also reap. Nevertheless, it is a problem which confronts us, "The problem of reaching the Argentine youth with the Gospel."

1. We have the Age Problem. The old excuse "Too young to think of religious matters, and will not be able to hold out faithful anyway" is the excuse used sometimes by older people in defense of the young people. I especially think of one example of such a case which came to our notice here a few years ago, where the mother of a large family, whose son and daughter were very much interested, and wanted to be baptized, she told us that they were too young, although the young man was about 16 years old, and then she discouraged them by saying that the things required by our mission, could not be lived up to by them, and they were too young to think of leaving the world and worldly things. How sad to think that a family who know the truth, should be lost, just because they imagine that to follow Christ in youth will take all the joy out of their lives. While many can testify that to follow Christ gives more joy, even to the youth, than what the enemy gives to his followers. And afterward, **the judgment,** as the text explains "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things, God will bring thee into judgment."

We also have the **Separation Problem.** This is the excuse that is usually made use of by the youth when approached about a new life in Christ. How can I be expected to leave off drinking, smoking, gambling, and other worldly things? questions the young man, while the young girls say they cannot leave off going to theatres and carnivals, or the bobbed hair may be the excuse.

How do they know all these things are required of one who is to be a follower of Christ, when they have never attended any Gospel service? 1st. By watching the lives of those who are saved, they can notice many things. Then, too, there are those in our congregations in the Argentine as well as in other countries, who are prone always to be telling new people, the first thing, what they must abstain from doing instead of telling them what they need to do first in order to become new creatures in Christ Jesus, when old things will pass away, and all things will become new. This has hardened many people to such an extent, that they will not attend any services. They have heard only one side, which is the negative side, and therefore we cannot blame the young people when they are slow to accept when everything is taken away, and nothing promised. Then too, it is easy for some, who are not ready to accept the Gospel, to take as an excuse, that the Evangelicals take every means of joy from them, and promise nothing in return.

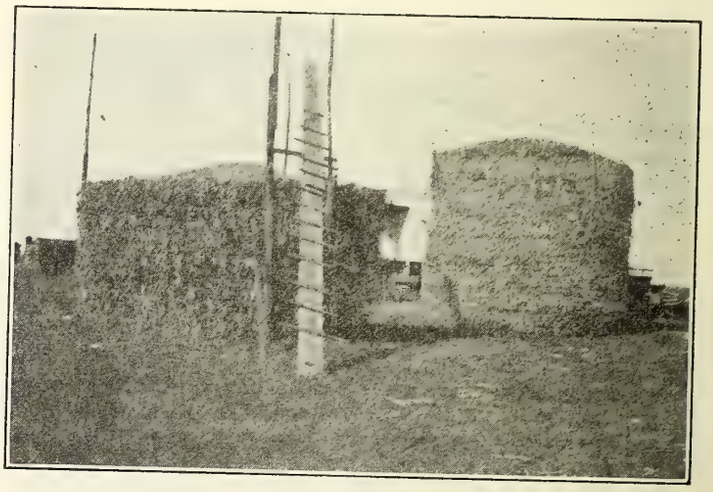
In conclusion, the Church in the Argentine needs the young people, and the young people need Christ. Therefore we need to work earnestly, and pray that many young people may be reached by the Gospel of salvation, and as a result they will come out from among the world, and become sons and daughters of God.

Pray for the young people who are members of the Argentine Mennonite Church, that they may overcome all temptations, and continue faithful to the end.

THE ARGENTINE WORKERS—THEIR TRAINING AND SUPPORT

By Nelson Litwiller

One of the pressing burdens and possibly the most important, since the opening of our work in the Argentine has been the urgent demand for a sufficient number of wisely selected and adequately trained Latin American workers. It is the problem



Argentine Corn-cribs

of every mission in South America, in fact it concerns many evangelical churches in the United States and Canada. The problem is more serious in this country because of the failure to appreciate the values of our religion and also because of the prejudice against any foreign project. The missionaries are fully convinced that the more effective work in evangelism in this country will be done by the natives themselves and for this reason qualified workers are needed, especially pastors and evangelists.

This article takes for granted that workers must be trained before they can do the most effective work. Like the disciples of old they must spend time "with Jesus." The question is not "Is there a need?" but "How can we best meet the need?" Several questions enter in. How shall we select our workers, or shall we not do the choosing, rather wait till they volunteer for service? Some of our best talented, altho good Christians, are in professional life, teaching or in office work. Shall we urge them to consecrate their lives? Gladly we would do so and some would gladly enter but on the heels of this question comes the eternal financial problem, for one must live before he can go to school. The industries of the country are not advanced to such an extent that it is possible for students to work their way while studying.

In the Christian Monitor of December, 1922, the question of

the Bible Training School received prominent mention. It has been mentioned many times since. According to that article there were about twelve prospective workers, six or seven men and several women. Because of the lack of a teacher and therefore lack of attention these workers have during this time entered other fields of activity. Most of them are still faithful to the Church but other plans will make it difficult for them to come back to where they were five years ago. But this does not change the fact of the need.

The actual prospects we have now are three and possibly four young men and several young women if proper arrangements can be made. We are praying definitely that the Lord may send us more workers and especially young men.

The young women whom we have are Bible readers and kindergarten teachers. They have a general knowledge of the Bible. Their kindergarten training was received altogether at the hands of some of the missionary sisters. The missionaries feel that as Bible readers they need to study the Bible systematically. These young native sisters meet the unconverted as much as anyone on the field. They are the personal workers. How necessary that they know their Bible! How necessary that they learn how to pray and how to abide. How necessary that they be filled with the Spirit. A faithful, systematic and supervised study of the Word is necessary in order that they may know: know the truth that sets men free. They do not have the background of Christian training and we may not expect too much from them. In comparison to the opportunities that they have had they have responded marvelously.

No less our young men. As some one has aptly said, "As soon as they volunteer, we expect them to be pastors and evangelists combined, with a good general education so that they can meet the educated as well as the poor." The social differences are quite distinct in this country. So far the workers we have had have done all and more than we could expect. We expect too much I fear. Unconsciously, because they are workers, we expect them to be men of strong Christian character, well cultured, attractive in manners and speech, tactful in their work, spiritual in their living, with a passion for souls. I admit that such is our ideal, but we should not be too quick in demanding it from converts who have had limited opportunities in going to school, or in studying the Bible. I repeat again that we expect too much and in debt to my Argentinian brethren I say they have answered nobly.

But Christianity is to a large extent known by its leaders and the type of Christianity is determined by its leaders. The leaders in Latin America require a knowledge of the false and pernicious systems and also a proper understanding of the great principles of truth as found in the Bible. Christianity is judged and determined to quite an extent, and especially in this country, by what its leaders are, and know and do. Because of this challenge, a few Christian bodies in South America have made the standards for native pastors equal to that of their pastors at home. They demand a ground work of Liberal Arts before the work in the seminary can be undertaken. Others do not insist on a Liberal Arts course or its equivalent but encourage as much as possible along that line. I mention this so that we know the different attitudes taken by different ones on the field.

Our standard as to work required up to this time has not been too definite. Of course we would like to see a good ground work. Every pastor ought to be able to do more than just use his native language correctly and to advantage. For a pastor to be able to help one of his members with his high school studies, for instance, has more real value for the pastor than first thought might suggest to some. For the present our emphasis shall be on Bible study and related topics like music (vocal), pedagogy, and homiletics. At present several of the missionaries are working out a definite program. We are comparing this with the curricula of other seminaries in this country, so that the training of our brethren will be equal to that of other denominations at least in Biblical instruction, even tho our scholastic requirements are not so exacting. A three or four year's course will be outlined and adhered to as far as possible for our native pastors. The Bible readers no doubt will be asked to take some of this work, the parts especially suited to their needs.

There have been various opinions as to how best conduct the Bible school. Schools are expensive, and so far there is no Bible school fund outside of the fact that a missionary is supported to take charge of this work. An effort was made last year by the writer to train various classes by visiting the different stations once a week. One class was held in Trenque Lauquen, which I visited once a week. Another class I taught in Pehuajo. The argument was that starting a Bible school in one place assembles all the workers in that place and robs other towns of the needed help, especially on Sundays. The experience taught, however, that it takes more than a class of supervised study one evening a week to do effective work, and the fact is that the money it takes to carry the teacher from town to town will also pay for the fare of a native to go to his home town and help out over Sunday. Accordingly it was decided at our Mission Council in December that a Bible School be started in Pehuajo and that there be a class at least three days a week. One young man will come from Trenque Lauquen, a two hours' ride on the train. He has a free pass on the railroad. Besides his studies he will do colportage work and help Bro. Shank in Trenque Lauquen and other stations in which work will probably be opened up. Another young man will come three times a week from Madero, a half-hour's ride on the train. In addition to his studies this young man will shepherd the congregation in Madero, probably be responsible for the work to be opened up soon in a neighboring town, Passo, on the same railway line. He will have plenty to do. The two other men I have in mind live here in Pehuajo. As to the Bible readers' studies, something definite remains to be worked out.

I will now come to another phase of the topic. A man always responds more like a man when treated like a man. We must treat our native brethren like ourselves. They are valiant and faithful. They suffer reproach and sometimes ostracism. They labor unremittingly among the masses who are slow to appreciate their sacrifices and devotion. The support they have been receiving thus far scarcely provides for the average necessities of life. If we expect them to live up to the highest ideals of a pastor and leader we must help them until the native church can shoulder more responsibility. If it is not outside the authority of this article let me suggest another fund to be added to the already long list that appears once a month in the Gospel Herald, namely the Bible Training School fund, to help those who would like to study, but have not the means. At the same time may our brethren at home not forget the Native Workers' Fund.

In conclusion let me say, that in raising the standard of training we must also raise their standard of living, so that they may take their place as respected members in society. In so doing we are elevating their office and widening their sphere of service. They will respond to the challenge of a sick and sinful world and like true disciples and apostles will preach Jesus the only hope of salvation.

WHAT COULD BE ACCOMPLISHED WITH AN AUTO BIBLE COACH

By D. Park Lantz

In the first place, there are at least four Evangelical Organizations which have been, and are, using the Bible coach as a means of reaching the masses. The Evangelical Union an English Missionary Society, has used a Bible Coach for many years in the southern part of the Province, and every year since they began have had wonderful experiences of personal work with the people who have bought Bibles and accepted the Salvation by grace so freely offered through the Gospel. They use horse-drawn vehicles including a sulky for the second man or helper.

The Plymouth Brethren, also principally English, have a large auto coach which Bro. George Langran has been managing for a number of years, working north from Buenos Aires, and reaching the neglected northern provinces. He received his books mostly from The British and Foreign Bible Society and his extra expenses are met by the Plymouth Brethren.

The N. A. Brethren Church Mission, of which Bro. C. F. Yoder is superintendent, has a Bible auto coach which runs out from Rio Cuarto in the Province of Cordoba. The sales or the

profits nearly pay the expenses of the car, of course the workers are sustained by the Mission, and they live in the coach as they go from town to town and hold series of meetings which are well attended as a rule.

Rev. Paul Penzotti, the Secretary of the American Bible Society, is very much pleased with the result of the work being done by the auto Bible coach in Uruguay. This coach is a present from the Waldensian Church in memory of Francisco Penzotti who many of our readers will remember as one of the first Colporteurs to carry the Bible to the people of Bolivia and Peru many years ago, when the priests were rulers of the people. This is now changed and the people are glad for the liberty and for the Gospel privileges which the Bible brings with it.

There is no coach available for working the large district which extends from Bragado to America, a distance of 150 miles or southwest to Santa Rosa, a distance of about 200 miles, or to Tres Lomas some 80 miles to the south of America. Here there are hundreds of small towns, large farms and even large towns that never have the privilege of hearing the Gospel nor seeing a copy of the Word of God.

The following are a number of advantages one would hope to realize through the use of the Bible Coach:

As a Travelling Colportage and Evangelical Book Store.—Besides the main work, which would be to sell and distribute Bibles and Testaments, there would be a grand opportunity for placing in the homes a good variety of Gospel literature and especially as we now have a printing press owned and operated by the Mennonite Mission in the Argentine. The Bookstore in the towns do not sell Bibles nor any kind of Gospel books so it is very necessary that we do something in this line for the spiritual welfare of the interested persons as well as to help create interest in others.

As a Part of the Practical Training for the Native Workers.—There are Missionary Societies that insist that all workers shall have the experience that comes with colportage work, such as the personal touch and the questions that have to be solved, the many different kinds of men encountered and the opportunities for talking in favor of the Gospel. They can then begin to lead souls to Christ and instruct them in the primary lessons of the Christian Life.

As a Transportable Lodging Room for the Workers.—The auto, if furnished with the things necessary for preparing simple meals equipped with bunks, a few folding chairs, etc. would answer as a lodging for the colporteurs, thus saving the price of the same at a hotel or lodging house, and at the same time providing a place where personal work could be done with any interested persons.

Following are some recommendations and suggestions by men who work and have worked with Bible coaches:

That a light car with a strong chassis is preferable to a truck chassis; that the body be built low, strong and of light weight materials in order to keep down expenses. Inquiries having been made we find that the cost price of such a car, laid down in our district, equipped as noted above and with extra tires is nearly $1500 in U. S. currency and the average monthly expense will be around $50.00.

Some of our brethren have been moved to give bountifully toward the price of an auto Bible coach. Will you, dear reader, as one of those who desire to see the Gospel carried to the uttermost parts of the earth, meditate on the advantage which an auto Bible coach would bring to the work of our Mission and ask the Lord of the harvest what shall be your part in the sowing of the Gospel seed?

FUTURE PLANS FOR SOUTH AMERICA MISSION WORK

By T. K. Hershey

A retrospective view of the six years of active Mission work reveals the fact that the methods used in Argentina were: preaching the Gospel, Sunday schools, kindergartens, primary schools, vacation Bible schools, teaching English, Native Bible reading, colportage and visitation work, and the training of natives for service. All these avenues of approach have been tried and found to be effective methods.

Future Plans.—It is our plan to continue all the above ways of evangelization, for the reasons about to be given, as well as to introduce others.

Preaching and Sunday School.—Preaching the Gospel and developing more fully the Sunday school work will be especially emphasized in the future. The Sunday school not only presents the Gospel to thousands of children and homes, but it gives the natives an opportunity to tell the Gospel story, develops talent and prepares workers for the future Church.

Kindergarten.—Kindergarten and primary grade schools working together with the vacation Bible school have proved effective agencies not only in reaching homes, but they are also a great feeder to our Sunday schools and Churches. We hope to see a kindergarten and vacation Bible school in all our stations.

Bible Readers.—We plan to more thoroughly revive the Bible readers' work. These native sisters reading in hundreds of homes each month bring blessings, sunshine and cheer to their native friends and open doors for the missionary that otherwise might remain closed. A reader is to read in eight homes each afternoon for five days a week, and is to receive about 85 cents a day. In a month she will have read in 160 homes and will have received about $17. Most of our Bible Readers would gladly give their service free, but must help support their families. Here is an opportunity to help in a good work.

Training Workers.—Looking forward, a great need for native help is seen. To be efficient, they must be trained. Since a missionary, trained and sent for this work, is on the field, we believe our fond anticipations will soon be realized. Consequently, a greater effort will be put forth to secure and train native help for our Sunday schools, Bible readers' work and for preaching the Gospel.

Orphanage Work.—It is hoped that in the near future special buildings at a suitable place may be erected for our Orphanage. The training of native children for future Church workers is the aim and purpose of the Mission. This work began on a small scale at Pehuajo in 1926, but has almost outgrown its present inconvenient quarters. We must take care of our member's children and as many others as we can. We are praying that some one with means will be moved to contribute in a large way toward appropriate buildings for a Mennonite Orphanage in South America.

Bible Coach.—In order to reach the many towns in our district that are off the mail railways, and also the large ranches where numbers of working men live, we are looking forward to a Bible coach as being a means to this end. As soon as this already-established fund is large enough, we hope to be able to get the Gospel to thousands of people that otherwise might never hear of its saving power. Bible Houses furnish Bibles and New Testaments free, the sale of which meets the expenses of the Bible coach.

Giving.—We want to teach our people more intensely the grace of giving. While they do contribute well for their financial standing, we believe they could do better. Many Christians have not yet learned that "giving" is a grace. When we all learn this, our coffers will be full, and the Gospel will be circulated as never before.

Literature.—The recent installation of a Printing Press at Pehuajo will result in better and more effective Gospel literature. The cheap, largely illustrated, inferior literature must be counteracted with good sound Christian reading matter. We expect to print 10,000 copies monthly of our propaganda paper, "El Camino Verdadero" (The True Way). As rapidly as possible, we shall print an assortment of tracts, and monthly or quarterly Church paper for our members. The question of printing our own Sunday school literature will be dealt with later. The spreading of Christian literature, through the newly established printing plant, merits your prayers.

Members More Spiritual.—It is our desire to put forth special efforts at all our stations to deepen the spiritual life of our members, and more thoroughly indoctrinate them in the fundamental teachings of God's Word. That they may all know the power

of the indwelling Christ and a life of victory! This is the life hid with Christ in God.

The Missionaries.—Last but not least, the entire missionary body agrees that to more adequately cope with the new problems, to put into operation the different missionary activities, and to more faithfully discharge our duty as ambassadors of Christ, we need **wisdom,** divine **wisdom.** As we approach the future, we desire to reconsecrate our lives, to put our all on the altar of service, to pray, to study God's Word, and by His help live the victorious life, and be willing to spend and to be spent for God and the Church. To this end and for the future development of the work in Argentina, we solicit the prayers of the entire brotherhood.

CALENDAR OF EVENTS DURING 1926

By Amos Swartzentruber

Jan. 6. Litwillers moved from Tres Lomas to Pehuajo.
Jan. 22. First baptismal and communion service in Tres Lomas.
Jan. 30. Business meeting in Pehuajo.
Feb. 5. A little girl (Eunice Arlene) arrived at the Litwiller home.
Feb. 14. Carnival Sunday, almost impossible to have services at the different stations.
March 4. The Hersheys arrived from their furlough. The Lantzs met them in Buenos Aires.
March 11, 12. All the missionaries met at Pehuajo for Mission Council Meeting.
March 13-15. Annual conference at Carlos Casares.
March 23. Sisters Gamber and Hallman moved from Trenque Lauquen to Pehuajo.
March 28. Sister Gamber went to Carlos Casares to care for Glen Lauver.
March 31. The Lantzs left Pehuajo for their new work in Bragado.
April 17. Executive committee met at Pehuajo. One of the important things discussed was the Orphanage.
April 26. Bro. Rutt and Bro. Lauver came with carpenter tools to help put partitions in our temporary orphanage.
April 30. Property bought in Santa Rosa.
May 3. Swartzentruber and Litwiller hanging doors at orphanage.
May 17. First two children arrived at the orphanage.
June 4. Property purchased at Tres Lomas.
June 7. The Rutts moved to America where they expect to begin work.
June 13. A son (Amos Orley) arrived at the Swartzentruber home.
June 17. A daughter (Ellen Marie) at the Rutt home.
June 29. Deed signed for property at Tres Lomas.
July 31. Deed signed for property at Santa Rosa.
Aug. 18-27. Special meetings at Tres Lomas with Bro. Hershey in charge.
Sept. 10. First Gospel meeting held at Salliquelo, a town 21 miles from Tres Lomas.
Sept. 18. Property purchased at Carlos Casares.
Sept. 19. A series of meetings begin in Trenque Lauquen with Bro. Hershey in charge.
Sept. 27-Oct. 8. Three days victorious life conference held at each of our stations.
Oct. 16. A series of meetings begun in Pehuajo with C. F. Yoder from Rio Cuarto in charge.
Dec. 10. Church buildings started in Santa Rosa.
Dec. 27. Deed signed for property in Carlos Casares.
Dec. 29, 30. Annual Mission Council meeting held at America. (All the missionaries present.)

MISSION DIRECTORY 1927

Executive Committee

Superintendent, T. K. Hershey, Pehuajo
Secretary, W. G. Lauver, Carlos Casares
Treasurer, J. W. Shank, Trenque Lauquen
Other Members: D. P. Lantz, A. Swartzentruber, Selena Gamber

Organized Churches

Location	Pastor
Pehuajo	T. K. Hershey
Trenque Lauquen	J. W. Shank
Santa Rosa	Albano Luayza
Carlos Casares	W. G. Lauver
Madero	T. K. Hershey
Tres Lomas	A. Swartzentruber
Bragado	D. P. Lantz
America	J. L. Rutt

Missionary Directory for 1927

Name	Station	Date of Arrival
T. K. Hershey	Pehuajo	Sept. 1917
Mae Hershey	Pehuajo	Sept. 1917
J. W. Shank	Trenque Lauquen	Sept. 1917
Emma Shank	Trenque Lauquen	Sept. 1917
D. Parke Lantz	Bragado	June 1921
Lillie Lantz	Bragado	June 1921
W. G. Lauver	Carlos Casares	June 1921
Florence Lauver	Carlos Casares	June 1921
Selena Gamber	Pehuajo	Sept. 1923
Vera Hallman	Pehuajo	Sept. 1923
Amos Swartzentruber	Tres Lomas	Mar. 1924
Edna Swartzentruber	Tres Lomas	Mar. 1924
J. L. Rutt	America	Feb. 1925
Mary Rutt	America	Feb. 1925
Nelson Litwiller	Pehuajo	Sept. 1925
Ada Litwiller	Pehuajo	Sept. 1925

Statistical Table

Arrival of missionaries, Stations opened and Members received by years

Year	Number of missionaries arriving	Stations opened	Number of baptisms
1917	4		
1918			1
1919		1 (Pehuajo)	7
1920		1 (T. Lauquen)	6
1921	4		28
1922	4	2 (S. Rosa) (C. Casares)	46
1923	2		59
1924	2	1 (F. Madero)	29
1925	4	1 (T. Lomas)	17
1926		2 (Bragado) (America)	40
Total		8	233

FINANCIAL STATEMENT

Treasurer's Summarized Report for 1926

(In Argentine Pesos)

RESOURCES

		Pesos
Opening cash balance		4281.15
Deficit in Exchange fund on Jan. 1st		1013.65
Actual funds on hand on Jan. 1st		3267.50
Receipts from general treasurer	101284.42	
Receipts from local sources:		
Sale of Bibles and other literature	403.00	
Kindergarten offerings	473.50	
Interest on accounts	72.75	
English teaching	162.00	
Special donations	252.80	
Rebate on freight	159.20	
Transferred accounts	3135.81	
Total reccipts		105943.48
Total resources		Pesos 109210.98

DISBURSEMENTS

Bible readers	1023.75	
For Bibles, Tracts, etc.	500.10	
General mission fund	12361.51	
Kindergarten	1403.86	
Publishing (Camino Verdadero)	806.45	
Native workers	5807.15	
Building	46881.81	
Allowances	21440.28	
Personal	1361.57	
Poor and Orphanage	1011.45	
Medical dispensary	127.65	
Bible distribution	48.40	
Sewing fund	458.95	
Special furniture allowance	1980.30	
Transferred accounts	3135.81	
Total disbursed		98349.04
Total balances, Jan. 1		14235.50
		112584.54
Deficit in exchange fund		3373.56
Total disbursed and actual balance on hand		Pesos 109210.98

J. W. Shank, Argentine Treasurer.

To the Mennonite Board of Missions and Charities, Elkhart, Ind.
Dear Brethren:

We have made an audit of the books and records covering receipts and expenditures for the Argentine Mennonite Mission for the year 1926, and hereby wish to certify that we find them kept in proper form and the above financial statement correct, the books being in agreement therewith.

Trenque Lauquen, F. C. O., Argentine.
February 4, 1927.

Signed D. Parke Lantz,
Nelson Litwiller,
Auditing committee.

Treasurer's Financial Statement for February 1, 1927

DONATION LIST

	Dollars	Pesos
Mennonite Board of Missions and Charities:		
Check 0951, exch rate 236.82	$685.00	1622.35
" 0952 " " "	195.06	462.10
Received by cable exch rate 237.54	1600.00	3800.65
Local sources:		
Sale of books and Bibles		20.70
English teaching		90.00
Donations		82.30
Miscellaneous receipts		200.00
Transfer from exchange fund		90.15
	$2480.06	6368.60

Distributed to Various Funds

Bible women	$ 60.00	150.00
Kindergarten	25.00	162.50
Bible and tract		20.70
General mission	400.00	1010.00
Native workers	200 00	500.00
Publishing	61.06	144.65
Orphan support	50.00	333.45
Building fund		47.30
Personal	84.00	199.00
Printing press	1600.00	3800.65
	$2480.06	6368.25

SUMMARY OF FUNDS

	Former balance	Receipts	Disbursements	Closing balance	Deficit
Bible women	1598.05	150.00		1748.05	
Kindergarten	530.74	162.50	4.00	689.24	
Bible and tract	114.95	20.70	30.00	105.65	
General mission	887.37	1010.00	1446.72	450.65	
Native workers	1143.20	500.00	510.05	1133.15	
Building fund	1800.07	47.30	5348.07		3500.70
Publishing fund	3.80	144.65	24.00	124.45	
Orphanage	225.58	333.45	259.25	299.78	
Bal. mission safe	44.30			44.30	
Personal		199.00	199.00		
Printing press		3800.65		3800.65	
Exch. fund (604.31)			90.15		694.46
	6348.06	6368.25	7911.24	8395.92	4195.16

Summary of Station Balances

On hand in account of treasurer	7234.75
" " Pehuajo station	870.53
" " Trenque Lauquen station	66.80
" " Santa Rosa	45.25
" " Carlos Casares	32.15
" " Tres Lomas 2	39.38
" " Bragado	19.20
" " America	87.86
	8395.92
Less deficit	4195.16
Actual cash balance	4200.76

FROM OUR MISSION STATIONS

Columbia (Pa.) Mission

Dear Herald Readers, Greetings:—"God is our refuge and strength, a very present help in trouble." The work here is moving along very nicely, not so fast, however, as we should like to see it. We are encouraged by a few visible results. One man who had been coming to this place for some time, and who, for the past year has been in failing health, and not a Christian, was visited by our workers occasionally. About two weeks before he died he called for us on the telephone. We went as soon as we could, and at once saw a change in his expression. We spoke to him of the things that are needed to enter heaven, and he finally yielded and was baptized and was received into the Church by Bishop Mosemann. He was about sixty-five years old.

The time is here when we shall close our sewing school for a little while. Some do not like to quit, but we feel it best to give a little vacation. We feel keenly the loss of Sister Mary Mellinger, who was regular in her attendance at the sewing school since we are here. But we feel that our loss is her eternal gain. We do not know who will take her place, but we pray that some one may be raised up to carry on her work. Sister Mellinger taught one of the girls here to do cutting and fitting.

The Lord willing, we shall have communion here on June 12, and preparatory services on Saturday evening before. One soul is to be received at that time by water baptism. There are others counting the cost. May the Holy Spirit continue to help them and convince them that they must come to a knowledge of the truth before it is forever too late. At this time of the year there are many temptations before the children to keep them away from the Sunday school. It requires special effort to keep up the attendance. Pray for us in this line. We have Bible study every Saturday evening, and we find it very helpful and inspiring. We are glad for the brethren and sisters who come in for these meetings.

Bro. C. F. Yake and family and Bro. J. Irvin Brunk of the Publishing House at Scottdale, Pa., stopped with us recently. Such short visits are very encouraging to us. We wish more might stop as they are passing through on the highway.

We have decided to pass out a thousand copies of The Way each month. We get five hundred copies free, but the other five hundred will cost us $25 a year. We mention this so that if any one wishes to help the good work along he may know that there is an opportunity to do so.

We ask a continued interest in your prayers, that we may be faithful as witnesses for Him until He comes.

Yours until Jesus comes,
The Workers, Per D. B. Groff.

THE ROAD TO HEAVEN

Sel. by S. I. L.

The road to heav'n by Christ was made
With heav'nly truth the rails were laid:
From earth to heav'n the line extends
To life eternal, where it ends

Repentance is the station, then,
Where passengers are taken in:
No fee for them is there to pay,
For Jesus is Himself the way

The Bible is the engineer
It points the way to heav'n so clear:
Thro' tunnels dark and dreary here,
It does the way to glory steer.

God's love the fire, His truth the steam
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in Him abide.

Come, then, poor sinners, now's the time,
At any station on the line:
If you repent and turn from sin,
The train will stop and take you in.

And then to glory we will go,
With all on board as white as snow;
So ring the bell and start the train,
And run it thro' in Jesus' name.

Lima, Ohio.

"Do all the good you can; to all the people you can; in all the ways you can; and as long as ever you can."—Selected.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 16, 1927 (Gospel Witness Established 1905) No. 11

EDITORIAL

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

Warm weather is here. While it brings with it a feeling of physical lassitude let us not reduce our efforts to extend the kingdom of God. The devil is just as busy as ever.

Sunday School Lesson.—For the first time in many years this paper is without the regular weekly write-up of the Sunday school lesson. The reason for this is that in the last two issues of the paper the mistake was made of writing on the lesson two weeks ahead instead of just one week ahead, our usual custom. To get back to the proper lesson it will be necessary to drop out a week, as we do not wish to print the same discussion of the lesson twice in succession. Our readers will please bear with us for the mistake made.

One thing that can not be overemphasized in connection with our religious experiences is the very important fact that it does no one any good to belong to the visible church unless he also belongs to the invisible church of Jesus Christ—and the only way that any one can belong to this Church is to believe in Jesus Christ as the Son of God and Savior of souls, to accept His Gospel as our rule in life, to renounce this world of sin, which of necessity means a consecrated, holy life. They who "walk according to the course of this world" thereby show that they lack the first principles of the religion of Jesus Christ.

Review.—We sometimes hear the review lesson in Sunday school referred to as a very "dry lesson." It ought not to be so. In fact, it should be looked upon as the most profitable and interesting lesson of the quarter, because it really consists of twelve lessons boiled down and so presented that the truths of the twelve lessons may be retained in the memories of every member of the class. But there are several things necessary if a review lesson means all that to a class. In the first place, each member should have a record of faithful preparation of each lesson, so that the review lesson is merely a brushing up of the memories of the past and a riveting down of the important truths learned. Then the teacher owes it as a study to his class, as well as to himself and His God, to see that the whole realm of thought embraced in the twelve lessons has a place in his mind, his life, and on the end of his tongue. Add to them two essentials, an earnest and effectual prayer on the part of both teacher and class, and the desired results will be attained.

Looking Across.—It was the testimony of the psalmist that "through the valley of the shadow of death, I will fear no evil, for thou art with me." He had walked the path of life, had had many bitter experiences. Now that he had found the Lord faithful in times of adversity as well as in times of prosperity, had found Him merciful in times of human unworthiness as well as gracious when all went well, he had learned to trust the Lord and look forward with confident hope no matter what happened.

The Bible gives us a number of instances where men of God had the privilege of thus looking across with a glorious hope. As Moses looked across the River Jordan and saw the beautiful, picturesque land of promise on the other side, so Stephen looked steadfastly into heaven, saying, "I see the heavens opened, and the Son of man standing at the right hand of God;" and Paul looked across the iver Death just ahead, and seeing the land of glory beyond, explained: "Henceforth there is laid up for me a crown."

There is no higher privilege on this earth than for the child of God to look beyond the River Death that flows across his pathway just ahead and behold with an eye of faith the glorious land of promise on the other side. Such visions are not only a rapturous experience but they are also a real testing. Looking ahead, the believing child says, "Even so come, Lord Jesus." Looking around, he says, "Lord, I am willing to serve Thee here, do all I can to win all I can for Thee until Thou dost see fit to remove me across to the other shore."

Brother, have you ever taken this look? Thank God that He has given you the vision. And while He keeps you here on this side, take it as a call from God to do all you can here to the end that the company to greet you on the other side may be all the larger because of your faithful services here.

The Preaching of Hell Fire.—We frequently hear of people who deprecate the crime wave of to-day give as one of the reasons for it that criminals are not punished for their crimes in an adequate way. If every bootlegger, for instance, would know beforehand that for each law violation he would receive a stiff jail sentence and be fined several times as much as his profits amount to, there would soon be no bootlegging done. It is the almost sure feeling that his penalty will be negligible, if indeed he will not go free altogether, that gives him a contempt for law and emboldens him to go on in his crimes.

The same truth applies when it comes to the preaching of hell fire. The idea of a literal hell, though preached by David, Isaiah, John the Baptist, Christ, the apostles, and

other heaven-sent messengers, is discredited by so many people who lay claims to superior knowledge even by some churches—that most people disregard it altogether and many who profess faith in God only half believe what He says about the eternal punishment of those who die in their sins. Result: a contempt for the truth of divine laws—not only the law of punishment for sin, but of others of God's laws as well.

What we need is more clear-cut preaching, in unmistakable terms, of that part of God's Word holding out the certain punishment for sin. What the world needs to feel and know is that "Whatsoever a man soweth, that shall he also reap." While this is only one among many things that needs to be preached with greater clearness and fuller faith, it is emphatically one of the many things that ought to thus be preached.

"POWER BELONGETH UNTO GOD"

X. THE POWER OF THE GREAT COMMISSION

By C. Z. Yoder

(Concluded from last week)

The missionaries that were sent out from Antioch traveled over land and sea, preaching the Word of God with power, and many were converted to Christ. They did not stop in Asia, but also entered into Europe, where many churches were established. Thus the command to carry the Gospel to all nations was continued by one generation after another until the message reached our forefathers in Germany, France, and Switzerland. It still had its old-time power and it transformed their lives from a wild, uncivilized state to an enlightened, God-fearing people, a heritage which has been handed down to us. The Word has now been committed to us and we are ambassadors for Christ. II Cor. 5: 19, 20.

Our ancestors came to this country, and although laboring amidst great hardships and poverty, began to preach the Gospel and organize churches. This was mission work, and when we consider the manifold blessings we are now enjoying we must admit that we are not equal to our forefathers in our efforts to extend the borders of Christ's kingdom. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Our branch of the Mennonite Church has about one foreign missionary to every thousand members in the home land, leaving nine hundred and ninety-nine at home, and yet much is neglected here at home. If we had a burden for souls as Christ and the early Church had we would do far more than we are doing.

Take, for example the Moravians, who have about as many members in the home base as we have, although most of them live in Europe. I quote from the Methodist Recorder these words: "The Moravian Church is the only Protestant Church which is an organic unity throughout the world. There are 40,000 members in the home Church and 96,459 in the mission fields." The Homiletic Review says that they are a "humble people." It is said that they have nearly 138 missionaries in the foreign field to every 1000 members in the homeland. It is admitted by mission boards that on an average it costs about $2,000 for every foreign missionary they send out. They must not only be supported with food and clothing, but they must also have houses and equipment in which to live and work, churches in which to worship, orphanages, and medical dispensaries, and they need to have furloughs in which to recuperate their health and keep in touch with the home church. Their passages going and coming, must be paid and other necessary expenses will have to be met. Thus we see that the Moravians, in order to support their missionaries, can not be laying up treasures on earth for themselves and their children, as many of our members do, and which the Savior says we shall not do, but they are laying up treasures in heaven. Neither, can they, like the rich man that Jesus spoke of, live to gratify the lust of the eye, the lust of the flesh, and the pride of life. They have nearly 100,000 members in their mission fields, while we have but 2,000. The best we can do now is to confess our shortcomings, and be more faithful, and more obedient to the Lord in the future in the keeping of His commandment to evangelize the world.

When Jesus appeared to His disciples after the ressurrection, when Thomas was absent, He said, "As my Father hath sent me, even so send I you" (Jno. 20:21). A Christian missionary is one who is sent by divine authority to seek and to save the lost. As Christ was sent by the Father, even so has Christ given the command to His followers. The Savior then added, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jno. 20:23). This is parallel to Christ's teaching in Matt. 16:18, 19, when He committed unto the disciples the keys to the Kingdom of heaven, which is the blessed Gospel. If we are diligent in giving the Gospel to all, they then have the opportunity to have their sins remitted through faith in Christ, but if we neglect to do that, they must die in their sins. What a sacred trust Jesus has committed to His followers! Paul says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

True it is, we are not all ordained to preach the Gospel, nor appointed as missionaries to go into other lands, but, thank God, we can all have a part in this great work. We can all do personal work like Andrew and Philip did. If every member would lead one soul to Christ every year, what a power that would mean for the Church! Then, too, we can all pray as the Lord commanded that we should (Matt. 9:37, 38), and we can all give to support the great work of the Lord as He commanded, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom" (Luke 6:38); "Let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2); "He which soweth sparingly shall reap also sparingly" (II Cor. 8:6); "Not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7); "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10); "He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again" (Prov. 19:17); "It is more blessed to give than to receive" (Acts 20:35); "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). God gives many precious promises to those who give cheerfully, but many people apparently do not trust the Lord. If the rich man in hell could now have the opportunity to give for the Lord's cause, instead of using it to gratify his selfish desires, it would not take him long to make a decision. In our own country many hundreds of millions of dollars are spent annually for cigarettes, and tobacco in other forms, strong drink, jewelry, chewing gum, Sunday joyrides, ball games, shows, face powder, etc., and only eleven millions for foreign missions. All of this is done in the face of the fact that a judgment day is

coming when every one will be rewarded according to the deeds done in the body, whether good or bad. II Cor. 5:10.

In the last words that the Savior spoke to His disciples, just before He ascended to heaven, He again reminded them of the all-important mission of telling the glad tidings to all mankind. The disciples, perhaps, felt their inability to carry out His program, but He told them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Power belongeth unto God," but He has promised to impart this power unto us, but we must feel the need of Him, and there are some conditions which we must meet, and one of these is obedience. "The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

In India a territory has been assigned to us containing about 1,000,000 people who are depending upon us to bring them the Gospel. We have reached about 1,200. Many thousands are yet untouched. Christ says, "Go, and tell." He may not tarry long until He comes again. Will our task be completed then, in India, in South America, at home, and elsewhere?

Wooster, Ohio.

THE IDEAL CHRISTIAN

XI. AS A SCHOOL-TEACHER

By Harvey E. Shank

I consider school-teaching to be one of the most important of all the vocations, for the most tender interests of both worlds are entrusted to the teacher's guidance, and, next to parents, the teacher has the greatest opportunity of directing young lives in the way they should go. It is proper to talk of the serious things of life to the children in the schoolroom, as well as when "thou liest down," and "sittest in thine house," and "walkest by the way" (Deut. 6:7). Almost every man or woman, who is successful in life, will point back to some consecrated teacher, and, with tears of gratitude, will say, "I owe much to him for starting me on the right road."

May no man or woman ever choose this vocation because they are hunting an easy job, for if you are really in earnest and conscientious you will find it to be one of the hardest vocations on earth.

Motive of the Teacher

Of course every teacher will want his salary, but if he is seeking only material gain and expects to make a fortune he should never enter the teaching profession, for there is little hope of attaining his aim and he will probably have little happiness as he goes along. He should teach because he loves to teach and because of the opportunity of doing good; also, because he feels called of the Lord to teach. I believe that God calls us to our vocations if we are His children. Pity the man or woman who hates his work. If we are prepared and work hard and conscientiously, we will have much joy in our work, and I have never done any thing in which time seemed to go so fast. A teacher should love children. Of him it should be said as of the Great Teacher: "He was moved with compassion on them."

Proper Preparation

In these busy days when a teacher is expected to do many things, and not only to teach the three R's, I think it is well to have a good foundation of general information before starting. Of course, nearly every state demands it now. Why shouldn't a teacher be qualified intellectually? Let us be reasonable. When we want a doctor, we want a man who knows his business. When a nurse is wanted we want the best. We want a carpenter who is on to his job, or a mason who can do a good piece of work. Why should we be satisfied to intrust the lives of our children to a person who doesn't know his work? Aren't the lives of our children worth more than houses or the material things with which most work? If a carpenter makes a wrong cut he can get another board, but if a teacher fails, think of the tragedy of a life which has been taught wrong ideas of life, and has been started on the wrong road! A great teacher once said that he prepared for every recitation because he wanted his pupils to drink from a running stream and not from a stagnant pool.

Meaning of Education

We all believe in education, if it is the proper kind. Education does not only mean gathering facts and information, but the training and development of all the powers of mind and body. The person who knows how to do a good piece of work whether farmer, carpenter, nurse, doctor, cook, or dressmaker is an educated person. Education should train the moral side of man as well as the intellectual, for the latter alone may make a man the worst of criminals. It is also the Christian teacher's work to give spiritual instruction, and I think only a Christian teacher should attempt it, for how can those who do not know the way show it to others? "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

Example

I should have stated that it is absolutely essential that the teacher get his training in a school that is sound, or be thoroughly indoctrinated beforehand and even then I believe it is unsafe to be under the influence of unsound teachers. Tit. 2:1, 2. He should be an example of neatness in his person, dress, and general appearance. He should also be an example of courtesy, and of order, honesty, etc.

A teacher standing before the pupils day after day, if he has their confidence will become their ideal and they will think of him as a pattern for their own lives. None but Christians should teach, because of example (I Tim. 4:12-16), and children are watching us more than we think.

Be yourself, and attempt to use only the helps that you can. David could not fight in Saul's armor, so we must use our own little sling and smooth stones. It is "line upon line," and "precept upon precept," "here a little, and there a little," and in the years to come we will see that our labor was not all in vain. "Let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6:9).

May God help us to be humble followers of Jesus, the greatest of all teachers, who said, "I am meek and lowly in heart."

Chambersburg, Pa.

PHIL. 4:11

A wealthy gentleman was stripped of all his means, by a series of calamitous events beyond his own control. He sold his estate to pay his creditors, and removed to a distant part of the country, where he rented a small cottage, and endeavored to win a maintenance for his wife and himself by laboring in the fields of a neighboring farm. An old acquaintance sought him out. He found his friend busy digging in a clay pit, toiling on as if from his youth, manual labor had been his wont.

Expressing surprise and sorrow at finding one who had been nursed in the lap of luxury, so painfully circumstanced, the reduced gentleman, who was an earnest Christian, looked up to his friend's face, and said with a smile, as he pointed his finger to heaven—

"'Tis God ordains our daily lot,
And He does all things well."

Yes, all things, bitter and sweet, "work together for good to them that love God."—Sel. by L. M. B.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PRAY FOR ONE ANOTHER

"How can I cease to pray for thee? Somewhere
In God's wide universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?
Somewhere thou livest and hast need of Him,
Somewhere thy soul sees higher heights to climb,
And somewhere, too, there may be valleys dim
Which thou must pass to reach the heights sublime.
Then all the more because thou canst not hear
Poor human words of blessing, will I pray.
O true, brave heart, God bless thee, wheresoe'er
In God's wide universe thou art to-day."

FROM OUR MISSION STATIONS

La Junta, Colo.

Dear Herald Readers, Greeting: To-day, June 4, the first concrete for the new hospital was poured. A force of men is at work and the work will proceed rapidly now. The first carload of reinforcing steel was unloaded on Friday.

Bro. Simon Gingerich of Wayland, Ia., arrived to-day, June 4. He will live in the Sanitarium Farmhouse and help with the work on the farm. Bro. E. E. Showalter and family have left for the east. Bro. B. F. Miller has assumed responsibility for the farm work. Sisters Mary Brunk, Nora King and Susie Miller have quit work in the kitchen.

Two souls have accepted the Lord recently.

Fraternally,
June 5, 1927. Allen H. Erb.

Knoxville, Tenn.

Dear Gospel Herald Readers: We were favored with a few visitors the past week. Bro. Abram Metzler fo Holtwood, Pa., accompanied by his neighbor, Alva Lamborn, and Bro. John Herr of New Providence, Pa., spent a week here in the interest of Jersey cattle. Bro. Metzler filled the regular appointment at the Concord Mennonite Church in the forenoon of June 5, and in the afternoon and evening and the previous Wednesday at the Mission at Knoxville. Bro. C. B. Byer, wife, and two of their children, stopped with us over the same Sunday. They are on their way to Tampa, Fla., by auto, where they are now engaged in mission work. Sister Lydia Newhauser and a few friends of Slidell, La., are spending some time in their summer home here. These visits are all appreciated.

We are glad for the return of our son, William Jr., this week, who was with his Aunt Mary Good at the Board meeting in Nebraska. We are expecting Bro. Frank Raber and wife back to the Mission this week. They have spent the last two weeks in the vicinity of Harrisonburg, Va.

May we ask that you remember the work here.

Anna G. Jennings.
June 8, 1927.

NEWS LETTER FROM SOUTH AMERICA

(For month of April, 1927)

In Pehuajo the new Printing Press is now in working order. The operator is a son of Federice Vetzel, one of our most energetic members and one time printer and merchant. Santina Vavadore is now engaged in teaching the first grade in our Mission School.

Trenque Lauquen. On April 6, a farewell meeting was held for the Shank family who are to go to Cordoba for Robert's health, Bro. Hershey and family were present having taken Elsa along with them from Pehuajo where she is attending school. On April 14, the members of the Trenque Lauquen Church again met to say Goodbye to the Shanks as they left in their auto for America en route to San Luis. N. J. Litwiller preached several times since Shanks have left and also Bro. Hershey, together with Pablo Cavadore.

Santa Rosa. The new church will soon be finished and will be dedicated about May 25. We will be glad to have as many present as possible. Meals provided, but bring your own beds. There will be an offering for the Building Fund.

Carlos Casares. The Lauvers are pleased as they have moved into the new Mission Home and hope to have the Church building ready to dedicate about the end of June. The latest arrival among the missionaries is doing well and the nurse, Sister Gamber, has returned to her work with the orphans in Trenque Lauquen.

Tres Lomas.—Bro. Lopez went to a hospital in Buenos Aires. No rain for a long time. Little Orley has a lot of boils but is getting better. He gained two kilos and now weighs 9 kilos, or about 20 pounds. Meetings are attended about as usual.

America.—Bro. Rutts write that they have gone to Meridiano Quinto regularly and that after visiting there with the families that are interested in the Gospel have held the meetings in the hall that is rented for that purpose. They are sowing the seed of the Gospel and several have been coming and asking questions about our beliefs.

Bragado.—Sister Isabel Wetzel, a member of the Pehuajo Church, was here a month, going with us to the houses and offering Bibles and also explaining the Way of Salvation and inviting people to the services. My throat is almost normal again and I can talk without difficulty. For this and other blessings we wish to praise God, our Heavenly Father for His goodness toward us. We also wish to praise Him for a shipment of New Testaments and tracts sent from Los Angeles, Calif., for the work in South America. Pray for the work and the workers in this part of the Great Vineyard.

Your fellow workers in Him,
D. Parke and Lillie F. Lantz.

THE ORDINATION OF AN INDIAN MINISTER AT DHAMTARI

By M. C. Lehman

For the Gospel Herald.

Sunday, April 23, and Sunday, May 1, 1927 will be days of blessing long to be remembered in the organization and establishment of the Indian Mennonite Church.

The Sundarganj Congregation petitioned Conference at its last session in December, 1926, for the privilege of ordaining one of its Indian brethren as a minister. This had been the culmination of a long season of praying. That Indian leadership should replace American leadership in the Church as fast as it could qualify had been the conviction of all but not until this session of Conference did all feel that the Holy Spirit definitely revealed Himself on the affirmative side of the question. Conference unanimously granted the permission sought and on April 23, Bro. Isabax was chosen from the brethren of the congregation to be ordained as a minister.

Bro. Isabax is one of the boys formerly in the Orphanage and later went through the Mission English School. This makes it possible for him to read much English Biblical literature not otherwise open to him. He is married now and has three sons and one daughter. The lay leaders in the congregation, the deacons, the laity generally, and the missionaries have assured our brother of their support and prayers for his weighty new responsibilities.

Our brother asks that the Church pray for him that he may walk humbly and faithfully in the work to which he believes, God has called him.

On May 1, Bishops Esch and Friesen ordained Bro. Isabax to the ministry after he had made a statement of his faith and intention of service for the Church.

May God grant that his ministry may be the means of strengthening and enlarging His Kingdom.

A SUPERINTENDENT'S MEETING

By J. D. Mininger

For the Gospel Herald.

One of the "side" meetings that was held in connection with the recent Annual Meeting of the Mennonite Board of Missions and Charities was a gathering where the superintendents of the various city missions and charitable institutions met for mutual uplift.

Because of the manifest presence of God, it would seem that no one present could forget that meeting. We believe that the songs that were sung, the praises and prayers uttered went up as "sweet incense" to the heavenly Father. Because of their close contact with the General Mission Board, these superintendents, perhaps better than some others, realize the weight of responsibility that hinges especially upon the Executive Committee of the Board and it was for these brethren that special prayer was offered.

It was the burden of the brethren present at this meeting, that they might be "faithful stewards" of all that is intrusted to them in the way of time, opportunity, money, the Gospel, or whatever it might be. There was no discordant note, no underground work, but an aloofness that characterizes whole-hearted Christian sincerity, and a deep desire for the welfare of the cause for which Christ laid down His life. Among those present were:

Allan Good, Portland, Oreg.
Allen Erb, La Junta, Colo.
S. M. Kanagy, Chicago, Ill.
Earl Miller, Peoria, Ill.
B. B. and Melinda King, Ft. Wayne, Ind.
L. L. Swartzendruber, West Liberty, O.
Amandus Hartzler, Kansas City, Kans.
Maurice O' Connell, Lima, Ohio.
J. M. and Alice Nissley, Altoona, Pa.
I. D. Smith, Eureka, Ill.
L. S Weber, Toronto, Ont.
Ezra Shank, Canton, Ohio.

It will be remembered that Bro. and Sister B. B. King have given something like twenty-one of the best years of their lives to the cause at Ft. Wayne, more than any other city workers in our church, who are on the job now.

And when one hears them sing "It pays to Serve Jesus," it makes one feel as though they meant it.

"It pays to serve Jesus, I speak from my heart;
He'll always be with us, if we do our part,
There's naught in this wide world can pleasure afford,
There's peace and contentment in serving the Lord.

Chorus:—
"I love Him far better than in days of yore,
I'll serve Him more truly than ever before;
I'll do what He bids me, whatever the cost,
I'll be a true soldier, I'll die at my post.

"And oft when I'm tempted to turn from the track,
I think of my Saviour, my mind wonders back
To the place where they nailed Him on Calvary's tree
I heard a voice saying, 'I suffered for thee.' "

The youngest of the superintendents present was Bro. Ezra Shank of the Canton, Ohio, Mission. We are reminded of Paul's words to Timothy, "Let no man despise thy youth." I am sure Bro. Shank can't help it that he is not old. I believe too, that if he maintains that spirit of whole-hearted submission to God and the Church, he will not need to meet the Saviour "empty handed."

The meeting seemed all too short, but after a season of fervent prayer, a Round Table discussion was conducted. The subject was "The Superintendent." An outline after the following fashion was used on a blackboard.

THE SUPERINTENDENT

I.—His Call.
II.—His Qualifications.
III.—His Consecration.
IV.—His Task
V.—His Contacts or Relationships:
1. With God.
2. With His Immediate Family.
3. With His Coworkers.
4. With His Congregation.
5. With the General Board.
6. With the Local Board.
7. With His Constituency.
8. With Other Churches or Missions Operating in His City.
9. With the Lost of His City.

VI.—His Resources:
1. God—Christ—the Holy Ghost.
2. The Word of God.
3. Prayer.
4. Faith.
5. The Ministry of Angels, etc.

VII.—What Should a Superintendent Expect from His Congregation?
VIII.—Why Some Superintendents Fail.
IX.—The Superintendent's Wife.
X.—Impelling Motives.
XI.—Best Methods of Getting the Gospel to the Unsaved.
XII.—Some Present-day Problems Facing Me as a Superintendent.
XIII.—Some Hard Problems Which I Have Solved Successfully.
XIV.—When is a Superintendent Justified in Handing in His Resignation?
XV.—The Superintendent—His Unfading Inheritance and Sure Reward.
XVI.—The Ideal City Mission Building.
1. Location.
2. Equipment.
XVII.—Helpful Lessons Which I Have Learned in the School of Experience.

Kansas City, Kans.

CHRISTIAN, BE LOYAL

By Chas. M. Kelly

For the Gospel Herald.

God hath redeemed you unto Himself; you are His own peculiar possession. "Ye are not your own, for ye are bought with a price." That price was the very life-blood of the Son of God, "who loved us, and gave Himself for us." "In whom we have redemption thru His blood, the forgiveness of sins." Whatever comes, be true to Him. Unflinching loyalty to your Lord at all times will cost you something, may cost you a great deal; but you cannot expect to receive anything of value without paying a price for it. As a rule, the more a thing is worth, the more it will cost. I would not give a cent for a religion that did not cost me something—it would be worth nothing. If Christ is worth anything to you He is worth your all.

If you would serve Him your best forever, sacrifice your all to Him, and suffer agony untold for His sake, you could not begin to pay Him the debt of gratitude you owe Him for saving your soul. Has He ever failed you? Never! Be careful to be as true to Him as He has been to you. "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength." OTHERS MAY, YOU CANNOT. You will find this true of many things that even good people do. Be loyal, be separate. You are not of this world any more. "Come out from among them, and be ye separate." You have been redeemed, "not with corruptible things, as silver and gold, but with the precious blood of Christ." Dare to be a Daniel. Be strong in the Lord.

Huntington Park, Cal.

THE ORPHANED CRY

"My God, My God, why didst Thou forsake Me?"
Yet once Immanuel's orphaned cry His universe hath shaken;
It went up single, echoless, "My God, I am forsaken!"
It went up from His holy lips amid His lost creation,
That no man else need ever cry that cry of desolation.

—Author Unknown.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

MY MOTHER

Sel. By Martha Oswald

It matters not, O mother mine,
Though you've passed on to worlds sublime;
I know wherever your soul may be
That somewhere you are mothering me.

The world seems empty, mother true,
So big and lonely without you;
But still I hear your voice so mild,
In fancy calling for your child.

What can I do, O mother mine,
To thank you for your love divine?
What can I say to prove to you
That I'm living up to love so true?

I try to be, O mother dear,
More like yourself each passing year,
And you will know by things I do,
That I am keeping faith with you.

You held within your mother heart
A love of which I held a part,
I ne'er forget it, whate'er I do,
But try to pass it on for you.

Your last farewell, O mother mine,
Your handclasp, left its print divine,
The work which you had hoped to do,
I take and carry on for you.

Topeka, Ind.

LIVING FOR GOD AND ETERNITY

Not long ago there lived an old bed-ridden saint, and a Christian lady who visited her found her always very cheerful. This visitor had a lady friend of wealth who constantly looked on the dark side of things, and was always cast down, although she was a professed Christian. She thought it would do this lady good to see the bed-ridden saint, so she took her down to the house. She lived up in the garret, five stories up, and when they had got to the first story the lady drew up her dress and said, "How dark and filthy it is!" "It's better higher up" said her friend. They got to the next story, and it was no better; the lady complained, but her friend replied, "It's better higher up." And the third floor, it seemed still worse and the lady kept complaining but her friend kept saying, "It's better higher up."

At last they got to the fifth story, and when they went into the sick-room, there was a nice carpet on the floor, there were flowering plants in the window, and little birds singing. And there they found this bed-ridden saint—one of those saints whom God is polishing for his own temple—just beaming with joy. The lady said to her, "It must be very hard for you to lie here." She smiled, and said, "It's better higher up." If things go against us here, let's just think it is better higher up. Our grand question of life is, "Is my name written in heaven?" "Is my name in the Book of life?" Not, is it in the church record. That record may not be kept in the same way that the record in heaven is kept and there may be many names in the church record which have never been written in heaven. Can we realize as we have never realized before that God really is keeping a record, He has a book of the lost, a book of the living, a book of the dead. Which book is your name in? Can you rejoice this minute that your name is written in the book of life? Let us all weigh this question well, it is very important, for whosoever's name is not found in the Lamb's book of life will be cast in the lake of fire, which was prepared for the devil and his angels from the foundation of the world. If we have made sure our names are written in heaven the next important thing is to be sure our children's names are written there. This can be illustrated by a story I once heard "Of Two Fathers."

One lived on the Mississippi River. He was a man of great wealth. Yet he would have freely given it all could he have brought back his eldest boy from his early grave. One day that boy had been borne home unconscious. They did everything that man could do to restore him but in vain. "He must die" said the doctor. "But, doctor," said the father, "can you do nothing to bring him to consciousness even for a moment?" "That may be," said the doctor: "but he can not live." Time passed and after a terrible suspense the father's wish was gratified. "My son, he whispered, "the doctor tells me you are dying." "Well," said the boy "you never prayed for me, father; won't you pray for my soul now?" The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul, unprayed for, passed into its dark eternity.

What a contrast is the other father! He, too, had a lovely boy, and one day he came home to find him at the gates of death. "A great change has come over our boy," said the weeping mother; "he has only been ill before, but it seems now as if he were dying fast." The father went into the room, and placed his hand on the forehead of the little boy. He could see the boy was dying. He could feel the cold damp of death. "My son, do you know you are dying?" "No, am I father?" "Yes; you are dying." "And shall I die to-day father?" "Yes, my boy you can not live till night." "Well, then, I shall be with Jesus to-night, won't I father?" Yes, my son, you will spend to-night with the Savior." As he turned away the little fellow saw the tears trickling down his father's cheeks. "Don't weep for me father, when I get to heaven I will go straight to Jesus and tell Him that ever since I can remember you have tried to lead me to Him." God has given us four precious children, one died in infancy and if God should take one or all of the older ones I would rather have them carry such a testimony as that to my Master than all the wealth of this world rolled at our feet.

So let us take the whole Bible as our guide which contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers; its doctrines are holy, its precepts are binding, its histories are true and its doctrines are inimitable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object. Our good its design, and the glory of God its end. It should rule our hearts, and guide our feet, for it is a mine of wealth, a paradise of glory and pleasure. It, although involving the highest responsibility, rewards the greatest labor and most of all will condemn all who trifle with its sacred contents.

Oh, shall we not all just turn our backs upon the world and fall on our knees, and ask God for Christ's sake to write down our names in the Lamb's book of life so that we and those we love may live forever with

OBJECTS AND REQUESTS FOR PRAYER

The Dakota-Montana Conservative Amish, and Illinois Conferences which are scheduled to meet this week and next.

The recently ordained ministers and deacons in various sections of the Lord's vineyard, as well as the ordination services that are announced to be held in the near future.

For the work of the Pacific Coast Conference, the annual report of which is printed in this issue.

the Lord. I would like to conclude by reading an engineer's song.

Oft when I feel my engine swerve,
As o'er strange rails we fare,
I bend my eye around the curve
For what awaits us there.

When swift and free she carries me
Through unknown yards at night,
I look along the line to see
If all the lights are white.

The blue light marks the crippled car,
The green light cautions some,
The red light is a danger light,
The white light bids me "Come."

Again, through open fields we roam,
And when the night is fair,
I look up in the starry dome
For what awaits me there.

For who can speak for those who dwell
Beyond the arching sky?
No one has e'er come back to tell
Just what it meant to die.

Swift toward life's terminal I trend:
The run seems short to-night.
God only knows what's at the end,
I'm glad the lights are white.

—Selected.

A SUNNY TEMPER

You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you're about to do, and leave the rest to a kind Providence that overlooks not a single one of us. Do you know how many years of your life and happiness are **mortgaged** by this habit of worrying? And after all, what does it accomplish? How does it help you on? How much strength does it bring to you in your labors and exertions? None—none whatever. A ruffled temper all the time throws to the surface the "mire and dirt" of the nature; it does not combine the best elements, and help them to work together to the best advantage, but only the worst, and gives them alone all the chance. A beautiful, sunny temper is no sign of weakness, as many suppose, but of strength and harmony of character. It shows that there is a power seated at the center of the being, that knows how to administer the government.

Lord Clarendon wrote of anger, that it is the most impotent passion that occupies the mind of man; it effects nothing it goes about, and hurts the man who is possessed by it more than any other against whom it is directed. He knew the human heart. The worst of anger is, if you give the reins to it for once, it is still more difficult for you to keep them yourself the next time, and makes over just so much of it to the enemy. But a cheerful temper is like the genial sun, in whose warm rays all like to bask. The possessor of such may not, perhaps, make as many stare and tremble at his barbed phrases of satire or scorn, but he will certainly make more devoted and loving friends and, what is more, be very sure to **keep them.**—Ev. Mess.

THE BLESSING OF WORK

"Six days thou shalt work."—Ex. 34:21. This is not a permission but a commandment. Work was God's original plan for men. Some people imagine it to have been part of the Eden curse, but God put the man into the garden "to dress it and to keep it" before the Fall: the curse was not "work," but "toil"—weary work, work amid physical weakness, work producing sweat. Labor is not a curse, but a blessing; unhappy is the man who cannot or who will not work. To work is to be Godlike, Christlike; "My Father worketh hitherto and I work." It is to be in harmony with the Universe, for "All things work together," literally as well as metaphorically, and wherever there is inactivity there is death and decay. Work is the law of growth; without exercise our bodily, our mental, our spiritual powers would become paralyzed and be lost. To belong to the "Chivalry of Labor," is to have fellowship with the angels, for they cease not day nor night to do His will before Whom they stand and to fly upon the errands of His mercy and His love. There is no "rest" without work; the joy of accomplishment is unknown to him who will not labor; the idle man falls an easy prey to all the terrors of despair and to all the assaults of the devil. The promised Paradise in which it is to be "always afternoon" and where lazy enjoyment is to fill up the round of existence, would soon prove a veritable hell to one created in the image of God.

Bible Meeting Topic

CHRISTIAN MARRIAGE.—Gen. 2:21-24; Eph. 5:22-33.

Topic for June 26

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **God's Plan in Marriage.** — It was God's plan from the beginning when he made the first man and woman that there should be but one man and one woman in marriage bonds with each other. After men multiplied on the earth, they began to pervert God's plan and men took more than one wife. The earth became so corrupted by unholy marriage relations and sin that God destroyed everything upon the earth except a family that had kept their marriage relations pure.

Many corruptions had come into the marriage relation even among the people of God. God did not reform all of these irregularities at once. He gave Moses laws and regulations because of the hardness of men's hearts and they were allowed to put away their wives for certain causes. But when Christ came He taught the original plan of God and forbade any divorce for any cause whatever. If on account of unfaithfulness it becomes necessary to separate, the Christian does not marry again but remains single with the hope that sometime a reconciliation may be brought about by which man and wife may again be together.

The marriage relation is a very sacred one and should be entered into without the levity and light-mindedness which so often accompanies it. The young should be taught the sacredness of this relation and of a life union which should be entered into in such a bond of love and uprightness that there should be no desire to change it. The great work of building a godly home should be wisely considered and entered into in the fear of God.

II. **The Text.—Gen. 2:21-24.**—In this passage we have God's first plan in the creation of the first home. It was for the happiness and welfare of man that man and woman were united in one family and that they might multiply in the earth according to God's will.

Eph. 5:22-33.—This passage tells the duties resting upon the woman and the man in their relation to one another. Man is the head and the support of the woman. The woman is subject to her head and is his helper. Love is the bond that unites them together.

OUTLINE STUDY

I. An Institution of God.
1. When God created man.—Gen. 1:27.
2. The need.—Gen. 2:18-24.

II. Who Should be United Together in Marriage.
1. Those having the counsel of parents. —Gen. 28:6-9; Eph. 6:1-4.
2. Those of like precious faith.—I Cor. 7:39; Deut. 7:3; II Cor. 6:14-16.
3. Those who are not bound to another. —I Cor. 7:11; Mk. 10:11, 12.
4. Those whose life service to God is blended.—I Tim. 3:11; Amos 3.3.

III. Duties of the Marriage Relation.
1. Love and devotion.—Eph. 5:22-25; I Cor. 11:3.
2. Not to be separated by man.—Mark 10:9.
3. As heirs together.—I Pet. 3:7.
4. Obligation to children.—Tit. 2:4; Prov. 22:6; Eph. 6:4; Prov. 19:18.
5. Obligations to the home.—Tit. 2:5; I Tim. 5:14; I Tim. 5:8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Wife, or Husband."**
2. Godly Parents.

For Young People.
1. Taking God's Counsels into Life Choices.
2. Considerations in the Marriage Relation.

For Older People.
1. Duties in Christian Home-making.
2. When Should Persons Remain Unmarried?

PERSONAL THOUGHT

Obedience to God's plan in the marriage relation will bring happiness and blessing into our lives.

Gospel Herald

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THURSDAY, JUNE 16, 1927

Field Notes

Steps are being taken looking for the ordination of another minister at Limon, Colo., in the near future.

Bro. Allen B. Christophel, Goshen, Ind., spent the period from June 4 to 12 visiting the various mission stations in Michigan.

Bro. P. J. Shenk of Oronogo, Mo., conducted a series of meetings recently at the Liberty Church near South English, Iowa.

If previous plans are being carried out, Bro. Paul Erb is spending some time with the congregations of Missouri in the interests of Hesston College and Bible School.

Bro. I. G. Hartzler of East Lynne, Mo., expects to spend some time in North Dakota in the near future and attend the Dakota-Montana Conference at Wolford, N. Dak., June 15-17.

A mission meeting is to be held at the Yellow Creek Church near Goshen, Ind., on June 19. The speakers are J. D. Mininger, D. D. Troyer, D. D. Miller, and R. R. Smucker.

Among the meetings held preliminary to the annual meeting of the Mennonite Board of Education, were those of the Special Study Committee on June 7, 8, and the Finance Committee on June 9.

Good interest and large crowds are reported from the commencement exercises at the Eastern Mennonite School. Among those from a distance who took a leading part on the program were D. A. Yoder of Elkhart, Ind., J. F. Bressler of Lancaster, Pa., and J. F. Grove of Greencastle, Pa.

Hesston, Kans., reports a record attendance at the recent commencement exercises in Hesston College and Bible School. Bro. S. C. Yoder of Goshen, Ind., was present to deliver the commencement address.

The new printing press purchased by our misionaries in South America seems to be doing satisfactory work and is filling a long felt need in that field. May the Lord bless and prosper the enterprise.

A series of meetings was held recently at Madero, one of our latest mission stations in the Argentine, Bro. T. K. Hershey in charge. Bro. Pablo Cavadore, one of the earliest converts at Pehuajo, has been placed in charge of the work at Madero.

Bro. T. K. Hershey writes from Pehuajo, Argentina, S. A., under date of May 17: "We had the pleasure of baptizing 10 precious souls here at Pehuajo this last week. There are a number more that are receiving the necessary instruction.

Bro. E. E. Showalter and family of La Junta, Colo., formerly of Harrisonburg, Va., are making an extended trip east this summer. Brother S. preached for the congregations worshiping at Bethel and Sycamore churches while on their stay in Cass Co., Mo.

Bro. L. J. Miller, Chairman of the Missouri-Kansas District Mission Board, has this acknowledgment to make to his people for their loyal suport: "We thank you very much for your liberality during the past years. Funds have been very well kept up." We praise the Lord. May the good work and loyal support continue.

Commencement exercises are being held at Goshen College this week. A large attendance of visitors from various sections of the United States and Canada is reported. Immediately after the Commencement the Young People's Institute will begin, which lasts from June 17 to 26 inclusive. The Summer School begins on June 20 and continues for nine weeks.

The annual meeting of the Mennonite Board of Education was held at the Clinton Frame Church near Goshen, Ind., on June 10 and 11. A good representation of Board members was present and a harmonious and profitable meeting was held. A forward step was taken when plans were made for raising endowments for the schools, in the next three years, to the amount of $210,000.00.

The Executive Committee of the Mennonite Board of Missions and Charities held its regular monthly meeting at Goshen College, Goshen, Ind., June 9. All of the Committee members were present. One of the things considered was the construction work of the new hospital building at La Junta, Colo. The building work has already begun as will be noticed in Bro. Erb's letter elsewhere in this issue.

Correspondence

Topeka, Ind.

(Maple Grove Congregation)

Dear Herald Readers:—On Sunday May 29, we once more had the privilege of commemorating the suffering and death of our Lord. Bro. A. E. Mast of Kokomo, Ind., gave us a message from Gal. 6:14. Our aged bishop, Bro. J. E. Kurtz, has been deprived of coming to services for the past few weeks, because of ill health, but last Sunday we were glad for his presence again. In the evening of the above date, some members from Goshen College served in the regular Sunday evening service. Their subject for discussion was, The Value of Christian Education. Quite a number from this place expect to attend conference which is being held this week at Forks.

May 31, 1927. Vera Yoder.

Goshen, Ind.

(Clinton Frame Congregation)

Dear Herald Readers, Greeting:—On Sunday, May 8, we had an impressive sermon on marriage and the sacredness of it by Bro. Ira Johns, after which his daughter, Sister Vivian Johns, was married to Bro. Ezra Slabaugh. The ceremony was conducted by Bishop D. J. Johns, grandfather of the bride. The best wishes of the brotherhood go with them.

On May 15, we had communion services conducted by Bro. Chauncey Hartzler. The sermon was plain and given so all could understand, after which the entire church partook of the sacred emblems, with the exception of a few who were not able to be present.

On Sunday evening, May 22, Bro. B. B. King of Fort Wayne, Ind., commenced a series of meetings with a large attendance and full house each session. There was an all day meeting on Sunday, May 29, followed in the evening by a special message on The Second Coming of Christ. Standing room was all taken and it was estimated that over 100 people outside were not able to enter.

The brother presented the following subjects:

Why the Church Needs a revival.
As it Was in the Days of Noah.
The Difference between Converted and Unconverted Church Members.
The Three Fires—Or What the Mennonite Church Needs.
Sowing and Reaping.
What it Costs Not to be a Christian.
Christian Fellowship.
Contending for the Faith, or Why the Mennonite Church Cannot Give an Inch.
The Second Coming of Christ.
The Unpardonable Sin.

The meetings closed on May 30, with 9 converts. Will you pray for them that they may lead a clean and useful Christian life, also that we all may exemplify the many plain truths the brother so earnestly gave us? Yours in His service,

May 31, 1927. J. E. S.

Chambersburg, Pa.

(Pleasant View Congregation)

Dear Herald Readers, Greeting: Our series of meetings closed on Sunday, May 29, with five confessions, all young people. We praise God and our dear brother for his labors. We know his labors were not in vain and we feel sure the brother did not shun to declare the whole Gospel. It was spoken with power. How sad we feel for those who did not heed his kind invitations but turned their faces and said, "Yet a little longer will we serve Satan." We hope the seed sown may spring up and bring fruit and honor His name.

On Saturday, May 28, there were seven precious souls added to our fellowship. How our hearts were made to rejoice, yet there were many more who should have made the wise choice.

On Sunday, May 29, we had our communion services. Bro. Bressler was with us at these meetings and spoke very forcibly the Word of God.

Pray for the church at this place, that it may remain faithful to the end. We want to extend a hearty invitation to visiting brethren, as the little flocks need encouragement.

June 2, 1927 Nancy Ernst.

Ashley, Michigan

(Bethel congregation)

Dear Herald Readers, Greetings:—On May 22, we held preparatory services here. On May 27, Bro. D. D. Troyer of Goshen, Ind., came into our midst. He preached or us on Friday and Saturday evenings.

On Sunday, May 29, we held our communion services. Bro. Troyer was with us and gave us a message again that evening. At this time a number from this congregation are attending the Indiana-Michigan Conference.

June 2, 1927. Cor.

Beemer, Nebr.

Dear Herald Readers Greetings:—An all day meeting was held here Sunday, May 29. Bro. J. E. Zimmerman preached in the forenoon on II Tim. 3 and part of chapter four, especially emphazing II Tim. 4:5.

In the afternoon the congregation held communion, when nearly all partook of the sacred emblems. One sister, formerly of a different denomination, was received into the church at this time. We were glad to welcome her into our midst.

Bro. J. H. Birky asked to be released of his responsible position as elder and leader of the church, owing to his advanced age and declining strength, and that the responsibility be placed upon a younger brother. The church granted his request and Bro. P. O. Oswald was chosen in his place. May the Lord bless him in this new work.

We feel thankful to Bro. Zimmerman for his efforts and labors of love among us from time to time. May God abundantly reward him for it is our prayer.

June 2, 1927 Cor.

Duchess, Alta.

Dear Herald Readers, Greetings in the Name of Jesus:—On April 24, Bishop Stauffer and wife were with us. Bro. Stauffer preached for us both morning and evening. Communion services were held in the morning, and all present partook of the sacred emblems representing the broken body, and shed blood of our Lord.

Bro. Henry Ramer was much benefited by his trip to Kansas City and treatment taken while there last winter.

Bro. David Ramer and wife, who were called to Virginia on account of sickness and death of Sister Ramer's mother, have returned to take up the church work and farming activities. Bro. David built a neat little house on the farm bought this spring.

Bro. Geo. Brubaker and wife, who spent a few months in Pennsylvania on their wedding trip, also returned to take up the spring work. Bro. George also built a house and barn on his place. We are hoping soon to see the last of our number who is away return.

We expect, the Lord willing, to hold an all day Sunday school meeting on June 12. It will be the first to be held at Duchess. We are looking forward to a spiritual feast of the good things those who are on program may be led by the Spirit to give us. May each one be filled with the Spirit, that this meeting may be a real uplifting meeting.

The Sunday school is prospering. There is a better attendance since the cold winter is past, but we have had a very wet, cold spring. Seeding is not nearly finished, and only a few gardens are planted, but we know the Father knows what is best, so we should be willing to submit to His will.

Sister Hettie Ramer was very poorly part of the winter and spring, but is feeling quite well at present. Health in general is good.

Pray for us and the work at Duchess. The field is large, but people are careless about their souls.

Yours in His service,

June 3, 1927. Lottie Stanton.

Clarksville, Mich.

Dear Herald Readers, Greeting: We are grateful to our heavenly Father for the many things He has done for us.

On account of the physical condition of our minister, Bro. Aldus Brackbill, the following brethren have worshipped with us recently:—On May 15, Bro. A. B. Christophel of Goshen, Ind., preached two helpful sermons on The Church, and the Bible; on May 22, Bro. Henry Weldy of Wakarusa, Ind., gave us two inspiring sermons on Prayer; and on May 29, Bro. Ray Yoder of Wakarusa, Ind., gave us a helpful sermon on The Pre-eminence of Christ.

Our Sunday evening young people's meetings are becoming very interesting. We are now studying the book of Revelation.

Remember us at the Throne of Grace.

June 3, 1927. Cor.

Hydro, Okla.

Dear Herald Readers, Greetings in Jesus' Name:—On May 9 we had the pleasure of having Bro. J. R. Shank of Carver, Mo., with us. He preached to us in the evenings of May 9 and 10, and left on the morning of the 11th. On May 22, council meeting was held at this church and, on May 29, we had the privilege of again commemorating the death and suffering of our Lord. At this time also one sister who had wandered away was again received into the fold.

Weather is nice, prospects for crops are favorable. Health is fair.

June 3, 1927. Nora Eichelberger.

Colorado Springs, Colo.

(Maniton congregation)

Dear Gospel Herald Readers:—The congregation of this place observed communion services on Sunday evening, April 24, Bro. J. A. Heatwole, being with us at that time. Bro. J. M.

(Continued on page 256)

Miscellaneous

SECRET SIN

By L. L. Hershberger

For the Gospel Herald.

I stepped into sin
And I said within,
"No one shall ever know!"
But my conscience cried
And began to chide,
"Why tread where the brambles grow!"

I fell into sin
And I said within,
"None ever shall know but God!"
But a little child,
Though gentle and mild
Detected my burdensome load.

I once knew a sin
And I said within,
"None else knoweth—all is well."
But the Spirit said,
"The rich man is dead
And **he knows** his sin in hell."

"No mortal of sin
Can cover one thing,
Nor hide it away at all:
For God is on high—
His all-seeing eye
Fathoms the depth of it all."

Nappanee, Ind.

PLAIN CLOTHING AMONG THE BRETHREN

By Oscar Delp

For the Gospel Herald.

It is only out of love that we dare to think of this subject. But since the negligence of this mark of separation is so noticeable we are prompted to give the following.

As we go through life we are constantly confronted by new ideas. Some are for the good and some not so profitable, naturally speaking. But one who is constantly looking for something new and does not content himself with what he knows is profitable for himself and others, is not building a foundation of any kind, for himself or anyone else, and will be disappointed when the time of shelter is needed and no foundation is yet built for the house of shelter and protection.

It is not a new idea whatever that prompts the writer to give these thoughts, but to remind some that the wearing of plain clothing by the brethren is showing to the world that they are not ashamed to come out from among the world in dress.

Secondarily, do we not show to our beloved Church that we are willing to obey her and stick to her?

When we think of the Church as the bride, and Christ as the Bridegroom would the Bridegroom be satisfied to see the bride with garments of both humility and pride? Could the Bridegroom understand what the meaning of the two kinds of clothing meant?

We know there are those in the Church that look on others and therefore each one is laden with the responsibility that someone is looking up to you as an example in some way or other.

Do we not believe that Christ is the Head of our Church and the Author of our faith? and are we not confident that the leaders of our Church are directed by the Holy Spirit? Surely they know what is best for the flock, and on what grounds we are the safest. We should at least have that much confidence in those who have authority over us.

Plain clothing is only one of the many marks of separation that the Christian will possess, once he begins to bear the Cross, which is only possible by the grace of God. But why is plain clothing an important mark? Because it is visible to all, both the Church and the world.

Though thus far there has been no executive power enforced by the church concerning this matter would it not be well and uplifting to the church and the coming generation, if we would enforce it ourselves by considering the matter individually and show to the world that we belong to a church that believes in separation from the world?

I am sure we all love our church which represents the Church of God and bride of Christ. In I John 2:15 the apostle says, "Love not the world, neither the things that are in the world." There are many brethren that do not love the world, and do not wear the plain clothing; but concerning this, beloved, we only need to think of the example we are setting as to obeying the advice of the church. In Heb. 13:7 we are taught to obey those who have the rule over us, and to follow their faith, considering the end of their conversation.

Some one may say, "Christ does not teach plain clothing." But He does teach love. "A new commandment give I unto you that ye love one another." Whom do we have a right to love more in the church than those that have the rule over it? Christ also says that His disciples are "not of the world." Let us not doubt when it comes to thinking whether the elders know what is best for us or not.

May the Lord give us grace to be willing servants of the Church of which Christ is the Head. Eph. 5:23.

Others may say, "There is no religion in plain clothing;" which is true when you think of clothing only. For Christ tells us to beware of false prophets who come in sheep's clothing, but are ravening wolves. Matt. 7:15. But let us now turn to John 21:16 and see where Christ commands Simon to feed the sheep, which is given twice as a command. He also says in John 21:15, "Feed my lambs." Are not our elders the shepherds of the flock? If a shepherd finds green pasture for his sheep will they go aside and eat dead grass? Surely if the sheep follow the shepherd unto green pastures, upon which our church is providing for us to feed on, surely the lambs will follow.

Again, others say it is only a small matter of discipline, and therefore it is not so necessary since it does not suit them to wear the plain apparel for some reason or other. If it is only a small matter, let us out of love do a little something to show to our church and God that we are trying to be submissive.

Again we might say that we show the Church and God that we love them in plenty of other ways, which we can and do, but let us turn to Luke 19:17 and see if the little things are not accountable for the large things that spring forth.

We believe our church is looking ahead as well as planning for to-day. Unless we as a church are strong in unity, and unless we as members have listening ears to the doctrines of the Church, willing minds and loving hearts, we will not be able to fully represent our church as Christ wants us to in the future, among us young people especially.

When a nation goes to war with another do they not have drills and practice unity? do they not have order in step and in dress? Where there is unity there is power. Do they have a uniform of the same kind for each soldier? or do they allow some to wear their clothes that they wore at home working for themselves? No; they are now engaged in something greater. Are not we brethren engaged in something greater than when we served the world and Satan?

By the wearing of the uniform the soldier is proud to show that he has separated himself from his interests at home for the sake of the nation. Should we not be willing to make similar sacrifice for the kingdom of God, only in humility?

When you see a soldier walking along the street in time of war, do you need to look long to see if he is a soldier? is it necessary to ask him if he is a soldier of America, or of some other nation? Should we not be as willing as the soldiers to represent our church of separation?

The American soldier represents

carnal warfare; we represent spiritual warfare. Which is of most importance?

Did not God make the first suit of **modest** apparel? What was the matter with the clothes that were made by man previous to that? They did not suit God. They were not as modest as He wanted to see them.

Neither do the ideas of man today suit God, therefore He commands by Christ a separation from the world. When clothes which are made by man are wilfully misused in degrading humanity, as we see in the world to-day among the women especially, does it not make the Christian feel ashamed to follow after the styles of this world? We are glad for those that do not follow after the new styles continually rising, but let us notice three classes of professed Christian brethren of to-day:

One kind are those that are right off-handed ready to dress according to the new styles which arise, that are not becoming to a Christian.

Another kind are those that are not so quick in following after a new fashion, but as soon as they see that the Church allows it, they follow the same style.

A third kind, the kind that our Church delights in holding as true representatives, are those that cling to the doctrines of the Church in dress as well as in the other important doctrines as nearly as they can. We are all weak, and need one another's prayers, the writer, as much as any.

Which of these three should we cultivate, and allow to root throughout the members from generation to generation? May the Lord help us to enlist in the spiritual warfare with **willingness** to wear the uniform.

Lancaster, Pa.

LIFE A TRUST

By Christena Horsch

For the Gospel Herald.

Life is real and life is earnest. We are not here in this world to stay. We are created for eternity. God, in His grace and mercy, did not leave us in the dark about this. He has given us His Word which we should recognize as we do a light in a dark place. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Yet there are many who are not willing to give heed to God's Word, but will live after their own desires. Such lives are wasted and their indifference will be to their own sorrow. "For we must all appear before the judgment seat of Christ; that every one may receive .....according to what he hath done, whether it be good or bad."

Paul says to the Corinthian Christians, and also to us, "Know ye not that....ye are not your own. For ye are bought with a price." Therefore does the life of every redeemed one belong to the Lord Jesus who paid the price with His own life. We are here on business for our King. Christ says: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (Jno. 15:16). And again: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:5). This is the secret of a fruitful life. May we ask ourselves sincerely the question: Will the Lord find in my life the fruit He is looking for? Or will it be only leaves, only an outward appearance of a Christian life without any sincerity of heart? Would it not be sad if over some Christian lives the Lord would have to write: "Weighed in the balances and found wanting?" Let us be faithful and true to our Lord.

On the other hand, is there anything more beautiful than a truly consecrated life, a life that has no other desire than to please God and do His will? What a blessing are such lives to all that come in touch with them! And even after their life's work is done, their influence for good goes on and on. May we, by the grace of God, be faithful witnesses for Him in our every-day life, in all we do and wherever we are. The time is short. There is much to do in the Lord's vineyard. We cannot all do great things, but the little things that are done lovingly and faithfully for the Master are not overlooked by Him. Just to let our light shine for Jesus so that others may find the way to Him and be saved is what we all can do, if we are truly Christ's.

As we walk along Life's road may we, by the grace of God, follow in the footsteps of Jesus who laid down His life for our sakes.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Scottdale, Pa.

WHAT DOES IT PROFIT, IF—

That wise old philosopher Diogenes, once expressed astonishment that the literary experts were so eager to learn all about the misfortunes of Ulysses, a mythical hero, that they remained ignorant of their own. He also marveled that musicians should be so careful in tuning the strings of their lyres, while leaving all the habits of their souls ill-arranged.

And also the thoughts of others have run in much the same channel. Hence the sayings:

"Charity begins at home" and "Know thyself," and "What is that to thee? follow thou me."

Shakespeare once wrote: "I will chide no brother in the world but myself, against whom I know most faults."

Whatley said: "Though not always called upon to condemn ourselves, it is always safe to suspect ourselves."

I firmly believe that the best way to do good is first to improve one's self. A good example is more to be desired than a thousand words. The members of our clergy, who by their humility and quiet, calm methods of clean living are more effective preachers, even in their silence, than the sweaty, shouting, dancing and prancing evangelists who try to imitate auctioneers and street corner barkers.

Oh, brothers and sisters, if we could, and we can, before retiring at night review the deeds and follies of the day, what a change would come over us! Most of us are burdened with so much mental rubbish and nonsense, which could be cleared out at the close of the conscious day the same as the desk is cleared off at the close of the working day.

Why not start to-day? We are always putting off, getting ready to live, but never living. We devote time to education; then many years to earning our livelihood, and we get sick, we take journeys for our health on land and on sea, and some even take to the air, always looking for self-improvement, and enjoyment,—while the thing we should be most concerned about, the salvation of our souls which is the nearest and should be the dearest thing in this world to us, is seldom engaged in. The pleasures of the world are many and you may enjoy them for a season, but what does it profit a man if he gains the whole world but loses his life?—World's Crisis.

MAKE CHRIST KNOWN

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

I believe that the day is drawing very near. Oh, that in the last remnant of time, before we hear the shout of our descending Lord and rise to meet Him in the air, we might come back with holiness of heart to the simplicity of our mission.

Let us leave the government of the world till the King comes; let us leave the civilizing of the world to be the incidental effect of the presence there of the Gospel of Christ, and let us give our time, our strength, our money, our days to make Christ known "to every creature."—Dr. C. I. Scofield.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A SOUL CONSUMED BY COVETEOUSNESS

TEXT: Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of of the things which he posesseth. —Luke 12:15.

Jesus was speaking of the things of Eternal Life. There came a rude interruption. One said: "Master speak to my brother that he divide the inheritance with me." His mind was so saturated with business that the most solemn and awful words of even Jesus were heard as an idle, meaningless voice.

Mark our Lord's answer. He dismissed the rude disturber with the sharp words, "Man, who made me a judge or a divider over you?"

Turning to His disciples, Jesus said: "Take heed, and beware of covetousness. See what covetousness can do to the heart of a man. See what it has done to this man. It has consumed him, heart and soul." Jesus then told them the parable of the rich fool.

"The ground of a certain rich man brought forth plentifully."

Nothing of a criminal character is laid to his charge, as to the manner in which his wealth had been acquired. No extortion nor oppression, nothing unfair or dishonest is alleged against him. He was an honest, industrious, enterprising man.

He was rich—that was to his credit. This Book never joins in any wild tirade against riches. It nowhere says—as men sometimes misquote it—that money is the root of al evil. It does say, "The love of money," covetousness, "is the root of all evil."

Again, he was an enterprising business man.

He was not content with his old unsightly storehouses. He says to himself, "I will pull down my barns and build greater." He was not one of those penurious, close-fisted creatures who are too mean to spend anything on permanent improvement of their property.

Can we help thinking well of such a man? Christ draws the picture fairly; take him at his own estimate, describes him in his own language, without prejudice. He is what almost all of us would like to be and are striving to be. We can see him estimating how much larger barns he must build. So many loads of roots—so many of wheat to be taken care of. It must be so many feet front and so many deep.

He says to himself, "When I get the new buildings done I shall have all I want. Nothing then for me but to enjoy myself."

God's Name For Him

He has finished his figuring, laid down his pencil, and with the pleasant dreams of a long future before him, he folds his arms complacently and says, "If anybody in all this world is prosperous and to be envied, I am that man."

But listen, his ear is stunned with the words, "THOU FOOL!"

Where did the voice come from? Who dares say that to him, the first man in the country?

It was the Voice of God. "Thou fool, this night thy soul shall be required of thee."

Fool Because He Forgot God

He forgot his God—he left out of his thought all consideration of the God who made and owned him. He talked of my fruits, my goods, and even my soul. He seemed to imagine himself absolute proprietor of all he touched in two worlds, as if to him belonged the credit for his prosperity, and he gave God no praise.

The idea that any portion of his fields' increase belonged to God and should be given back to Him seems never to have entered his head. He forgot God from whom all blessings flow. Not a word do I hear like this:

"God hath dealt bountifully with me. He hath intrusted me with this large estate that I may administer it in His name. Lord, teach me how to use it to Thy honor and glory."

No; only this do we hear: "What shall I do? I have no room to bestow my fruits. I will pull down my barns and build greater."

This man never thought of anyone but himself.

He was too busy laying up treasure for himself to hear the cry of distress in his path or see the beggar at his gate.

He had just one idea in his head—to make himself as rich and comfortable as he could.

Because He Forgot His Soul

"What insensate folly!" you say. A man might say, "I cannot prove that there is a God." and so might try to forget His existence. He might say, with Cain, the first murderer, "Am I my brother's keeper?" Every man for himself.

But how it is possible for a man to forget his own soul?

Ah, but you say, this man thought of his soul; he made ample provision for it. Listen to his words, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." He said to his soul, "Eat, drink and be merry." Do you suppose a man can provide for his soul in that way? Can a soul be fed with gold and silver? Can a soul be made merry because barns are bursting with abundant crops? Oh, how beggarly the conception!

What an outrageous fool this rich worldling was!

Yet how many men are trying to quiet their souls in this same way! How many are saying to their own uneasiness, "Why art thou cast down, O my soul? Why art thou disquieted within me? Art thou not rich? Look and behold these houses and shops! They are all thine. See these bonds and mortgages and stocks and shares! Soul, they are thine. Gold and silver! Soul, what wilt thou? What have I not done for thee?"

And the poor famished soul can only say, "I will have none of them." The soul—has it a mouth to eat and drink and be merry, like the body? Does it love to hear the clink of gold and silver? Is a man's soul rich because his pocket is rich?

Because He Forgot Death

Here was the crowning proof of his folly.

"This night thy soul shall be required of thee."

This night!

Can it be? In the very midst of his hopes and plans; with the barns unbuilt, the fields unreaped, the figs untasted? Shall he die tonight?

Must he die tonight?

The word of God's book is TO-DAY.

Yesterday is God's.

Tomorrow is God's.

To-day only is ours.

"To-day, if you will hear my voice, harden not your hearts." "Now is the accepted time, now is the day of salvation."

"Work, for the night is coming, when man's work is done."—Luther D. Garble.

PACIFIC COAST CONFERENCE

Report of the Seventh Annual Mennonite Church Conference of the Pacific Coast District, Held near Hubbard, Oregon, June 2, 3, 1927

A ministerial meeting was held on the evening of May 30 and a few short sessions during intermissions of Conference.

Conference members present:

Bishops: J. P. Bontrager, Fred J. Gingerich, N. A. Lind, G. D. Shenk, A. P. Troyer, H. A. Wolfer.

Ministers: Wm. Bond, Allan Good, N. L. Hershberger, D. B. Kauffman, Omar G. Miller, Paul N. Roth, D. F. Shenk, John Steckley, Luke Weaver, E. Z. Yoder, L. J. Yoder.

Deacons: Wm. N. Beachy, Abram Good, C. I. Kropf, Chris Snyder, B. P. Swartzendruber, Hugh Wolfer.

Delegates: G. R. Bebb, Joseph A. Birky, Lester Buerge, E. S. Garber, S. G. Hostetler, Oliver King, S. S. Miller, J. B. Mishler, Raymond Mishler, J. J. Reber, John Rogie, Sam Schrock, Levi Sharp, Roy Troyer, Harry West, Christ Yoder.

Recognitions: The ordinations of H. A. Wolfer as bishop of the Hopewell Congregation, and Abram Good as deacon at the Nampa Congregation were recognized and approved. J. M. Shenk and N. E. Roth were accorded privileges of Conference for this session.

Officers of Conference: Moderator, N. A. Lind; Assistant Moderator, G. D. Shank; Secretary, Omar G. Miller; Treasurer, C. I. Kropf; Song Manager, M. H. Hostetler.

Resolutions Committee: H. A. Wolfer, N. E. Roth, Fred J. Gingerich.

Nominating Committee: D. B. Kauffman, Allan Good, Fred J. Gingerich, Wm. Bond, E. Z. Yoder.

Conference Sermon, by N. E. Roth. Text, Acts 20:28.

Take heed to thyself. Ministers have different abilities but all should feed the flock. Take heed to **all** the flock, because it is a purchased and precious flock. Faith and works go together. We need a faith that worketh by love.

Testimony was given by ordained men and delegates. Also a rising vote of approval by all present.

The Minutes of last year's Conference were read and approved as corrected.

REPORTS

Conference Treasurer

Balance from last year		$240 22
Received		
Last year Conference offering	39 55	
For General Board of Education	18 01	
For Conference expense	90 30	
Total		$388 08
Disbursements		
Delegates to Dak.-Mont. Conference	$ 77 60	
For Conference Reports and Programs	21 65	
Total		$ 99 25
Balance		$288 83
		$388 08

Music Director

Singing schools were held in two of the Churches during the last Conference year, with the Nampa and Zion Congregations, some from Bethel and Hopewell attending the class at Zion. May others follow the example.

Member of Mennonite Board of Missions and Charities

This Conference District was represented at the Annual meeting in the person of Allan Good, of Portland, Oregon.

Member of Board of Education

This Conference should, during this session, consider the matter of an endowment fund to care for the annual deficit of our Church schools. Steps should be taken to meet our annual allotment of the current expense of the Board. All other efforts of the Board member were along the line of maintaining and fostering a healthful attitude toward the educational work of the Church.

Delegate to Dakota-Montana Conference

Upon the request of the elected delegate (G. D. Shenk) from this District to the above named Conference we agreed to serve in his stead. In harmony with others that have attended this Conference we desire to report that their District is large and their numbers few, their problems many, and last year were hard to solve, and they certainly needed all the help available. I urge that we do all we can for their District and that the delegate appointed from this District from time to time resign himself to their service and to their best interest.

District School Board

It is with gratefulness to God that we again report some of the activities of the Bible School for the past year. Gradually this work has been taking the form of a real school and students are given the advantage of studies leading to advanced work in our other Church institutions.

Bro. Samuel Honderich was again secured for principal and he, together with Sister Viola Wenger and Bro. M. H. Hostetler constituted the faculty.

School term began Dec. 6, 1926, and continued to Jan. 9, 1927, during which time the student body enjoyed many spiritual blessings under the direction of the faculty as well as those of an educational nature.

Lectures were given by the ministry and others of the district and devotional as well as literary exercises supplied for all students.

Of all the students enrolled nearly all finished with good grades, and keen interest was manifest, not only toward the direct work of the Bible School but interest was aroused in the many problems of life, especially along spiritual lines.

This feeling is growing that we must more liberally support this work if it can be continued at all. Our instructors have been receiving very meager support and reluctantly we receive the message from Bro. S. Honderich that he cannot be considered principal for the coming year.

So far we have secured Bro. Milo Stutzman, Sister Viola Wenger, and Bro. M. H. Hostetler as instructors.

The Idaho field was supplied and two weeks of intensive study was much enjoyed when Bro. S. Honderich and Sister Viola Wenger gave to the congregation at Nampa some teaching and both in attendance and finances the people there showed their appreciation for the work done.

Children's Welfare Board

Cash received	$863 49
Paid out	837 03
Balance on hand	$ 26 46

Church History Committee

To date there have been nine manuscripts received, as follows: Bethel Congregation, Pacific Coast Mission Meeting, Pacific Coast Bible School, Sunday School Conference, Pacific Coast Conference District No. 1, Pacific Coast Mission Board, Early Settlers of Oregon, Merging Conference, Portland Mission Others soon to follow.

When the entire group of manuscripts are all at hand the committee expect to examine the same and return to the author

Local Board of Portland Mission

To April 12, nine meetings were called. One member of the Board was present at all meetings, one at eight, and the other at four. Two of the meetings were altogether in behalf of the proposed new mission hall, one a well-attended, representative body. In response to an appeal from the Advisory Committee to the Gospel Tract Mission a conjoint meeting was held with them. The balance of the meetings were mostly occupied with routine work.

A branch Sunday school on Russel Street is a promising development of the work.

During the year one worker was given indefinite leave of absence, one for two months; four were called into service; and one was released.

The Board recommends that the Quarter Fund be increased in this District in behalf of the Portland Mission.

Recommendation: Inasmuch as the Portland Mission has a printing equipment, and a large field of service is open to the Mission to do tract printing and distributing Gospel literature, and, inasmuch as the Advisory Committee appointed for the Gospel Tract Mission have appealed to the Local Board of the Portland Mission to in some manner effect a plan by which Bro. S. E. Roth may transfer his Tract Mission work to the Portland Mission, be it

Resolved that we realize there is a field of service in connection with the Mission that could be supplied by such development and we advise the said Committee to meet with the Board to complete the final arrangements by which Bro. Roth may serve in any capacity that may be agreed upon.

Local Board of Los Angeles Mission

Twelve meetings were held during the year, all members being present at all meetings. Twelve reports were sent to the Pacific Coast Board and ten reports to the General Board. The General Board had all the books of the Mission audited by a public accountant from the time of its organization to June, 1926. The General Board has chosen Bro. Daniel Hahn as treasurer of the Mission and he will take his office as soon as the books are audited to date.

SUBJECTS DISCUSSED

1. **Consistency an Essential for Service.**

Resolution: "God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work" (II Cor. 8:9), and, any inconsistency in the servant of the Lord belittles the grace of Christian perfection, as regards influence whether such inconsistency be in pro-

fession or practical life; therefore, let us study to shew ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15), "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).

2. **Shall the Bible School Continue to be Supported Financially by Freewill Offering or by a Specified Tuition?**

Resolution: Be it resolved, that, since the Bible teaching to our young people is of such vital importance, especially since the trend of the teaching of our day is of such nature that it tends to tear down rather than build up their faith in God, and discourages their determination to stand for all of God's Word, we leave the method of financing the School in the hands of the School Board and encourage liberality on the part of the brotherhood in whatever method the School Board sees fit to adopt.

3. **The Educational Board: Its Work and Support.**

Resolution: Whereas, it is important for the welfare of the Church that our educational interests be safeguarded, and, whereas, our Board of Education is so organized that it may safeguard these interests, be it,

Resolved, that we urge our congregations to liberally support this work in a financial way when called upon to do so by the Executive Committee of this Conference.

4. **What Encouragement can the Laity Give to the Ministry in Nonconformity to the World and Simplicity of Attire?**

Resolution: Be it resolved, that encouragement by the membership on the principle of nonconformity, as well as all other Bible principles, can best be given by all members by carefully studying the Word of God and observing its teaching relative to such principles; and the ministry, as helps to this end, we should all carefully study the position of the Church as outlined in our Constitution and Discipline and seek to live out the highest purpose of the principle in the spirit of the Gospel. Phil. 1:10.

MISCELLANEOUS BUSINESS

Resolution: Whereas, the Constitution and By-laws of the Mission Board require that it shall have charge of the Mission interests and general oversight of that branch of the work, and it is asked to annually report the conditions of the stations to this Conference; and whereas, the local boards have direct oversight of the same work, be it

Resolved, that hereafter the local boards be required to give their reports to the District Board as it shall direct. The Board shall select nominees, from which Conference may elect members to the local boards.

Resolution: To the Alberta-Saskatchewan Conference: Whereas, we have with us a delegate from the Alberta-Saskatchewan Conference, N. E. Roth, we hereby send greetings, and wish to express our appreciation for his presence and help, and their interest in our work and solicit their further cooperation in prayer and endeavor in the Lord's work.

On motion the appeal of the Portland Congregation to ordain a deacon was granted in accordance with the appeal on file.

On motion N. A. Lind and Fred J. Gingerich were retained as bishops of the Idaho field. Fred J. Gingerich was retained for the Congregation at Portland.

On motion the recommendation of the Local Board of the Portland Mission that we retain Allan Good as Superintendent, Fannie Good as Matron, Viola Wenger, Bertha Troyer, Joe A. Yoder, Alice Eby, Rhea Yoder as workers for the coming year, was approved.

On motion the Advisory Committee of the past year was retained to complete their work in accordance with their appeal to the Local Board of the Portland Mission and as reported by the Board in their report.

On motion it was decided that the office of District Evangelist be dropped for the present.

On motion it was decided that our Conference District apportionment to the expense of General Boards be met by donations from the congregations.

On motion it was decided that for this year the expense of the delegate to the Dakota-Montana Conference be also paid to the Alberta-Saskatchewan Conference.

On motion the past work of the Building Committee for the proposed new building at Portland and its plan for raising the money and the labor was approved. Also that we submit the construction of the proposed new building at the Portland Mission into the hands of the Building Committee as recommended to the Conference and require the Committee to limit the progress of the work to the money in hand either by donation, or by good will, trusting the Lord for the donation.

On motion the decisions of the Executive Committee and Bishops of the past year were approved.

On motion the appeal of the Los Angeles Congregation for arbitration was granted in accordance with the provisions of the Constitution and Discipline. The Bishops were authorized to make provision for the same.

On motion the work of the Idaho Local Mennonite Evangelizing and Colonization Board was approved in accordance with the Resolutions passed by the Nampa-Filer Worker's Conference, March, 1927.

On motion the Secretary was instructed to send regrets of this Conference body to J. D. Mishler who was unable to be present with us; also to send an expression of sympathy to the Harrisburg Congregation in their loss by the death of their aged bishop, Daniel Kropf.

An offering was taken for the extension of the work amounting to $54.33.

Whereas, the work of the Mission, and the Children's Welfare Work is so much interwoven, and, whereas, the Welfare Work is not large enough to demand the separate attention of a large Welfare Board, it was decided, on motion, that there should be two members elected and they, together with the Local Board, constitute the Welfare Board.

On motion the Local Board of the Los Angeles Mission was retained until the Conference or its authoritative body makes other provisions.

Organization for the Coming Year: Moderator, Fred J. Gingerich; Assistant Moderator, H. A. Wolfer; Secretary, Omar G. Miller; Treasurer, C. I. Kropf.

District Music Director, M. H. Hostetler.

Member of M. B. of M. and C., D. B. Kauffman.

Member of Publication Board, E. E. Watkins.

Member of Board of Education, S. Honderich.

General Conference Committee of Arrangements, Fred J. Gingerich.

Delegates to General Conference, E. S. Garber, M. E. Brenneman.

Delegate to Dakota-Montana Conference (1928), N. A. Lind.

COMMITTEES

District School Board: D. B. Kauffman (1 year), Chris Snyder (2 years), N. A. Lind (3 years), Roy Detwiler (Cal.), L. F. Hilty (Ida.).

Children's Welfare Board: C. I. Kropf, N. L. Hershberger.

Local Board of Portland Mission: S. E. Eicher, Chris Snyder, E. Z. Yoder.

Two members on Local Board of Los Angeles Mission: F. B. Showalter, J. B. Kauffman.

Omar G. Miller, Secretary.

Married

Baer—Lefevre.—Bro. Martin H. Baer was united in marriage to Sister Delilah Lefevre, in Lancaster, Pa., on June 7, 1927, by Bishop John H. Mosemann. Their future home will be at Hanover, Pa. May the Lord bless them in their new relations.

Eby—Sollenberger.—On June 2, 1927, Bro. Jonas Eby of Hagerstown, Md., and Sister Esther Sollenberger of Chambersburg, Pa., were united in marriage at the home of the officiating bishop, Bro. Denton Martin, of Smithburg, Md. May the Lord bless this union.

Grassmyer—Hertzler.—On May 8, 1927, Bro. Elam C. Grassmyer and Sister Arie L. Hertzler both of Belleville, Pa., were married at the Belleville Mennonite Church by Bro. E. D. Hess. May this union be blessed of the Lord and their days of service be many.

Burkholder—Moyer.—On June 2, 1927, Bro. Marion David Burkholder of Lenox-Brentwood, Md., and Sister Eva Moyer of Souderton, Pa., were united in marriage at the home of the officiating minister, Bro. Jacob M. Moyer. May the blessings of a kind heavenly Father accompany them through life.

Kolb—Moyer: Shisler—Derstine.—On June 4, 1927, at the home of the officiating minister, Bro. Jacob M. Moyer, a double wedding was solemnized, the contracting parties being Bro. Elmer G. Kolb of the Spring City Church with Sister Emily A. Moyer of Souderton, and Bro. Claude M. Shisler of the Souderton Church with Sister Susanna S. Derstine of the Rockhill Church. May the Lord direct the voyages of life for them in pleasant waters.

Obituary

Stauffer.—Miriam M., daughter of Bro. and Sister Phares Stauffer of near Millersville, Pa., died (of convulsions) May 24, 1927; aged 1 y. 9 d. She leaves father, mother, two brothers, two sisters, and three grandparents. Funeral services from Masonville Mennonite Church, May 26, Bros. Jacob Habecker, John K. Charles, and Christian Lehman officiating.

The Parents.

Shank.—John H. Shank was born Jan. 23, 1871, near Lancaster, Pa.; died May 16, 1927, near Millersville, Pa., of cancerous tumor (from which he at times suffered a great

deal); aged 56 y. 3 m. 23 d. For many years he was a faithful member of the Mennonite Church at Millersville. He is survived by his wife (who before marriage was Anne H. Mylin) and the following children: Mrs. Phares Stauffer, Harry, Mrs. John Brenneman, John, Norman, Clayton, Martha, and Verna; also 8 grandchildren. Funeral services were held May 19 from the Millersville Mennonite Church, Bros. John H. Mosemann, Daniel Gish, and Jacob Hess officiating.

The Family.

Wingard.—Peter, son of the late Bro. and Sister Peter Wingard, was born in Richland Twp., Cambria Co., Pa., Oct. 13, 1865; died at the Windber Hospital, May 22, 1927; aged 61 y. 7 m. 9 d. He is survived by his second wife Elizabeth Baumgardner Wingard, 6 sons, 4 daughters, and 21 grandchildren. His first wife, Elizabeth Weaver Wingard, and son, Morris, preceded him to the grave. He was a member of the Mennonite Church. Funeral services were conducted in the home by S. G. Shetler and in the Weaver Church by Bros. S. G. Shetler and W. C. Hershberger. A very large concourse of people assembled at the funeral. The body was interred in the Weaver cemetery.

Sage.—Sarah P. Sage, wife of W. Carey Sage, Baptist minister, was born in England and died at Guernsey, Sask., May 27, 1927; aged 65 years. For several years after their marriage she labored faithfully as a pastor's wife on several circuits and mission work among colliers. From England she, with her husband, moved to Ontario, then later to Western Canada. Her last four years were of great suffering, having had one leg amputated, and lately the other leg showed the same symptoms of disease, which proved fatal. She was resigned to the will of God. Besides the husband she leaves one son and one daughter, two children having preceded her. Funeral service was held in Guernsey and conducted by Bro. E. S. Hallman. Text, Rev. 21:2, 11.

Freed.—Elizabeth (Landis) Freed, daughter of the late Abraham D., and Elizabeth (Reiff) Landis, was born in Montgomery, Co., Pa., on Aug. 15, 1856; died June 4, 1927; aged 70 y. 9 m. 19 d. She had diabetes for some years She was married to Allen A. Freed in the year 1874. She was the mother of 4 children, 3 sons and 1 daughter. One son preceded her in death 13 days ago. She leaves her loving husband and 3 children to mourn her loss. She was a member of the Mennonite church for 53 years. She took communion on May 15, 1927. That was the last time she attended churches services. She never missed Sunday school or church service when she was able to be present. She was a kind mother and a true Christian woman. Interment was made at the Souderton Mennonite burial grounds. Funeral services were conducted by Bro. Jonas Mininger at the house and Bros. Jacob Moyer and Elmer Moyer at the church. Text, II Cor. 5:1.

Garber.—John L. Garber was born Feb. 20, 1861; died May 1, 1927, at the home of his son near Elizabethtown, Pa.; aged 66 y. 2 m. 11 d. He was stricken with a paralytic stroke, which caused his death. Bro. Garber had been blind for about three and one-half years, but was seldom absent from church services. He served as assistant superintendent of the Bossler's Sunday school for more than twenty years, and maintained an interest in the work of the church and Sunschool until his death even under adverse circumstances. His wife, Amanda, preceded him in death on Jan. 20, 1924. He is survide by three children, Mary, of Allentown, Ezra, and Fannie, wife of Martin E. Risser, both of near Elizabethtown. A brother and two sisters also survive: Eli Garber of Lititz; Mrs. John B. Hess and Mrs. Enos Hess of near Lancaster. Funeral services were held on Wednesday, May 4, conducted in the home, by Bro. Noah W. Risser and at Bossler's Church by Bros. John E. Landis, John G. Ebersole, and Noah W. Risser. Text, Mark 13:32-37.

Thomas.—Mary, daughter of John and Fannie Blough Thomas, was born in Somerset Co., Pa., Feb. 11, 1846; died at the home of her brother, Silas, near Thomas Mills, Pa., June 3, 1927; aged 81 y. 3 m. 22 d. Her parents, 3 brothers and 2 sisters preceded her to the grave. Besides her brother with whom she had her home, she is survived by a brother, Daniel, and other relatives and friends. She was a member of the Mennonite Church for about 50 years. As long as health permitted she was a regular attendant at Sunday school and church. Her quiet disposition and Christian faith won for her the respect of the community. Funeral services were conducted in the home and in the Thomas Church by Bros. S. G. Shetler and James Saylor. Not nearly all could gain admittance into the church. Interment was made in the Thomas cemetery.

We miss her now at early dawn,
The morning meal to share,
We miss her now; our Aunt is gone,
For vacant is her chair.

By a Niece.

Stauffer.—Mrs. Anna S. Stauffer, widow of the late Benjamin R. Stauffer, East Lampeter Twp., Lancaster Co., Pa., was born Jan. 27, 1838; died May 11, 1927, at the home of her daughter, Mrs. Henry H. Franck, near Kissel Hill. Death was due to infirmities of advanced age. She was aged 89 y. 4 m. 14 d. Her husband preceded her in death 13 years ago. She was a faithful member of Mellinger's Mennonite Church for many years. She is survived by two daughters, Mrs. Anna K. Kreider, and Emma, wife of Henry H. Franck, where she resided the past 9 years and stepson, D. M. Stauffer of California. Two daughters preceded her in death some years ago. Ten grandchilren also survive. Private services were conducted at the home by Jacob Hershey and John S. Hess. At Mellinger's Mennonite Church Bishop Noah Landis preached. Text, Psalm 116. Interment in adjoining cemetery.

All is over, hands are folded,
On a quiet, peaceful breast;
All is over, pains are ended,
Now Dear Grandmother is at rest.

By a Granddaughter.

Weaver.—Mary Ann Stutzman Weaver, daughter of Daniel Stutzman and Polly Hildebrand Stutzman, was born August 14, 1856, near Cramer, Pa., died at her home near Geistown, Pa., May 18, 1927; aged 70 y. 9 m. 4 d. Abram C. Weaver and the subject of this notice were married a little more than 53 years. To this union were born 12 children. 7 sons and 3 daughter, together with her husband, survive. Of 11 brothers and sisters, the deceased is survived by one sister, wife of John C. Strayer, Waterloo, Iowa. She is also survived by 53 grandchildren and 13 great-grandchildren. Bro. and Sister Weaver have been members of the Mennonite Church for 53 years. Sister Weaver was at home alone about her household duties, and in the evening when a roomer returned, he found her sitting in the sitting room, but unable to talk. Neighbors were sent for, and four physicians were called, but human help failed, and soon after midnight she passed away. Funeral services were conducted in the home and at the Weaver Church by Bros. S. G. Shetler and Alexander Weaver. Only about one-half of the people could get into the church for the services. The body was laid away in the family plot in the Weaver Cemetery.

Weaver.—Ida, daughter of Levi and Pollie Weaver was born near Johnstown, Pa., May 25, 1881; died May 20, 1927; aged 45 y. 11 m. 25 d. On May 8, she attended church and took part in the young people's meeting. The following day she took sick of pneumonia, which speedily wore her life away. Her desire was to stay with her widowed mother to take care of her in her declining years, but instead her mother helped to take care of her. Besides her mother, she is survived by one brother and 2 sisters and many other relatives and friends. Services were conducted in the home by Bro. S. G. Shetler, who also spoke in the Stahl Church on the subject, "Cares." Bro. W. C. Hershberger added appropriate remarks. Though every available space was used in the church, several hundred people could not get in. By a previously arranged program her name was placed thereon for the young people's meeting on the evening of her funeral. When her name was read by the leader, a few remarks were made by one of the ministers and a prayer was offered. Her body lies in the Stahl Cemetery to await the return of the Lord.

Zoss.—Frederick, son of Benedict and Anna Gfeller Zoss, was born March 21, 1865, at Ostermungigen, Bern, Switzerland; died May 14, 1927, at his home near Roanoke, Ill. He was united in marriage with Anna Marie Brechbiehl April 30, 1887. Bro. and Sister Zoss came to the U. S. in 1888, and have lived in this community since. Bro. Zoss was a member of the Lutheran Reformed Church until some years ago when he joined the A. Mennonite Church. About 3 years ago his health began to fail some. But he was laid up only a few days and several days before he passed away. He leaves a grief-stricken companion, nine children, (Fred, Christian, Elmer, Mrs. Sol Kennell, Ben, Ray, Mrs. Ed. Hostetler, Anna, and Harold). Six of his children died when small which begun the family circle in heaven and we hope he has gone to join them there. He also leaves nine grandchildren, 2 brothers, and 4 sisters. Funeral services were held at the home, and at Linn Township A. M. Church, several of the ministering brethren speaking. Burial in Roanoke Mennonite Cemetery on May 16, 1927.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Chambers.—Minerva, daughter of Jacob L. and Annie (Hess) Chambers, was born in Lancaster Co., Pa., Jan. 30, 1904, died at the home of her sister, Mrs. Gideon K. Fisher of Bird-in-Hand, Pa., May 17, 1927; aged 23 y. 3 m. 17 d. She was a member of the E. Chestnut St. Mennonite Church and S. S., of which she taught a class of young girls. During the last few months of her life she suffered much physical distress and longed to leave this world and be with Christ. But, then she thought not only of herself but of others. Oh, how she wished that every one would live close to God. She would talk about her class and the unsaved that they would give their hearts to Jesus in their young years. When any unsaved came to see her and she had strength to speak she would want them to live a different life and meet her in heaven. She leaves her parents, 2 sisters, and 2 brothers (Mary, wife of Gideon K. Fisher, Jacob M., Martha, and David). Funeral services were held May 20 at the home of her parents by Bro. David Mosemann and at the E. Chestnut St. Church by Bros. Jacob Brubaker and John Mosemann. Text, Rom. 8:28: "All things work together for good to them that love God." Burial in Mellinger cemetery.

"Sister, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels sweetly whispered,
'Come and live with us at home.'"

ITEMS AND COMMENTS

The eyes of the public have been directed, during the past few weeks, to the achievements of several daring aviators. First in the list was Chas. A. Lindbergh, whose spectacular flight from New York to Paris gave him a place, for the time being, as the most popular man living. He was received with royal acclaim at the national capitals of France, England, and Belgium; and now America, beginning with a national reception at the nation's capitol on Saturday, June 11, is trying to outdo Europe in its celebrations of this national hero's achievement.

But he was not to share the distinction of being the only one to meke a non-stop flight from America to Europe very long. Just two weeks after Lindbergh's flight two other aviators—Clarence D. Chamberlin and Chas. A. Levine—made a similiar flight in a monoplane, flying to within a little over a hundred miles of Berlin, thus beating Lindbergh's record by over three hundred miles. At this time they are receiving the plandits of Germany and other nations for their achievement.

Now comes the announcement that another noted aviator, Richard E. Byrd, expects to make a nonstop flight to Europe, rest twelve hours, and then come back to America in the same machine. It is freely predicted that it will be only a question of time until travel by air across the Atlantic will be a common occurence.

More marvelous by far was the flight made by Lazarus when he was "carried by the angels into Abraham's bosom." Even a nonstop flight by airplane around the globe can not compare with it in wonder and glory.

CORRESPONDENCE

(Continued on page 249)

Krieder of Wadsworth, Ohio, was also with us in our communion service. Bro. Kreider stopped here on his return from a visit in Oregon to visit his daughter-in-law, Mrs. Maude Kreider, and his granddaughter, Ruth Kreider.

We have had visitors with us on a number of Sundays since Easter. On Easter Sunday some drove here from Limon, Colo., in time to attend the sunrise service which is held in the Garden of the Gods every Easter morning, and then worshipped with us in our morning service. We are so few in number here that we greatly appreciate visits from all who can arrange to worship with us.

On Mother's Day two carloads of people from here drove to La Junta and worshipped with the congregations there in a joint special Sunday school meeting. Although it rained on us all the way that morning, the meeting was profitable for us. Bro. Zook and Bro. Winey assisted with the meeting after reaching there.

Bro. Zook is doing faithful work in caring for the flock at this place, which we as members greatly appreciate.

We have had an unusually dry spring and had no moisture for a month until the past few days now we have had light showers. We hope these have been quite general over the state for they are greatly needed.

We invite all who can to stop and worship with us as they pass this way. Our church is located in Manitou on Deerpath Avenue.

As the summer season is nearing we are expecting a number of people (especially girls) to be with us and we hope they will attend all services it is possible for them to attend.

Pray for us and the work at this place.

June 5, 1927. Cor.

Schellsburg, Pa.

Herald Readers, Greeting:—May 8 Bro. Irvin Stonerook preached for us in the afternoon. Bro. Paul Jacobs and family, Irene Miller, Pearl Stayrook, and Anna Yoder were also with us.

May 22, Bros. Aaron Loucks, Austen Gilnett, and Reynolds Steir were with us. Bro. Loucks preached in the afternoon and evening.

On June 5, Bro. J. A. Brilhart preached for us in the afternoon. Bros. Frank Brilhart, David Brilhart, Earl Brilhart, and George Smoker were also with us.

Bro. Abram Metzler expects to begin a series of meetings, June 19 to continue till June 26, when we expect to have communion. We invite all who can to be with us during the meetings and ask you to pray in behalf of the meetings that all may be done to His honor and glory.

In His name,

June 6, 1927 Effie Hoover.

Scottdale, Pa.

Dear Herald Readers, Greeting;—We were favored with quite a number of visitors during the past week. Those who worshiped with us on Sunday, June 5, were Bro. and Sister John F. Harshbarger, Elizabeth Harshbarger, John E. Harshbarger, and Mary O. Harshbarger, all of Johnstown, Pa., district; and Bro. and Sister J. Paul Sauder, New Holland, Pa. Other visitors during the week were: Bro. Amos G. Kauffman, and daughter, Sister Cora, fo Lancaster, Pa., Sisters Anna, Lydia, and Sarah Slabaugh, Canton, Ohio; Ferne and Edith Burkholder, Marshallville, Ohio; Marie and Lillian Beyler, and Sarah Hartzler, Orrville, Ohio; and Bros. Earl Hartzler, E. O. Hilty, and Vincent Steiner, Marshallville, Ohio.

Bro. Lewis Shank, who made his home with Bro. Daniel Kauffman for some time, left recently with his son, Bro. Charles Shank, Orrville, Ohio, where he expects to stay for the present.

Bro. Aaron Loucks of this office spent the greater part of the week in the vicinity of Goshen, Ind., in the interests of our educational work.

Bro. Henry Hartman was called to his home near Harrisonburg, Va., on account of the death of his stepmother.

Our council meeting was held, Sunday, June 5, and, nothing preventing we will hold communion services on June 19.

Bro. Daniel Kauffman, who spent about ten days at the Allegheny General Hospital at Pittsburgh, Pa., returned to his home, on June 7. The examinations reveal a condition that may call an operation later. While confined to his home he is able to be up part of the time. We ask that our readers continue to remember him in prayer.

June 11, 1927. Cor.

CONFERENCE ANNOUNCEMENTS

Illinois

The annual Illinois district Church and Sunday School Conference will be held at the Science Ridge Church near Sterling, Ill., June 21, 1927. For full announcement see last week's paper.

A. L. Buzzard, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference.
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 23, 1927 (Gospel Witness Established 1905) No. 12

EDITORIAL

"Thou God seest me."

And this fact emphasizes the importance of heeding the advice found in II Tim 2:15.

While others seek the plaudits of men, may we be satisfied with nothing short of a "well done" from Him who holds our eternal destiny in the hollow of His hands.

Our only path of safety lies in the trail blazed out by Jesus Christ, our Savior and Leader. This path is determined by divine wisdom, and they who follow it can not be mistaken.

As July 4 is approaching and many people are laying their plans for the day, Christian people should not forget to apply this Gospel rule to all their plans and records for the day: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When you are found in the midst of controversy it is a hopeful sign when you are more concerned that God should have all the glory and that souls should be saved than you are about your own personal triumph or defeat. Like Christ, you win your mightiest victories when you are on the cross.

Brother, do you ever find fault with people for not being spiritually-minded enough? You certainly have plenty of ground for bringing such criticisms. But more important still is the work of supplying the lack and remedying the evil. Example is more powerful than precept. Every leader of religious thought should be able to say, "Be ye followers of me, even as I also am of Christ."

"Power Belongeth unto God."—Our readers have no doubt been following up this series of interesting articles by our veteran evangelist, Bro. C. Z. Yoder. The last installment occurs in this issue of the Herald. We wish to thank our brother for his efforts in giving us a series of strong Scriptural messages, and trust that the Lord may continue to abundantly bless him in his services of song, preaching, and writing.

Our Mission in Portland.—We are in receipt of a circular letter sent out by the workers of the Portland Mission, being an appeal for aid in erecting a new mission hall in that city. To erect this hall it will require about $8500. The Lord has been blessing the work in Portland, and we hope that the money can be raised. How heavy this load will be upon any one individual depends upon how many friends will be ready to rise in support of the enterprise. For further information or for circulars, write to the superintendent of the Mission, Bro. Allan Good, 739 Savier St., Portland, Oreg.

Here is an occurrence that often comes to our notice: A wayward member defies the instructions of God's Word and the discipline of his church, and follows his own sinful inclinations. The bishop in charge tries to win him from the error of his ways and to maintain the discipline of the Church. This the transgressor resents and charges the bishop with not treating him right. There are those in the church who side with him, magnify the "mistakes" of the bishop, justify or ignore the sins of the transgressor, and thereby break down the discipline of the Church. Well meaning people often fail to realize what mischief such a course may accomplish. In this connection read Gal. 6:2.

When do you pray? How often? For whom? For what causes? Under what circumstances? How fervently? With how much faith? One thing is sure: If you spend the first and last wakeful moments of each day with the Lord, and spend the intervening time in a way that you can feel and know that you are near the Lord, your life will be blessed of Him and will be a blessing to all who come within reach of your influence. Prayer is more than a duty; it is a privilege which all should prize and which none can afford to neglect.

The touch of commercialism has a paralyzing effect whenever it is allowed to be mixed with anything but straight business transactions. We frequently hear of and meet people selling certain commodities "for the benefit of the Church." It would be more healthful spiritually if they would carry on such work as a matter of business and give as large a part of their income as possible for religious and charitable purposes. There are so many abuses growing out of the idea of making easy money for the purpose of helping the Church that we had better adhere to the rule of giving what we have to give as straight-out donations. The warning voice of our Savior, "Make not my Father's house a house of merchandise," is needed to-day as much as it ever was.

Sunday Newspapers.—There are several good reasons why Christian people should leave them alone. In the first place, the man who keeps the Lord's day in the spirit which God intends it should be kept, will have the day so fully occupied that he will not have time for this intruder into the sanctum of the Christian home. Then the kind of literature found in them is not the kind that helps to build the home over the Christian pattern. It is true that a little of the paper carries a message that has real value, but this little is just about enough to still the con-

sciences of some people, while the bulk of it is devoted to sports, funnies, business, sensational stories, crime news, and other things that are a detriment rather than a help to every one who reads them. We have said nothing about the matter of expense, the Sunday business required to get these papers distributed, the drain that these papers are upon the materials from which paper is made, and a number of other details that ought to be considered when the question of Sunday newspaper patronage is under consideration. By all means, let the Sunday newspaper alone.

A Notable Contrast.—The following was clipped from a recent daily, telling about the incidents that occurred during the welcoming demonstration in New York City in honor of Chas. A. Lindbergh, whose flight across the Atlantic made him the outstanding hero of two continents:

"One young woman dropped dead, a score of persons were injured in traffic accidents, nearly 100 adults and children were overcome by heat, and at least 1,000 others required restorative treatment of a minor but emergency nature, in the great mass of humanity that jammed the streets when Col. Charles A. Lindbergh was welcomed to New York today.

"More than 13,000 police and reserves were called on to stem the tide of the pressing mob and oftentimes were compelled to use force."

What a notable contrast between that struggling sea of humanity and that of another struggling, shouting mob before Pontius Pilate, crying, "Crucify him! crucify him! his blood be upon our heads." Nobody claims that the achievement of Lindbergh can in any way compare in importance with the wonderful works of the Man of Galilee. If people will do all this and take all this risk in their enthusiasm in proclaiming the greatness of this now famous "birdman of the air," how much more should be due from them in proclaiming the goodness and greatness of Him who made it possible for "whosoever will" to follow Him in a nonstop flight from earth to the glory world above! Why this great ado over the achievements of man as compared with the marvelous work and matchless achievements of the Man of Glory, the Author of our eternal salvation, our Lord Jesus Christ?

"POWER BELONGETH UNTO GOD"

XI. THE POWER OF CHRIST'S COMING AGAIN

By C. Z. Yoder

Christ is coming again with power and great glory. Matt. 24:30. Christ in His last message to His disciples said that they should go and teach all nations to observe all things that He had commanded them. One of the things that He frequently taught was the fact of His coming again. All of the inspired apostles in their epistles refer to it. Paul speaks of the Second Coming about fifty times. In the entire New Testament it is said that reference is made to this truth about 318 times. We are commanded to "comfort one another with these words" (I Thes. 4:18). At the close of the Bible we have recorded the last prayer of John, the Revelator, "Even so, come, Lord Jesus." In view of these facts it seems to me that before closing this series of articles on the power of God we should glorify Him and His Word by a message on this important event which is yet to come. "See that ye refuse not him that speaketh. For if they escape not who refuse him that speak on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven" (Heb. 12:25, 26). In discussing this subject I shall dwell only on the plain statements of Christ and His inspired apostles.

1. We are told that His second coming will not be as His first advent, as a helpless child, despised and rejected of men, persecuted and made to suffer the ignominious death on the cruel cross, but He will come "with power and great glory," with all "his holy angels," "with ten thousands of his saints." He will come suddenly "as the lightning cometh out of the east, and shineth even unto the west." His coming will be associated with angels, with clouds, with a shout, with the voice of the archangel, and with the great sound of the trumpet of God. Matt. 24:30, 31; I Thes. 4:16. All shall behold Him, for "every eye shall see him" (Rev. 1:7). All must appear before the judgment seat of Christ (II Cor. 5:10) and "before him shall be gathered all nations" (Matt. 25:32).

2. The purpose of His coming again. He will come, first to receive His own unto Himself. These redeemed ones constitute the Bride of Christ. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:3). "Come, ye blessed of my Father, inherit the kingdom prepared for you" (Matt. 25:34). See also I Thes. 4:16, 17.

Let us notice the attitude of Christ's loved ones toward His coming again. (1) They will "look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). (2) They will wait "for the coming of our Lord Jesus Christ" (I Cor. 1:7). (3) They will "love his appearing" (II Tim. 4:8). (4) They will commemorate His suffering and death "till he come" (I Cor. 11:26). (5) They will be patient therefore, "unto the coming of the Lord" (Jas. 5:7, 8).

3. Another purpose of His coming will be to "judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1). "We shall all stand before the judgment seat of Christ" (Rom. 14:10). "He shall separate them one from another" (Matt. 25:32). "God shall judge the secrets of men by Jesus Christ" (Rom. 2:16). "He shall reward every man according to his works" (Matt. 16:27). "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Matt. 5:28, 29). "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28). There is no escape from judgment, but there is an escape from condemnation to those who are in Christ, "who walk not after the flesh, but after the Spirit" (Rom. 8:1). His Word is our judge. Jno. 12:48-50. "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).

Let us notice the condition of unfaithful church members at the time of His coming again. (1) Many will grow cold. Matt. 24:12. (2) Some will fall away from the faith. "When the Son of man cometh, shall he find faith on the earth" (Matt. 18:8)? "Some shall depart from the faith" (I Tim. 4:1). (3) Many will be disappointed; they will expect to enter into the kingdom of heaven, but will be denied admittance. Luke 13:24. Only those who do the will of the Father will be allowed to enter. Matt. 7:21-23.

4. Conditions of the world when Jesus comes. (1) It will be a busy world when He comes. "As it was in the days of Noah," "they did eat, they drank, they married wives, they were given in marriage;" "likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded," until all were destroyed excepting the chosen few. Luke 17:26-30. (2) "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof;" "evil men and seducers shall wax worse and worse" (II Tim. 3:1-5, 13). (3) "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1, 2). (4) "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming" (II Pet. 3:3, 4)? It will be a day of vengeance "on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thes. 1:7-9).

5. At the Second Coming of Christ material things will pass away. "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35). "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:7, 10).

Oh, may we all take heed to the kindly admonitions of our Savior, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). "To day if ye will hear his voice, harden not your hearts" (Heb. 4:7). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God," "be diligent that ye may be found of him in peace, without spot and blameless" (II Pet. 3:11, 12, 14). To be ready for this great event we must know the Lord, we must be born again. Jno. 3:5. We must be a "new creature" in Christ. II Cor. 5:17.

There is no way of salvation but by the grace of God, and we must give heed to His Word and obey it. "We do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:3-5). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23).

Now this Word we are to preach (II Tim. 4:2) for it has the power to produce faith (Rom. 10:17) so that not only we ourselves may be saved through faith in Christ, and remain saved by being obedient (Heb. 5:8, 9) but like Jesus, we have a burden for lost souls, and we strive to be faithful ambassadors for Him, spreading the message of salvation to the thousands and millions who have never heard the Gospel of Jesus Christ and His power to save, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Then, too, we must "follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). If we could get sinners to think more frequently of the power of the coming again of the Lord Jesus Christ, many more would accept Jesus as their Savior and flee the wrath awaiting the unbeliever. Think of their terrible fate if they do not repent. "And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:50). If all church members would meditate every day upon the coming again of the Lord Jesus there would be more love and oneness in the churches than there is manifest in these latter times. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

Wooster, Ohio.

THE IDEAL CHRISTIAN

XII. AS A LIGHT TO THE WORLD

By Clara M. Shank

Ye are the light of the world . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5:14, 16.

The scriptures have much to say about **light** and **shining.** There is much need of light in the world. If the sun fails to shine for even a week God's creation suffers more or less; so we see God's wisdom when He said, "Let there be light." In the complex business world artificial light is needed and many are the discoveries and inventions that produced the various kinds of light we now have. But in this sin-darkened world the need of **spiritual light** is still greater. So many people hold perverted views of life and the ignorance concerning God and **Truth** is appalling. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them" (Isa. 8:20). Thus we see where God places those who teach contrary to His Word, even though they do "speak great swelling words of vanity" (II Pet. 2:18) and seem "wise in their own eyes" (Prov. 3:7).

The world is corrupted by evils—moral, social, religious, financial and political. The immodest apparel of women; the lewdness and near-nudeness seen in the dance hall, in the swimming pool, and even on the streets; the smoking rooms for women as well as for men, and many like things show where the world stands **morally** and **socially.** In **religious circles** many have lost sight of the true "faith which was once delivered unto the saints" (Jude 3), and are running after will-o-the-wisps of various **cults** and **isms.** The lack of regular attendance at religious services and the overflow attendance at all pleasure resorts shows that the religious world is in need of light from above. In the financial and political world we find selfishness, oppression, lying, bribing, crookedness, etc. "Surely the whole world lieth in wickedness" (I Jno. 5:19) and in darkness and is sorely in need of

Jesus Christ the True Light

This Light, shining in the hearts of men and women, is the only remedy for the world's ills. This Light alone can reveal to us God (Jno. 1:18) and truth (Jno. 18:37). This Light leads us into life (Jno. 14:6) and abides in us (I Jno. 1:1-10), and makes it possible to serve Him in the "beauty of holiness" (Psa. 29:2). This condition characterizes the ideal Christian and he becomes

A Light Bearer (Matt. 5:14)

The ideal Christian is a representative of Christ in the world and carries His messages. (II Cor. 5:20.) To do effective service he must live His life (I Jno. 4:17; Gal 2:20), lose sight of self, and be ready to say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). When a man holds a light in a dark place we see the light and not the man unless the light is very dim or

because the man gets between us and the light. The ideal Christian carries the precious Gospel light and is careful to keep himself in the background. His chief concern is to

Let the Light Shine

The ideal Christian has the "light of life" within him and naturally it will shine out. It is a consoling thought that Christ did not say, **Make your light shine,** but **Let it shine.** The thing that should most concern the ideal Christian is to see that he has that light. He should yield himself as the lamp. God will produce the shining. With the poet he is ready to say:

> "May the powers at my command,
> Soul and body, heart and hand,
> Ever consecrated be,
> May the Christ-life shine in me."

Thoughts, words, and deeds are the avenues through which light shines out. The thoughts of the ideal Christian are pure (Prov. 12:5). Every good deed is born in the thought life. As long as he is in the flesh evil thoughts may come but he will not harbor them. Words are a sure index to the heart condition (Matt. 12:34, 37; Jas. 3:2). The words of the ideal Christian are kind, wise, pure, just, and right. If angry words escape he will repent and seek forgiveness. If rebuke is necessary he will give it as kindly as possible. His vocabulary is free from slang and he is not guilty of gossip and backbiting. It may be necessary at times for Christians to discuss the failings of others, but the ideal Christian does it with kindness and sympath . Deeds are the outgrowth of thoughts and words. Mark 7:21, 22 gives us a catalogue of evils from which the ideal Christian seeks to be free. Men of the world read the deeds of men more than they read their Bibles. If the precepts and example of a Christian professor do not agree he is one who "scattereth abroad."

The light of the ideal Christian shines out in the home, in society, in business, in religion, in the world, everywhere. **In the home** it finds expression in kindness, sympathy, courtesy, industry, frugality, and patience. As a parent he will be patient and sympathetic with the children and set them a good example in the above named qualities. As a son or daughter he will be obedient to parents, kind to brothers and sisters, sympathetic with the aged (if any in the home), and courteous to all. **In society** the ideal Christian is sociable, quiet, modest, courteous, thoughtful of others, openhearted and ready to testify for Christ if occasion affords. He does not sanction evil by engaging in questionable amusements, games or foolish conversation. He is not ashamed to take his stand on things that are right when the question of right and wrong comes up. He is a character with whom wise fathers and mothers will be glad to have their children associate. He is serious and sober though not necessarily long faced. He is firm but not radical. **In business** the ideal Christian is careful, honest, and unselfish. He looks not only on his own things but "also on the things of others" (Phil. 2:4). He does not allow himself to be "unequally yoked together with unbelievers" in any form and does not stoop to compromise with evil for worldly gain. His attitude is such that inspires confidence in his good business sense and in his Christianity.

In religion he seeks the kind spoken of in Jas. 1:27 and is not "carried about with every wind of doctrine" (Eph. 4:14). He puts spiritual matters first and seeks "first the kingdom of God and His righteousness." He is loyal to his church, seeks to promote her growth and live out her doctrines, but is charitable towards those who believe differently. He is broad enough to accept the whole Gospel and is stripped of worldly contamination so as to be able to walk on the "narrow way" and enter the "straight gate."

To the world in general the ideal Christian is **a light.** He is "in the world" but not "of the world" (Jno. 17:11, 14, 16). **Among Christians**— whether true possessors or mere professors— he is sociable, charitable, helpful and ready to hold fast the good he hears, but is careful not to become associated with those of other beliefs in a way that weakens his faith in the simple teachings of the Word or makes him a partaker of things he knows are not according to God's Word. In **real union** there is strength but in the **spurious union,** so much sought after, there is grave danger. The ideal Christian does not seek to "cut the strings" of rightful authority but "cuts the strings" of outside alliance. Among Christians he is a dependable **light.**

Among sinners the ideal Christian is truly **a light,** for they are very watchful of his life. His life is their interpretation of God and His Word. They do not study the Bible except to criticise Christians, and, though their judgments are often very much warped, they as a rule respect the ideal Christian even if they do not admit it. The ideal Christian recognizes this fact and is careful not to put a stumbling block in the way of the sinner.

The ideal Christian has his human limitations and realizes he often comes short of being a perfect light. He **desires** to let his light shine at all times and wherever he is. He looks to the great storage house of God for his light and seeks to shine whether as the great lamp in the lighthouse or as one of the lower lights along the shore. To me 'tis a solemn thought that Jesus, the **Light of the world,** shines out to this sin-darkened world through the lives of His followers. "In Him was life; and the life was the light of men" (John 1:4).

Carver, Mo.

QUESTIONS AND BIBLE ANSWERS

By Jacob A. Heatwole

(Used by the Senior Class of the Summer Bible School at La Junta Colo., June, 1926.)

Salvation

1. Who is the author of Salvation? Heb. 5:9.
2. How are we saved? Eph. 2:8.
3. What is the way of salvation? John 14:6.
4. Is there no other way? Acts 4:12.
5. What is faith? Heb. 11:1.
6. How do we get faith? Rom. 10:17.
7. What is dead faith? Jas. 2:20.
8. Give an illustration of repentance. Luke 15:11-21.
9. Who are commanded to repent? Acts 17:30.
10. What promise is held out to those who repent? Acts 2:38.
11. What importance does the Bible attach to true confession? Rom. 10:9.
12. What of those who refuse to confess? Prov. 28:13.
13. What does true confession bring? I John 1:9.
14. What does Jesus say about being born again? John 3:3.
15. Of what element are God's children born? I Pet. 1:23.
16. What effect does the new birth have upon our lives? I John 3:9.
17. What is God's will concerning our sanctification? I Thes. 4:3.
18. Does this make us one with Him? Heb. 2:11.
19. Is it important that we be holy? Heb. 12:14.
20. What is Christ made unto us? I Cor 1:30.

Ordinances

21. Why was marriage instituted? Gen. 2:18.
22. How did Jesus regard the importance of the marriage relation? Matt. 19:6.
23. Why did Moses allow divorce? Matt. 19:8.
24. What did Jesus say regarding divorced people remarrying? Luke 16:18.
25. What restriction does the Gospel make for a Christian's choice? I Cor. 7:39 (latter clause).
26. In case of sickness what are we commanded to do? Jas. 5:14.
27. What is the promise to those who obey? Jas. 5:15.

28. Is confession essential to healing? Jas. 5:16.
29. Give two of the five scriptures that make the holy kiss a command. II Cor. 13:12; I Pet. 5:14.
30. Is the devotional covering for women an ordinance? I Cor. 11:2.
31. When and by whom should it be worn? I Cor. 11:5.
32. What do verses 4 and 5 of John 13th chapter say that Jesus did?
33. What did Peter say, and what was Jesus' reply in verse 8?
34. What did Jesus say His disciples **ought** to do in verse 14 and **should** do in verse 15?
35. What reward have we for doing so? John 13:17.
36. Who instituted and commanded the communion? I Cor. 11:23-26.
37. What care should be exercised in going to communion? I Cor. 11:28, 29.
38. Is water baptism commanded? Matt. 28:18-20.
39. What is the Bible mode of baptism? Acts 1:5 & 2:1-4, 16-18.

Restrictions

40. Does Jesus teach nonresistance? Matt. 5:39.
41. Did He practice it? I Pet. 2:21-23.
42. How are we to treat our enemies? Matt. 4:44; Rom. 12:20.
43. What reason does Jesus give for His servants not fighting? Jno. 18:36.
44. How did Jesus regard human life? Luke 9:54-56.
45. Repeat the third Commandment. Exod. 20:7.
46. What does Jesus say in regard to swearing oaths? Matt. 5:34-37.
47. What importance to not swearing do we find in Jas. 5:12?
48. How did Jesus regard secrecy? John 18:20.
49. What do we read in Eph. 5:11, 12 and II Cor. 6:14-18?
50. Is it right to gamble? Rom. 12:17. (Latter clause.)
51. How does God regard human life? Luke 12:23.
52. Has God promised to supply all our need? Matt. 6:32-33; Heb. 13:5.
53. Has He promised to care for our families? Jer. 49:11.
54. Are Christians to be unlike the world? Rom. 12:2; Jas. 1:27; 4:4.
55. How should Christians dress? I Tim. 2:9, 10; I Pet. 3:3, 4.
56. What rule should govern Christians in all they do? I Cor. 10:31.

Note.—The above questions did not comprise the entire course covered in four weeks. These questions were given from the blackboard with the references for answers, and the pupil was expected to find the passage and commit it to memory. Other memory work was also given including Psa. 1, 23, and 51; Isa. 53, Matt. 5, Rom. 12, and I Cor. 13. Bible geography was also given, covering the life and ministry of Jesus and Paul.

La Junta, Colo.

BURNING AND SHINING

By Chas. M. Kelly

For the Gospel Herald.

Ye are the light of the world. A city that is set on a hill cannot be hid.—Matt. 5:14.

There once lived, on an island of the Japanese empire, a very wealthy man with a very kind heart. This man's home was a large, costly mansion, situated on the summit of a high hill near the center of the island. He greatly loved his people. One very dark night a great storm came up, and the angry sea, rising higher and higher, threatened the people's homes with destruction. So, seeing the peril, and desiring to aid the frightened people this kindhearted man set about to find a way to direct their attention to the hill on which he lived, that they might flee to it for safety. He could think of no better way of doing this than setting fire to his beautiful mansion. This he did and many of the people, seeing the light of the burning building, ran to the hill. Thus their lives were saved.

So must our lives be, if we are to help souls to God—consumed with a passion for the lost, "a burning and a shining light." By such lives people will be convinced of the truth, convicted of sin, and attracted to Jesus to find safety and salvation from the wrath of God.

Huntington Park., Cal.

DOCTRINAL ARTICLES FROM ARGENTINA

A series of articles showing how the missionaries teach the doctrines to the Argentines. The reader will have this in mind when reading them.

I. THE CHRISTIAN LIFE

By T. K. Hershey

For the Gospel Herald.

When I gave the first invitation to an Argentine congregation, I said, "How many here are or want to be Christians?" They at first seemed surprised, but finally, the whole congregation stood. I learned later that all Catholics consider themselves Christians. They must be taught that to be a Christian means more than simply having the name placed on the Church record.

Consequently, after the steps in order leading up to his salvation and a "life hid with Christ in God" are given, the individual is taught in a systematic way from the Scriptures what a Christian really is and does.

He is assured that through faith in Christ, he becomes a new creature and old things will pass away; that God loves him and lives in him through the Holy Spirit; that a genuine crucifying of the old man and the putting on of the new must be his experience. Also, that being filled with the Holy Spirit, it naturally follows that he will separate himself from all filthiness of the flesh, such as, tobacco, alcohol and vices common to this country, and he will also want to withdraw from Catholic festivities, carnivals, theater and picture shows, and the like.

He is led on to see that he must not be a drone but a busy bee, i. e. he must serve and not look to be served, a thing so often expected here. Being a new-born babe in Christ, he now walks with Christ, and Christ, who is his life, keeps him from lying, from being lazy and dishonest. He is to be a worker and not a slacker.

He is taught not only to deny himself of the present worldly pleasures, but he must be a witness to the saving power of Christ, for now, he "cannot help but speak of the things he has seen and heard." He should not be ashamed to be called an "Evangélico," because a true soldier of the cross is not ashamed of the Gospel of Christ. He should be a personal worker and bring others to Church and Sunday school.

He may receive persecution for having embraced the doctrine of the Protestants, but this is for his good, even though it seem "fiery." It will work out to God's praise, honor and glory.

And last, but not least, due to his faithfulness as a good steward of God, he will have victory over all sin, for Christ living in him gives him the victory and the evil one cannot touch him—I John 5:18—for he is born of God. All he has is from the Lord, therefore he is expected to give in a weekly way—I Cor. 16:2—what belongs to the Lord.

Having lived a Christian life, he has the assurance of an abundant entrance in the mansion prepared for him in the Glory world.

Pehuajo, Argentina.

ALL IS WELL

"All things work together for good" (Rom. 8:28).

In the center of the circle
Of the love of God I stand;
There can be no "second causes,"
All must come from His dear hand;
All is well, for is it not
My Father who my life has planned?
With the shade and with the sunshine,
With the joy and with the pain,
God, I trust Thee! both are needed
Me, Thy wayward child, to train;
Earthly loss, did we but know it,
Often means but heavenly gain.

—Publisher Unknown.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

HINDRANCES TO PRAYER

By Alta M. Housour

For the Gospel Herald.

The greatest hindrance which the Christian Church has today is Satan, the adversary of our souls. There are three avenues by which he approaches us to suggest evil thoughts: (1) lust of the flesh, (2) lust of the eye, (3) pride of life.

I shall by God's grace endeavor to bring out several dominant hindrances to prayer under three great divisions: (1) hindrances to prayer in the home, (2) hindrances to prayer in the church, (3) hindrances to prayer in every-day life.

I. Hindrances to Prayer in the Home

1. Non-praying father and mother. Did not Paul say in his letter to the Ephesians that parents should not provoke their children to wrath? Can parents stand at the great day of judgment and hear the "Come unto me" if they have not prayed for their children, the church, and unsaved souls? Did not Hannah, Samuel's mother, pray for a son, and in her prayers promise God that if He would give her a son she would again in return give him to God to be used in His service? This is an example of a mother who prayed for her son. What must be the results if parents do not pray?

2. Inconsiderate home life: I Pet. 3:7 (to the husband): "Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto a weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered." Also, I Tim. 2:12 (to the wife): "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

3. No love for each other. If we do not love those whom we can see how can we love Him whom we cannot see?

Will we pray to God if we do not love Him? I John 4:11—"Beloved, if God so loved us, we ought also to love one another."

4. Omission of heart to heart talks. Ofttimes children and young men and women have problems of which their parents know nothing. If they do not have a confidence in father and mother that they might in some way help them and pray for them, they will not make their problems and difficulties known to their parents, but try to carry them while if parents only knew they would undoubtedly feel a pressing need for prayer.

5. Lack of teaching on part of parents to children. If parents do not teach their children, I fear many will not know how to pray, when to pray and why to pray.

6. No family altar. Of course, if parents are not Christian professors you would not expect to enjoy a season of family worship with them on paying them a visit; but for seemingly Christian homes, why is it that there are so few family altars? Are they not needful, helpful, strengthening, and uplifting? or are members of the home not concerned about spiritual needs but rather satisfying physical and natural wants?

7. No definite time set aside for prayer. When no definite time is set aside for prayer it is very apt to be neglected.

Let us remember that the home is an institution of divine origin, a training school, a place for ideals, the foundation of the church, society and the nation; and removing the hindrances to prayer, make each home an institution where God's approval can be stamped at any time.

II. Hindrances to Prayer in the Church

Three of the greatest hindrances to prayer in the church: (1) Lack of reverence for God; (2) unconcern as to our own spiritual welfare; (3) lack of interest in salvation of others.

When we do not have that reverence, concern, and interest, kneeling in prayer does not mean much to us, but seemingly a form or custom; and instead of pouring out our hearts in real prayer, supplication and praise to God, our Father, we laugh and whisper. If such be the case, we are not having the joy in our Christian life as God would have us and furthermore are hindering others.

III. Hindrances to Prayer in Every-day Life

1. Lack of knowledge of the Bible. Many have as yet not found what real prayer is, demands and the opportunities it affords to the Christian. If any prayer be a duty, then secret prayer must be superlatively so, for it fits and prepares the soul for all other supplications.

2. Lack of earnestness: Jas. 5:17, 18, "Elias was a man subject to like passions as we are, and he prayed **earnestly** that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and it rained and the heaven brought forth her fruit." The earnest plea wins an answer.

3. No special need. Man's extremity is God's opportunity. The need is worth more than the trouble it costs.

4. Lack of confidence in the heavenly Father. I John 5:14: "And this is the confidence that we have in him that, if we ask anything according to his will, he heareth us."

5. Unthankfulness. We cannot pay God our Father for what He has done for us; we could give the whole world and ten thousand worlds, besides, if that were possible, nothing could repay Him. So, then we should give thanks to him in prayer for the blessings we've enjoyed. Sometimes we sing, "Count Your Blessings." If that were possible and everyone truly learned what great love the Father hath bestowed upon us, prayers of thanksgiving would arise that the angels would rejoice.

6. Forgetfulness.

FORGETFULNESS

Before my quiet talk with Thee
So sad I was, so left alone,
Forgot that Thou Thy watch doth keep
Forgot that Thou art on Thy throne.

"Forgot that Thou dost ever guard
Me even when I know it not
That long, long years ago
With a great price my joy was bought.

"But my memr'y is refreshed,
And every grain of truth a gem,
Becomes to me, Now gladly I
Proclaim these truths to fellowmen."

7. Lack of faith; wavering faith; unbelief. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6). If we had faith as Abraham of old we would not try to carry our

(Continued on page 268)

OBJECTS AND REQUESTS FOR PRAYER

The work of the Portland, Oreg., Mission, especially in the light of the building program which they are undertaking, as explained in an editorial in this issue.

The work at Detroit, Mich., which has been undertaken by the Mission Board of the Indiana-Michigan district. Note Bro. King's letter in the Mission Supplement.

The Summer School at Goshen College, which opened on June 20. Pray also for the many of our young people who are taking special training at other places this summer.

The work of the Philadelphia Mission as mentioned in the correspondence in this paper.

SUNDAY SCHOOL LESSON

Lesson for July 3, 1927—I Sam. 10:17-11:15.

SAUL CHOSEN KING

Golden Text.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—Mich. 6:8.

Introductory.—With this lesson we begin the study of a new chapter in the history of Israel. The people had become restless under the leadership of Samuel (though under his leadership the nation had prospered greatly) and, desiring to be "like other nations," had kept on clamoring for a king until God granted their request. In vain did Samuel plead with them to be true to God, for their human nature asserted itself and they would rather follow under the leadership of man than of God. When Samuel brought the matter before the Lord he was reminded that the people had not rejected him but that they had rejected God Himself. The lesson before us tells of the choosing and anointing of Saul to be king over Israel.

Thoughts on the Lesson.—1. The desire to be "like other nations" means a desire to follow the leadership of man rather than of God. It was nothing to the people that Samuel had led them in paths that were safe and that prosperity was their happy lot. Samuel's leadership was the leadership of God, and they had their heads set on being "like other nations." They had their way as God does not **compel** people to do His will.

2. In rejecting the rule of Samuel the people were really rejecting God. Whoever rejects God's servants rejects God Himself. "Obey them that are over you in the Lord" means obedience to God. Disrespect for constituted authority means disrespect for God. Those who look upon the discipline of the Church as a system of "man-made rules" may well learn a lesson from Israel.

Though God did compel Israel to do His bidding, yet the faithful warning He gave them through Samuel is evidence of His interest in their welfare. Woe to any individual or body of people that fails to hear or to give heed to the warning voice of God.

4. Another evidence of God's interest in and love for His people at this time is that He gave them the very best man that was to be had at the time to be their king. Saul's abilities, meekness, burden for the welfare of his people, and withal possessed with the spirit of God made him above all men then living, the man to give Israel a prosperous reign. But the experiment could not but have resulted disastrously, for the setting up of the kingdom was a step away from God.

5. There was indeed a rebellion against Saul, But it was not a rebellion on the part of the people that were loyal to Samuel and to God. That kind of people never raise the standard of rebellion against constituted authority. It was the people who were still more disloyal; they were the people who were responsible for the setting up of the kingdom and who saw in this crisis an opportunity to advance their own interests. It is among this class of people that you find the trouble-makers in all generations.

6. These rebels made common cause with the enemies of Israel in a vain effort to overthrow Saul and his kingdom. But it was all in vain. So today the trouble-makers in the churches make common cause with the enemies of God—unbelievers of numerous descriptions—in their efforts to overthrow the faith of the church. But while they succeed in making shipwreck of the faith of individuals—their own and others—they will all be defeated in the end, for Christ will triumph, until He will have put all enemies under His feet.

7. "Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death." This was the cry of the people when they heard of the spirit of rebellion against Saul. But Saul quickly silenced their clamor. "There shall not a man be put to death," said he, He recognized that it was the mercy and power of God that enabled him to triumph over his enemies, and he did not propose to belittle himself by eking out petty spite upon his enemies. In this he typified the great Master who never avenged Himself over His adversaries, and he proved his own worthiness to be the chosen of God to lead his people. Had he always remained in this spirit the history of Saul's reign would read entirely different from what it does.

"And all the people went to Gilgal; and there they made Saul king; there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly."—K.

Bible Meeting Topic

A YOUNG MAN WHO MADE A WRONG CHOICE (Jr.)—Matt. 19:16-22.

Topic for July 3

MOTTO

"All for Christ."

MEDITATIONS ON THE TOPIC

II. **The Text.—Matt. 19:16-22.**—This text is one account of the young man who made a wrong choice. Mark and Luke also tell the story as you will find by reading the texts in the Outline Study.

OUTLINE STUDY

I. Seeking Jesus for Eternal Life.
1. A young man ran.—Mark 10:17.
2. He asked an important question.—Matt. 19:16; Luke 18:18.
3. Why did he call Jesus **good?**—Matt. 19:18; Mark 10:18; Luke 18:19.
4. The answer of Jesus.—Luke 18:20; Mark 10:19; Matt. 19:17, 18, 19.
5. He thought he had done all.—Matt. 19:20; Mark 10:20; Luke 18:21.

II. One Lack That Meant Much.
1. To give up all for Christ.—Matt. 19:21; Mark 10:21; Luke 18:22.
2. It made the young man sad.—Matt. 19:22; Mark 10:22; Luke 18:23.
3. Riches, or the kingdom of God?—Matt. 19:23-26; Mark 10:23-27; Luke 18:24-27.
4. The reward of forsaking all for Jesus.—Matt. 19:27-30; Mark 10:28-31; Luke 18:28-30.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Follow."**
2. Forsaking All for Jesus.
3. What the Young man Lacked.
4. Why the Young Man Was so Sad.

For Others.
1. The Surrendered Life.
2. The Loss of the Unsurrendered Life.

PERSONAL THOUGHT

If there is anything too precious to me to let Jesus order it, I have too great riches to enter into the kingdom of God.

SEED THOUGHTS

"Precious Savior may I live,
Only for Thee!
Spend the powers Thou dost give
Only for Thee!
Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!

"In my joys may I rejoice
Only for Thee!
In my choosing make my choice
Only for Thee!
Meekly may I suffer grief,
Only for Thee!
Gratefully accept relief,
Only for Thee!

"Be my smile and be my tears,
Only for Thee!
Be my youth and riper years,
Only for Thee!
Be my place and be my strife
Only for Thee!
Be my love and be my life,
Only for Thee!"

—Eliza Ann Walker.

"For me to live is Christ."—Phil. 1:21.

Gospel Herald

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THURSDAY JUNE 23, 1927

Field Notes

Bro. Wilson Moyer of Perkasie, Pa., was one of the speakers at the Sunday school meeting held at Erb's Church June 14.

An all-day Sunday school meeting, held at the Erb's Church in Lancaster Co., Pa., was well attended and a very interesting meeting reported.

An all-day Workers' Meeting will be held at the Welsh Mountain Mission and Samaritan Home, near New Holland, Pa., on July 4, the Lord willing.

A Bible Conference was held at the Allensville, Pa., Church from June 16-19, with Bros. Oscar Burkholder, Breslau, Ont., and N. E. Troyer. Cable, Ohio, as instructors.

Bro. O. N. Johns of Canton, Ohio, is spending some time at Fairview, Mich., teaching in a vacational Bible school in the forenoons and holding meetings in the evenings.

A series of meetings was begun at the Williamson Church, Franklin Co., Pa., on June 18, with Bro. John W. Hess as evangelist. Attendance of people from surrounding districts is requested.

Bro. C. K. Lehman of Harrisonburg, Va., who was one of the attendants at the recent Educational Board meeting in Indiana, stopped with friends in several places in Ohio on his return trip home.

Passage has been secured for three missionaries to India, on the S. S. "Cit of Lahore," sailing from New York on Oct. 19. The three missionaries to sail at that time are Bro. Milton Vogt, and Sisters Esther Kulp and Mary Good.

Bro. A. D. Wenger of Harrisonburg, Va., spent a day very pleasantly with friends and brethren at Scottdale on his return from the recent Educational Board meeting at Clinton Frame Church near Goshen, Ind. He left for his home on Tuesday night, June 14.

The Brethren Mahlon Gross and Wilson Overholt of the Blooming Glen and Deep Run Congregations in Bucks Co., Pa., filled appointments at the Manheim, Hershey's, Erb's and Mt. Joy churches in Lancaster Co., Pa., Saturday and Sunday, June 11, 12.

Brethren D. H. Bender, Hesston, Kans., and H. F. Reist, Kenedy, Tex., who were appointed by the Executive Committee of the Mission Board to proceed to the stricken area in the Mississippi Valley to make investigations and report to the Relief Committee, were engaged in this work during last week.

Good interest and good attendance are reported from the Sunday school and Bible meeting held at Elizabethtown, Pa., Mennonite Church on Saturday and Sunday, June 11 and 12. The instructors were Brethren J. F. Bressler, E. F. Hartzler, J. H. Mosemann, and Ira Landis.

An important meeting was held at the Paradise Church near Hagerstown, Md., on Thursday, June 9. There were bishops and others present from the Lancaster, Franklin-Washington, and Virginia Conference districts to consider ways and means of further strengthening the work of the Church in the eastern part of the United States, to safeguard the interests of our young people while they are acquiring their education. We hope to hear of tangible results from this meeting.

Correspondence

Johnstown, Pa.

On June 11 preparatory services were held at the Weaver Church, conducted by Bro. W. C. Hershberger. Text, II Jno. 8. In the evening Bro. Noah Hershberger preached from Luke 23:42. Before the sermon there was a teachers' meeting, conducted by Bro. S. G. Shetler. These three services were interesting, although the attendance at the forenoon meeting was not so large. On Sunday morning following Bro. Shetler took for his text Matt. 26:20 and spoke to a well-filled house, after which the bread was broken and the wine distributed and the ordinance of feet-washing observed. The ordinance of communion should mean much to every brother and sister. When it is observed in the right spirit it will bind the church members closer together and keep us all in closer touch with God the Father, Christ the Son, and the Holy Spirit. May heaven's blessing abide with all God's children, is my prayer and I hope it is yours too. Fare ye well.

Levi Blauch.

Lancaster, Pa.
(Route 1)

Dear Herald Readers, I greet you in the worthy name of Jesus. An Almighty, all-merciful God has kindly privileged me to be out on my chair again at least one half of the time, after having spent eight weeks on a bed of sickness. It is almost a miracle that at times I am able to do some writing. The nature of my disease is such as to be called incurable by earthly physicians. I have suffered from these paralytic strokes and am disabled for life unless our kind heavenly Father should see fit to heal me, but His will be done and not my own. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

After having spent some days and nights in intense suffering I have had a vision of the beautiful, glorious life beyond the grave which seemed to bring heaven into my very room. So, my beloved, afflicted brother or sister, let us continue to press onward and upward and put our full trust in Him who is a prayer-hearing and prayer-answering God, now as well as in the days of old.

Even death loses its sting when our Redeemer is by our side. His chastenings, though seeming to be grievous at times, are the means of drawing us closer to Him. We should indeed thank Him from the depths of our hearts for afflicting us, for it has taught me to pray more earnestly and fervently than ever before. Let us ever strive to climb higher in our spiritual mountaineering. My only home is an institution for the aged, and yet as I seem to be wafted along in a delightful stream of peace, and I am happy, for I think it will be even more joyful, bright, beautiful, and glorious as we near the celestial city whose breezes have seemed to fan my cheeks on several occasions when I was at what is called death's door, and or, how gladly, willingly I would have passed over to the realms of glory, but it was not God's will. At times I am homesick for heaven.

If any afflicted one finds life's pathway rugged and steep and hard to climb remember it is on our way home to our glorious, eternal reward in heaven, which will endure as long

as God Himself, through all the endless ages of eternity. Why should God deign to shine so brightly upon us poor, sinful worms? It must be because of His love for poor, undying souls. The darkest clouds which at times overtake us, may have the brightest silver lining. I feel thankful that this institution is being conducted in a Christian way, by God-serving, God-fearing people. Pray for me that I may be able to hold out faithful unto the end.

A Shut-in, Sister E. W. W.

Harrisburg, Oreg.

Greetings to all Herald Readers:—We have many reasons to be grateful to our Heavenly Father for the many blessings He has bestowed upon us the past few weeks. On May 22 Bro. Joe Reber of Shelbyville, Ill., preached for us, both morning and afternoon. On Tuesday we had council meeting, also services in the evening, and again on Thursday forenoon and Friday evening. On Sunday, May 29, we had communion services in the forenoon, and ordination services in the afternoon, also in the evening. Bro. J. C. Hostetler was ordained as Bishop, and Bro. Levi Kroff to the ministry. May God bless them with understanding to proclaim the glad tidings of salvation, that they may preach the Word in its purity and not hold back anything that is for the welfare of our never dying souls. Pray for the work here at this place.

On June 9, Bro. Nick Roth, of Western Canada, preached for us from Heb. 2:3. Ollie Bontrager and family from Middlebury, Ind., and Matilda Lambright are visiting through here at present.

Mrs. Andrew Yoder.

Limon, Colo.

Dear Readers, Greetings:—As we see the farmers very busy in the fields, may the seed of the Word also be sown on the fields all white and ready to harvest—now, before it is too late, and the harvest is past and souls are not saved, but whom Jesus loves and wants gathered into the fold.

Bros. J. A. Heatwole, and D. S. Weaver stopped with us on the evening of May 22, and also Bro. N. Birkey and others from Thurman. Bro. B. preached a very inspiring sermon.

On June 4 and 5, Bro. J. A. Heatwole was here, and had communion services, and four precious souls were baptized and received into the Church. May they ever live true lives for Jesus, is our prayer.

We are thankful for the good rains we had the last few weeks. Crops are growing rapidly.

Yours to help others,

June 12, 1927, Sarah Hartzler.

New Hamburg, Ont.

(Biehn congregation)

On June 24, unless otherwise arranged, we expect to begin a series of evangelistic meetings with Bro. Oscar Burkholder of Breslau, Ont., in charge. A Bible Conference program is being arranged for July 1 and 3. Bro. Norman Stauffer of Alberta, will assist in this work. Our desire is that the Holy Spirit may direct this work to God's glory.

C. C. Cressman.

June 13, 1927.

Parnell, Ia.

(West Union congregation)

"Blessed is the nation whose God is the Lord: And the people whom He has chosen for His own inheritance."

On June 12 our Sunday school met for reorganization. Brethren Samuel Slaubaugh and Henry Birkey were chosen as Supts., Bro. Orville Kensinger, Chor., Bro. Gideon Yoder, secretary and treasurer, and Bro. Harvey Yoder Supt. for primary department. Might our prayers be that the Lord may use those whom He has chosen for this great work to His honor and glory?

We are looking forward to a series of meetings some time in the near future, conducted by Bro. Edward Deiner of Daytonville. Let us begin now preparing the soil, so when the seed is sown it will find lodging and bring forth life.

Bro. Korus Yoder met with a very painful accident when a full charge from an old shot gun plowed through his hand, making him minus of two fingers and part of a hand.

Our Juniors are expecting to take part in a singing school durring the summer months, conducted by Sister Carrie Swartzendruber.

C. J. Gingerich.

June 13, 1927.

Hopedale, Ill.

Bro. S. C. Yoder of Goshen, Ind., came into our community on May 25 in the interest of Goshen College. He remained with us till the 27th. Services were held both evenings and his messages were much appreciated.

June 14, 1927. Cor.

Freedom, Mo.

Dear Gospel Herald Readers, Greeting in the precious name of Jesus:—We, a little flock in Osage Co., Mo., district, again enjoyed a visit by our bishop, Bro. J. M. Kreider of Palmyra, Mo. Bro. Kreider spent a week with us, being here over the first Sunday of this month, preaching a number of instructive and helpful sermons, doing some visitation work and serving us with communion. We enjoy visits like this very much and wish we could have more of them. We have been made to realize very keenly the devil's activity in trying to overthrow the work of the Lord, but we praise the Lord for the remedy He has given us to counteract defeat.

The writer very much appreciated a visit by his former western Canada neighbors, Bro. and Sister J. B. Snyder and son, Bobbie, of Blackie, Alta., who stopped with us on their way to Ontario, after attending the General Mission Board meeting in Nebraska and visiting their son at Hesston, Kansas. To others coming this way we would say, "Do thou likewise."

To such as our Bro. minister, E. E. Showalter, of La Junta, Colo., coming through and making a call at an unexpected time, while we were away on duty, and leaving again without an opportunity for a visit, we would say, "Don't be so hasty." We don't enjoy such disappointments. Pray for us. E. C. Bowman.

June 16, 1927.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—On Saturday evening, June 18, we had preparatory services at the Scottdale Church. On Sunday forenoon following communion services were held, at which time Bro. Irvin Burkhart of Goshen, Ind., gave us an appreciated message based upon II Cor. 4:18. An impressive and enjoyable service was held in which a large number of our brethren and sisters partook.

Recent visitors here were Bro. and Sister Isaiah G. Bauman, Sister Lydia Bauman, and Mrs. John B. Martin, all of Ontario, who were on their way to Ohio after a visit with friends in Washington Co., Md.; Bro. A. D. Wenger, Harrisonburg, Va., who was on his way home from attending the Educational Board meeting at Goshen, Ind.; Mr. and Mrs. Kenneth Avery, Oberlin, O., who stopped here with friends while on their wedding tour; Bro. and Sister D. K. Ressler and daughter, and Bro. and Sister John W. Kilmer and daughter, all of Medina Co., Ohio, who were on their way to Lancaster Co., Pa.; Edna and Esther Eby, Lititz, Pa., nieces of Bro. and Sister Yake, who are spending some time here; Bro. and Sister N. M. Eberly, Mascot, Pa., Bro. and Sister Geo. R. Eberly, and daughter, Mildred, Soudersburg, Pa., who were on their way east after having visited friends in Ohio; Bro. J. S. Witmer and Sisters Annie S. and Edith M. Witmer Elizabethtown, Pa., Grace Holland Lancaster, Pa., and M. K. Enterline, Rheems, Pa., who were on their way east from Goshen, Ind.,

(Continued on page 272)

Miscellaneous

CHRIST'S PRECIOUS BLOOD

(1 Peter 1)

By Rufus Buzzard

For the Gospel Herald.

Blessed be the God and Father
Of our Savior Jesus Christ,
Who according to abundant
And rich mercy sacrificed,
On the cross for man's transgression,
His precious blood from wounded side,
And His death and resurrection
Cleansed our sins and justified.

We're begotten thus thro' Jesus
To a lively hope again,
To an undefiled inheritance,
Incorruptible, not vain.
In life's dissolution coming,
It still fadeth not away,
But reserved will be in heaven
Granted saints in that great day.

Yes, reserved for Thee in glory,
By God's proclamation giv'n,
And by power divine He keeps thee,
To pass thro' trials sent from heaven;
Chosen to a free salvation,
And belief of God's great truth,
To the obtaining of Christ's glory,
That is given as a proof.

Whom not having seen we love,
And believing in Him rejoice
With that glorious joy unspeak'ble
Which brings praises to our voice;
To believe that proclamation
That redeemed we be thro' God,
Not with gold and silver corruptible,
But by Christ's own precious blood.

Newcastle, Ind.

FROM OUT THE GUARD-HOUSE

(This is part of an article which appeared in the Feb. 10 number of The American Friend. It was sent us by one of our brethren who shared the experience in the Guardhouse.)

Written by Perry Kissick

It was an excessively hot day in August, 1918. The scene was a guard room of the military guardhouse at Camp Pike, Arkansas, one of the great emergency camps for the concentration and training of troops during the World War. The guard room itself was twelve feet six inches wide and twenty-one feet long. It was clean, but contained no furniture whatever.

About noon there was led into the room a group of twenty young Mennonites and Quakers. For them this was the climax to a period of over three weeks of exceedingly unpleasant experiences, weeks of testing of faith, of some physicial suffering, but more mental anguish caused by the uncertainty of the future and by the difficulty of determining from day to day, and at times from hour to hour, the proper course to pursue. This mental strain was caused further by the constant misinterpretation and slander born of ignorance and intolerance to which their high purposes were subjected. It was augmented too, by the usual lonesomeness, homesickness, and monotony of inactivity which, under the circumstances, were intensified an hundred fold. There had been hope during these weeks that their cases might be handled under the law and President Wilson's liberal rulings: hope that there would be opportunity given to appear before the President's Board of Inquiry, establish their sincerity in their opposition to engaging in war and the military machine in any capacity, and that they might then be granted the "farm furlough" or the "furlough for Reconstruction Work" in France under the American Friends Service Committee.

But now no one knew how long the high barbed-wire fences surrounding the building would shut him off from the world of freedom, action, service, and clean moral living. No one could venture more than a guess as to how long the heavily guarded walls about the cell, with the heavy, padlocked, wooden door would stand between him and everything which seemed worth living for. To remain inactive, merely standing quietly, passively for a principle seemed almost futile, but the alternatives thus far presented had led straight into the war machine, immediately into something which revolted the conscience, and to an overwhelming sense of sin and depression.

The silence of the room was broken at first by the unspeakable curses, insults, and imprecations, which a mob of soldiers about the door heaped upon the twenty-one "C. Os." Even the criminal prisoners in other parts of the building, among whom were some of the lowest specimens of humanity, seemed not to possess sufficient vocabulary for the condemnation of these prisoners for conscience' sake. As these sounds gradually died down, their place was partly taken by the measured tread of the guard, who, carrying a loaded gun with bayonet attached, paced ceaselessly around the cell in a narrow lane formed by the heavy wire walls of the cell and the outside wooden walls of the building. Altogether, it was a very trying situation for a group of red-blooded young men who were eager to give their best services to a needy world.

Shortly after the group was locked in, a guard came to the door and gruffly commanded one of the boys to step out. Outside the door, but in plain sight and hearing of the others, he was asked if he wanted to take his medicine blindfolded or with his eyes open. He was led away to no one knew what, and those behind sought to prepare themselves for whatever might come. Ill-treatment was to be expected, since all had more or less of it in previous weeks, one, a Friend, having been placed in this same guardhouse and, the previous day, knocked senseless and placed in a dark cell.

In the midst of this situation, some one suggested that the group unite in silent prayer. Very quickly the spirit of worship settled upon the little band. There was no need for pipe organ, special music, or silver-tongued preacher to entertain or make them believe they were worshipping because of going through the forms. Each sought after God in spirit and truth and received a strengthening of purpose, a renewed inspiration to be loyal to ideals, and a feeling of courage with which to face any eventualities. Faced with temporal realities, each sought relief in eternal realities. There came as never before, a realization of the terribleness of the world's sins and what it means to suffer for these sins. Inside the wire walls of the cell, righteousness seemed to shine as a white light. Outside the blackness of sin seemed to make the very atmosphere impenetrable to the human eye.

Jesus must have had some such feeling as this during His last days and hours. The crying need of mankind the world over for a new way of life was seen and felt in a never-to-be-forgotten way, and the Christ way stood out vividly as the only way. The shallowness and superficiality of so many things which formerly had seemed quite permissible, worth while, and indeed, quite necessary, now stood revealed. In silent answer to the shouts and mockery round about, came new resolves, a reconsecration of life to this great task. The determination grew to follow the path of duty to God and fellowmen throughout life as fearlessly and persistently as the guard followed his never ending path around the cell.

EDUCATION—DOES IT PAY?

By Pius Hostetler

For the Gospel Herald.

One of the great questions that confronts us on every hand, is, "Does it pay?" Of course, there are plenty of people who get what they like and want, without much thought of the cost or worth of things. Wise and careful people, on the other hand, will consider whether the article wanted is worth the cost. In Luke 18 and Matt. 19, we have the account of Peter telling Jesus that the disciples had left all, and asking what is to be the reward. Jesus did not ignore or set aside that question, nor tell him not to bother about that, but answered him, that in time to come, they should sit on thrones and

judge the tribes of Israel, and, also, every one that left his home and friends, for the sake of the Kingdom of God, should have, as a reward, a hundred times more in this life, and everlasting life in the world to come.

Men sometimes get wonderful bargains, and others enormous wages, of other men, but no one ever got any bargains or wages of men that are comparable in value to the offer here given, by Him who is always willing and able to pay all He has offered. It seems strange that not every one of us will take this privilege of earning that which is worth more than the whole world, but both the Bible and observation teach us that only few are willing to pay that great cost—giving up our own will and all that we have, bearing the cross, let come what may—even when the Lord and His children say that His burden is light and His yoke is easy.

Now the great opportunity that we have, of getting so valuable an education at so small a cost, is not taken advantage of by many. So many go through this world in a careless and aimless way, and some get such worthless knowledge and learn so many things that do them little good, and then, too, sometimes pay large costs for the same. I have seen where candy sold at 40 cents per pound at one store, and the same kind and quality at 20 cents at another store in the same town, and this is about the case with some other things that we buy, and still there are plenty of people who buy, without comparing prices, and some of these do not have enough money to pay their honest debts.

Likewise there are those who get (or try to get) an education, not looking well to the quality or the cost, and pay too much for their **"whistle"** as did the boy we read of in our school reader of forty or fifty years ago.

Forty-one years ago, when I had reached the place in school that I was able to pass the teacher's examination (I had never attended any high school), a dear friend of mine, (who thousands of you readers know), who had a good practical education and good judgment, and who had a desire to help me, gave me a bit of advice that I often think of, and consider so valuable, that I want to pass it on to others. I was a poor boy. (and I ought to thank the Lord that I was) and he told me if he were in my place, he would begin teaching and then read a good school journal. In this way I would be learning nearly as much while teaching as if I went to school, and I would be earning something, instead of paying out the cash.

We could go on and give a very lengthy article (enough to fill the Herald) on this great and important question, of the kinds, and values and costs, etc., but instead of that we want to call your attention to one thing in particular that shows how much we may often get in this line at a very small cost. The last issue of the Mennonite Year Book costs only ten cents, and contains an article on the values of an Education, by a teacher of Goshen College, (Edward Yoder) and that article alone rightly learned, may be worth many dollars, even hundreds of them, to some of us, and perhaps even more than can be valued in dollars to some. I wonder how many of you have not seen this article and how many may have read it, but not carefully enough to see the worth and truth in it. There is nothing radical, nor extreme, nor questionable there, no wild or untrue statements, but plain facts that show it was written by one who knows what he is talking about.

Bro. Yoder names about seven different things in the values of an education, and the first one he calls, Getting Knowledge. Some say knowledge means knowing facts, and wisdom is to know how to apply or use our knowledge, but when we say, **"know how,"** that means knowledge too, and I do not put quite so much difference between wisdom and knowledge as some do.

In Prov. 1:7 we read, "The fear of the Lord is the beginning of knowledge," and in other places we read that this is the beginning of **wisdom.** We also find in Prov. 2:6, 10 where the words "wisdom" and "knowledge" are used interchangeably. Some kinds of knowledge are not wisdom, but wisdom is nearly always knowledge or understanding. He that has that wisdom from above **knows** enough to be gentle, peaceable, and easy to be entreated, etc, Jas. 3:17.

Again notice that Bro. Yoder says, "Unless the pupil has an innate thirst for knowledge, he is not likely to learn much even in college. On the contrary possessed of such a thirst for knowledge, he will learn whether he goes to school or not. Remember that schools have no monopoly on knowledge nor on the means for acquiring the same. Keen observation and attendance to reading will give to any one in the course of years a valuable fund of useful knowledge." Notice, he says, "useful knowledge," which implies that the person has been reading the right or good kind of literature. We may learn a thousand facts that will do us only little if any good, while at the same time and for the same cost, we may learn other thousand facts that will do us a great amount of good in our everyday life. Paul says, "I would have you wise unto that which is good, and simple concerning evil."

For example, one girl may learn all the lessons found in history, geography, grammar, and all the higher branches and music, and still know little about cooking, washing, sewing, how to feed and care for the baby, and how to raise chickens, etc, while her sister with the same efforts and time and much less expense, has learned the art of housekeeping in all its branches, and thousands of facts, and thus is well fitted to be a wife and mother, something that is worth more to her husband than all the arts and sciences.

While there is so much to be learned, it is the wise thing to do to pick out such things to learn that are the most useful and essential to our well-being here, and our safety hereafter, and as long as our minds are good, we should be learning something along that line every day.

One branch of study most essential is reading, so that we may be able to read the Bible and other good literature and get started along educational lines. Another sadly neglected study is to learn how to take care of our bodies, so as to keep well, and to know what to do in case of ailments. Many have gone to school for years, and have learned the higher branches and thousands of facts, but did not learn that the indoor life. with its lack of sunshine and exercise, together with over much study, was taking away their health, and when too late they discovered that the kind of education they got was not the best and most valuable, and the cost was altogether too great. Surely we admit and teach, that to learn to know our Bible is by far the most valuable learning and can be cheaply acquired, so far as money is concerned, but not without cost in study and application.

Again Bro. Yoder well says, after naming the seven values, "Last of all it needs to be understood that any or all of these values of education can be realized by any student whether in or out of school." Then in conclusion he says, "Instructors can give direction and inspiration to the student, but the actual labor of learning rests finally with the student himself."

Find and read the entire article, and by all means get an education along the most practical and useful lines, so that you may help others as well as yourself in this world, and be a monument to God's glory in the world to come. May we all heed Peter's last admonition, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," and possess that love and peace that are even better than all knowledge.

Allensville, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

FEAR YE GOD

"Fear Him which, after He hath killed, hath power to cast into Hell."—Luke 12:5.

To the ungodly, death is the greatest of all calamities. To be without God in this present world is no great hardship to some, but to be without God in the great beyond means hell.

In the New Testament the word "hell" is mentioned twenty-three times; in twelve places it translates the Gehenna of fire, the valley of the children of Hinnom. It was the trash-pile of Jerusalem, where the filth, dead animals, and the bodies of criminals were burned, a fit symbol of the wicked and their destruction. The Hell of the New Testament is not another term for the cemetery; it is a name for God's trash-pile, where the wicked who have prepared themselves for the devil and his angels must finally arrive.

God, who breathed celestial life into the first man, and put him in possession of a new-made world, also said to him, when he had wilfully sinned, "Dust thou art, and unto dust shalt thou return." Fear to disobey Him who has power to give life and to take it.

What shall it profit if you gain the whole world and lose your soul in the process? The greatest gain is to be saved forever; the greatest loss is to be lost forever. The value of redemption can only be estimated by the price paid for it. Thus Christ's passion, from His agony in the garden to His death on the Cross, has always been the strongest stimulus to conversion. It draws us with a twofold cord of love and fear—fear of the doom which it costs so much to avert, and love to Him who for love of us willingly paid the price. The Cross is the only adequate measure of the hatefulness of sin and the horror of its consequence.

Fear Him which hath power to cast into Hell. There has been some discussion as to whether the pronoun refers to God or the devil. The pronoun in our text certainly refers to God, but it may also be applied to the god of the worldly; for he has full power to kill both the soul and body of those who are found in his territory.

Fear him who has power to kill the soul. He is a deceiver. It is said that a diplomat is a liar in a tall hat. But let me tell you, the devil is a past master in diplomacy. There is only one way to deal with him—only one safe way. Follow the example of the Master and quote Scripture and cut out all argument, for he could outtalk a talking machine. Your safest way is to follow the Divine example and say, "Get thee behind me," which is another way of saying, "Go where you belong."

Fear him who is a destroyer. We shudder when we think of the horrors of war, of man's inhumanity to man, of the suffering of destitute poverty. Can we not express the cause of these things in one small word? Yes, here it is: Sin. Sin is the devil's invention, and he has enough on hand to sink this old world in perdition. Oh, it's a great salvation to be saved from sin, which has power to kill soul and body!

I have met people who are positively afraid of religion; they will even make a detour to escape a religious meeting. Their fear is misplaced; what they have to fear is sin and its consequences, for the Scripture says, "Woe unto the wicked; it shall be ill with him for the reward of his hands shall be given him."

Getting rid of fear by denying the existence of the devil and his home town is a common practice. But in doing this you have greater cause for fear, for you have made your Saviour a false witness. You can't possibly say that you believe in Jesus if you doubt His Word. He said, they who believe not are condemned already. They who hear His words and follow them are compared with a man who built his house on a rock.

Hear the conclusion of the whole matter, "Fear God and keep His commandments; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—U. B. Short in "The War Cry."

HINDRANCES TO PRAYER

(Continued from page 262)

own burdens but cast them on the Lord in prayer.

Jas. 1:16: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed."

8. Refusing to hear cries of Poor. Prov. 21:13, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard."

9. Tongues. If we use our tongues for things that are vain, how can we be using it for God and Satan at the same time?

10. Time. It has truly been said by one who made the study of God's Word a part of his daily life, "If I fail to study the Bible and talk with God one day, I feel it, if I fail two days, my friends see it; and if I fail three days, the public knows it."

Yes, the study of God's Word takes time, and this so often seems to be the excuse of many people but in almost every case the people who take time to talk with God every day do not spend much time in jesting and foolish talking.

He that saves his time from Bible reading and prayer shall lose it and he that loseth his time for communion with God shall find it in an added blessing for himself and others.

Elkhart, Ind.

SUPERLATIVES

The largest library is the National, in Paris, which contains three million books.

The tallest monument is in Washington, D. C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet.

The strongest electric light is at the Sydney lighthouse, Australia.

The biggest dock is at Cardiff, Wales.

The greatest bank is the bank of England, London.

The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Egypt. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great, in Petrograd, Russia. It weighs some 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew government, and which the Pope offered $125,000 for.

Until recently the most costly medicine was supposed to be metallic gallium, $150,000 a pound. But radium brings about $200,000 an ounce.—Chicago Tribune.

You can't put a man who is out of line with the Church and the Bible into position of responsibility in the Church without the Church having to suffer for it.—B. B. King.

OHIO MENNONITE CONFERENCE

Report of the Ohio Mennonite Conference held at the Martins Church near Orrville, Ohio, May 25, 1927

After a private session in which some matters that were to be brought before Conference were considered, Conference proper opened with scripture reading by J. M. Kreider and prayer by I. B. Witmer. The brethren, David Good and Otho Shank, who were ordained to the ministry during the last year, were received as members of Conference. The Moderator explained the order of Conference, as will be followed this year. The action of the Executive Committee in complying with the request of the Board of Education that we contribute six cents per member for their work was approved. Motion by Andrew Brenneman that we annually contribute this amount, carried. Bro. O. O. Miller, as financial agent of the Board of Education, presented the plan of the Board to meet its finances. The forenoon session closed with prayer by D. M. Freidt.

Wednesday Afternoon

After singing, "I need Thee every hour," Bro. Otho Shank read an appropriate scripture followed with prayer by Bro. Paul Yoder.

The resolution on the financial problems of the Board of Education was taken up and a resolution passed "that we continue to support the program of Christian education as adopted by the Board of Education, and coöperate with other conferences in supporting such programs and plans the Board may adopt in its larger financial venture."

Upon request of N. O. Blosser that a quit claim deed be given to the trustees of the Chapel congregation at New Stark, Ohio, releasing any claim that the Ohio Mennonite Conference may have in the church property, the Moderator was instructed to sign such deed for the Conference.

The following resolution was passed relating to the Bankruptcy law:

"**Resolved,** That we urge our people to guard themselves from becoming hopelessly involved in debt, and we discourage our brethren from taking advantage of legal measures in order to protect themselves in a financial way. In no case should the law be used to exempt one from paying his honest debts."

The Central Church at Elida, Ohio, was granted the privilege of ordaining a deacon.

The Salem congregation's request for ministerial help was granted.

The request of Bro. J. A. Good for a fuller organization in the Turkey Run congregation by ordaining a deacon, if conditions warrant, was granted.

The work of the committee on the Crown Hill case was reported and their work accepted. Upon the ground of action of his home congregation, we recognize Bro. E. F. Hartzler as a minister in full standing in the Ohio Conference. Upon request of more than two-thirds of the members of the Crown Hill congregation Bro. Hartzler was restored to his office of bishop.

The Martin's and Pleasant View problem was taken up and the work of the Executive Committee reported by Bro. J. B. Smith. The report and work of the Executive Committee were accepted. Motion that the Executive Committee be authorized to proceed in this work, with the counsel of the congregation. Motion carried.

Motion that the Executive Committee continue for another year, carried.

Motion that all trustees be continued, carried.

Motion that J. B. Smith serve as our representative on the Committee on Arrangements for General Canference, carried.

Delegates to Gen. Conference: S. D. Rohrer, I. B. Witmer, J. Y. King.

Conference closed with prayer by the Moderator.

John Y. King, Secretary.

SUNDAY SCHOOL CONFERENCE

Report of the Seventh Annual Sunday School Conference of the Pacific Coast Conference Held near Hubbard, Oreg., with the Zion Congregation May 31 to June 1, 1927

Tuesday Morning, May 31

Organization:—Moderator, E. S. Garber; Assistant Moderator, O. S. Kilmer; Secretary, Paul N. Roth; Assistant Secretary, R. S. Troyer; Treasurer, A. D. Erb; Chorister, Martha Detwiler.

Resolutions Committee:—S. E. Eicher, Joe A. Yoder, D. H. Ebersole.

Motto: More Consecrated and Effective Work for the Master.

Conference Song:—No. 420, Hymnal, Revive Us Again.

Devotion, B. P. Swartzendruber (Psa. 34).

Roll Call, Superintendents 5; Delegates 15; Proxies 3.

Minutes of previous meeting read and accepted.

Song, Faith of Our Fathers.

Scripture Recitation, (Mic. 6:1-8), Bernice Wolfer.

The following subjects were discussed:

1. **Early Kings and Prophets of Israel, Samuel to Isaiah,** S. E. Eicher.

As illustrated by these lessons God always raises men to meet a great crisis. Matt. 23:37-38.

2. **How Adapt these Lessons to the Need of the Beginners and Primary Classes,** Joe. A. Yoder.

During this age we have to deal with the imaginative period, making it easier to teach. They may be taught by exposition, pictures, use of sand tables, and story telling. The lesson should be prepared well enough that the teacher will be able to tell the story without reading it to the children.

3. **Making these Lessons Practical in Our Lives,** Ray Mishler.

Make the lessons applicable to our lives. Brotherly love is essential. We must be willing to do for others. Preparation is needed to meet life problems. II Tim. 2:15. We are held accountable if we do not that which we know. Doers are justified. Rom. 2:13.

Duet, Oh What a Joy!

4. **Children's Meeting:—Subject, Spreading the Light** (Illustrated).

41 boys and 52 girls present. 2 recitations and a song were given.

5. **Compiled reports of Schools, Field Worker, Treasurer, and Library Committee Read and Accepted.**

Scripture Recitation (Acts 8:1-8), Jesse Roth.

Song, Must Jesus Bear the Cross Alone?

6. **Bearing Our Cross,** F. B. Showalter.

The cross is the most sacred in divine writ. Self-denial is necessary to bear the cross. Lead others by the way of the cross as there is no other way.

7. **How May Our Sunday Schools Become More Effective as Mission Stations?** L. F. Hilty.

Every Sunday school on the Coast must be a mission station, every teacher a mission worker. Our schools would profit by house to house visitation work.

Tuesday Evening

Memory verses and song service, conducted by the Assistant Moderator.

Prayer, by C. I. Kropf.

Live testimonies from a number of brethren and sisters.

Special song, Sheridan Congregation.

8. **Talk by Bro. Berkey,** a representative of a branch of the Mennonite Mission in China.

Male Chorus, Don't Forget to Pray, Zion Congregation

9. **The Voyage of Life** (Psa. 104:26), Paul N. Roth

Wednesday Morning

Workers' Session.

Devotion (Eph. 1), J. M. Shank.

Song, Have Thine Own Way.

Recitation, Rom. 12:1-8, Martha Rogie.

1. **The Development of my God-given Powers in View of My Responsibilities:**

(a) **In the Work of the Church** Marcus Lind.

I Tim. 4:12-16. To develop we need to read and meditate. We must develop physically and spiritually. Acts 1:8. We need exercise in order to develop powers. Church schools as institutions of higher learning are essential in the development of powers.

(b) **In Social Life,** paper sent by S. Honderich, read by R. S. Troyer.

Man is a social being. Society the atmosphere of souls. Keep thy heart with all diligence.

(c) **In the Business World,** F. J. Gingerich.

Be not slothful in business, thereby meeting all obligations. Be not unequally yoked together with unbelievers. It demands self-denial.

Song, He wants His Way in Thee, Bethel Congregation.

Miscellaneous Business.

Offering, $42.80.

Officers for Coming Year: Moderator, S. E. Eicher; Assistant Moderator, Joe H. Yoder; Secretary-Field Worker, Paul N. Roth; Treasurer, A. D. Erb.

Additional Members on Executive Committee: O. W. King (1 yr.), S. G. Hostetler (2 yrs.).

Library Committee: Chairman, Paul N. Roth; N. A. Lind (1 yr.), L. F. Hilty (2 yrs.).

Resolution, read and accepted.

Whereas, many helpful suggestions and many inspirational talks have been presented in the sessions of Sunday School Conference and in the delegate meeting, be it

Resolved, that we as workers more fully consecrate our lives, apply the helps and suggestions which have been presented, study the constitution of the Sunday School Conference, and strive, by God's help and grace, to abide by its provisions and thereby make our work more efficient, and extend the borders of Christianity.

Paul N. Roth, Secretary.

MISSION BOARD REPORT

Minutes of the Seventh Annual Meeting of the Pacific Coast District Mission Board held at the Zion Church near Hubbard, Oregon, June 1, 1927

Motto: Larger Fields and Better Service.

Devotional conducted by Abram Good. Scripture, Acts 10.

Members present: Chris Snyder, J. B. Mishler, Abram Good, F. Z. Yoder, S. E. Eicher, D. B. Kauffman, C. R. Widmer, Joe H. Yoder. Proxies: J. P. Bontrager for Harry G. Erisman, N. A. Lind for John Schiffler.

Delegates Present: Wm. Bond, Wm. Beachy, D. H. Kauffman, C. I. Kropf, John Whitaker, J. J. Reber, Joe A. Yoder, E. S. Garber proxy for F. H. Hostetler.

Secretary's report approved as read.

Treasurer's report approved as follows:

	Cash Rec.	Paid Out	Bal.
Cash on hand from last year	$ 395 13		
District Fund	339 11	$ 395 41	$ 338 83
Portland Mission and Children's Home	162 26	162 26	
Pacific Coast Bible School	11 98	11 98	
Mennonite Board of Education	6 53	6 53	
General S. S. Committee	9 42	9 42	
Missionaries' Children Support	15 10	15 10	
S. A. Mission & Orphan's Home	8 00	8 00	
S. A. Evangelist Support	25 00	25 00	
S. A. Orphan's Support	25 00	25 00	
S. A. Printing Press	25 00	25 00	
Mennonites in Mexico	35 70	35 70	
La Junta Hospital	177 00	177 00	
Children's Home, Kansas City	37 39	37 39	
India Mission General	105 76	105 76	
India Leper Asylum	42 61	42 61	
India Orphans' and Widows' Support	505 00	505 00	
India Native Teachers' Support	164 00	164 00	
Missionaries to India	360 36	360 36	
Students' Aid Fund; on hand from last year	15 30		15 30
Sent to Bro. Reiff	$1541 87	$1541 87	

Joe H. Yoder, Treasurer

TOPICS DISCUSSED

Lengthen Thy Cords, Isa. 54:2.

Strengthen Thy Stakes, discussed by Paul N. Roth.

1. Lengthen thy cords for individual service.
2. Lengthen thy cords for giving, Mal. 4:10; Acts 11:29.
3. Lengthen thy cords in collective service.
4. Spreading good literature.

Special Song, One Lost Lamb.

Open discussion:

1. If we yield our lives to Him in His service these problems will be solved.
2. Some one was interested in my soul.
3. Do not get discouraged too soon.
4. One tenth belongs to the Lord, do not rob God.

Resolutions passed by the delegate body of the Board:

1. As a means of continuing the work of the Mission Board in a connected way, be it

Resolved, that we as a Mission Board interpret Article III, Section 2, to include old and new members in our annual meeting.

2. Be it resolved that a lay member elected as a Mission Board member by virtue of his office become a delegate to Church and Sunday School Conference.

Work for the coming year:

1. Moved that we secure Bro. J. M. Kreider as evangelist for the coming winter to serve the following congregations: Bethel Zion Filer, Portland, and Fairview.

2. Moved that we secure Bro. B. B. King, of Fort Wayne, Ind., as evangelist for the year 1928.

3. Since Bro. Paul Miller has appealed for help to finish his preparation in school through the regular channels (the Congregation and District Board) and his Congregation has recommended him as worthy of such help, be it

Moved that we loan Bro. Paul Miller the $15.30 that is on hand in the Student Aid Fund. Carried.

....**Organization for next year:** President, Chris Snyder; Vice President, J. B. Mishler; Secretary, Raymond Mishler; Treasurer, Joe H. Yoder.

Raymond Mishler, Secretary.

SEWING CIRCLE REPORT

Report of the Annual Meeting of the Pacific Coast Sewing Circle Held with the Zion Congregation, near Hubbard, Oreg., June 1, 1927

Devotional, conducted by Sam Schrock.

Report of Secretary and Treasurer read and accepted.

Topics Discussed:

Possibilities of a Live Sewing Circle, L. F. Hilty.
The Blessings in Faithful Service, B. P. Swartzendruber.
Essay on the same subject, Anna Snyder.

True happiness comes as a result of serving others in the spirit of Christ. The avenues for serving the needy by the self-sacrificing labor of the sisters in the sewing circles are ever increasing. May they continue to serve that the Master be glorified.

An offering was taken for Native Bible Teachers of South America amounting to $37.71.

Be it resolved that we as Sewing Circles of the Pacific Coast Conference District do our part in supplying the need of the India missionaries by sending dried fruit to them, and that we authorize our Executive Committee to arrange with the different circles to carry this into effect.

Motion made and carried that the Secretary appeal to the different sewing circles of the district for donations toward the purchasing of an auto for Sisters Minnie Kanagy and Sarah Lapp.

Organization for the coming year:—President, Eldora Erb; Vice President, Elizabeth Snyder; Acting Secretary, Viola Wenger; Treasurer, Minerva Hostetler.

Married

Horst—Lehman.—On May 12, Bro. Henry E. Horst of near Hagerstown, Md., and Sister Susie L. Lehman were united in marriage at the home of the officiating minister, Bro. John S. Burkholder. We wish them much joy and peace in their married life.

Ebersole—Martin.—At the home of the officiating minister, Bro. John S. Burkholder, Bro. Lehman S. Ebersole and Sister Gladys E. Martin both of Chambersburg, Pa., were united in the bonds of holy matrimony. May the Lord be with them in their married life and peace reign in their home.

Kreider—Groff.—On April 30, 1927, at the home of the bridegroom's parents, Bro. B. Frank Kreider of East Petersburg and Sister Margaret Groff of Talmage were united in the bonds of holy matrimony, the father of the groom officiating. May the blessing of God attend them through life.

Kauffman—Bechtel.—On June 4, 1927, Bro. John L. Kauffman of Richfield, Pa., and Sister Esther K. Bechtel of Harrisonburg, Va., were united in marriage at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va. May God's richest blessings attend them through life.

Obituary

Kirkendall.—Gerald Daniel, son of Everett and Ada Kirkendall, died June 10, 1927; aged 4 m. 3 d. He leaves his parents, grandparents, and many other relatives and friends. He contracted cold, which developed into pneumonia being the cause of his death. Tho a life of but few days, it can be truthfully said of him, that when the roll is called up yonder he'll be there.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Funeral services were held June 12 at Mt. Pleasant Church, Putman Co., O., by Bro. Geo. Ross. Text, Jno. 14:1. Interment in Salem cemetery.

Sarver.—Fanny, daughter of Yost and Rossana Miller was born in Somerset Co., Pa., Jan. 16, 1859; died at her home at White Cloud, Mich., June 9, 1927; aged 68 y. 4 m. 23 d. She was united in marriage with Joseph Benjamin Sarver, Aug. 27, 1882. To this union were born 2 sons and 4 daughters. One daughter preceded her in death. She leaves her bereft husband, 2 sons, 3 daughters, 10 grandchildren, 1 sister, 3 brothers, and many other relatives. She accepted Christ as her Saviour in her early youth and remained in the Mennonite faith until death. Funeral was preached at the Mennonite Church near White Cloud, Mich., June 12, 1927, by E. A. Bontrager of Midland, Mich. Text, Rev. 14:13.

Detwiler.—Dale Robert, infant son of Marcus and Stella Detwiler, near Louisville, O., died June 8, 1927; aged 16 d. He leaves his parents, three grandparents, two great-grandparents, aunts, six uncles, with other relatives and friends. Death was caused by an abcess in the head, with other complications which ended with blood poison. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Funeral services at the Beech Church were conducted by Brethren O. N. Johns, John D. Miller, and Alvin Hostetler. Text, Isa. 11:6. Interment in adjoining cemetery.

Landis.—Elizabeth R., wife of Phares B. Landis, was born Mar. 9, 1871, died at her home near Landis Valley, Pa., June 7, 1927, of complications; aged 55 y. 2 m. 11 d. Her death came as a shock to the community. She was a faithful member of the Landis Valley Mennonite Church for many years, and a kind and loving mother. Besides her husband, she is survived by the following children: Mrs. Elmer Snavely, Rudy, Elsie, Esther, Clarence, and Elva. Funeral services were held June 11 conducted by Bros. Noah

L. Landis and Ira Landis, at the Landis Valley Church. Text, Mark 13:35, 36. Interment in the adjoining cemetery.

"Not now but in the coming years,
It will be in a better land,
We'll read the meaning of our tears,
And then sometime we'll understand."

Springer.—David, son of David P. and Lena Springer, was born July 18, 1919; died June June 4, 1927, in Hopedale, Ill.; aged 7 y. 10 m. 16 d. His short life was full of suffering. His last illness was measles, which later developed into pneumonia. He suffered much the last few days on earth and all that loving hands could do was of no avail. But we have the assurance that he has gone to a place where there is no suffering such as he endured while here on this earth. He leaves mother, four sisters (Myrtle, Irene, Leta, Imogene). His father and two sisters, Beulah and Eunice, preceded him in death several years ago. Because of the contagious disease funeral services were held private on June 6. Short services at the home by Bro. Daniel Nafziger and at the cemetery by Bro. Simon Litwiller. Burial in the Hopedale Mennonite cemetery.

Springer.—Christian Springer was born May 28, 1872, near Rindenberg, Germany; died at the hospital at Geneva, Nebr., June 1, 1927; aged 55 y. 4 d. His health had been failing for over a year when he suddenly passed away of Bright's Disease and heart trouble. In his youth he came with his parents to Hopedale, Ill., where they remained for a number of years and later went to Stuttgart, Ark., where he spent most of his life, except the last seven years, when he moved with his family to Carleton, Nebr. He united with the Mennonite Church in his youth and remained a faithful member until death. He was united in marriage to Phoebe Lauber at Milford, Nebr., Jan. 7, 1927. To this union were born nine children, five sons and four daughters, two sons of whom preceded him in death. He leaves to mourn his departure his beloved companion, three sons, four daughters, seven grandchildren, one sister, two brothers, and many relatives and friends. Funeral services were held at the Salem Church, June 4, 1927, by Bros. George Miller and Joe Zimmerman of Milford, Nebr.

Hostetler.—Benjamin Franklin, son of Zacharias and Barbara Hostetler, was born in Howard Co., Ind., April 11, 1861; died June 3, 1927; age 66 y. 1 m. 25 d. He came to Kansas in 1890 and in 1892 was united in marriage with Susan Kuhns. This union was broken only by death. He leaves his faithful wife, one daughter Mrs. Lula Klinglesmith), one son (Richard), five grandchildren, one brother, one sister, and a host of other relatives and friends. In 1914 he united with the Methodist Church in Argonia, later joined his wife in membership with the Friends Church. It was his expressed wish and prayer that he might be a worthy member of this church and with greatest care he upheld its standards. A faithful husband, a loving father and grandfather, and a good neighbor and friend awaits our coming in the better land. Funeral services were held at the house Sunday afternoon by Mrs. Gordan and J. J. Zimmerman and at the Friends Church, Argonia, Kans., by Mrs. Gordan and Mr. Lyons. Text, Rom. 8:28. Interment in Argonia cemetery.

A Friend.

Burkhart.—Esther, daughter of John and Esther Burkholder, was born near Hinkletown, Pa., Feb. 19, 1843; died at her home near Farmersville, Pa., April 30, 1927; aged 84 y. 2 m. 11 d. Her husband, David Burkhart, died nearly twenty years ago. A daughter (Amanda) died Oct. 26, 1896. She was a member of the Mennonite Church (Weaverland Conference) for many years. She is survived by two children (Mrs. George N. Martin, and John), also by twelve grandchildren and twenty-one great-grandchildren. Her last affliction was rheumatism, from which she suffered much, although for over five years she used an invalid chair, having broken her hip in a fall. Even though she could not walk after that her hands were always busy doing like Dorcas of old, much knitting and sewing for others. Funeral services were held at her late home, May 2, by Bro. Moses Horning, with further services at the Groffdale Church by the brethren, Joseph Wenger and Frank Horst. Texts, Job 5:26. Burial in the ad- the adjoining cemetery.

"All is over, hands are folded,
On a quiet peaceful breast,
All is over, troubles ended,
And our Grandma is at rest."

A Granddaughter.

Hershey.—Mary Hershey, daughter of Moses and Margaret A. Hershey was born near Intercourse, Pa., on Feb. 23, 1884; died June 8, 1927; aged 43 y. 3 m. 15 d. She united with the Mennonite Church in her youth, and was a Sunday school teacher several years. She was sick several years with liver trouble, but the last 10 months she suffered intense pain which developed into cancer. She was in bed only 5 weeks. In her affliction she was very patient and resigned to the Lord's will. During the hours of suffering she was anxiously waiting for the summons from on high. She made all her own funeral arrangements. Services were held at the house by Bro. C. M. Brackbill, at the church by Bro. Abram Martin and John Senger. Texts, Amos 4:12; I Cor. 2:9. She was laid to rest at Hershey's cemetery.

Hershey.—Margaret A. (Wanner) Hershey, wife of Moses Hershey, was born in Salisbury Township, Lancaster Co., Pa., on May 15, 1849; died June 10, 1927; aged 78 y. 25 d. She was a faithful member of the Mennonite Church for over 50 years. 8 years ago she was afflicted with paralysis from which she never fully recovered. Although suffering much pain in her eye she never murmured nor complained but was fully resigned to the Lord's will. During the last days of her daughter Mary's affliction, she became ill and was sick only 4 days. She was unconscious all the time. She had cerebral hemorrhage and died 55 hours later than her daughter, due to the shock. A double funeral was held for both at Hershey's Mennonite Church on June 13, where there was a large concourse of people assembled to pay the last tribute of respect to mother and daughter. She will be greatly missed in her home and community. She was a kind and loving mother and had many friends. She leaves a loving husband, 3 brothers, and 3 sisters.

The parting here was full of pain,
But we shall never part again
When we go Home;
Although it was so hard to part,
Help us to say with all our hearts,
"Thy will be done."

—A Daughter.

Landis.—Magdalena Ebersole Landis, daughter of Christian and Susan Ebersole, was born Oct. 8, 1862, at Chambersburg, Pa. She passed away May 19, 1927, at her home at Sterling, Ill., aged 64 y. 7 m. 11 d. When she was three years of age her parents came West, locating on a farm near Prairieville, Ill. She was married to Henry F. Landis, Dec. 22, 1881. They lived on a farm in the vicinity of Sterling until nine years ago when they moved to their present home on Sixth Ave., Sterling. To this union nine children were born: Essie, wife of C. M. Hess, Olive, who died at three years of age, Mamie, wife of A. C. Good, William, Bertha, wife of C. N. Long, Agnes, wife of Ward Shank, Harry, Raymond, and Pearl, wife of Menno Long. The children all reside in the vicinity of Sterling. She leaves to mourn her departure her husband and children (above mentioned), twenty-five grandchildren, three sisters, and two brothers: Mrs. J. F. Weber of Sterling, Mrs. Lee Le Fevre of Dixon, Mary, Henry, and Jacob of Sterling. Thirty-seven years ago she with her husband united with the Mennonite Church during a series of revival meetings conducted by the late Bro. J. S. Coffman of Elkhart, Ind. She remained a faithful member until the time of her departure. Sister Landis was of a quiet disposition. Her unassuming life was to be admired by all who knew her. An affectionate wife, a devoted mother, and a true Christian could be truthfully said of her. Funeral services were held at the Science Ridge Mennonite Church, conducted by Bro. A. H. Lehman of Chicago.

REPORT OF SPECIAL MEETING

Report of Missionary program held at the Lower Deer Creek Church, Kalona, Ia., May 26, 1927.

Organization:—Moderators, Joe. C. Brenneman, Henry Miller; Chorister, Alta Brenneman; Secretary, Katie Reber.

Subjects Discussed:—What is the Object of This Meeting? J. Y. Swartzendruber; **How Instill a Greater Interest in Mission Work in the Rising Generation?** Vera Gingerich, C. E. Hershberger; **How Retain the Interest?** Alma Troyer, Lloyd Brenneman; **Practical Suggestions for Making Mission Work More Effective,** D. G. Yoder; **Children's Meeting,** Edward Deiner; **What Do I Gain by Attending Mission Meetings? As a Minister,** Joe C. Brenneman; **As a Superintendent,** John W. Gingerich; **As a Teacher,** Alta Brenneman; **As on Aged Member,** Jno. B. Miller; **As a Young Member,** Maude Swartzendruber; **Should We as a Church Make Ourselves Responsible for a Mission Station?** D. D. Miller; **What Should This Meeting Accomplish?** Eli Hochstetler; **Worker's Meeting,** J. L. Hershberger; **Sermon,** Wm. Guengerich.

Some Thoughts Gleaned:—The object of Missionary Meetings should be to instill and retain a Missionary spirit. This spirit may be instilled and retained by providing missionary influence such as Missionary Meetings, books, all kinds of literature which contains information of a missionary nature, corresponding with those on the field, visiting mission stations, keeping up our prayer life, living the life of a missionary by precept and example even though we are not in active service, etc.

Mission work may be made more effective by giving of our means and prayers, starting new work closer home, showing our appreciation to those on the field for what they have done, visiting mission stations, and showing our interest by putting forth an effort to help the cause along. Interest without effort avails nothing.

We gain encouragement, information, deeper Christian experience, deeper realization of our responsibility as soul winners, and a better vision of the field and its needs by attending Missionary Meetings. We should also be made to examine our own lives very closely and choose higher ideals and raise our standards of Christian living.

Secretary.

"God has promulgated two very important laws on the marriage question which no child of God should ever disregard: (1) there should be no mixed marriages between believers and unbelievers. (2) The marriage of one (or to one) having a former companion living constitutes adultery."—The Gospel Mirror.

ITEMS AND COMMENTS

Chas. A. Lindbergh, the youthful birdman, who since his sensational flight to Europe has monopolized the space on the first pages of the daily newspapers, established another record when he flew from New York to Washington and back, exchanged planes in the latter city, making the round trip of nearly 500 miles in 4 hours and 36 minutes.

The remarkable growth of one religious organization during the lifetime of one man is brought to remembrance in the recent passing away of Francis E. Clark, founder of the Christian Endeavor Society. In 1881 there were 40 young people to rally to his support in the Williston Congregational Church in Portland, Maine, in the organization of the first Christian Endeavor Society. At the time of his death there were 100,000 branches of this Society, with a total membership of above 4,000,000.

Frank Edwin Smith of Pittsburgh, Pa., was formally dismissed from the ministry of the Evangelical Lutheran Church because of his being found guilty of heresy. Smith is a pronounced modernist who, a few months ago, hurled defiance at the authority of the church which at his ordination he had solemnly promised to support, by publicly repudiating the fundamentals of the Christian faith. He did not appear at his trial, as he had previously "resigned" from the Lutheran ministry and had accepted a charge in the Unitarian Church. In publicly and formally dismissing Smith from the ministry, his church did the only thing that any self-respecting church laying claims to orthodoxy could do.

Jno. D. Rockefeller, Jr., representative of a family which to date is said to have contributed about $140,000,000 to the endowment of colleges and universities is out in an interview which is attracting considerable attention in certain sections. His theory is that there ought to be a distinction made between those who are seeking an education for public service and those who are seeking it for private gain; that the way through college for the former class should be paid through philanthrophy while the latter class should pay their own way, also that fathers who are able to do so should pay the way of their own children through school, while young people not so fortunately situated who are ambitious of acquiring an education for personal gain should be assisted through school, with provisions to pay it back later.

Public attention is being directed to the coming World's Conference on Faith and Order at Lausanne, Switzerland, this coming August. It is estimated that fully 500 delegates will be present, representing nearly all churches and nearly every country into which the Gospel of Christ has been carried. The purpose of the Conference is to bring about a greater degree of unity on the part of the churches, but already differences of opinion are developing as to the wisdom or unwisdom of the kind of program that is being prepared. Shall this Conference attempt to bring about a greater unity of faith with reference to tenets of faith, or shall credal statements be ignored and simply a warmer feeling of fellowship be fostered? Although the program committee is working on the first proposition, it is safe to guess that the latter aim will be the dominant note of the Conference.

"The Lord loveth a cheerful giver."

CORRESPONDENCE

(Continued from page 265)

where Sister Edith Witmer was employed as an instructor in Goshen College; Sisters Mary and Mattie Zook, Sterling, Ohio, who are stopping for a short time on their way home from visiting friends in eastern Pennsylvania; Mrs. Ulrich Hege and daughter, Marie of Wellington, Ohio, who are visiting in the home of Bro. John Horsch.

Some of our young people who have returned from school are Sisters Ruth Ressler, Gladys Loucks, and Beulah Loucks. Others are expected to return soon.

Bros. J. A., Frank, Elmer, and Earl Brilhart spent the week end in Snyder Co., Pa., where they attended a Sunday school meeting.

Bro. J. A. Ressler and daughter, Rhoda, and Sister Mattie Zook worshiped with the congregation at Masontown, Pa., on Sunday, June 19, Bro. J. A. filling the regular appointment there in the absence of Bro. A. J. Metzler.

Vacation Bible School which some of our workers are planning to conduct at the Kingview Schoolhouse, where our mission Sunday school is being held, is to begin on Monday, June 20. This will be the second year of this work.

June 20, 1927. Cor.

REPORTS OF SUNDAY SCHOOL MEETINGS

Johnstown, Pa.

Report of Sunday school meeting held at Weaver's Church near Johnstown, Pa., May 26, 1927.

The following Subjects were discussed:—**The Life of the Sunday School: (1) The Church Members Part; (2) The Chorister's Part; (3) The Superintendent's Part; (4) The Minister's Part; The Life That Counts; Opportunities of the Sunday School: (1) In Developing the Social Life; (2) In Imparting Bible Knowledge; (3) In Soul-winning; (4) In Character Building; (5) In Training Workers; Signification of Ascension Day; God's Intent of having Man upon the earth; A Children's Meeting** was conducted and two recitations given, Entitled, **The Old-fashioned Prayer,** and **A Childs' Question.**

A Few Thoughts Gleaned:—The Church members part is to be actively engaged in getting and distributing the Word. The life of the Sunday school depends much upon the singing, hence the chorister must be a leader. He must know the message of song. Superintendent must be a man of prayer, be burdened for the lost, be a man of courage, should know his teachers, and avoid being monotonous. Minister should visit different classes, make suggestions to superintendents and teachers, help superintendents to put young people to work. To impart Bible knowledge we need Spirit-filled teachers that can rightly divide the word of truth. We need more personal contact in soul winning. Teachers should adapt the Word to the pupil and thereby create a desire for the Word. We need trained workers for the work of the Lord is the greatest business on earth.

Katie Wingard, Secretary.

Palmyra, Pa.

Report of Sunday school meeting held at Stauffer's Mennonite Church near Bachmanville, Pa., Saturday evening, and Sunday, May 21, 22, 1927.

Organization:—Mod., Aaron Groff; Chors., Clarence Lutz, Clayton Erb.

Topics and Speakers:—**How Unify the Endeavors of the Home, Sunday School, and Church,** C. Z. Martin; **The Believer's Sacrifice,** Henry Lutz; **The Sunday School Lesson,** C. Z. Martin; **Opportunity the Measure of Responsibility,** Amos S. Horst; **Sermon** (Neh. 6:3), John S. Hess; **Use and Abuse of Reason in Matters of Religion; Church Loyalty,** J. H. Mosemann; **Duties and Responsibilities of Christian Parents,** John Hess; **A Sure Foundation,** C. Z. Martin; **Fruit of Genuine Obedience.**

Some Thoughts Given:—All officials should be in their place in different meetings, and all should labor in love. Ours is a living sacrifice. We manifest our spiritual life in our bodies. Genuine repentance and the forsaking of sin are necessary steps to the New Birth. We should be a unit in prayer and faith. It is not in man to direct his stepts. Desecration of the Lord's Day is a great evil. Simple faith is needful to accept God's Word. Loyalty to the Church involves loyalty to God and to Christ. Parents must be Christians themselves in order to bring up their children in the nurture and admonition of the Lord. Secretary.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference.
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JUNE 23, 1927 Interests of our Mission Activities

EDITORIAL

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

So far as our information goes the above text is the first account of a Mission Report. It was a very proper thing for Barnabas and Paul to give an account of their work to the church that had sent them out with prayer and the laying on of hands. It was proper that they tell how God wrought with them in the giving of the Gospel to the heathen.

Things have changed a bit—and yet not so very much—since that early work of the two earnest workers from Antioch in Syria. The same Holy Spirit still sends out workers and empowers them to give the message and the testimony for the Lord Jesus Christ. The home church still is anxious to know what is being done on the field of labor. No one is so well qualified to give the report as are the missionaries themselves. They have lived and grown up in the home land; they have gone to the new land of the Gentiles; they have learned the ways of the distant country, and can see matters from the viewpoints of both the home church and the foreign worker. We welcome the reports of missionaries.

Official committees sent out to examine the work in foreign lands also have a rightful place and a warrant in Scripture. Peter and John were sent to Samaria from Jerusalem on just such a mission. Barnabas' first experience in work among Gentiles was when he was sent by the church at Jerusalem to help the newly named Christian church at Antioch. Such delegations have a special value because they carry with them the authority of the sending body and have rather more than advisory power. They can come back to the home church with assurance that they have seen the mission work from the viewpoint of the home church people themselves, unprejudiced by years of life in foreign lands. All these matters are embodied in the Mission Reports we see from time to time.

We have had some Mission Reports in these Supplements to the Gospel Herald, recently, and this issue is occupied mainly by the Minutes of the General Mission Board Meeting. We commend these minutes to the attention of our readers. The complete Report of the meeting, including the addresses given, will be published in book form as soon as possible. Those specially interested will do well to secure a copy of this publication. The season of special Reports will soon be over and we hope to resume the more general missionary feature of our Supplement in the near future.

This editorial is being written just as the General Conference of the Church of the Brethren is closed and the large assemblage is scattering out from Hershey, Pa. There is much in common between these earnest worshipers of God and ourselves, and we may well learn a few lessons from their experience. I have before me their "1927 Conference Booklet," which contains a complete program of the inspirational meetings preceding the Conference proper, songs to be sung at the general meetings, and reports of the various committees. A day in the meeting of the 1927 General Conference was all too short for the interest it carried with it. Speaking of reports led to the thought of passing on to our readers some of the impressions gathered at Hershey on the day of our visit.

In the way of organization the Brethren have proceeded a good deal farther than ourselves—at least in some lines. The handling of the immense crowd that gathers at these annual meetings is in itself a problem that taxes to the limit any community but those that are specially prepared for the entertainment of large gatherings. As our own General Conference is coming soon we begin to think and plan and pray that we may successfully meet the problems that go with such gatherings—and each succeeding meeting of our Conference is adding to the responsibilities that go with this body. Already definite steps are being taken by the Brethren toward decentralization—dividing the responsibilities of the large general body and making several conferences in various different places to partly take the place of the large annual meeting. And when we see this effort, we question as to what shall be our policy. Shall we go on increasing our biennial gathering in size and complexity of organization? or shall we draw back and forestall the difficulties that come with such large meetings before the necessity for retrenchment is upon us? That there is immense value in the large meeting and that there is a sense of power in the unity that the large meeting carries with it, can not be a question. The General Conference, no matter what the denomination, is a vast unifying agency. In our own General Conference this has been amply shown. And the more general the representation the more the power back of the Conference. The crowds can be handled if we go about the work in a proper way. The only

question is, Are we willing to pay the price in labor and attention it will require?

A band of Christian workers gathered in a board meeting or a conference,—whether it be a Sunday school conference, Christian workers' conference, Bible conference, or whatsoever the "conferring" is about—has in it the possibilities of a mighty influence for good. And the good that is done is directly proportionate to the extent to which the Holy Spirit has control of the meeting. Let us grant this control to Him in the coming meetings, and let it culminate in the General Conference in August, when a large representative gathering is expected to be present to drink in and then give out in hundreds of communities the good that is gathered. Let us pray to this end.

REPORT

Of Twenty-first Annual Meeting of the Mennonite Board of Missions and Charities, Held at the East Fairview Church, near Milford, Nebr., May 1-3, 1927

SUNDAY, MAY 1

Morning Session

Song Service, led by Chris Snyder, Aurora, Oreg.
Devotional Service, J. S. Gerig, Smithville, Ohio.
Sermon, S. F. Coffman, Vineland, Ont.
Closing Prayer, S. M. Kanagy, Chicago, Ill.

Afternoon Session

Song Service, led by C. Z. Yoder, Wooster, Ohio.
Prayer. D. H. Bender, Hesston, Kansas.
Address, Things Most Surely Believed among Us, Allan Good, Portland, Oreg.
Address, Dissemination of Missionary Intelligence, I. E. Burkhart, Goshen, Ind.
Address, Christian Education in Our Missionary Program, Paul Erb, Hesston, Kans.
Closing Prayer.

Evening Session

Song Service, led by Laban Swartzentruber, West Liberty, Ohio, and Levi Mumaw, Scottdale, Pa.
Devotional Service, E. S. Hallman, Guernsey, Sask.
Tidings from the Field, Short addresses by missionaries and superintendents of Missions and Charitable Institutions.
J. M. Nissley, Altoona, Pa.
Maurice O'Connell, Lima, Ohio.
Mary Good, Dhamtari, C. P., India.
Earl Miller, Peoria, Ill.
Mrs. Ralph Smucker, Dhamtari, C. P., India.
J. D. Smith, Eureka, Ill.
Amandus Hartzler, Kansas City, Kan.
Ezra Shank, Canton, Ohio.

Song, We'll Work till Jesus Comes.

Address, The Task of Christianity, S. M. Kanagy, Chicago, Ill.

Closing Prayer, B. B. King, Ft. Wayne, Ind.

MONDAY, MAY 2

Morning Session

Song Service, led by C. Z. Yoder, Wooster, Ohio.
Devotional, Abner Yoder, Parnell, Iowa.
Roll Call, by the Secretary. A Quorum was declared present.
Reading of Minutes of the last Annual Meeting by the Secretary.
Appointment of Committees. Nominating Committee, Allen Erb, Aaron Loucks, Vernon Reiff, I. G. Hartzler, Lewis Weber; Resolutions Committee, Eli Hallman, S. F. Coffman, Chris Snyder.

REPORTS OF OFFICERS

President's Report.

Secretary's Report of Real Estate, Building and Equipment:

REAL ESTATE, BUILDINGS AND EQUIPMENT REPORT

Real Estate, Building, Equipment, etc., India Mission	$133,800.00
South America Mission Property, Pehuajo & Trenque Lauquen	60,000.00
Chicago Home Mission, 1907 S. Union Ave.	36,000.00
Chicago Mission Property, 1813 S. Union Ave.	1,900.00
Mission Residence and Church Property, Canton, Ohio	15,200.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Mission Residence and Church Property, Peoria, Ill.	8,000.00
Mission Residence and Church Property, Kansas City, Kan.	8,500.00
Church Property, Argentine Station, Kansas City, Kan.	5,000.00
Church Property, Wichita, Kan.	4,000.00
Church Property, Manitou, Colo.	5,000.00
Church Property, Los Angeles, Calif.	3,000.00
Orphans' Home Bldgs. and Equipment, W. Liberty, Ohio	26,000.00
Children's Welfare Home, Kansas City, Kan.	16,000.00
Illinois Home for Aged, Eureka, Ill.	53,000.00
La Junta Sanitarium, Bldgs. & Equipment	56,600.00
La Junta City Hospital Equipment	500.00
La Junta City Hospital, New Building	9,600.00
La Junta Property Lots 9 and 10	1,000.00
Old People's Home, Wayne Co., Ohio	22,400.00
Farm Property, Gridley, Ill., Home for Aged	16,000.00
Oklahoma Farm Property	15,000.00
Youngstown, Ohio, Farm Property	11,000.00
Gardner Farm Property, Nebr.	18,000.00
Byler Property, W. Liberty, Ohio	4,500.00
Katie Litwiller Property, La Junta, Colo.	1,000.00
Indiana City Property	5,000.00
Woodruff Store Property La Junta, Colo.	25,000.00
Anna Lapp Property, Dakota, Ill.	2,000.00
Administration Building, Elkhart, Ind.	17,500.00
Total Real Estate, Buildings & Equipment	$602,200.00
Annuity Funds Invested	$ 93,225.00
Endowment Funds Invested	153,932.00
Building and Other Funds Invested	125,736.00
Cash Balance April 1, 1927	14,537.94
Total Net worth as recorded April	$989,630.94

Treasurer's Report.

(See Treasurer's Report, pages 279-286)

Secretary read report of auditors for City Missions and Charitable Homes.

Reports were approved.

Field Worker's Report.

The greatest task of the Field Worker during the year has been the securing of workers for the different fields. We are especially glad for those who have responded, but a number of vacancies have not been filled. We have also met with a number of Local Boards, and assisted them in solving their problems, in getting the work on a better basis. We also attended the regular meetings of the Executive Committee. This work, together with our other religious and secular duties, has made the year quite busy.

(Signed) S. E. Allgyer.

Mission Committee Report.

The Mission Committee, held three meetings, in joint session with the Executive Committee during the year. The work of the Committee in some respects is encouraging. During the year

went for the first time, and three were home on furlough. This 1926, seven missionaries were sent to India, four of this number number exceeds that of any previous year of missionaries going to India, in the history of the Board. Four have returned on furlough during the year. Two new missionaries are recommended for appointment to go to India this fall and one that was home on furlough. No new workers were sent to the South American field during the year and none are under consideration at present.

Some changes were made in the Home field since the last annual meeting, two city mission superintendents and matrons were appointed and placed in their respective fields, and one was transferred. Several workers were stationed in needy places.

One superintendent and one matron for a Charitable Institution are recommended for appointment to take effect July 1.

During the year a greater number have taken the different examinations than any previous year. Eighteen have taken the Preliminary, twelve the Doctrinal, and eight the Physical, and one failed.

(Signed) S. E. Allgyer, Secretary.

Sewing Circle Committee. Report was submitted by Sister J. B. Moyer, Elkhart, Indiana, and read by the Secretary of the Board.

Number of New Garments Made by Sewing Circles of the Different States, May 1, 1926, to May 1, 1927

	Pieces
June 1, 1926, Needy families per Mrs. J. R. Shank, Carver, Mo.	21
June 1, 1926, India orders, Boys' Orphanage, Dhamtari	936
June 1, 1926, India orders, Boys, girls, & widows at Sankra	233
June 1, 1926, India orders, Girls' Orphanage	375
June 1, 1926, India orders, Girls' School at Dhamtari	141
June 1, 1926, India orders, Widows' Home at Balodgahan	1188
June 1, 1926 India orders, Boys' English Hostel School	150
Aug. 8, 1926, Goshen College dining room table covers	25
Sept. 23, 1926, Orphans' Home at West Liberty, Ohio	154
Sept. 23, 1926, Needy families per Mrs. J. R. Shank, Carver, Mo.	30
Nov. 22, 1926 Needy families per Mrs. J. P. Brubaker, Gravois Mill, Mo.	19
Nov. 22, 1926, Goshen College, Comforter slips	15
Dec. 17, 1926, Needy families per Sister Ruth Buckwalter, Palmyra, Mo.	156
Jan. 10, 1927, La Junta, Colo., Sanitarium & City Hospital	689
Total	4132

Also a large amount of second hand garments.

Orders were filled by circles from Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Nebraska, Colorado, and Minnesota.

Mrs. J. B. Moyer, Secretary.

FIELD REPORTS

India

To the Members of the Mennonite Board of Missions and Charities assembled in the Annual Meeting:—

We as a Mission send you greetings in the name of Jesus, our Saviour. We have appreciated greatly your cooperation and prayers during the past year. We are especially grateful to the Church for her financial support which has made it possible for us to carry on the work of the Lord in this needy land. The Gospel has been taught from the pulpits of our Church, in the village streets of hundreds of villages, to the inmates of our charitable homes and to all the children attending our school. The yield in conversions during the past year has not been as great as we would have liked to see it, yet we have the promise in God's Word that His Word sown in faith and prayer will not return void. So we are still expecting large results for the kingdom of God. The enemy is deeply entrenched in the land. He has darkened the minds and hearts of many of these people to such an extent that only the power of God can awaken them. We wonder whether the Home Church is doing all she can to help in this difficult problem by constant intercession before the throne of God? There are thousands in our field who have had to meet their Creator face to face in death during the past year and many we fear were not prepared. Are we as missionaries, are you as disciples of Christ to blame? We are indeed grateful to the Board for the new missionaries who have joined our force at the close of the year. They will be a great help as soon as they master the language. During the year God has blessed us as missionaries and India coworkers with good health. For all His blessings we are grateful to Him. We will pray for your meeting and hope God will greatly bless all your efforts for the extension of His Kingdom.

Yours in His Service,
(Signed) A. C. Brunk,
Secretary American Mennonite Mission,
Dhamtari, C. P., India.

South America

Eighth Annual Mission Report of Argentina, S. A., From January 1, 1926, to January 1, 1927

(Superintendent's Report)

To the Executive and Mission Committees:—

Dear Brethren, Greeting in Jesus' Name:—

It is indeed with profound pleasure that we prepare this eighth annual report of the Mission in Argentina. We can of a truth say, "Hitherto hath the Lord helped us." We believe this year has been one of the busiest that the missionaries have yet experienced.

1926 is the first year the Mission has operated with a policy or constitution. It has five standing committees, namely: Translation and Language; Building, Survey and Extension; Evangelistic; Educational and Institutional; Auditing and English Publication. The duties of each have been defined so that there is no overlapping. Each Committee submits all its findings and plans, except things of minor importance, to the Executive Committee for final action. This divides the work among the entire missionary force and proves to be satisfactory.

Plans for church houses and dwellings at three stations have been made. A fuller report of this is given in an article, "Buying Properties and Building Buildings in Argentina," prepared for the 1927 Report. Suffice it to say here that through the kindness and large-heartedness of the brotherhood at home, $26,000 have been sent this year to the Argentine for this purpose.

The Report shows also that several new stations have been opened, and a direct Orphanage work has been started. God thrust the latter upon us and we had to do somehting. A permanent building for this work should be provided, as the present quarters are only temporary.

We trust the Board will notice the comparative statistics as indicated. In spite of the fact that we lost 22 this year through death, moving away, and excommunication, the Church has a gain of 26 members.

The Sunday school, while it reports a smaller average with two more Sunday schools, has increased its contribution 589.05 pesos. The two new schools were not in operation the entire year.

The total amount raised by our native brethren this year exceeded that of last year by 1,647.67 pesos. The 3,683.00 pesos that the Argentine Church contributed in 1926 is about $535 U. S. currency. Our brethren are beginning to understand that, "It is more blessed to give than to receive."

The work here is not without its serious problems, but that should encourage us. Where there is growth and development there is sure to be perplexing problems. We want to thank God for them. While at times, however, they seem so perplexing that we hardly know how to proceed, we rest upon the promise that He will never leave us nor forsake us. So relying on this, we enter the new year facing some trying unsolved problems, gladly and with courage.

Had we time and space, we might write of the deep rich spiritual experiences of many of our brethren of the different congregations. There are many and they are praying, giving, and working for the salvation of their Argentine friends.

In the name of the Argentine Church, we want to thank all our brethren for their prayers and support, and trust they may depend on the church at home for 1927. This work merits the prayers and contributions of the entire church. The missionaries unanimously join me in wishing the brethren at home, especially at the Board Meeting, God's richest blessing. Pray for us.

Your brother,

(Signed) T. K. Hershey, Superintendent.

Statistical Report of the Argentine Mission for the Year 1925 & 1926

Church	1925	1926
Membership at the beginning of year	171	179
Baptized during year	14	40
Received by letter	3	8
Lost by death, moving away or excommunication	9	22
Membership at close of year	179	205
Number awaiting baptism	46	43
Sunday School		
Number of Schools	8	10
Average attendance	426	418
Aggregate attendance	22152	21736
Number of teachers	29	31
Offerings	$691.25	$1,280.30
Meetings Held		
Public meetings in stations	819	1034
Held in other towns	13	25
Series of meetings	8	8
Bible Woman's Work		
Number of readers	7	7
Number of visits made	4049	4561
Number of hearers	7245	8159
Average visits per week	112	130
Kindergarten		
Number of	3	3
Enrollment	108	122
Average daily attendance	58	64
Children's tuition	$387.60	$541.35
Literature Distributed		
Bibles	277	133
New Testaments	302	316
Gospels and portions of the Bible	2517	2227
Tracts	137545	173800
Received for literature, sold	$560.75	$647.45
Money raised on the field		
By Congregations	964.28	$1,524.10
By Young People's Meetings	379.80	898.70
By Sunday Schools	691.25	1,260.20
From all other sources	1,142.35	383.35
Total amount contributed	3,177.68	3,766.35

Note: As will be observed, the congregations, Y.P. Meetings, and Sunday Schools gave, over the last year, an increase of $1,647.67 pesos. (The $ mark stands for pesos in this report. A peso is worth approximately 50 cents American currency.)

Greetings form the Argentine and India conferences were read:

To the Mennonite Board of Missions and Charities and Church at large, Greetings in Jesus' Name:—

The Annual Conference of the Argentine Mennonite Churches assembled at Tres Lomas, province of Buenos Aires, Argentina, South America, sends its greetings to the Churches in United States and Canada, desiring to express gratitude for their prayers and efforts for the extension of the work of the Lord in Argentina, and trusting that there will continue to be cooperation in every way possible for the advancement of the Lord's work in this country so full of difficulties and obstacles.

(Signed) Committee:
Albano Luayza
Federico Wetzel
Nelson Litwiller.

Dhamtari, C. P., India, May 2, 1927. Mennonite Board of Missions and Charities:—American Mennonite Mission sends greetings, II Thess. 3:1.

Secretary.

The Board moved to express its appreciation of the messages and requested the Resolutions Committee to prepare appropriate replies to both India and South America.

Closing Prayer, Noah Mack, New Holland, Pa.

Afternoon Session

Song Service, conducted by Laban Swartzentruber, West Liberty, Ohio.

Devotional Service, led by B. B. King, Ft. Wayne, Ind.

Address, The Next Step in our Missionary Program, O. O. Miller, Akron, Pa.

COMMITTEE REPORTS

City Missions.

Report will appear in booklet form, to be published later.

Foreign Missions.

No Report.

Rural Missions.

Report will appear in booklet form, to be published later.

On motion the Executive committee was instructed to appoint Rural, City, and Foreign Committees to begin their duties July, 1927, and continue for a year.

Address, Systematic and Coordinated Giving, Allen Erb, La Junta, Colo.

MISSION MANUAL

Committee report:—The undersigned committee appointed to revise the Mission Manual proceeded with the work as per instructions and have the manuscripts in hand. The work calls for changes in the constitution by amendment. In accordance with recommendations the amendments were published in the Herald and will be submitted to the meeting for adoption. The manuscript needs careful revision before publication and it is recommended that this body instructs its committee as to the procedure that shall be followed in the matter of its publication.

(Signed) The Committee.

On motion the report was accepted and the Committee, consisting of S. C. Yoder, Daniel Kauffman and Levi Mumaw, was retained and instructed to complete their work in time to be presented at the joint meeting of the Executive and Mission Committees to be held at the time of General Conference in August.

The following proposed Amendments, were presented and on motion were adopted and declared a part of the Constitution of the Mennonite Board of Missions and Charities.

Article V. Section 3. Relief Committee

The Relief Committee shall be composed of five brethren: The President and Secretary of the General Board and three brethren elected by the Annual meeting of the Board. It shall be the duty of this committee to assume charge of and direct all relief work undertaken by the Board; to solicit funds for general and specific relief work as needs become apparent and to direct the distribution of whatever funds of supplies may be contributed to this cause; to study conditions and needs as they arise and to keep the Board and Church informed from time to time concerning conditions and needs; to submit an annual report to the Board, and to coöperate with the Executive Committee in all important relief measures undertaken. Meetings of the Committee shall be held as frequently as necessary. The first meeting of the year shall be called at or near the close of the Annual Board Meeting for the organization of the Committee for the following year and the transaction of such other business as may come before it.

It shall elect a Chairman and Secretary from among its own membership. It shall be the duty of the Chairman to preside at all meetings of the Committee, to call all meetings of the Committee, countersign all orders drawn by the Secretary on the Treasurer of the Board for the payment of money and all other duties pertaining to such office in similar organizations. It shall be the duty of the Secretary to keep a record of the proceedings of all meetings held, assume direction of the work of the Committee, direct the publicity necessary for the promotion of all relief work undertaken, and draw and sign all orders on the Treasurer of the Board

for the disbursement of relief funds and all other duties pertaining to such office in similar organizations.

Article VIII. Audits and Examination of Books

Sec. 1. The books of all officers and agents of the Board shall be open to inspection at all times by any person or persons who may be appointed for that purpose by the Mennonite General Conference, any of the District Conference, or by the President of the Board, or with his approval.

Sec. 2. The Executive Committee of the Board shall appoint an accountant or auditing Committee to make an annual audit of the books of the General Treasurer, each mission station, and each institution, after the close of the fiscal year, and shall submit the report of the Secretary in time to be presented at the Annual meeting of said Board.

Session closed with Prayer by D. G. Lapp.

Evening Session

Song Service led by Paul Erb, Hesston, Kansas.

Devotional Exercises conducted by M. E. Brenneman, Albany, Ore.

Theme of the Evening: The Mission Worker.

Address, His Call, Mary Wenger, Dhamtari, C. P., India.

Address, His Task, J. A. Ressler, Scottdale, P.a

Address, His Unfading Inheritance, J. S. Shoemaker, Dakota, Ill.

Closing Prayer, D. H. Bender, Hesston, Kansas.

Tuesday, May 3

Morning Session

Devotional Service, conducted by Ammon Stultzfus, Wood River, Nebraska.

Summary Report of Mission Stations and Charitable Institutions was read and approved.

The totals are given here. The full reports will be published in the booklet to be published later.

Summary Report of Mission Stations and Charitable Institutions, 1925-1926

Mission Stations

Number of present workers	21
Number of weekly meetings held in hall	37
Average attendance in Sunday School	975
Number in Home Department	88
Number in Cradle Roll Department	223
Total enrollment in all departments	1133
Approximate value of garments distributed	$970.29
Number of meals given to visitors	6534
Approximate value food given to poor	$602.11
Money contributed to charity	$647.29
Value of real estate and buildings	73,000.00
Value of furnishings	1650.00
Funds received from contributors	3064.71
Funds received from General Treasurer	7387.17
Approximate value of food sent in	1079.44
Running expenses for the year	10,079.10
Paid for improvements	510.31
Number of confessions during the year	52
Number received by baptism	25
Number received by letter and confession	44
Number died during the year	2
Number expelled or withdrawn	12
Number moved away	27
Number applicants for baptism	14
Membership April, 1926	538

Charitable Institutions

Number of present workers	50
Number in institution March, 1926	134
Number admitted during year	676
Number discharged during year	602
Number died during year	63
Number placed in homes	22
Number in institutions March 1, 1927	291
Number religious services each week	33
Number Christians in institution	27
Number Non-Christians	
Number confessions during year	12
Number received into church fellowship	3
Number supported by relatives or friends	57
Amount received from relatives	$9348.38
Amount received direct from contributors	2106.51
Income from farm	11,000.00
Income from endowment	1200.00
Received from General Treasurer	5160.10
Hospital fees	25,267.52
Total receipts for year	36,049.95
Expense of workers' allowance	12,620.19
Paid for improvements	664.54
New buildings and equipment	559.53
Total operating expenses	53,029.77
Value of buildings and real estate	123,840.00
Value of furniture and fixtures	12,600.00

Report of La Junta City Hospital was given by Allen Erb, Superintendent.

Recommendation of Executive for the sale of properties in Kansas City and Peoria were adopted.

1. On motion it was recommended that L. J. Miller, and Joe D. Brunk be appointed a committee to secure estimates of the value of 200 S. 7th St. property at Kansas City, Kansas. If a satisfactory price can be secured the aforesaid committee is authorized to negotiate the sale of this property.

2. Earl Miller appeared before the Joint Committee and presented a proposition for the sale of the Peoria Mission Property. The Committee recommends that the Local Board proceed with the sale of the property and the purchase of a new site and the construction of new buildings providing the cost of the new plant does not exceed in price the proceeds of the sale of the present property.

Bro. Janz of the Russian Immigrants appeared before the Board to explain the situation among the Russians who recently immigrated to America. After his discussion a Committee previously appointed presented the following resolution which was adopted.

The Committee appointed at the informal meeting on Immigration questions submits the following recommendations.

1. That Bro. Janz be requested to visit both our schools at Hesston and Goshen to acquaint himself with their programs and policies and to represent to the administrations the educational needs and situation among the immigrants.

   a. That this be done with the view of seeing whether our schools might be used as an avenue of service to certain of the immigrants.

   b. That the heads of the schools report the results of this investigation with suggestions for further procedure to the Executive Committee of the Board of Education.

2. That our Relief Committee holds iself open to consideration of any suggestions that may be evolved looking towards the establishment of a scholarship fund for providing free tuition for worthy, needy immigrants.

3. That we endorse the idea of having Bro. Janz visit some of our spring conferences and of our larger congregations for purpose of presenting the needs of the present immigrants.

4. That subject to further findings and recommendations of the foregoing investigation in our schools, we hold the Russian Bible Fund with the idea of its transfer to a Russian Mennonite Students' Scholarship Fund.

Appointment of Superintendents of City Missions and Charitable Homes.

On recommendation of the Local Boards the following Superintendents were appointed.

1. **Missions**
   - (1) Chicago, S. M. Kanagy.
   - (2) Kansas City, J. D. Mininger
   - (3) Peoria, Earl Miller
   - (4) Ft. Wayne, B. B. King.
   - (5) Lima, Maurice O'Connell.
   - (6) Canton, Ezra Shank.
   - (7) Toronto, Lewis Weber.
2. **Charitable Homes:**
   - (1) Orphan's Home, West Liberty, Ohio, L. S. Swartzentruber.
   - (2) Home for the Aged, Eureka, Ill., J. D. Smith.
   - (3) Welfare Home, Kansas City, Ed. Rediger.
   - (4) Sanitarium and Hospital, La Junta, Colo., Allen Erb.

On Recommendation of the Managing Committee, Dhamtari, India, J. N. Kauffman was appointed as Secretary of the India Mission.

On Recommendation of the Executive Committee the following appointments were verified. T. K. Hershey, Pehuajo, South America, Superintendent of the South American Mission.

D. D. Miller, Financial Agent of the General Board.

Budgets for India and South America.

India	Per month
1. General Fund	$180.00
2. Native Evangelists	267.00
3. Bible Women	133.00
4. Village School	170.00
5. Teacher's Support	600.00
6. Medical	200.00
7. Orphans	1270.00
8. Widows	180.00
Total	$3000.00

South America	Per month
1. General	$400.00
2. Bible Readers	60.00
3. Kindergarten	25.00
4. Native Workers	200.00
5. Orphanage	50.00
Total	$735.00

On recommendation of the Executive Committee the above budgets for 1927-28 were approved by the Board.

ELECTION

On motion the Board proceeded with the Election of officers with the following results:

Members at large. D. D. Miller, S. C. Yoder, V. E. Reiff, M. C. Cressman, Simon Gingerich, D. H. Bender, H. R. Schertz.

Representatives for the following Districts were also elected:
Lancaster Conference, J. H. Mellinger,
Franconia Conference, G. S. Nice.

Officers: D. D. Miller, President; Levi Mumaw, Vice President; S. C. Yoder, Secretary; V. E. Reiff, Treasurer; H. R. Schertz, fifth member of the Executive Committee.

Mission Committee: C. Z. Yoder, J. S. Shoemaker, Daniel Kauffman, S. E. Allgyer, S. F. Coffman.

Relief Committee: Aaron Loucks, Levi Mumaw, John H. Mellinger.

Address, Home Missions, Lewis Weber, Toronto, Ontario.

Closing Prayer, Henry Albrecht, Tiskilwa, Illinois.

Afternoon Session

Song Service, led by S. M. Kanagy.

Devotional, Joe Brenneman.

Address, Behold the Field, L. L. Swartzentruber, West Liberty, Ohio.

Address, Rural Missions, L. C. Miller, Limon, Colo.

Address, India's Present Condition and Need, Ralph Smucker, Dhamtari, C. P., India.

APPOINTMENT OF MISSIONARIES

On recommendation of the Executive and Mission Committees Bro. Milton Vogt and Sister Esther Kulp were appointed as missionaries to India. An appropriate consecration service was conducted by Bro. C. Z. Yoder of Wooster, Ohio, after which the congregation sang the song, Speed Away.

An offering, amounting to $386.35, was lifted.

Address, South America—Present Status and Outlook, S. C. Yoder.

Closing Prayer, Noah Mack.

Evening Session

Song Service, led by Paul Erb, Hesston, Kansas.

Prayer, Ralph Smucker, Tiskiliwa, Ill.

Round Table, conducted by J. D. Mininger, Kansas City, Kansas.

During this meeting the following brethren and sisters spoke briefly: M. E. Brenneman, Hubbard, Oreg.; Rhoda Yoder, Hesston, Kans.; W. M. Smith, Kansas City, Kans.; V. E. Reiff, Elkhart, Ind.; Milton Vogt, Goshen, Ind.; Esther Kulp, Hesston, Kans.; N. E. Miller, Springs, Pa.; Noah Mack, New Holland, Pa.

The following resolutions were offered by the committee and were adopted unanimously:

Resolution I

We, the Mennonite Board of Missions and Charities, assembled in regular annual session near Milford, Nebr.,

To our missionaries and all the beloved brotherhood of our Church in India, Greeting in the name of our Saviour Jesus Christ and through the grace of our God who loved us and gave His love for us. We gratefully acknowledge the receipt of your greeting.

It was a pleasure for us to have with us at this session a number of our group of workers in your field as well as some who are expecting to go to join your forces of witnesses for Christ in India. We are glad for the reports of courage, pleasure, and progress in the work of the Lord as supported by the Church and carried on by her representatives there.

Your problems are ours and our aims and purposes are yours in the extension of His Kingdom who has commissioned us to go into all the world and preach the Gospel, and our earnest effort and coöperation in this great work is the subject of our mutual concern and prayer. May our Lord give you special grace in the preaching of the Gospel and saving the lost, while ministering to the needs of the suffering and building up the Church and her workers by that love of Christ which touches humanity to reach and save their souls. May His grace be with you in abundant manner in every way as you continue to serve in faith and love.

Resolution II

We, The Mennonite Board of Missions and Charities assembled in regular Annual session near Milford, Nebraska.

To our beloved brethren and sisters, the missionaries and members of our sister congregations in South America: Greetings of love and fellowship through the grace of our Lord Jesus Christ. We thankfully received your greeting.

We have received with Christian joy the greetings of your conference and of all the brethren and sisters with you. It gives us pleasure to note the marvellous blessings that have been bestowed upon the labors of the Church in your field; in the extension of your work through doors which the Lord has opened for you and through the blessing of salvation granted to many souls who have received the Word which it has been your privilege to preach.

May we assure you of our deepest interests in each of you as individual workers, and as a body, our representatives in that part of God's kingdom; of our great concern in every effort and every purpose of your work in South America, and of our coöperation and prayers in fulfilling the obligations of the Church of Christ in winning the lost in this world for His eternal Kingdom. May it be your continual aim to labor in your special field in upholding Jesus Christ as the Savior of men by His blood, the Word of God as the Way of life, and the Church as the body of Christ in Christian fellowship, and may the Lord grant you the fruit of your labors, in the ingathering of souls as the years go on, and the blessed reward of glory when He comes.

Resolution III

During the past year there has been some advance made in the work of the Church in two of our large cities in the United States (Detroit and Washington) and an extension of the efforts in rural mission work, as well as further advances in India and South America fields, therefore be it

Resolved, that this Board continue to look out upon the fields that are white unto harvest and endeavor as far as possible

to reach all men in all the world, including nations and people whom our present ministry has not yet reached.

Resolution IV

We, the Members of the Mission Board, have noted with interest and pleasure the large attendance and manifest interest of the young brethren and sisters at these meetings. We would encourage their interest and solicit their coöperation in the work of the Church which may soon be their work, and hereby, assure them of the Board's interest in their preparation for consecration to the Master's service as expressed in the many interests carried on by the Church through this Board, and invite and urge them to give their lives and talents to the work which cannot go on without them.

Resolution V

Since the brotherhood of the congregations of this Milford District have so kindly received us and welcomed us into their homes and so graciously ministered to us of their Christian hospitality at this time., Therefore be it

Resolved, that we, the members of the General Mission Board and visitors with us at these meetings, express hereby, our appreciation of these favors and pray that God's blessing may be bestowed upon them in both material gifts and spiritual graces, enriching them more and more for the extension of His Kingdom in this field and thence to all the world.

Address, The Master Has Come and Calleth for You, S. E. Allgyer, West Liberty, O.

Closing Remarks, D. D. Miller, President.

Closing Prayer, J. S. Shoemaker, Dakota, Ill.

Adjournment.

S. C. Yoder, Secretary.

TWENTY-FIRST ANNUAL FINANCIAL REPORT

Embodying and Including the Forty-sixth Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the year ending April 1, 1927.

RECEIPTS

Contributions Received as follows:—			
General Mission Fund			$ 8282 97
India Missions—General		14392 07	
India Missions—Support and Extension		48666 45	
India Missions—Building and Equipment		9302 19	72360 71
South America General Fund		8589 90	
South America Support and Extension		14255 52	
South America Building and Equipment		7099 26	29944 68
Mexican Mission			10 00
African Mission			15 00
City Missions			
Canton, Ohio	328 97		
Mission Supt.	724 15	1053 12	
Chicago, Ill.	1302 72		
Mission Supt.	562 85	1865 57	
Ft. Wayne, Ind.	1016 93		
Mission Supt.	138 37	1155 30	
Kansas City, Kans.	1244 21		
Mission Supt.	838 33	2082 54	
Lima, Ohio	855 41		
Mission Supt.	250 58	1105 99	
Peoria, Ill.	1045 51		
Mission Supt.	452 55	1498 06	
Los Angeles, Calif.		21 60	
Washington Mission D. C.		127 84	
Toronto, Ont., Mission Supt.		1687 13	
Charitable Institutions			
Children's Welfare Home—Kans.	2386 52		
Supt. of Home	4191 33	6577 85	
Orphans' Home, Ohio	2421 27		
Supt. of Home	3517 97		
Orphans' Home School	48 00		
Orphans' Home Hospital	43 77	6031 01	
Home for Aged, Ill.	3262 55		
Supt. of Home	4603 41		
Ill. Home for Aged Elevator	127 05	7993 01	
La Junta Sanitarium	575 32		
Supt. of Sanitarium	20518 98		
La Junta New Hospital Bldg.	32433 21		
Supt. of Hospital	17457 89	70985 40	
			91587 27
Other Funds			
Aged and Disabled Missionaries		630 05	
Bible Fund		46 21	
Church Building Fund		80 25	
Evangelizing Fund		309 25	
Germany Evangelistic Fund		10 00	
Russia Bible Fund		14 00	
Missionary Preparation Fund		336 10	
New Foreign Missionary		69 00	
Goshen College Bible Dept.		936 80	
Rural Mission Fund		275 45	2707 11
Sundry Mission Funds Received and Disbursed as per detail			1366 83
Sundry Relief Funds Received and and Disbursed as per detail		2243 62	
General Reilef		498 30	
Russia Relief		575 03	3316 95
Annuity Contributions		8500 00	
Endowment Funds Cash	19192 00	19192 00	27692 00
Annuity Contracts Converted	4200 00		
Total Increase to Endowments	23392 00		
Administration Expense Income			5295 20
Amstutz Farm Income			2559 08
Neuhauser Farm Income			593 43
Stalter Farm Income			589 80
Showalter Farm Income			215 28
Youngstown Farm Income			166 50
Anna Lapp Property Income			116 65
Total Cash rec'd by M. B. of M. & C. for year end'ng March 31, 1927			257,416.61
Additional payments—Sale La Junta Sanitarium			8000 00
Junior Quarter Fund—Reimbursing			684 50
Funds Returned from Investment:			
India Missionary Children	300 00		
India New Missionary	400 00		
India Native Evangelist	650 00		
India Orphans	2700 00		
Mahodi Church Bldg.	1000 00		
Mahodi Compound Wall	200 00		
Sankra Dispensary	700 00		
Hospital Building	50 00		
Deacon's Home Leper Asylum	500 00		
Los Angeles, Calif., Mission	155 00		
Untainted Boys' Home Lep. Asy.	1122 00		
Bagtari Teachers' Home	87 00		
Guest Rooms	155 00		
S. A. Evangelist	800 00		
S. A. Bible Reader	150 00		
S. A. Medical Dispensary	50 00		
S. A. Church Building	15100 00		
Chicago Mission	400 00		
Lima Mission	125 00		
Washington D. C. Mission	200 00		
Children's Welfare Home	400 00		
Orphans' Home	400 00		
Orphans' Home Hospital	1547 00		
Home for Aged Elevator	1300 00		
Church Bldg. Fund	20 00		
Russia Bible Fund	486 00		
Youngstown Farm Account	223 50		
Junior Quarter Fund	140 00	29360 50	
Forwarded by E. M. B. of M. & C.		10960 00	40320 50
Interest earned and collected			23582 30
Cash Balance April 1, 1927 as shown on Twentieth Annual Report			3089 01
			333092 92

Total Cash and Property Contributions for year ending Mar. 31, 1927		
Total Cash Contributions	257416 61	
Byler Property, W. Liberty, O.	4500 00	
Total Property and Cash Cont. to M. B. of M. & C.	261916 61	

DISBURSEMENTS

General Mission Fund		675 18	
Funds Placed for Investment		5600 00	6275 18
India Missions—General		13200 54	
India Missions—Support and Ext.	57024 80		
Funds Placed for Investment	87 00	57111 80	
India Missions Bldg. & Equip.	10,531 19		
Funds Placed for Investment	2570 00	13101 19	83413 53
South America General Fund		7625 15	
South America Support and Ext.	14888 08		
Funds Placed for Investment	306 00	15194 08	
South America Bldg. & Equip.	30356 26		
Funds Placed for Investment	2203 00	32559 26	55378 49
Mexican Mission—Placed for Investment			10 00
City Missions			
Canton, Ohio		550 93	
Chicago, Ill.		1636 28	
Ft. Wayne, Ind.		1071 70	
Kansas City, Kans.	1254 35		
Fund Placed for Investment	40 00	1294 35	
Lima, Ohio		1280 09	
Peoria, Ill.		1579 90	
Los Angeles, Calif.		226 60	
Washington, D. C.		327 84	
Disbursed by City Mission Supts.		4653 96	12621 65
Charitable Institutions			
Children's Welfare Home, Kans.		3799 50	
Orphans' Home, Ohio		2979 35	
Placed for Investment—Orphans' Home School		48 00	
Orphans' Home Hospital		1590 77	
Home for Aged, Ill.	2942 44		
Placed for Investment	200 00	3142 44	
Ill. Home for Aged Elevator		1427 05	
La Junta Saniatrium	27 90		
Placed for Investment	8420 00		
La Junta New Hospital Bldg.	6729 31		
Placed for Investment	21500 00	36677 21	
Disbursed by Charitable Institution Superintendents		50289 58	
			99953 90
Other Funds			
Aged and Disabled Missionaries	443 55		
Placed for Investment	186 50	630 05	
Bible Fund		31 21	
Church Building Fund		114 00	
Evangelizing Fund	210 00		
Placed for Investment	208 00	418 00	
Germany Evangelistic Fund			
Placed for Investment		10 00	
Russia Bible Fund		500 00	
Missionary Preparation Fund	196 10		
Placed for Investment	140 00	336 10	
New Foreign Missionary			
Placed for Investment		69 00	
Goshen College Bible Dept.		936 80	
Rural Mission Fund	226 55		
Placed for Investment	85 00	311 55	3356 71
Sundry Mission Funds received and disbursed as per detail			1366 83
Sundry Relief Funds received and disbursed as per detail		2243 62	
General Relief	573 90		
Funds Placed for Investment	1000 00	1573 90	
Russia Relief		480 03	4297 55
Annuity Funds—Invested		8500 00	
Endowment Funds—Invested		19,192 00	27692 00
Junior Quarter Fund			659 75
Administration Expense per detail			4057 30
Interest Fund Expenditures			22705 19
Amstutz Farm Account			1917 28
Neuhauser Farm Account		101 29	
Funds Placed for Investment		400 00	501 29
Stalter Farm Account		230 40	
Funds Placed for Investment		125 00	355 40
Showalter Farm Account			353 29
Youngstown Farm Account			390 00
Anna Lapp Property Account		71 44	
Placed for Investment		100 00	171 44
Total Cash Balance in hands of General Treasurer as of Mar. 31, 1927:			
Certificates of Deposit—Nine Banks	34325 00		
Cash in Checking Acct. Elkhart	4911 53		
Cash in Checking Acct. La Junta	481 50		
	39718 03		
Less Checks in Transit April 1, 1927	32,101 89		
Net Cash Balance after all checks are paid			7616 14
Reconciliation of Cash Balance as Shown Above:			
Mission and Other Funds Cash Balance	11348 24		
Deficit Amstutz Farm Account	2711 63		
Deficit Showalter Farm Account	1020 47	3732 10	
		7616 14	
			333092 92

DETAIL OF FUNDS

General Mission Fund			
Balance on hand April 1, 1926	4679 07		
Receipts—Contributions received	8282 97	12962 04	
Disbursements Authorized by the Executive Committee:			
Committee of Reference and Counsel	150 00		
Mennonite Publishing House—Printing and Postage	525 18		
	675 18		
Transferred by Order of Executive Committee:			
India Missionary Support	600 00		
India Native Evangelist	350 00		
India Bible Women	500 00		
India Teachers	1850 00		
India Medical	700 00		
Canton Mission	100 00		
Ft. Wayne Mission	50 00		
Los Angeles Misison	50 00		
Lima Mission	300 00		
Peoria Mission	500 00		
Children's Home	1000 00		
Orphans' Home	100 00		
	6775 18		
Funds Placed for Investment	5600 00	12375 18	
Balance in hands of Treas.			586 86
India General Mission Fund			
Balance on hand April 1, 1926	9 10		
Receipts—Contributions received	13,992 57		
"Building on the Rock" Sales	399 50	14401 17	
Disbursements:			
General Expenses in India	2136 00		
Missionaries dental, oculist, and furniture bills	1487 50		
Missionaries return on furlough	2775 00		
Missionaries on furlough	282 26		
New and old missionaries traveling expenses to India	3932 56		

New missionaries med. examination	29 00	
Building Repairs in India	600 00	
Money sent to cover loss by exchange	1143 10	
School Expense for missionary children	650 00	
Allowance India Missions Council	60 00	
Shipping Charges	105 12	
	13200 54	
Transfer to India Missionary Sup.	1200 00	14400 54
Balance in hands of Treas.		63

India Support and Extension Funds

Balance on hand April 1, 1926		
Missionary Support	296 78	
Missionary Children Support	56 22	
Native Worker Support	10 29	
Bible Women Support	1 11	
Teacher Support	6 10	
Orphans Support	59 73	
Widow Support	385 28	
Medical Work	4 78	820 29
Receipts—Contributions Received		
India Missionary Support	12013 35	
India Missionary Children Support	5991 91	
New Missionary	892 60	
Personal	434 92	
Native Evangelist Support	3100 64	
Bible Women Support	2419 92	
India Teachers	4743 92	
India High School	76 50	
Orphan Support	13688 83	
Widow Support	2331 71	
India Medical Work	1677 22	
India Lepers	363 66	
Nurses Training	65 00	
India Bible Fund	5 02	
Sankra Station India	112 75	
Ghatula Dispensary	60 00	
Mahodi Evangelistic Station India	25 00	
Graber Auto	576 50	
Friesen Truck	87 00	48666 45
Returned from Investment:		
India Missionary Children Support	300 00	
India New Missionary	400 00	
India Native Evangelist	650 00	
India Orphans	2700 00	4050 00
Transfer from India General Fund to India Missionary Support	1200 00	
Transfer from General Fund by order of Executive Committee to		
India Missionary Support	600 00	
India Evangelist Support	350 00	
India Bible Women	500 00	
India Teachers Support	1850 00	
India Medical Work	700 00	5200 00
		58736 74
Disbursements:		
India Missionary Support	14059 92	
India Missionary Children Support	6079 34	
New Missionary	1261 94	
Personal	434 92	
Native Evangelist Support	4109 00	
Bible Women Support	2904 00	
India Teachers	6550 25	
India High School	76 50	
Orphan Support	15606 00	
Widow Support	2353 00	
India Medical Work	2382 00	
India Lepers	363 66	
Nurses Training	65 00	
India Bible Fund	5 02	
Sankra Station India	112 75	
Ghatula Dispensary	60 00	
Mahodi Evangelistic Station India	25 00	
Graber Auto	576 50	
	57024 80	
Placed for Investment		
Friesen Truck	87 00	57111 80
Cash Balance in hands of Treas.		1624 94

India Building and Equipment Fund

Balance on hand April 1, 1926 Invested		
Receipts—Contributions Received		
Mahodi Church	1000 00	
Sundarganj Church	71 90	
Balodgahan Church	408 73	
India Church Buildings	300 00	
Mahodi Compound Wall	318 00	
Sankra Bungalow Improvement	1653 74	
Sankra Dispensary	1155 85	
Balodgahan Dispensary	1200 00	
Hope Evangelistic Station	200 00	
Hospital Building	1226 54	
Hospital Furnishings	198 24	
Children's Ward Hospital	100 00	
Nurses Home	25 00	
Native Evangelists Home	300 00	
Deacon's Home Leper Asylum	5 75	
Untainted Boys Home Leper Asy.	13 00	
Primary School House	948 60	
Bagtari Teachers Home	1 30	
Guest Rooms	175 54	
	9302 19	
Returned from Investment:		
Mahodi Church Building	1000 00	
Mahodi Compound Wall	200 00	
Sankra Dispensary	700 00	
Hospital Building	50 00	
Deacon's Home Leper Asylum	500 00	
Untainted Boys Home Leper Asy.	1122 00	
Bagtari Teachers Home	87 00	
Guest Rooms	155 00	13116 19
Disbursements:		
Mahodi Church Bldg.	2000 00	
Sundarganj Church Bldg.	71 90	
Balodgahan Church Bldg.	408 73	
Mahodi Compound Wall	518 00	
Sankra Bungalow Improvement	1653 74	
Sankra Dispensary	1855 85	
Hospital Bldg.	1261 54	
Hospital Furnishings	198 24	
Deacon's Home Leper Asylum	505 75	
Untainted Boys Home	1135 00	
Primary Schoolhouse	503 60	
Bagtari Teachers Home	88 30	
Guest Rooms	330 54	
	10531 19	
Funds Placed for Investment:		
India Church Buildings	300 00	
Balodgahan Dispensary	1200 00	
Hope Evangelistic Station	200 00	
Nurses Home	25 00	
Native Evangelists Home	300 00	
Children's Ward Hospital	100 00	
Primary Schoolhouse	445 00	13101 19
Balance in hands of Treas. Apr. 1, 1927		15 00

SOUTH AMERICA

South America General Mission Fund

Balance on hand Apr. 1, 1926	10 36	
Receipts—Contributions received	8589 90	8600 26
Disbursements:		
General Expenses in S. America	2797 40	
Rental of Halls and Homes	2400 00	
Furniture Allowance	860 00	
On Account of Exchange Fund	1500 00	
Bibles and Gospel Literature	67 75	
	7625 15	
Transfer by order of Executive Committee to South America Evangelistic Fund	200 00	7825 15
Balance in hands of Treas. Apr. 1, 1927		775 11

South America Support and Extension

Balance April 1, 1926		
South America Missionary Support	60	
South America Missionary Children Support	29 70	
South America Native Evangelist Support	41 22	

South America Bible Readers	102 01		
South America Orphan Support	16 61	193 14	
Receipts—Contributions Received:			
South America Missionary Support	7694 07		
South America Missionary Children Support	2708 77		
South America Personal	385 30		
South America New Missionary	6 00		
South America Evangelist	1648 75		
South America Bible Readers	586 82		
South America Kindergarten	300 00		
South America Publication	288 73		
South America Orphan Support	590 08		
South America Poor Fund	45 00		
South America Medical Dispensary	2 00		
	14255 52		
Returned from Investment:			
South America Evangelist	800 00		
South America Bible Readers	150 00		
South America Medical Dispensary	50 00		
Transfer by order of Executive Committee from South America General Fund to South America Evangelist Fund	200 00	15455 52	
		15648 66	
Disbursements:			
South America Missionary Support	7189 50		
South America Missionary Children Support	2655 50		
South America Personal	385 30		
South America Evangelist	2625 00		
South America Bible Readers	820 00		
South America Kindergarten	300 00		
South America Publication	288 73		
South America Orphan Support	527 05		
South America Poor Fund	45 00		
South America Medical Dispensary	52 00		
	14888 08		
Funds Placed for Investment:			
South America Missionary Support	300 00		
South America New Missionary	6 00	15194 08	
Balance in hands of Treas. Apr. 1, 1927			454 58

South America Building and Equipment

Balance Invested April 1, 1926			
Receipts—Contributions Received:			
South America Church Bldg. Fund	2696 26		
Pehuajo Station	10 00		
Trenque Lauquen	23 00		
South America Printing Press	1970 00		
South America Orphanage Bldg.	2300 00		
South America Bible Coach	100 00	7099 26	
Returned from Investment:			
Church Buildings Eastern Menn. Board	10960 00		
South America Church Bldg. Fund	15100 00	26060 00	
		33159 26	
Disbursements:			
South America Church Bldg. Fund	28756 26		
South America Printing Press	1600 00		
	30356 26		
Placed for Investment:	10 00		
Trenque Lauquen Station	23 00		
South America Printing Press	370 00		
South America Orphanage Bldg.	1700 00		
South America Bible Coach	100 00	32559 26	
Balance in hands of Treas. Apr. 1, 1927			600 00

Mexican Mission

Balance Invested April 1, 1926		
Investment Interest	10 00	
Placed for Investment	10 00	

African Mission

Contributions Received	15 00	
Balance in hands of Treas. Apr. 1, 1927		15 00

HOME MISSIONS

Canton, Mission, Ohio

Balance on hand Apr. 1, 1926		122 57	
Contributions received		328 97	
Transferred from General Mission Fund		100 00	
		551 54	
Disbursements by Treas.	317 93		
Disbursements by Mission	233 00	550 93	
Balance in hands of Treas. Apr. 1, 1927			61
Supt. Annual Report—			
Balance on hand April 1, 1926	41 51		
Contributions received	724 15		
Received from Gen. Treas.	233 00		
	998 66		
Disbursements by Supt.	978 64		
Balance in hands of Supt. Mar. 1, 1927	20 02		

Chicago Mission, Ill.

Balance on hand April 1, 1926		13 68	
Contributions Received		1302 72	
Returned from Investment		400 00	
		1716 40	
Disbursements by Treas.	172 28		
Disbursements by Mission	1464 00	1636 28	
Balance in hands of Treas. Apr. 1, 1927			80 12
Supt. Annual Report—			
Balance on hand April 1, 1926	29 80		
Contributions Received	562 85		
Received from Gen. Treas.	1464 00		
	2056 65		
Disbursements by Supt.	2022 66		
Balance in hands of Supt. Apr. 1, 1927	33 99		

Ft. Wayne Mission, Ind.

Balance on hand April 1, 1926		4 84	
Contributions received		1016 93	
Transferred from General Fund		50 00	
		1071 77	
Disbursements by Treas.	11 70		
Disbursements by Mission	1060 00	1071 70	
Balance in hands of Treas. Apr. 1, 1927			07
Supt. Annual Report—			
Balance on hand April 1, 1926	10 10		
Contributions Received	138 37		
Received from Gen. Treas.	1060 00		
	1208 47		
Disbursements by Supt.	1191 89		
Balance in hands of Supt. Apr. 1, 1927	16 58		

Kansas City Mission, Kans.

Balance on hand April 1, 1926		56 66	
Contributions received		1244 21	
		1300 87	
Disbursements by Treas.	53 55		
Disbursements by Mission	940 00		
Disbursements account contributions for Ford	260 80		
Placed for Investment	40 00	1294 35	
Balance in hands of Treas. Apr. 1, 1927			6 52
Supt. Annual Report—			
Balance on hand April 1, 1926	170 02		
Contributions Received	838 33		
Received from Gen. Treas.	940 00		
	1948 35		
Disbursements by Supt.	1923 61		
Balance in hands of Supt. Apr. 1, 1927	24 74		

Los Angeles Mission, Calif.

Returned from Investment		155 00
Contributions Received		21 60
Transferred from General Fund		50 00
		226 60
Disbursements by Treas.		226 60

Lima Mission, Ohio

Returned from Investment		125 00
Contributions received		855 41
Transferred from General Fund		300 00
		1280 41
Disbursed for Improvements	350 00	
Disbursements by Treas.	217 47	
Disbursements by Mission	712 62	1280 09
Balance in hands of Treas. Apr. 1, 1927		
Supt. Annual Report—		
Balance on hand April 1, 1926	13 40	
Contributions received	250 58	
Received from Gen. Treas.	712 62	
	976 60	
Disbursements by Supt.	950 70	
Balance in hands of Supt. Apr. 1, 1927	25 90	

Peoria Mission, Ill.

Balance on hand April 1, 1926		34 47
Contributions received		1045 51
Transferred from General Fund		500 00
		1579 98
Disbursements by Treas.	12 35	
Disbursements by Mission	1567 55	1579 90
Balance in hands of Treas. Apr. 1, 1927		
Supt. Annual Report—		
Contributions Received	452 55	
Received from Gen. Treas.	1567 55	
	2020 10	
Disbursements by Supt.	1979 28	
Balance in hands of Supt. Apr. 1, 1927	40 82	

Washington Mission, D. C.

Returned from Investment		200 00
Contributions Received		127 84
		327 84
Disbursed to Virginia Mission Board		327 84

Toronto Mission, Ontario

Supt. Annual Report—		
Balance on hand Apr. 1, 1926	7 68	
Contributions received and amount from Canadian Treasurer	1687 13	
	1694 81	
Disbursements	1687 99	
Balance in hands of Supt. Apr. 1, 1927	6 82	

CHARITABLE INSTITUTIONS

Children's Welfare Home

Balance on hand Apr. 1, 1926		40 21
Contributions Received		2386 52
Returned from Investment		400 00
Transferred from General Fund by order of Executive Com.		1000 00
		3826 73
Disbursements:		
Purchase of Additional Property	3500 00	
Disbursed by Treas.	99 50	
Disbursed by Mission	200 00	3799 50
Balance in hands of Treas. Apr. 1, 1927		27 23
Supt. Annual Report:		
Balance on hand Apr. 1, 1926	69 73	
Contributions Received	449 59	
Special Support	3741 74	
Received from Gen. Treas.	200 00	
	4461 06	
Disbursed by Supt.	4445 53	
Balance in hands of Supt. Apr. 1, 1927	15 53	

Orphans' Home, Ohio

Balance on hand Apr. 1, 1926		79 31
Contributions Received		2421 27
Returned from Investment		400 00
Transfer from Gen. Fund by order of Executive Committee		100 00
		3000 58
Disbursements:		
Disbursed by Treas.	29 35	
Disbursed by Supt.	2950 00	2979 35
Balance in hands of Treas. Apr. 1, 1927		21 23
Supt. Annual Report:		
Balance on hand Apr. 1, 1926	47 00	
Contributions Received	960 11	
Farm Income	89 28	
Special Support	2468 58	
Received from Gen. Treas.	2950 00	
	6514 97	
Disbursed by Supt.	6414 97	
Balance in hands of Supt. Apr. 1, 1927	100 00	

Orphans' Home School, Ohio

Contributions Received		48 00
Funds Placed for Investment		48 00

Orphans' Home Hospital, Ohio

Contributions Received		43 77
Returned from Investment		1547 00
		1590 77
Disbursements:		
For equipment of three rooms and bath		
Hospital Equipment	1355 63	
Enamel and Paint	44 42	
Lumber and Plumbing	19 91	
Labor	170 81	1590 77

Ill. Home for Aged

Balance on hand Apr. 1, 1926		40 35
Contributions Received		3262 55
Neuhauser Farm Income		7 14
		3310 04
Disbursements:		
By Treas.	973 98	
To Home for Aged	1968 46	
Placed for Investment	200 00	3142 44
Balance in hands of Treas. Apr. 1, 1927		167 60
Supt. Annual Report:		
Balance Apr. 1, 1926	3 31	
Contributions Received	180 98	
Farm Income	397 47	
Special Support	4024 96	
Received from Gen. Treas.	1968 46	
	6575 18	
Disbursements by Supt.	6568 21	
Balance in hands of Supt. Apr. 1, 1927	6 97	

Ill. Home for Aged Elevator

Returned from Investment		1300 00
Contributions Received		127 05
		1427 05
Disbursements:		
Installation Ice Machine	290 00	
Serving Trays	50 00	
Installation Elevator	1087 05	1427 05

La Junta Sanitarium

Balance on hand Apr. 1, 1926		11 65	
Contributions Received—			
Endowment		78 32	
Investment Income		497 00	
From sale of Sanitarium Farm		8000 00	
		8586 97	
Disbursements:			
By Treas.	27 90		
Placed for Investment	8420 00	8447 90	
Balance on hand Apr. 1, 1927			139 07
Supt. Annual Report—			
Sanitarium and Hospital			
Balance March 1, 1926		2337 38	
Farm Income Receipts	11000 00		
Contributions Receipts	1261 00		
Hospital Fees Receipts	25267 52		
Miscellaneous Receipts	448 35	37976 87	
		40314 25	
Disbursements:			
Light and Water	1703 43		
Fuel	1439 96		
Drugs	1451 40		
Supplies (Hospital Expense)	2635 48		
Living Expense	10675 78		
Labor	8099 28		
Repairs and Equipment	1684 17		
Auto Expense	398 82		
Laundry	1666 80		
Rent	980 00		
Telephone, Stationery	483 20		
Unclassified Expense	2153 03		
Books, Literature	312 48	33683 83	
Cash Bal. in hands of Supt.		6630 42	

La Junta New Hospital Building

Balance in hands of Treas. Apr. 1, 1926		11 75	
Contributions Received		31773 21	
Investment Interest		660 00	
		32444 96	
Disbursements:			
Purchase of Lot for New Bldg.	5500 00		
First Payment on Contract F. G. Roupp Construction Co.	600 00		
Soliciting and Building Committee Exp.	629 31		
	6729 31		
Funds Placed for Investment	21500 00	28229 31	
Balance in hands of Treas. Apr. 1, 1927			4215 65

OTHER FUNDS

Aged and Disabled Missionaries

Contributions Received		218 30	
Endowment Income		411 75	
		630 05	
Disbursements	443 55		
Placed for Investment	186 50	630 05	

Bible Fund

Bal. in hands of Treas. Apr. 1, 1926		12 50	
Contributions Received		46 21	
		58 71	
Disbursements		31 21	
Balance in hands of Treas. Apr. 1, 1927			27 50

Church Building Fund

Bal. in hands of Treas. Apr. 1, 1926		17 00	
Contributions Received		80 25	
Returned from Investment		20 00	
		117 25	
Disbursements	39 00		
Loaned to Pacific Coast	75 00	114 00	
Balance in hands of Treas. Apr. 1, 1927			3 25

Evangelizing Fund

Balance in hands of Treas. Apr. 1, 1926		112 02	
Contributions Received		309 25	
		421 27	
Disbursements	210 00		
Funds Placed for Investment	208 00	418 00	
Balance in hands of Treas. Apr. 1, 1927			3 27

Germany Evangelistic Fund

Contributions Received		10 00
Funds Placed for Investment		10 00

Russia Bible Fund

Contributions Received		14 00
Returned from Investment		486 00
		500 00
Disbursements		500 00

Missionary Preparation

Contributions Received		336 10
Disbursements	196 10	
Placed for Investment	140 00	336 10

New Foreign Missionary

Contributions Received		69 00
Funds Placed for Investment		69 00

Goshen College Bible Dept.

Symensma Endowment Income		235 00
Contributions Received		701 80
		936 80
Disbursements		936 80

Rural Mission Fund

Balance in hands of Treas. Apr. 1, 1926		46 00
Contributions Received		275 45
		321 45
Disbursements	226 55	
Funds Placed for Investment	85 00	311 55
Balance in hands of Treas. Apr. 1, 1927		9 90

Sundry Mission Funds

Altoona Mission, Pa.	83 00
Columbia Mission, Pa.	25 00
Detroit Mission, Mich.	22 00
Knoxville Mission, Tenn.	66 50
Portland Mission, Oreg.	344 30
Gospel Tract Mission, Oreg.	10 00
Toronto Mission, Ont.	10 00
Tampa Mission, Fla.	3 00
Orphans' Home, Iowa	29 50
Millersville Orphanage, Pa.	25 00
Canadian Jewish Mission Work	4 75
Virginia Home Mission Board	264 00
Mennonite Board of Education	66 88
Hesston College, Kans.	10 00
Eastern Menn. School, Va.	3 00
Chosen People Publishing Co.	5 35
French Missionary Support	100 00
Gen. Sunday School Committee	185 83
Mennonite Historical Society	105 97
Annual Meeting Reports	2 75
	1366 83
Disbursed to the above	1366 83

Sundry Relief Funds

Child Relief	237 79
Canada Relief	31 10
Germany Relief	60 00
Florida Relief	102 23
Kansas Relief	1 00
Mexico Relief	704 10
Near East Relief	1107 40
	2243 62
Disbursed to the above	2243 62

General Relief Fund

Balance on hand Apr. 1, 1926		1154 58	
Contributions Received		498 30	
		1652 88	
Disbursements	573 90		
Funds Placed for Investment	1000 00	1573 90	
Balance in hands of Treas. Apr. 1, 1927			78 98

Russia Relief

Contributions Received		575 03	
Disbursements		480 03	
Balance in hands of Treas. Apr. 1, 1927			95 00

Junior Quarter Fund

Balance on hand Apr. 1, 1926		9 00	
Loans returned by juniors		684 50	
Returned from investment		140 00	
		833 50	
Quarters loaned in 1926	583 50		
Quarters loaned in 1927	76 25	659 75	
Balance in hands of Treas. Apr. 1, 1927			173 75
Current Cash Balance	173 75		
Loaned to Juniors	76 25		
Funds Invested	750 00		
	1000 00		

Annuity Contracts

Invested Balance Apr. 1, 1926		89225 00	
Contributions Received:			
A Brother Logan Co., Ohio	500 00		
A Brother Holmes Co., Ohio	1000 00		
A Brother Pa.	600 00		
A Brother Mo.	500 00		
A Brother Ont.	500 00		
A Brother Colo.	500 00		
A Sister Ind.	100 00		
A Brother Ont.	500 00		
A Sister Ohio	100 00		
A Brother Va.	500 00		
A Brother Mo.	100 00		
A Brother Ind.	100 00		
A Brother and Wife Pa.	500 00		
A Brother and Wife Okla.	300 00		
A Sister Ind.	100 00		
A Sister Pa.	1100 00		
A Brother Kans.	1000 00		
A Brother and Wife Fulton Co., O.	500 00	8500 00	
		97725 00	
Transferred to Endowment Funds		4500 00	
Annuity contracts in force April 1, 1927			93225 00

Endowment Funds

Balance invested Apr. 1, 1926		130540 00	
Contributions Received:			
A Brother and Wife	2200 00		
Mary E. Yoder Estate	250 00		
Mary Dunn Estate	742 00		
Sale of Neuhauser Farm	16000 00		
	19192 00		
Transferred from Annuity Contracts cancelled by death of donors:			
India General	1400 00		
Missionary Preparation	900 00		
Orphans' Home	900 00		
Chicago Home Mission	500 00		
Peoria Mission	500 00	23392 00	
Endowment Funds Invested Apr. 1, 1927			153932 00

Administration Expense

Balance on hand Apr. 1, 1926		58 27	
Contributions Received:			
Mission News Bulletin	27 05		
Endowment Income	855 00		
Interest from Funds Invested	3099 15		
Rental of Garage	28 00		
Commission on Mtge. Loans	1286 00	5295 20	
		5353 47	
Disbursements:			
Office Supplies and Printing	701 86		
Printing and Postage Mission News Bulletin	508 23		
Postage, Telegrams, Recording Fees	336 71		
Labor Allowance—Treas. Office	2510 50	4057 30	
Balance in hands of Treas. Apr. 1, 1927			1296 17

Interest Earned

Balance in hands of Treas. Apr. 1, 1926		9 59	
Time Deposit Interest	167 41		
Cert. of Dep. Interest	468 57		
Interest on Checking Account	27 32		
Interest on Canadian Bonds	53 45	716 75	
Interest Collected on Notes		22865 55	
		23591 89	
Disbursements:			
Endowment Interest	7855 25		
Interest Applied to Funds	6217 96		
Total as Contributions	14073 21		
Annuity Interest	4424 00		
Cert. of Dep. Interest	1586 91		
		20084 12	
General Expense and Upkeep	1047 97		
Executive and Mission Committee	867 00		
Canadian Exchange	12 19		
Annual Meeting—1926	693 91	22705 19	
Balance in hands of Treas. Apr. 1, 1927			886 70

Amstutz Farm Account, Ohio

Debit Balance Apr. 1, 1926	3353 43	
Disbursement	1917 28	5270 71
Farm Income	2339 08	
Oil and gas lease income	220 00	
Debit Balance Apr. 1, 1927	2711 63	5270 71

Neuhauser Farm Account, Ill.

Debit Balance Apr. 1, 1926	85 00	
Disbursement	101 29	
Fund Placed for Investment	400 00	
Transferred to Home for Aged	7 14	593 43
Farm Income		593 43

Stalter Farm Account, Ill.

Farm Income		589 80
Disbursements	230 40	
Placed for Investment	125 00	
Debit Bal. Apr. 1, 1926	220 85	576 25
Balance in hands of Treas. Apr. 1, 1927		13 55

Showalter Farm Account, Oklahoma

Debit Balance Apr. 1, 1926	882 46	
Disbursement	353 29	1235 75
Farm Income	215 28	
Debit Balance—Apr. 1, 1927	1020 47	1235 75

Youngstown Farm Property

Returned from Investment	223 50	
Interest Income	166 50	390 00
Disbursements		390 00

Anna Lapp Property

Balance Apr. 1, 1926		84 34
Rental Income		116 65
		200 99
Disbursements	71 44	
Placed for Investment	100 00	171 44
Balance in hands of Treas. Apr. 1, 1927		29 55

CASH BALANCE MARCH 31, 1927

Names of Funds	Balance	Invested	Endowment	Total
General Mission Fund	$586 86	$9500 00	$22960 00	$33046 86
India General Fund	63		14550 00	14550 63
Missionary Support	50 21		500 00	550 21
Missionary Children Sup.	268 79		1100 00	1368 79
New Missionary	30 66			30 66
Native Evangelist	1 93		1400 00	1401 93
Bible Women	17 03		900 00	917 03
Orphan Support	842 56	100 00	1800 00	2742 56
Teachers Support	49 77			49 77
Widow Support	363 99			363 99
Native Evangelist Bungalow		300 00		300 00
Hope Evangelistic Station		5950 00		5950 00
Mahodi Evangelistic Station			500 00	500 00
High School			1310 00	1310 00
Hospital	15 00		2750 00	2765 00
Hospital, Children's Ward		100 00		100 00
Hospital, (Catharine Lee Mem.)		500 00		500 00
Friesen Truck		300 00		300 00
Church Buildings		300 00		300 00
Nurses Home		200 00		200 00
Primary School House		900 00		900 00
Balodgahan Dispensary		1200 00		1200 00
South America General	775 11		1900 00	2675 11
Missionary Support	205 17	300 00		505 17
Missionary Children Sup.	82 97		1100 00	1182 97
Native Evangelist	67 97		300 00	367 97
Bible Readers	18 83	450 00		468 83
Orphan Support	79 64			79 64
Orphanage Building	600 00	3200 00		3800 00
Church Buildings		3500 00		3500 00
Printing Press		2270 00		2270 00
Bible Coach		200 00		200 00
Trenque Lauquen Station		656 00		656 00
Pehuajo Station		218 00		218 00
New Missionary		56 00		56 00
Investment Fund		17000 00		17000 00
New Foreign Missionary		301 00	4450 00	4751 00
Missionary Preparation		175 00	900 00	1075 00
City Missions—General			600 00	600 00
Canton Mission	61			61
Chicago Home Mission	80 12	300 00	8200 00	8580 12
Chi. H. Mis. S. S. Pr. Dept.			1000 00	1000 00
Fort Wayne	07		100 00	100 07
Kansas City Mission	6 52	800 00		806 52
Lima Mission	32		200 00	200 32
Peoria Mission	08		500 00	500 08
Mexican Mission		340 00		340 00
Children's Welf. Home, K. C.	27 23			27 23
Orphans' Home, Ohio	21 23		6025 00	6046 23
Orphans' Home School Bldg.		1624 00		1624 00
Orphans' Home Hospital		636 00		636 00
Home for Aged Maintenance	167 60	200 00	16000 00	16367 60
O. People's H., W'ne Co., O.			25667 00	25667 00
O. People's Home for Sick			4000 00	4000 00
LaJunta Sanitarium	139 07	21800 00	1500 00	23439 07
LaJunta Sanitarium Charity Fd.			70 00	70 00
LaJunta New Hosp. Bldg.	4215 65	41200 00		45415 65
Rural Missions	9 90	585 00	100 00	694 90
Bible Fund	27 50		500 00	527 50
Russia Bible Fund		266 00		266 00
Church Building Fund	3 25	330 00	600 00	933 25
Evangelizing Fund	3 27	1250 00	5500 00	6753 27
Germany Evangelistic		240 00		240 00
Aged & Disabled Missionaries		541 50	8000 00	8541 50
Junior Quarter Fund	173 75	750 00		923 75
Mitchell Hough Fund		454 00		454 00
Stalter Farm Account	13 55	125 00		138 55
Neuhauser Farm Account		400 00		400 00
Youngstown Farm Account		5118 50		5118 50
Anna Lapp Property	29 55	100 00		129 55
Administration Exp. Sup.	1296 17		14250 00	15546 17
Symensma Endowment			4700 00	4700 00
General Relief	78 98	1000 00		1078 98
Russia Relief	95 00			95 00
Africa	15 00			15 00
Interest Fund Balance	886 70			886 70
Annuity Contracts in Force				93225 00
Total Current Cash Bal.	11348 24			
Total Funds Invested		125736 00		
Total Funds in Endowment			153932 00	
Total Credit to all Funds				384241 24

OTHER CONTRIBUTIONS

Not Received nor Disbursed by the Mennonite Board of Missions and Charities but Donated to District Boards, Institutions and Missions as Reported by Them.

Alta.-Sask. District Mission Board	1211 31	
Canadian Treasurer	1463 25	
Dakota-Montana District Mission Board	760 95	
Eastern Mennonite Board of M. & C.	27272 31	
Franconia District Mission Board	4448 37	
Ind.-Mich. District Mission Board	3732 13	
Ind.-Mich. Sunday School Conference Fund	445 86	
Illinois District Mission Board	443 53	
Mo.-Kans. District Mission Board	2465 47	
Ohio District Mission Board	289 02	
Pacific Coast District Mission Board	508 78	
Southwestern Pa. District Mission Board	6414 34	
Ontario Rural Mission Board	814 67	
Altoona Mission, Pa.	2071 94	
Knoxville Mission, Tenn.	801 93	
Norristown Mission, Pa.	112 90	
Reading Mission, Pa.		
Portland Children's Welfare Board	842 58	
Portland Mission, Oregon	4835 14	
Portland Mission Building	1052 10	
Children's Home, Millersville, Pa. (not reported)		
Mennonite Home, Lancaster, Pa.	1172 70	
Eastern Mennonite Home (not reported)		
Women's S. C. Missionary Committee	2392 84	
Mennonite Publishing House	3777 25	
General S. S. Committee	634 69	
Mennonite Board of Education	533 46	
Goshen College	9866 74	
Goshen College Endowment and Annuity	6509 71	
Hesston College	4065 75	
Hesston College Endowment	17186 85	
Eastern Mennonite School	26853 37	
LaJunta Sanitarium Charity Work	1844 35	
LaJunta Hospital Charity Work	13018 55	
Old People's Home, Maugansville, Md.	232 33	
Orphans' Home, Ohio (Provisions)	933 07	
Children's Home, Kansas City (Provisions)	1063 95	
Home for Aged, Ill. (Provisions)	201 25	
Canton Mission (Provisions)	197 49	
Lima Mission (Provisions)	289 22	
Peoria Mission (Provisions)	384 71	
Kansas City Mission (Provisions)	342 59	151486 65
Cash and Property Contributions Received by Mennonite Board of Missions and Charities, Elkhart, Ind.		261916 61
Relief Funds		
Eastern Mennonite Board of M. & C.	2689 78	
Eastern Mennonite Board of M. & C.—Clothing	6320 00	
Mennonite Relief Committee—Clothing	7217 00	16226 78
Grand Total Contributions for all Purposes		429630 04

Gratefully Submitted,

MENNONITE BOARD OF MISSIONS & CHARITIES, INC.
Vernon E. Reiff, General Treasurer.

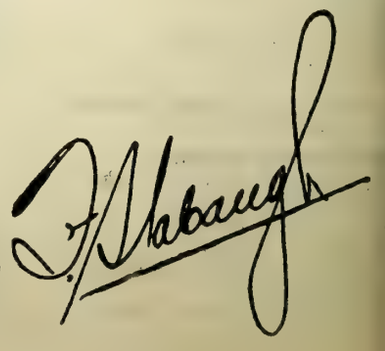
AUDITOR'S CERTIFICATE

Mennonite Board of Missions and Charities,
Elkhart, Indiana.

Gentlemen:—

This is to certify that I have made an audit of the books and records covering receipts and disbursements of your Board for the twelve month period ended March 31, 1927, including the verification of all accounts representing cash and investments. I further certify that all funds received from donors have been properly applied to the cause for which they were intended, and that said records are correct and in agreement with Treasurer's Annual Report submitted herewith.

Elkhart, Indiana,
April 16, 1927.



MEXICO FROM WITHIN

To understand the struggle going on in Mexico to-day we must know something of the history of yesterday. When Cortez landed in Vera Cruz he was faced by an almost superhuman task. Something more than natural courage was needed, so he capitalized the religious fervor of the sixteenth century. The conquest of the country took the form of a religious crusade. Roman Catholic priests accompanied every expedition and the conquered natives were baptized at the point of the sword. Quite naturally the result was a baptized paganism which persists to this day.

The Church shared largely in the material gains of the victors and became so dominant that, as early as the middle of the seventeenth century, she was regarded by some as a menace, and the Ayuntamiento of Mexico appealed to Phillip IV to curtail her power. Nevertheless she continued to grow and to add to her wealth until she possessed one-half of the best land in Mexico.

Immense territorial possession, untold millions of money in her coffers, and complete control over the minds of the masses through her spiritual claims, made the Church more powerful than the Government. But the more enlightened people, in increasing numbers, came to regard her as a menace to the country's welfare.

It was this condition that made such patriots as Hidalgo, Morelos, and Juarez willing to face the power of Rome. Despite papal bulls and excommunication, they disputed her right to the bodies as well as the souls of the people. It is one of the ironies of history that the first two of these leaders in the revolt were parish priests, and the third had studied for the priesthood. The first step toward liberty was freedom from Spain. When this had finally been obtained, after a dozen years of bloodshed, they found that the internal shackles of the Roman hierarchy bound them as firmly as ever.

Many of the periodic revolutions which have devastated the country have been recurring efforts to break these bonds. On the surface they have appeared to be conflicts between rival generals but in reality they have been a struggle between the liberal and conservative elements struggling for the supremacy. The Liberals in Mexico desire true republicanism and local self-government; they contend for greater liberty and for the restoration of rights to the downtrodden masses. The Conservatives are the party of the Roman Catholic Church and include most of the large landowners; they are fighting to hold or regain the power and special privileges of earlier days.

In the year 1857 Juarez promulgated a new constitution which has been the foundation of all subsequent legislation passed to curtail and control the special privileges and political activities of the Roman Church. Then followed an event which has no parallel in the 19th century: Pope Pius IX issued a mandate against the constitution of the nation and called upon all the spiritual subjects of Rome to disobey the laws of their country. The constitution was applied to some extent, but the Church, by political activity and by fostering revolutions, did her best to hinder the observance of its provisions. All church property was nationalized, not in order to hinder or destroy religion but in order to insure the use of the cathedrals and other church edifices for the benefit of the people. Last year an order was issued stating that, as all churches are national property, an inventory of the furnishings and belongings of each must be filed with the Secretary of State and the local authorities before the 31st of July. A declaration was also required, showing who was in charge of the church and work, to be signed by ten responsible members of each congregation. The Protestant churches complied with this order and have had no trouble but the Roman Catholic bishop ordered his clergy to refuse to comply with the edict. This has brought on the crisis between that Church and the State.

It soon became known that the papal hierarchy was going to retaliate by withdrawing the priests from the churches at midnight on July thirtieth. Masses of people flocked into the cities and stood for hours in the hot semi-tropical sun, or huddled in the doorways during the rain, waiting for their turn to reach the confessionals. Great queues of mothers, with crying infants in their arms, waited outside the churches, sometimes for hours, in order to have their babies baptized. Women, with bottles in their hands, hurried to the churches in order to bring home a few drops of holy water, superstitiously believing that in some miraculous way it would be of help to them when they were without the ministration of the priests.

The Mexican Government has not interfered with worship in the churches but the Roman Catholic hierarchy, by withdrawing the priests from the churches, has cut off millions of souls from what they believe to be the means of grace and to-day these millions are suffering greatly from fear of the consequence of being without this ministry. Thus the Roman Catholic Church is endeavoring to arouse popular sentiment against the Government.

On the 31st of July the government officials entered the churches to make the necessary inventories but in an hour or two they handed over the buildings to the ten appointed men in each case.

Foreign priests, not being amenable to the laws of the land, have been such a source of trouble to Mexico, that the Government has felt it necessary to enact laws by which the foreign clergy are forbidden to officiate in any public religious services. These laws are applied without distinction to both foreign Roman Catholic priests and Protestant missionaries.

While the Protestant missionaries, in order to comply with the laws, have had to stop preaching in organized churches, their work is so varied that they have been able to continue service along other lines, leaving the actual preaching to the trained Mexican. On the other hand the foreign priests of Rome, whose chief work has been the public administration of mass, continued to officiate publicly when they dared. For this reason, many were deported.

One who is unfamiliar with conditions in Mexico is naturally mystified to understand how the Calles Government is able to carry out its policies in a country that is so predominantly Roman Catholic. This would be impossible if it were not for a large and enlightened section of the people who, although nominal Roman Catholics, are out of sympathy with the course adopted by the hierarchy.

On the first of August last year a great parade took place in Mexico City, when it is said that at least fifty thousand men paraded in support of the President's program. A friend who watched the parade from the front of a large church later told me that he thought that at least thirty per cent of the men parading had lifted their hats in respect while passing the church. By this act they showed their religious sentiment, but by marching in line they testified to the fact that they were out of harmony with the announced policies of their Church.

These more enlightened Mexicans also believe in the educational policy of the Government realizing that Mexico can never come into her inheritance while eighty per cent, or more, of the population are illiterate. The Government is making great efforts to educate the masses. There are now 13,257 rural and elementary schools throughout the country and the Federal Government's educational budget for the last year is reported to have been twenty-six million pesos. In addition the various states

spent about forty per cent of their incomes on education. During the present year the Federal Government hopes to establish two thousand additional schools.

The same authority reports that four out of every ten children of school age are in public schools and many others attend private schools. It is, therefore, estimated that fifty per cent of the children of school age are under instruction.

An American authority on educational matters makes this arresting statement: "It is estimated that if ten years of tranquility are secured for Mexico there will be schools for the entire population and illiteracy, as far as the new generation is concerned, will be wiped out."

The Roman Catholic Church has dominated the country for three and a half centuries and had her opportunity to educate the people; if she had done so there would not exist to-day the great ignorance and poverty that prevail and a few years of revolutions would not have retarded the country to such an extent.

The present conflict between Church and State is causing Mexico to suffer, but in her suffering she is thinking and asking questions. She is beginning to doubt the infallibility of the Church and is seeking to know the Truth. The pastors of evangelical churches report that many strangers are continually in attendance at their services and that a deepening interest in spiritual matters is evident on every hand. The American Bible Society also reports a larger sale of Bibles, Testaments and Scripture portions during the latter part of last year than at any similar period.

These things are an evidence that God is working in Mexico, and causes even the wrath of man to praise Him. Shall we not unitedly pray that He will use the present events to bring Mexico to a knowledge of Himself as He has been revealed in Jesus Christ?—By Norman W. Taylor in Missionary Review of the World.

OUR GUIDE

By Edna Dettwiler

For the Gospel Herald.

Can we toil and can we labor
Till we close our eyes in death?
Can our souls live on forever
Without faith?

Can we tread the thorny pathway
That the saintly ones have trod?
All we need to guide us yonder
Is our God.

Yes, our heavenly Shepherd leads us
Till our earthly eyes grow dim;
In the end our Savior takes us
Unto Him.

Kingman, Alta.

FROM OUR MISSION STATIONS

Detroit, Mich.

Dear Readers of the Gospel Herald:—We have every reason to rejoice in the Lord these days, for He has given us here more than we expected and much more than we were able to ask for. Paul said at one time, "Rejoice evermore." This should express the feelings of Christian people everywhere, because of the fact that the Father gives and cares for humanity in a greater measure than they are able to do for themselves.

Sunday, June 12, Bro. Allen Christophel was with us and preached two helpful sermons, which resulted in the confession of one soul that he needed Christ as his Savior.

If the present plans carry we expect to hold evangelistic meetings during the latter part of the summer. Will all those who are interested in this place make this a definite matter of prayer that in this work souls may be brought in touch with their Maker so that there shall be life and peace spoken to the weary and sin-sick heart?

We are interested in getting the addresses of any one who may be living in the city that has been or is a member of the Mennonite Church. The only way we can reach them is by coöperation of those who know the addresses.

At the last conference held at the Forks Church, Middlebury, Ind., the Indiana-Michigan Mission Board granted the privilege of building a larger building for worship. For this we are thankful to the Heavenly Father.

Will you pray for the workers and the work that God only may receive honor and glory to Himself, and that His Word may be taught in such a way as to win souls to Jesus, the One who takes away the sins of the world? Clarence C. King.

June 13, 1927

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—We would mention the work of the nert few weeks for consideration in your prayers. The opportunity is great. Some may help by prayers while others may help by giving of their means. There is necessarily quite some expense with this work and if the Lord lays it upon your heart to give for this work we shall greatly appreciate your donation. Tuesday, June 21, has been set to begin a door to door canvass in the vicinity. We have the promise of some to help in this. And just a word to the brethren who attend market in the city: Those odds and ends at the end of your route will help to supply the table during these meetings and keep the expenses down

In His service,
J. Paul Graybill.

June 15, 1927.

SPECIAL MEETING

Gap, Pa.

Report of a Gospel meeting held at the Millwood Church near Gap, Pa., May 26, 1927.

Organization:—Mod., C. D. Kennel; Chor., Leidy Hunsicker, J. K. Mast; Committee, Z. K. Stoltzfus, D. C. Byler, J. G. Umble; Secretary, A. K. Mast.

Order of Program:—**Devotional** (Titus 2) Charles Kulp; **Sermon** (II Cor. 15:1-8), J. D. Yoder; **The Stewardship of Christian Calling,** Aaron Mast; **A Place for Every One and Every One in His Place,** A. A. Landis; **Opportunities to Do Good,** Eli Swartzentruber; **Devotional** (Eph. 2), Alfred Detwiler; **How Moke the Sunday School More Attractive, Yet Spiritual,** E. W. Kulp; **The Destructive Influences in the World, How Overcome Them,** J. W. Hess; **The Necessity of Home Teaching,** J. S. Hess; **Devotional,** J. M. Stoltzfus; **Workers' Meeting,** D. M. Wenger; **Children's Meeting,** Aaron Mast; **The Overcoming Life,** Nevin Bender.

Some Thoughts Presented:—Jesus Christ commits certain responsibilities to all of us. The Lord must have men to represent Him in His business. Some day we must give an account of our stewardship. Some people have never filled the place which God wanted them to fill. Have you found your place? Are you satisfied with the good you are doing? There is always something to do as we get into contact with men who are unsaved. Parents can do much to make the Sunday school attractive. Cheerfulness will help to attract the children to Sunday school. Destructive influences may be working on an individual without him being conscious of it. There is much evil in the world because children have not been properly taught. There is a conflict in every Christian's life. Our greatest enemy is self. Prayer helps to win the victory. Secretary.

REPORT

Of Shantz Charity Circle, Baden, Ont.

No of members, 21

Contributions

April	$18.50
July	17.75
August	19.00
October	17.25
January	17.25
Total	$89.75

Disbursements

Aug., Missionary Support	$19.00
Sept., South America	36.25
Goods	.88
Medical Fund, India	5.00
Monthly Letter Fund	1.00
Total	$62.13
Balance	$27.62

Secretary.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 30, 1927 (Gospel Witness Established 1905) No. 13

EDITORIAL

"**To the only wise God** our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

There are at least two reasons why every healthy man or woman should thank the Lord for daily food: (1) for this divine provision for our sustenance; (2) for health sufficient to properly digest the food.

"**As we have** therefore opportunity, let us do good." They who, like Jesus, go about doing good, will find at the end of their journey that the greatest amount of good came to themselves, "It is more blessed to give than to receive."

Birthdays.—From time immemorial people have made much of birthdays. Most people can, without a moment's hesitation, tell you the day and month and year in which they were born—that is, the day in which they were born to earth. It may not be out of place to inquire whether we can with equal readiness remember and name the day in which we received the second birth. You know how old you are naturally. Do you know how old you are spiritually?

Conference Merger.—As seen in the report of the joint meeting of the Eastern A. M. and Ohio Mennonite conferences, published elsewhere in this issue, the principal subject for discussion before that body was the proposition for the merging of the two conferences into one. If, when the subject is brought before the congregations of the two districts, the brotherhood will be as nearly unanimous as were the Conference members, we will have reasons to praise the Lord. God grant that there may not only be a merging of conferences, but also a merging of hearts and of faith on the part of the entire brotherhood throughout the whole Church.

The Bible warns us that in the latter days there would be many false Christs. But there is but one Christ whom we recognize; namely, "the Christ of God"—who is the only begotten Son of God, born of a virgin, without human father; who came into the world to save sinners; who is the Author of the Gospel and of our eternal salvation; who died on the cross as a ransom for our sins, shed His precious blood for the atonement of our sins, rose from the dead the third day after His crucifixion, was received into glory, is now at the right hand of God as our Intercessor, and at the end of this age will come again to receive His own and to judge the world. If these things are not true of your Christ, you should change at once from the false to the True.

The Ideal Christian.—In this number of the Gospel Herald we print the last of an impressive series of articles on this important subject. The nature of the thoughts presented is apparent from the summary which appears in the concluding article of the series.

The important thing to remember is that the ideal life is something that is not merely to be dreamed about but something for which each one should earnestly and conscientiously strive. Aim high and you will land higher than if you were content with a mere existence.

The two things for which every child of God should strive are, (1) Get all the light that you can. (2) Live up to all the light that you have. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "If ye know these things, happy are ye if ye do them."

In behalf of our readers, we extend thanks to the writers of this splendid series of articles for the practical thoughts presented.

Our New Church Hymnal is now off the press, and orders are being filled as fast as the book bindery is able to prepare the books for shipment. To date about 4000 Hymnals have been bound. The bindery is turning them out at the rate of about 1500 copies a week. On the last page of this issue will be found a statement of interest to those who are thinking of ordering, either in single copies or in quantities. The purpose of this message is to offer a few suggestions on the use of the new book.

If you have no other hymn specially in mind, our suggestion is that you turn to the first hymn in the book and that it be selected as the first one to be sung by the congregation. We consider this one of the most impressive hymns that has ever found its way into a Church hymnal.

As a further suggestion we offer this thought: That hymns familiar to the congregation be selected almost altogether for the congregational singing until you have had time to learn some of the new songs. These may be learned either by group singing in the home, or social circle, or by practicing them in the singing class. As a rule it is not a good thing to turn an ordinary Church service or Sunday school into a choir practice to learn new songs. They should first be learned elsewhere and sung by the congregation after a considerable number of them have learned the songs. The average congregation will find enough old songs in the book that there need be no difficulty in finding hymns to sing because the book is new.

The book has 657 selections, besides the German appendix which is furnished if specified, as compared

with the 532 found in our present Church and Sunday School Hymnal. This gives us a very wide range of hymns from which to select. The German appendix found in the old Hymnal, as stated above, may be had in the new book if so ordered, without any additional cost, by those who desire it. Those desiring a new selection of German hymns for the appendix may have their wishes granted by adding ten cents to the regular prices as listed for the book, and stating that the new appendix is wanted. These German appendices can be had in the shaped note edition only unless special quantities are ordered. The new German appendix consists of a selection of 135 German hymns, in words only, compiled by A. G. Clemmer, Franconia, Pa., who, in consultation with a number of brethren in the Franconia Conference district, selected them from a very wide range of hymns.

We feel quite sure that after you have tried this book for a while you will find that it adds new interest and life to your worship. Most of our people, no doubt, after examining the book, will wish that this or that favorite hymn would have been included, but the book as it is, is large enough. In fact, it is large enough to warrant the caution that it will not stand the careless handling that a lighter book does, and so the congregation should be instructed to handle the book with care. No pains nor expense have been spared to put up the book in substantial binding, and if handled as a book bearing a sacred message ought to be handled, it should last a long time. Every congregation should aim to make the book last as long as possible.

To the congregations continuing the use of the old Hymnal we will say that we aim to keep it in stock as long as there is any demand for it. To those desiring to turn to the new Hymnal we will say that within a few weeks we hope to be in shape to fill orders promptly as they come in. Until that time, we will continue our rule of filling the orders as they come in. Those desiring Hymnals at an early date should send in their orders at once.

THE IDEAL CHRISTIAN

XIII. A Summary of Thoughts as Given by Various Writers

By J. R. Shank

The characteristics of a Christian will show the likeness of the Master in whatever place he or she may be. It is impossible to note how a Christian acts in one sphere of life without dealing with the same spirit which is found in any other sphere in which a Christian could lawfully serve. By a careful perusal of the articles written on the various walks of life you will discover a striking likeness and harmony in every one. It is a beautiful as well as comforting revelation to find that in every sphere of life, in harmony with the will of God, it is possible to live an Ideal Christian Life. The Ideal Christian Life is a **positive** contribution. Some of the writers, in part, presented it through negative teaching by which we must draw the ideal by contrast, but in the main the writers have developed the positive side and shown us the picture in its glory and beauty.

1. **As a Church Member.**—Besides those characteristics in which Christ and the Bible and the Holy Spirit are given a prominent place we see the Ideal Christian as a faithful Church member giving diligence to the task of the Church as a task given from the Master. Every service of the Church is given earnest attention. Every work is given its proper place. Such a Christian labors together with fellow believers in loyal devotion and willing obedience and self-denial, doing all in his or her power to contribute in every way possible to the success of the cause.

2. **As a Minister of the Gospel.**—The Ideal Christian in the ministry is called to a special and holy position. Like the callings of a more ordinary character this one calls for the particular quality of faithfulness. As a minister, the Ideal Christian is set out before the flock as an "ensample," not alone in the quality of the messages which he delivers, but in his life and conduct in the home, and in society in general. The quality of true Christian meekness must find special emphasis in one who is called to deal with men as their leader. Especially must he feel his dependence upon Him who calls into the service of the ministry, and not trust in the power of the flesh. Courage, with faithfulness as a shepherd, with constant humility lest when God grants success he become elated, should characterize his life, God's purchased possession, the Church, is the place in which he has been called to serve as a steward.

3. **As an Ordinary Layman.**—High standards of the Christ life do not alone belong to the ministry. The laymember has the privilege to enjoy the "fullness of God" as well as one who is called into some special position of leadership. The Ideal Christian as a laymember is a great asset in forwarding the cause of Christ. It is by his or her support in prayer and service and loyalty that the ministry is enabled to carry forward successfully the great task which God has given the Church to do.

4. **In the Home.**—Whether the Ideal Christian occupies the position of a father or a mother, a son or a daughter, the Spirit of Christ so operates within the heart as to direct in the way of dutifulness, helpfulness, and love. Home through the Ideal Christian becomes a center of Christian influences. Through such a home every inmate is encouraged to forward the work of the Church in whatever way it is possible for him or her to serve. Around the family fireside and family altar, at the family table, and in the family tasks, there are conversations, readings, prayers, and influences that count for the glory of Christ and the welfare of souls.

5. **As a Farmer.**—The Ideal Christian on the farm is much like the ideal man in any other business. He conducts all his business to God's glory. Industry and economy have opportunity here to find complete and full expression as traits of the true Christian character. Only such crops are grown as are beneficial to humanity and a glory to God. And while he is diligent in business to make the farm a success, he does not let the work of the Lord suffer. Despite the trial and difficulties that confront him the qualities of patience, honesty, and devotion to God shine out. The spiritual welfare of the home, the Church, and the community will rise above the material gains in position of importance.

6. **As a Business Man.**—He conducts business for the furtherance of the Lord's cause and for the glorification of His holy name. Every step in business affairs is subject to the directing hand of God and according to the precepts and commandments of His Word. He is not swallowed up in business cares and in a mad rush for gain, but has time

to give to religious activities. He feels that he is a partner with the Heavenly Father and engages in all his activities with that motive in view. This leads to the Golden Rule in which we treat our fellowmen as we would have them treat us. He is energetic. Idleness has no place. There comes no retirement from work till the end of life. Honesty as a principle is without respect of persons. He uses his gains in carrying forward the work of the Lord.

7. **As an Example.**—In this the Ideal Christian's life shines out in every way. His life is set upon purity and this characteristic becomes manifest to those who behold his conduct. His or her appearance is such as becometh a Christian who is obedient to the Word of God. He or she avoids things that have the "appearance of evil." In the prayer life there is that devoutness and faith that makes the life a power for God. In the Church this Ideal Christian is an example of the believer in loyalty, keeping all the ordinances and restrictions and working in harmony with the body according to the Word. Full of the Spirit and power, the Ideal Christian's life flows out to bless other lives and lead them to Christ and in the ways of Christ.

8. **As a Professional Man.**—The Ideal Christian only enters such professions in which God can be glorified in all things, and mankind benefited. He does not choose a profession for any selfish motive of gaining riches, honor, or an easy life. He will keep the work of the Church and the worship of God first and will not allow his profession to lead him to work against the cause, or fail to give his best service to the cause. He will not compromise the standards of Christ for the standards of men, but will seek to bear testimony for Christ and His Word among those of his profession. He will rebuke sin which comes under the course of his professional life. He will let the Lord have a place in His daily life to guide and direct him in his work.

9. **As a Missionary.**—True manliness and godliness make him a real man of God. He knows the Word and believes and teaches it. He is spiritual, being born of the Spirit, filled with the Spirit, and led by the Spirit. He has a passion for souls which makes him interested in the welfare of the young and the old and all lost souls of whatever station. Sober, prayerful, Word-filled, separated from the world, seeking souls, looking for heavenly rewards, bearing faithful testimony, he stands as the servant of Jesus Christ.

10. **As a School-teacher.**—The Ideal Christian teaches school from the highest motives. Recognizing the wonderful responsibility of dealing with the minds of children he will do his work conscientiously in full consecration to God. Preparation for teaching is not done halfway, but the very best is considered the standard for service both in general and in daily work in the schoolroom. His example is such that those under his care will be safe in following it in both his appearance and general conduct in life.

11. **As a Light to the World.**—The Ideal Christian is a true light-bearer. His light emanates from Jesus Christ, the True Light. The light shines out by means of thoughts, words and deeds. It is reflected in every place where the Christian goes or works: in the home, in the social circle, in business, in religious circles. He shines to the benefit of saints and for the enlightenment of sinners. He is a true representative by which Christ, the True Light, may shine upon men.

Carver, Mo.

DOCTRINAL ARTICLES FROM ARGENTINA

A series of articles showing how the missionaries teach the doctrines to the Argentines. The reader will have this in mind when reading them.

II. CONFESSION

By T. K. Hershey

For the Gospel Herald.

It is very essential that a correct knowledge of confessing one's sins be taught these people. The idea of confession box in the Catholic Church is well-known and frequented by thousands of poor, ignorant, priest-blinded people.

One oft-repeated text to show that we are to confess to God and not to man is I Jno. 1:9—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The priests emphasize that they are God's representatives on earth, and have power to retain, bind or loose sins, therefore, the sins of the people must be confessed to them.

To show the falsity of such a doctrine, the above text and Rom. 14:11 are cited. The latter reads, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," not to the priest To show that confession with the mouth to God, and to believe that Jesus is the Christ brings salvation, Rom. 10:8-12 is used.

Jas. 5:16 teaches the need of confessing our faults one to the other, when we have wronged each other. This includes the minister as well as the laity. Therefore, to obey this text, the priests as well as the Pope need to confess their sins to those whom they have wronged. One of the essential things to be taught in connection with confessing one to another is, the need of forgiving one another. Peter's question in Matt. 18:21, and Jesus' answer in verse 22 are given. Forgive seventy times seven, if required. It was in connection with this that the apostles said, "Lord, increase our faith" (Luke 17: 3-5).

But why confess our sins? Because a life of repentance cannot retain sin, and the way to get rid of it, is to confess it. Confession is the natural result of a converted life. Confess to God to **get saved** and to fellowmen to **keep saved.** Cleansing by the blood is the result of confessing. True repentance is usually accompanied by tears, but tears are not always an indication of a contrite heart. Confession is the outward expression or result of an inward work or feeling. One has to be very much awake to distinguish between the real and the counterfeit. The real is followed by restitution and good works, while the false is hypocritical and reveals its true self later.

Absolute surrender to Christ, and readiness to confess to God and man for sins committed against them, is the purpose of teaching a wholehearted confession to prospective members of the Church. To confess is the command, and if we do it, "He is **faithful** and **just** to forgive our sins." Good examples of confession and forgiveness are David's experience in Psalm 32 and the Prodigal Son in Luke 15. The Prodigal said, "I'll arise and go to my father, and say to him, Father, I have sinned against heaven and against thee." That's confessing sins. David said, when he tried to keep quiet and keep his sin hid, God's heavy hand was upon him night and day, so he said, "I will confess my transgression unto the Lord, (not unto the priest) and thou forgavest the iniquity of my sin." Truly he could say in the first verse, "Blessed is he whose transgression is forgiven and whose sin is covered."

So, we conclude that confession gives expression to one's inner self and feeling and brings as the result pardon, peace and joy. It is one of the outstanding Bible doctrines essential to salvation, for "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Pehuajo, F. C. O., Argentine.

Missions

GIVING—SERVING—PRAYING

Man gives in money, but receives in soul;
He gives a paltry part, yet keeps the whole;
For God gives back the double for his dole—
So doth repay.

Man gives in service and the while grows sweet—
Empties himself, but so becomes replete;
For God doth pour out blessings beyond mete—
Such is His way.

For though man toils, his toiling makes him strong,
The more he labors, though he labors long,
The more God fills his life with hope and song
And grateful love.

And so, in praise, the while he joyous sings,
His song leaps up, as if on angels' wings,
While God the richest guerdon to him brings
From heaven above.

So, if he prays, while he still pleads in prayer,
Kind angels, swiftly sweeping through the air,
Will free his soul from fear and doubt and care—
Oh, sweet release!

Then give and serve—labor, or sing, or pray—
To Jesus consecrate thy soul each day,
And life will be delectable alway
With heavenly peace!

—G. S. R.

WEEKLY NEWS LETTER FROM ARGENTINA

(May 23)

By J. W. Shank

For the Gospel Herald.

Dear Brethren, Greeting:

Three weeks of May have passed by quickly and I was all unaware that it was my turn to write the weekly letters during this month. Perhaps those who read the letters regularly will think that we are sleeping, or that something has happened to us. But now those who wonder about it will know that the letter was not written because of an oversight.

From San Luis

On the last day of April we arrived by auto at this place, after a trip of a bit more than 500 miles. It was a most interesting trip because we visited a number of missions along the way and we found all of the missionaries very hospitable. The missions visited were, America, where the Rutts are located; Pico, where Mr. Giacinte of the Missionary Alliance is in charge; Huinca Renanco, where the Yetts of the Progressive Brethren are located; Rio Cuarto, where the Yoders of the central station of the Progressive Brethren have spent some 19 years; and, lastly, we made a mere call at Villa Mercedes, where the Methodists are located.

At all of the places visited we found the work progressing and a fine spirit among the members and the workers. The roads by which we came are often bad, but at the present time it is dry and for that reason we did not have to pass through many water holes. When we come within some fifty miles of San Luis we begin to observe a very different landscape from that near our various stations. Here the open country is covered with scrub forest and the surface of the country is hilly. San Luis lies at the foot of a series of mountains that are much lower than the Andes, but still they are real mountains. The climate here is drier and warmer than in Trenque Lauquen. We were surprised to see wagon loads of oranges that came from a district considerable to the north in the same province. The altitude at the base of the mountains is 2200 feet.

Having come here for health considerations, we think that the place is as near to what we are seeking as any we can find. It remains to be seen whether it will turn out advantageously to those concerned. While here we have the opportunity to worship with the Plymouth Brethren. They are very simple people whose services at once appeal to people like us. The women wear the prayer covering in the services. They have no regular pastor but there is a man here who is responsible as an exhorter. They requested me to preach for them on a number of occasions.

Thus far we are well and all are blessed with a good appetite. We will wait for some time yet before we try to say what is the effect of the climate. In the meantime we shall expect to continue testifying for the Lord. Pray for us.

From Pehuajo.

Bro. Hershey writes: "Last night I closed a series of meetings in Madero. As visible results there were twelve persons who manifested a desire to renounce sin. One was the father of Carcelina Cavadore, who accompanied us to Madero last evening. Another was the postmaster ....I just got back from the hospital where I took Bro. Santiago Battaglia. (Santiago is one of our faithful Christian young men.) Nine more persons were recently baptized and added to the membership at this place."

From Santa Rosa

On the 25th of this month the new church building in Santa Rosa is to be dedicated. The congregation at that place seems very happy to have a real place of worship. So far they have had a room much too small and with very poor ventilation for the hot weather. A number of the workers from other stations aim to be there for the dedication.

From Tres Lomas

Bro. Litwiller spent a week at Tres Lomas holding meetings. A good attendance is reported and several made the good decision.

Bragado

A young man of the Progressive Brethren from Buenos Aires was with us for nine days. He sold Bibles and also spoke in some of the meetings.

Recently Mother's Day was observed by a special service. At that time offerings were given for the Orphanage. Eighteen pesos and 25 cents were given.

We are thankful to hear that Bro. Lantz feels so much better and is able to preach some.

America.

In spite of the cold nights the meetings have been well attended. We are studying the journeys of Paul in our weekly Bible studies. This study seems to arouse much interest.

A week ago we went for a visit to the farm of Bro. Ugon near Meridiano Quinto. It was the first time we visited a farm of this kind. He treated us very fine. Bro. Ugon is the leader of the group of believers at Meridiano Quinto. He is especially fond of singing. He has a song book that is used by the Waldensians. It contains many of the old and well-known hymns.

Trenque Lauquen

The meetings on Sunday evenings have been in charge of Bro. Litwiller, who makes the trip from Pehuajo each Sunday. Interest has been good. Sister Hallman writes that there has been considerable sickness among the people. A number of the orphans had bad colds.

The west side Sunday school has been changed to a new place. The attendance has improved lately.

Carlos Casares

Though we have not heard directly from Casares, it was reported that Bro. Lauver's baby was not well. Sister Gamber was called to help in his case.

Notice

Our friends who wish to write us direct may address our letters as follows:

J. W. Shank,
Calle 9 de Julio 568,
San Luis, F. C. Pacifico,
Argentine, S. Amer.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

NATURE'S CHARM

By Edna Dettwiler

For the Gospel Herald.

Among the sweet, old-fashioned flowers
My soul can gather glory,
Oh, to sit, for hours and hours
And listen to their story.

So come with me, and we'll go together
Where Jesus' voice is heard,
In the gentle whisper of every flower,
And the singing of every bird.

There my thoughts can sweetly dwell
On the blood that made us free;
And the gentle Savior who loves so well
All His creatures, and you, and me.

Kingman, Alta.

A MOTHER'S MESSAGE

(The following is a letter written to the matron in one of our schools and, by request of the editor, was submitted for publication.)

My dear Sister:

I just wondered to-day if any of us have ever written you a real letter of appreciation for what you are doing for us mothers.

Has it been a real pleasure to you? You have received additional grace for special trials. Have you been as true to my daughter **always** when she needed the unpleasant, unwelcome talks, as you have in the pleasant? You have given her smiles and cheers, and she praises you for it. I know of a time or two when the other was administered and she loves you just as much for it.

I can appreciate your responsibility, your ardent efforts to fill your place well, and can partly appreciate the joy you get from it, as well as the heavy heart you must sometimes carry, because your work must be something like my own. In many respects it is similar, yet it is different. We have them in babyhood and train a few—you get them after either the natural propensities or the bend of the parent have gotten a foothold. Different homes, and different ideals and training come to you to make a complication. We know it makes you busy and brings you problems. Also, it should bring you joy.

When we think of having little tots around our feet with the multitude of home duties, we think it is a busy time, however, much joy it brings to us. We feel much responsibility in having these little souls placed into our hands to guide them in their first steps to their eternal destiny.

It is wonderful, though, how the Almighty has created our hearts and every part of our being to make it possible to endure the days and nights of care and toil it takes to make home, and supply the natural needs of life, giving grace to direct into the path where spiritual needs may be supplied. We do it all with love and hope. We can think of no more sweet and thrilling emotion than the love that two young parents cherish as they first hold in their arms a dear baby; and each following one is just as sweet and precious.

A true mother has pondered in her heart all these tender thoughts long ago. In her girlhood she pondered the future generations way down the ages and wondered if her own life would count in the moulding of character to the end of time. What an incentive to noble efforts to be ready for her calling!

To-night one mother sits alone, wondering if her daughter, who is now old enough to be at school with you for her mother, is the girl of my vision so long ago. If she is, dear ——, she is a joy to you. I am expecting a great deal from her. You have an opportunity to have a particular acquaintance with her. I think it is wonderful how you can get into her life. You may know things in her heart that her mother never knew. You can look at her less selfishly perhaps than I can. You see her from a different angle and the colors may take on a different hue from what they seem to us at home. You must work from that angle. **Never** take us into consideration in dealing with our daughter, for she is now in your hands to be subject to you. You have many minds and characters to blend into one submissive body—a body of young school girls. One girl may cause you trouble with another that would otherwise be obedient. The problems are yours, and all we can do is to stand by you, in anything you find to be right. We do not know her at school as well as you do, and you must deal with her as you find her **now,** at school.

But how strange that a mother thinks she knows her daughter better than any one else. She thinks she can feel her pulse truly on many points that others cannot even touch with their fingers. Truly there is a peculiar relation between them that makes it easy for mother to understand. And the finest qualities are sometimes not seen by strangers. Nor does it matter, for who has a better right than mother, to enjoy the depth of her daughter's sincere life? The outside world judges by the bare deeds of the life, but mother feels the motives and heart throbs which cover and hide the blunt, outward doings.

But it is only natural so, and it inspires me to have you help lead her into the paths of refinement, that the outward may not mar the ideals of her heart.

When I turn to my own life I can see all the evil propensities in me that you will likely find in my daughter. If she is not the perfectly sweet girl of my vision it is because I have transmitted to her those propensities that sometimes bring you to your wit's end.

When she fails in her devotion to you or in her loyalty to the institution and its leadership; or if she fails to be true to herself or her schoolmates; if she fails to honor her Savior with a full and complete consecration to Him—in short, if she fails anywhere, lay the blame upon the mother, but for Jesus' sake help her to be victorious over all obstacles. Help her to see that in Christ she has a heritage far stronger than that she has in us, her earthly parents.

But I started to say, I am expecting noble things of her, because I know her to have aspirations to climb faithfully till she reaches the summit of life. She has aspirations to gather precious stones that lie in her path which will enrich her character. These stones stand for opportunities to help others, for self-denial, purity, and reverence for God. Foremost of these is love, that covers the faults of others and opens her eyes to her own; love that loves the unlovely, and sees in them a jewel to be polished for her Lord; joy, that sees sunshine in sorrow; that sings amid disappointments, and smiles through tears while the heartstrings break, and for the sake of devotion to others, lets them stand where she had hoped to stand. It is then that she enjoys peace that passeth understanding. I am expecting her to grow sweeter and better, broader and stronger, during her school life. That is why she is there. We are not able to give her all the training she needs. We want her to be more educated, more refined, more trained in every way than we are, so we must give her into hands more fitted than ours to do it.

I expect her to be polite, to have the Bible courtesy and hospitality the apostles speak of. I expect her to be ready for Christian work wherever called, as well as willing to work in the home, kitchen, and gar-

den; not to be too refined to take her share of the work we sometimes call "drudgery," that mother may also have opportunities for literature and society, for she delights in these things too.

I think all girls like to see mother keep young and strong, but some really do not seem to care to make it possible for her to do so. It is an honor to a girl to see that mother has these blessings, and I am sure she will get more real joy out of life herself if she bears some of the burdens of home when she is through school.

What a disillusionment to some of her relatives and neighbors if she can come home and go to work in the kitchen instead of passing her time with fancywork or some high sounding joy in some city! You know some folks predict that education will make them too big to go back to the farm. I am not looking for such a girl to come home.

Girls want to be home-makers—not necessarily their own homes, but homes wherever they are. The world is in dire need of good homes, good girls and women. The world is depending on the boys and girls of today to raise the bread and make the butter for to-morrow. But see how many are flocking to the cities and factories for the big wages! Who will feed the world? I say again, Let the girls be taught to love work, to love the farm and home.

I am expecting my daughter to have a high regard for her father and brothers. They love her, and love to have her fill a place in their lives no one else on earth can fill. Boys want sister's opinion on their social affairs, on their appearance, their manners. They want her company. They like to talk with her and tell her their troubles and problems. Sister's tenderness, and knowledge of many things they want to know about, particularly fits her to be their companion.

In father's heart there is one chamber that no one can fill, but just his daughter. He seems cold and narrow sometimes when he refuses to grant her requests that seem so important to her. But he knows better than she does, after all. He stands for principle. He is too big to yield to every petty wind that blows. But that big heart sees the end of things and would have her live to-day as a soldier of the cross. Her later life will then be more beautiful.

Now I have something I want to ask you. Is my girl what you want her to be in society, especially when she is among the boys? I would be mortified if you would have to tell me she is anything but a lady in the presence of men and boys (or anywhere else of course). I would indeed be sorry if she would put herself in their way or in any way to cause any one to think she is soliciting their company.

Neither would I want her to be afraid to be free and natural in their presence as though she were a Catholic nun, and would commit a crime if she would talk to the boys. I hope her character and conduct is such that she could "open her bosom to the inspection of the world" and be found innocent and pure as a lily, with a countenance radiating a light becoming to youthful joy and chastity.

I am expecting her to use good manners in their presence. Especially with reference to her personal appearance. If she is thoughtless and gets her feet and legs out of place, you must be her mother and tell her how it would make her mother ashamed if her legs were as visible as many I have seen. There is such a disgust in my heart when I see a girl display her legs in the presence of men that I feel as though I must cry out. They have no reverence for virtue and purity, or for their Lord, when they love to show their legs and arms and bosoms to the men. But for what purpose are the low necks, short sleeves and short, tight skirts? If my girl has no more respect for her family at home than to do such things, I hope you will not spare your stern rebukes. But I am confident of her.

Pardon my lengthy letter, but I have one more subject to mention, namely, my girl and her Lord. If this point in her life is perfect all other things will naturally fall into their proper place. She loves her Savior, I know, and I believe she is growing in Christian graces. I am so glad for the Christian influences about her. Surely she can blame no one but herself if she falls into indifference or sin. I praise the Lord for this school for her. How I would have loved such an opportunity at her age! If she could know how much I desire to express myself in good English and to have gotten such a training under such a Christian faculty she would be more thankful for this school. We never know the value of a thing that is ours without knowing how it became ours. But we who have missed it can see their advantage and pray that they may not squander their opportunities.

I would have her stand on the banks of the Jordan to hear John the Baptist, preach. He would prepare her heart to receive his wonderful climax in **"Behold the Lamb of God, which taketh away the sin of the world!"** Then, like John's disciples, she would leave him and follow Jesus the remainder of her life. A clear vision of the Lamb of God that Holy One, will so captivate her that no matter what she does or says or where she goes, that vision is ever before her. She will behold Him in making her decisions in life, when she deals with souls, when she is put on her honor at examination at school. She will behold Him when she buys and makes a dress. I would have her follow Him as He walks the scorching sands of Galilee to preach to all those cities the message of the kingdom of God.

Then, unlike Peter, she would follow Him closely through all His sufferings in the garden and up to Calvary, not only in sympathy and admiration, but as suffering with Him, that she may also be raised and glorified to newness of life and victory with Him.

In her prayer life she may go with Him to the mountain, as well as into her closet, to be apart from the world to talk with Him. Such a seclusion from the tumult and from the scenes of a wicked world, occasionally, is the best place to overcome the wicked one and to receive Heaven's benediction for service and victory in the open world. In the closet the Spirit may take her far above anything to be heard or seen in this world and she could look from eternity's viewpoint upon life here and hereafter. She should look into the two destinies of the soul, and by the power of the Spirit let it be a balance wheel in her life.

It is possible for her calling in life to be sounded from a most unexpected source. It may be suggested by some one or she may be thrown into it by some mysterious circumstance, or it may be the thing that lies right at her hand simply to work the thing away from her feet. But whatever her calling, she will want to go to her closet alone with Jesus to talk it over with Him.

Always when that closet is entered, the Bible will be there in some form, either the printed page or upon the fleshy table of her heart.

She will have some parts of Scripture which seem a little nearer or more precious than others. I thought of suggesting some that I thought were perhaps specially helpful, but I see I may weary you with length and tediousness.

May heaven's blessings ever make life fresh and sweet to you. I am sure you have a place prepared for you when your work is done.

SUNDAY SCHOOL LESSON

Lesson for July 10, 1927—I Samuel 12:1-25

SAMUEL'S FAREWELL

Golden Text.—Thy loving kindness is before mine eyes, and I have walked in thy truth.—Psa. 26:3.

Introductory.—The error of Israel in asking for a king had not yet become manifest in actual results. Saul as king was as yet untried, and his record during the short time since he was anointed had been quite favorable. While Samuel was the superior of Saul, at least in faithfulness, it was not in the exchange of leaders that the sin of Israel lay. The one burden in Samuel's farewell message to the people was the sin which they had committed in rejecting the plan of God for the government of the people and clamoring for one of their own choosing. But the choice having been made and their request granted, Samuel proved his faithfulness to the end by crowding into his farewell message a number of warnings and suggestions which if heeded would have meant much for the welfare of Israel.

Samuel Reviews His Record (1-5).—Coming before the people, he reminds them that their request for a king had been granted, and that the new era had been ushered in. Reffering to his own record, he protests his loyalty and integrity, and calls upon them to witness against him in any and all things wherein he had defrauded them or did them harm in any way. They replied by exonorating him of any wrong doing, giving him praise for his faithfulness, his integrity, and his self-sacrificing efforts in their behalf. Having made it clear, both by his own review of his life and by the testimony of the people, that his record was clear of anything that called for censure and that the responsibility for the charge rested wholly upon the people, Samuel was ready for the next point.

Israel's Sin (6-18).—Samuel next reviews the record of God's dealings with His people. He reminds them of the many remarkable and miraculous deliverances which the Lord so marvelously wrought when they turned from their sinful ways and served the true and living God, and reminded them that in clamoring for a king they had rejected the Lord as King, preferring one of their own choosing. To impress upon the people the gravity of their offence against God, Samuel called upon the Lord to send thunder and rain then and there, in harvest time, something unheard-of in that country. The Lord answered Samuel's prayer. The people were so impressed with this unnatural occurrence that they cried to Samuel and implored him to pray for them that they might be saved from the wrath of God. They were impressed then, and we should not forget to-day, that "it is a fearful thing to fall into the hands of the living God," a sin which calls for the wrath of God when we reject His plan for our lives.

An Exhortation to Faithful Service (19-25).—This miraculous visitation from God gave Samuel the opportunity that he wanted. He assures them that while their wickedness merits this demonstration of the wrath of God they have nothing to fear if now they turn from their evil ways, are faithful in not departing from the ways of righteousness, and serve the true and living God. They who fear the Lord and serve Him faithfully have nothing else to fear; for God is a God of mercy and not of destruction, and they who follow in the paths of righteousness will be protected from every harm and danger. as David says, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." The people then, as people in our time, had the privilege to choose between a path of sin and destruction, and a path of righteousness and the grace and glory of God. Samuel further assures them that he will continue to remember them in his prayers. The demonstration of God's wrath and the rebuke by Samuel were not for the punishment but for the reclamation of the people. Let us hear his forceful and warning appeal:

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed."—K.

Bible Meeting Topic

OUR WORK IN INDIA.—Acts 26:15-18.

Topic for July 10

MOTTO

"Our labour is not in vain in the Lord."

OUTLINE STUDY

I. The Church in India.
1. Sankra.
2. Balodgahan.
3. Sunderganj.
4. Shantipur.
5. Ghatula.
6. Mahodi.
7. Maradeo.

II. Evangelistic Work.
1. Work at each station.
2. Touring work.

III. Charitable Institutions.
1. The Leper Asylum.
2. Boys' Orphanage.
3. Girls' Orphanage.
4. Widows' Homes.
5. Old Men's Home.
6. School Kitchens.

IV. Educational.
1. Primary Schools.
2. Middle and High Schools.

V. Medical Work.
1. Hospital.
2. Doctors.
3. Nurses.
4. Helpers.
5. Dispensaries.

VI. Industrial Work.
1. Carpentry.
2. Shoemaking.
3. Weaving.
4. Farming.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Labor."**
2. The Work with Orphans in India.

For Young People.
1. Assign some phase or phases of the work in India for a helpful discussion at the meeting.

For Older People.
1. The Praises Due to God for the India Mission.

MEDITATIONS ON THE TOPIC

I. **The Topic.**—This is to be a study of our India Mission. Can we truly say, **"Our" work?** It is an opportunity which the Lord has given to us and while all the work is the Lord's, this part of the Lord's work has been assigned to us through the opportunity that has come our way.

We know all too little about the work. Our workers on the field are doing what they can to tell us about it. They have written many articles to describe it. Our returned missionaries are telling us. Some books have been written. Reports are given from time to time. If you will gather the various sources of material and read you will find something on the Outline Study that will be both interesting and profitable.

A message has been given to the people of India by those who went there through our sending. That message has come by various angles. Along with the charitable and relief work, in connection with the work of schools and with industrial trainings, has come a message concerning Jesus Christ. Our missionaries have spoken the message by word of mouth and have endeavored to live out the spirit of the words that have been spoken. All this has represented Jesus Christ to them, and many honest hearts have been responding to the message and have been rejoicing in a Savior's love and have been made ambassadors for Christ also.

By learning more of the work done and getting acquainted with the great need we shall be enabled to pray better, and do more effective service by consecrated lives and gifts according to God's will.

II. **The Text.**—Acts 26:15-18.—In the call of Paul to the Gentiles we have the work of every truly God-called missionary. They are to be light bearers and ministers of God's grace.

PERSONAL THOUGHT

What is my part in the task which God has assigned concerning the evangelization of India?

"It is more blessed to give than to receive."—Jesus.

Gospel Herald

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THURSDAY, JUNE 30, 1927

Field Notes

Bro. J. L. Stauffer of the E. M. S. at Harrisonburg, Va., preached at Mattawana, Pa., June 24, 1927.

Bro. Ira S. Johns of Goshen, Ind., is now (June 18) holding a series of meetings at the Lima (Ohio) Mission. Pray for us.—The Workers.

Bro. A. J. Steiner of North Lima, O., preached the Conference sermon Tuesday evening at the Illinois Conference. The sermon was very timely and inspiring.

The series of meetings conducted by Bro. J. D. Mininger at the Yellow Creek Church in Elkhart county, Ind., closed on Sunday, June 19, with eight confessions. Pray for the converts and the church at this place.

Bible Conference.—The brotherhood at Allensville, Pa., enjoyed an interesting Bible conference, June 16-19, with Brethren Oscar Burkholder of Breslau, Ont., and N. E. Troyer of West Liberty, Ohio, as instructors.

Bro. Oscar Burkholder of Breslau, Ont., spent a day with friends and brethren at Scottdale, on his return home from the recent Bible conference at Allensville, Pa. He left for his home on Monday evening, June 20.

Brethren E. W. Kulp and A. S. Horst were the instructors at a Bible and mission meeting held at Lost Creek Church near Mifflintown, Pa., June 18 and 19. There was a splendid attendance, and interest was very good," said a brother who reported the meeting.

Bro. W. W. Graybill of Richfield, Pa., who suffered from an acute attack of heart trouble recently, is reported as improving at a satisfactory rate. We praise the Lord for the improvement, and hope to hear of a speedy recovery.

The Stahl congregation, near Johnstown, Pa., has arranged for German services, on Sunday morning, July 3, 1927. Bro. Joshua B. Zook, of Mill Creek, Pa., is expected to preach German in the morning service and English in the evening.

The Illinois Conference, which convened at the Science Ridge Church near Sterling, Ill., Tuesday, June 21, 1927, was well attended. The spirit of true Christian love and fellowship seemed to pervade every session, both of the ministerial meeting and the conference proper.

Bro. E. W. Kulp of Bally, Pa., conducted meetings at Lauvers Church, Juniata county, Pa., closing on the evening of June 17. Six precious souls confessed the Lord in the meetings and the brotherhood was richly fed. We pray that the church at this place may be kept by the power of the Holy Spirit.—K.

REQUEST FOR PRAYER

Will the Ministers of congregations of our dearly beloved Mennonite Church, wherever they are in service on The Lord's Day, after this appears in print, have special prayer that my father and mother, living in Indiana, may be gloriously saved? Also for my brother, in Louisiana?

I thank you and may God abundantly bless you all, is my prayer,

A Sister.

The Illinois Sunday School Conference convened on Wednesday evening, June 22, with Bro. S. M. Kanagy of the Chicago Home Mission, as Moderator. The Prayer and Praise Service and the Introductory Message, followed by the sermon on the theme of "Contending for the Faith once delivered unto the Saints," all tended to create a spirit of deep devotion in the Conference.

The S. S. Committee of the S. W. Pa. Conference District, composed of A. J. Metzler, I. W. Stonerook, E. C. Bender, Myron Livengood and S. G. Shetler, met at Martinsburg on June 20 and arranged a program for a Sunday School Conference to be held at the Stahl Church, near Johnstown, Pa., Aug. 9, 10, 1927. Among the speakers placed on the program is L. J. Miller of Garden City, Mo. A cordial invitation is extended to all to attend this conference.

—Committee.

A private letter from Bro. John H. Mosemann of Lancaster, Pa., informs us that he has had an attack of heart trouble, though he was better at the time of the writing of the letter. May we pray for his full recovery.

Correspondence

Mattawana, Pa.

On June 18 Bro. S. E. Allgyer came to this place, also Bro. Hunsicker, and wife accompanied by Bro. Gayman and wife. Bro. Allgyer preached an interesting and Spirit-filled sermon the same evening and also instructed a class of applicants for membership. On Sunday morning Bro. Allgyer preached again and also conducted baptismal services. Nine precious souls sealed their vow by water baptism and one by confession. May the Lord richly bless with His Spirit and love in their hearts and minds, so that they may live true to Him to their eternal salvation. In the evening Bro. Allgyer preached another inspiring sermon to the believers exhorting them to live a more true and active Spirit-filled life. Bro. Hunsicker helped along with the Spirit-filled singing and admonition and also taught a large class in Sunday school. Bro. Gayman gave his services in the Sunday school by conducting the opening exercises. May the Lord richly bless the brethren for their Spirit-filled and much appreciated help.

Cor.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers:—The Lord is richly blessing this community with a good harvest of grain. It is ripe and people are anxious to gather it but are hindered some by rain. May we also be anxious about the great harvest of souls which should be gathered in. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Sister Bertha Detwiler left Tuesday evening for Kansas City to spend a few months at the Children's Home. May the Lord bless her labors.

New officers and teachers have been chosen for the Sunday school work the next year, beginning July 1. Bro. Leo Hostetler Supt. for the

advanced department and Bro. Steve Yoder Supt. for the primary department.

On June 5 our minister, Bro. R. M. Weaver and Sister Lydia Gerber were married by Bro. Harry Deiner of Hutchinson. May their service together be a blessing to the church at this place where he has labored for about 20 years. Sister Lydia spent a number of years at the Children's Home, both in Ohio and also in Kansas City.

We are glad to have with us again, the young brothers and sisters who have been at Hesston to school. May their lives ever be an inspiration to others to follow Jesus **all the way.**

July 3 is the date set for our Quarterly S. S. meeting. Pray for the work at this place.

Alice Schmidt, Cor.

Aberdeen, S. Dak.

To all Herald Readers Greeting:—A few lines from this part of God's vineyard may be of interest to some. Health in general is good, except the A. C. Yoder family, who are going through a siege of mumps. We have been blessed with plenty of heavy rains this spring. Crops are looking fairly good at this writing. On May 22 Bro. I. S. Mast came into our midst and preached one sermon for us. We were looking for Bro. Abner Yoder of Iowa to hold a series of meetings with the flock here, but on account of sickness in his home he was not permitted to be with us. On June 19 Bro. John Hostetler of Montana stopped with us on his way home from conference and preached two impressive sermons, which were much appreciated.

Any one coming through this vicinity is invited to stop and worship with us.

Yours in His service,

Cor.

Scottdale, Pa.

It affords us much pleasure to note that Bro. Daniel Kauffman seems at the present time to be much improved in health. He was able to pay a short visit to his office in the Publishing House on Saturday. Sister Alice Kauffman is also much better than she was when she came home from school.

Bro. and Sister David A. Stull, and Brethren Ralph Bender and Robert Loucks accompanied Bro. Aaron Loucks to Schellsburg, Pa., yesterday for the communion service. This communion service was held at the close of a week's series of meetings conducted by Bro. A. J. Metzler of Masontown. The little congregation at Schellsburg desires the prayers of our Brotherhood.

Bro. S. G. Shetler of Johnstown, Pa., preached morning and evening at our church yesterday. He was accompanied by Sister Shetler and Bro. and Sister John A. Thomas. At the young people's meeting in the evening,Bro. Shetler conducted an outline study of Life Insurance.

Brother Levi Mumaw of the Publishing House went to Columbiana, Ohio, last week-end. His wife, mother, and two sisters made up the remainder of the passengers of the car.

Among recent visitors to the Publishing House were Sisters Anna Brunk and Grace Brunk and Bro. Orvan Brunk of Gulfport, Mississippi, Bro. Amos Rhodes of Harrisonburg, Virginia, and Sister Beatrice Hershey, late of Argentina, for the time being of Goshen, Indiana; Bro. Jacob Beachy of Aurora, West Virginia, Bro. and Sister Norman D. Beachy of Oakland, Maryland, and Simon Beachy of Meyersdale, Pa.

Besides those already noted, other absentees from Scottdale over the recent week-end were Brethren John L. Horst and Ellrose D. Zook, gone to Chambersburg, Pa.; Brethren B. N. Gamber, Ona H. Kirk and David Brilhart, gone to Rockton, Pa.; Bro. Ira D. Stull and family and Bro. J. A. Brilhart at Salix, Pa., where the last mentioned preached; Sister J. A. Brilhart, Bro. I. E. Burkhart, and others at Mastontown, Pa.

Notwithstanding the many vacancies the attendance at the church services was good both morning and evening, and the interest was excellent. We invite our visitors to come again.

June 27, 1927 Cor.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Herald Readers, Greetings:—Our community was favored with a number of visitors during this and the past month.

On May 1 Bro. Albert Steiner of North Lima preached a powerful sermon, choosing for his text the shortest verse in the Bible. In the evening Bro. J. B. Smith of Elida also preached for us.

May 26, Bro. D. B. Raber of Portage Co., came into our midst and remained with us three evenings.

May 29, Bro. Benjamin Jantz, a Russian minister now of Canada, also was with us in the interest of the Russian people. Many heart rending stories he presented to a large and attentive audience.

On the evening of June 5 Bro. Maurice Yoder of Goshen, Ind., was here in the interest of the College.

On the evening of June 16 Bro. Chester K. Lehman of the Eastern Mennonite School favored us with song service.

Next month, sometime, we expect Bro. C. F. Derstine, and we extend a hearty invitation and look forward for a spiritual feast.

June 20, 1927. Cor.

Kitchener, Ont.

Greetings in the Name of our Lord Jesus Christ:—On Sunday, June 4, Bishop Norman Stauffer of Aldersyde, Alta., conducted the morning services, and Oliver Snider, of Elmira, conducted the evening services, Bro. Derstine being at Bothwell holding a series of meetings at this time.

The meeting on the following Sunday evening was canceled on account of Bro. B. B. King's meetings at the Breslau Church.

Bishop E. S. Hallman of Guernsey, Sask., came into this community for a two-day visit, accompanied by his two sons (William and Abram) of Goshen, Ind. Bro. Hallman preached to us following the Y. P. B. M. on Sunday, June 19.

Bishop A. O. Histand of Doylestown, Pa., is expected to come to this county for a visit in the near future.

The Ontario Conference gave a favorable decision at the recent annual meeting for the erection of a Bible school building, as an annex to our present church building, to be used jointly for the Bible school during the winter term, and to make more room for the local congregation during special meetings. It will have a seating capacity of about 165.

A committee composed of representatives of our Conference, the Bible Study Board, and of the local congregation have met and decided on the plan, so that building operations can be started as soon as possible. Our prayer is that God's blessing may attend.

June 20, 1927. Geo. A. Weber.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On May 7 preparatory services were held and we had the privilege of having Bishop Abram Martin and his wife with us. The brother admonished us richly. The day following communion services were held, Bishop Martin officiating. In observing this ordinance we get nearer to Christ than in any other service. A sacred hush falls upon our hearts when we behold the emblems of His broken body and shed blood.

On our missionary Sunday in May, Bro. Amos Ressler, Paradise, Pa., was present with us and gave us a message emphasizing the thought of "others." On June 12 we had the opportunity of having our superintendent's sister, Mary Brenneman

(Continued on page 300)

Miscellaneous

MARAH

The Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet.—Exodus 15:25.

They came to Marah, thirsty, worn,
And dipped its waters cool;
Then, "Bitter, bitter," murmured all,
"A misery, this pool!"

The Lord in mercy showed a tree,
Stately, and tall, and green,
Which, when 'twas in the waters cast,
Did make them sweet and clean.

I came to Marah on life's way,
A bitter cup was mine.
I cried, "O Lord, I cannot drink!
I would this gall were wine."

The Saviour showed to me a tree.
I looked—my heart grew still—
It was the tree of Calvary,
Sweet with the Father's will.

To do my Father's precious will
I lifted then the cup;
When lo! no bitterness was found,
But sweetness every drop.

—William Ward Ayer in Sunday School Times.

A FEW SCRIPTURAL PASSAGES, OFTEN MISINTERPRETED AND MISAPPLIED

By O. D. Yoder

For the Gospel Herald.

II Cor. 3:17.—"Where the Spirit of the Lord is, there is liberty."

This passage suffers most perhaps in an informal meeting, or assembly. If it were a person, doubtless it would shun devotional meetings and would seek to display itself only in every individual's life and conduct. How sad that this passage should be used as an impetus to force people to speak, give testimony, or pray. This passage might be a good one for the leader of a meeting to use when an assembly seems cold, inactive, or unresponsive; but let it be applied and interpreted in its true meaning and setting. If the leader can get his audience filled with the "liberty" of "the Spirit," such as is meant and described here, he will have no difficulty to get people to speak, give testimony, or pray, nor will he have any occasion to resort to a misapplication of this declaration concerning "the glorious liberty of the children of God."

To rightly understand this scripture it must be considered in its context, which is not a code of rules for conducting a religious assembly. It is doubtless included, but the liberty spoken of in a religious meeting is only a small fraction of the glorious liberty which Paul here means to describe. Paul here, as elsewhere, (Rom. 8; Gal. 5:1) in his writings, is contrasting the freedom of the Gospel with the bondage of the Law. Paul here says that God "hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit quickeneth . . . Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Where the Spirit of the Lord is, there is freedom from the bondage of the Law, and liberty to behold the glory of the Lord with unveiled face.

I Tim. 5:8.—"But if any provide not for his own, and especially for those of his own house (Greek, immediate kin), he hath denied the faith and is worse than an infidel (unbeliever)."

As we know, this passage is one which is misused by the non-believer, but we shall only speak of its abuse by those who profess to be Christians. How sad it is that Satan can get professed children of God to take this sacred scripture out of this setting, and thus excuse themselves of any obligation whatever, to any one other than to their own self. The old Satanic phrase, "It's bad business to help others, when you can help yourself" is based upon a misinterpretation of this text.

If this passage means that every need of self should be supplied before the welfare of others should be considered, then Christ should have condemned, and not commended, the poor widow who cast her two mites, even all her living, into the treasury. Was she failing to provide for her own house? Nay! verily, she was providing for her own house by taking God at His word, who said, "Give and it shall be given unto you." The Scripture concerning the poor widow, and the one above must agree, if both are interpreted rightly.

Withholding support from some needy cause, or from others for the sake of supporting self, one's own cause is absolutely not the question under discussion in the above Scripture. The question here is support instead of non-support, and not support of self instead of support of others. The condemnation poured out in this passage is for those who by waste of time and means, fail to support any, even their own household, and not for those who are self-sacrificing in their efforts to help others. May God help us to stop twisting this scripture to fit our selfish desires, and may we follow the example of Christ our Master and make this our motto; "Let every one seek not his own, but every man another's wealth."

Prov. 22:29.—"Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

The misapplication of this sacred proverb, comes by interpreting the Biblical word "business" by the meaning of our modern commercial term "business." The word in the original language here translated "business" means work, and not business as we think of it in the commercial world. I have heard Christian workers contend that this passage gives them license to lay aside business principles as taught in the Scriptures, for those employed by the modern business world. Or, in other words, if they can be shrewd business men, as the world looks upon them, then they have the commendation of God as given in this portion of His Word.

The "King's **business**" and the world's **"business"** are absolutely two different things. The child of God engaged in "the King's business" can also do some of the world's "business," but his methods and principles of business must be those laid down in God's Word, and dare not be those employed by this Satan-governed world, if he wishes to have divine benediction upon his work. God's work is bound to suffer when Christian workers interpret God's use of the word "business" by the modern term as it is used in the commercial world, and thus substitute anti-Christian business principles for those assigned to His children in the Sacred Writ.

If we want a Biblical interpretation of this proverb of advancement let us turn to the book of Daniel and read it. In it we will see how that Daniel was diligent in his business and was thus brought before kings. Daniel's business was to be true to his God, and having been diligent in serving and worshiping his God, his lot was not to be the prey of mean men, but to be honored and commended by the mighty monarchs of his day.

Mattawana, Pa.

A PECULIAR MARRIAGE

Sel. by David Garber

The second chapter of the Epistle of James seems, to my mind, to describe a spiritual wedding. We are "bidden to a marriage;" and, as in the older marriage in Cana of Galilee, the holy Master is present at the nuptials. The parties to be united are but symbolic personages, and yet are real and lifelike too. The bride is young and beautiful,—ever young, and ever clothed upon with "light as with a garment." Her face is clear as the day; her look is firm and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is "Faith." She is the daughter of God.

And besides her stands one whose

lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and "cunning in his ten fingers," and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is "Action." With solemn rites, the two are joined in wedlock. They are both to love and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of everything good on earth. On them, while **united,** Jehovah pronounces a "blessing" richer than that which gladdened the nuptials of Isaac and Rebekah, they are to live and grow and conquer; when **separated,** they are to droop and perish. For each other, their days of struggle and victory are to be passed, until time shall be no longer.

And so "Faith" and "Works" were coupled by infinite wisdom; and in the presence of the world it was solemnly anounced, "What God hath joined together, let not man put asunder."

Paul and James

Paul insisting on "faith" only, and James on "works" also, stand not face to face, fighting against each other, but back to back fighting against opposite foes; they are both on the same side, although for the time they look and strike in opposite directions. Paul's argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of **legalism.** In like manner, the argument of James in our text (James 2:26) gives not a portrait in full; but a glimpse of truth in the act of doing battle with the **Antinomian** heresy. In that combat you see one side, and in this another, of the same truth.

Harrisonburg, Va.

OUR RELIEF WORK

Since the first announcement of the Mississippi Flood Disaster, our attention has been centered on this particular form of relief and over $8,000.00 has been contributed for this cause by our people. Some of this money has been sent to the Eastern Mennonite Board of Missions and Charities and the balance to the general Mission Board. In connection with the contributions sent to the General Treasurer at Elkhart, Ind., requests were made that the money be expended through our own channels if possible. The Relief Committee was informed of this fact. A meeting of the Relief Committee was held at Milford, Nebr., in connection with the annual meeting of the General Mission Board at which time the work was given some consideration but no definite plan was formulated. A few weeks ago it was decided to send several men to investigate the possibilities of giving some direct assistance to the work. In this investigation made by the brethren D. H. Bender, Hesston, Kans., and H. Frank Reist, Kenedy, Texas, it was found that the American Red Cross was amply supplied with funds for the present emergency.

It will be remembered that soon after the first announcements of the floods reached us that President Coolidge asked for donations from our American people amounting to $5,000,000.00 and again later a call was made for 10,000,000.00. As a result of these calls $15,000,000.00 has been received. In connection with this report, it is stated that enough funds are now available to take care of the present emergency.

In connection with this work, however, it must be kept in mind that in many instances a total loss was sustained of all farm crops, farm machinery, livestock, etc., as noted by the following extracts from the report of the investigating committee.

General Information

"While the territory contingent to the Mississippi River has suffered frequent inundations, the present disaster was beyond all comparison in its severity. Territory ranging all the way from St. Louis to the Gulf was affected. Thousands of homes were entirely destroyed. In many instances, livestock, farming machinery, fences, and all improvements were wiped out. In other instances, much of this equipment can be redeemed as the water recedes. In all, about 120 Refugee Camps were established. The highest number of refugees being cared for at any one time was a little more than 500,000. At present, there are possibly some 30 camps in operation with approximately 146,000 refugees."

Loss of Life

"Fortunately, the loss in human lives was comparatively small, about 300 having perished, but thousands of cows, mules, sheep, poultry, and other livestock perished."

The Nation's Response

"President Coolidge, as Head of the National Red Cross, first called for $5,000,000.00, later it was estimated that at least $10,000,000.00 would be required to adequately care for the sufferers. The nation responded with more than $15,000,000.00 so that as far as funds are concerned, the supplies are ample to cover all immediate or emergency needs. However, these farmers will have no crop for the present year, except such as will grow during the latter part of the season. These include some garden truck, sweet potatoes, cow peas, soy beans, and various feed crops, but practically no grain at all."

The Relief Committee has not had time to make its final decision for its next step but in all probabilities the money that is now available will be used in connection with the reconstruction of the devastated territory in Louisiana where an efficient organization has been effected through the State Commissioner of Agriculture and interested citizens comprised of railroad men, bankers, and business men, who are interested in getting the population affected by the floods back to normal life again. Our representatives have been assured that every cent entrusted to this organization will be used only for the purpose designated. We believe this will be in line with the wishes of our people and that the greatest amount of good, with the least administrative expense, will be realized.

It will be readily seen that no special effort will be made to greatly increase the gifts that have been made for this cause. However, avenues will be found for the use of any amount contributed.

Since the need of this particular cause is receding, we wish to call attention to another opportunity now at our door. During the past two months, Bro. B. B. Janz, one of the Russian Mennonite immigrants to Canada and one who has been in close touch with his people as a Minister and leader in Relief and Immigration work, has been visiting the several conferences and Mission Board meetings held among us and has brought the thanks from his people for the generous assistance given them during the Russian famine period. In this connection he has called attention to their present need for help to support their sick in Canada and those detained enroute to that country. For the benefit of those who have not had the privilege of hearing Bro. Janz, we wish to state that he is presenting a worthy cause for our sympathy and help. All funds for this purpose should be sent to our district Treasurers or to V. E. Reiff, General Treasurer, Elkhart, Ind., and should be designated for Russian Relief.

There will be an opportunity this fall to send clothing for the needy in Canada. Our sewing circles having any spare time during the summer months in connection with the sewing now being done for India, will do well in making up warm clothing for children, boys and girls, men and women. This clothing will be worn in Canada where the winters are long and cold.

Inquiries have recently been made relative to the work of the cutting room formerly operated by Sister Ezra H. Mellinger, Ronks, Pa. Since the death of Sister Mellinger, her daughter Anna who had been assisting in the work, has taken charge and will give the usual attention to all orders sent in. Orders should be addressed to Anna Mellinger, Treas., Associated Sewing Circles, Ronks, Pa., R. 2.

Levi Mumaw, Secretary
Relief Committee.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

WHAT SHALL WE DO WITH JESUS

By Daniel Kauffman

For the Gospel Herald.

TEXT: What shall I do then with Jesus which is called Christ?—Matt. 27:22.

This was to Pilate a very perplexing problem. He was in a position of responsibility which he could not possibly avoid, however much that he wished he might do so. Before him was the greatest benefactor which human eyes have ever beheld. He had proved His qualities in such unmistakable ways that no one with his eyes half open could fail to see and recognize them. His message of Truth had mortally offended the self-righteous Jews, and they were determined to put Him to death. With trumped up charges they had passed judgment upon Him, but it was not lawful for them to pass the sentence of death upon any one. So it was necessary for them to bring Him to the Roman governor, Pilate, to do what the Roman government had forbidden them to do.

Pilate was sorely distressed. He did not want to incur the ill will of the Jews, and at the same time He knew that it was blind prejudice and murderous hatred that moved them to seek the life of the innocent Galilean before him. Moreover, his wife had just sent him word that he should have nothing to do with this just Man, as she had suffered many things because of Him in a dream. He was between two fires. What shall he do? Knowing his duty, and too cowardly to assert his convictions, he frantically cries, "What shall I do then with Jesus!"

We to-day are confronted with the same momentous question that confronted Pilate. We have Jesus on our hands, and we are responsible for the disposition we make of Him. What shall we do with Him? Like Pilate, we know what we **ought** to do—give Him recognition as Savior and Lord, and crown Him King of our lives. Like Pilate, we face a world that asks us to do the exact opposite of what we **ought** to do. And will we, like Pilate, halt between right and wrong, between duty and apparent self-interest, perplexed and benighted, and finally wash our hands in fancied innocence and selfishly "follow the path of least resistance?" or will we stand up like men and meet our responsibility like heroes ought to meet it?

What will we do with Jesus? There are a number of things that we **might** do, and probably will do if we consult self-interest before Christian loyalty. But will we, ought we, to follow that course? No! a thousand times, NO! Thank God, there is a higher course, a nobler course, a more courageous course, a more manly course, a God-honoring course. If we follow this course, this is what we will do:

1. **We will accept Him as Savior and Lord.**

Recognizing that He came "to seek and to save that which was lost," we will rejoice in the salvation which He came to bring, praise Him for His goodness, love Him because of His righteousness and tender mercies, serve Him in the beauty of holiness, and follow Him whithersoever He leads us. Thank God for this high and holy privilege.

2. **We will accept His Gospel as the rule of our lives.**

Having accepted Him as our Savior, we are of necessity saved from the sinful course of this world. As new-born babes in the family of God we rejoice in our newly found privileges as citizens of His Kingdom. Belonging to the Kingdom, we are of necessity found loyal to the laws governing the Kingdom. These we find in the Gospel of Christ. To accept Christ and reject His Gospel (in whole or in part) is an impossibility.

3. **We will magnify Him before the world.**

This we will do by obeying His commandments, by witnessing for Him before saint and sinner, by exemplifying His doctrines in our daily lives, according to Matt. 5:14-16; I Pet. 2:9-11. What shall we do with Jesus? Hold Him before the world—by precept and by example—that all the world may know that He is "both Lord and Christ." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," "O magnify the Lord with me, and let us exalt his name together."

4. **We will bear His name before all the world.**

Jesus came into a sin-cursed world to bring us the Gospel of salvation, to liberate us from the bondage and curse of sin, and to establish a Church which should bear the message of salvation to the ends of the earth. While His enemies are shouting, "Crucify Him! Crucify Him!" and while weak and selfish Pilates are washing their hands in fancied innocence and saying, "I am not crying that," let us be found among the true soldiers of the cross whose daily motto is, **Glorify Him!** Glorify Him! Beginning with our next door neighbors, let the message of the Gospel be heard from our lips and exemplified in our lives as far as our voice and influence reaches. Thus by a united effort on the part of the people of God may the influence of the Gospel of Jesus Christ be found girdling the globe, and all the world may have the blessed privilege of hearing the message of salvation.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 297)

Bair, a missionary returned from China for the time being. She told us of the trying experiences they passed through lately and how the Lord took care of them. Her co-worker, Miss White from Canada, was also present and they sang two songs in Chinese for the children.

Bro. Daniel Witmer's wife has departed this life. Death is a solemn thing, yet for God's child it is only going out of one room into another. Sister Annie Huber, who was so seriously sick with blood poison, has returned home from the hospital for some time and is getting along nicely. Bro. Harry Snavely's wife who has been sick and not with us for about two months is improving and expects to be with us again soon.

We seek an interest in your prayers for the work here. May the supreme aim of each one be that "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Yours "till He come,"

Gertrude M. Lefever.

June 21, 1927.

Maugansville, Md.

Dear Readers, Greeting:—The little flock at Pinesburg enjoyed a wonderful season of refreshing and sinners were warned to flee from the wrath to come when Bro. Jno. S. Hess of Lititz, Pa., came into our midst, June 5, and preached for us each evening for a week. The brother preached the Word in its simplicity and power and we have the

promise that God's Word will not return unto Him void. The Spirit's presence was felt in all the meetings, and souls are under conviction but are not yet ready to come out on the Lord's side. Pray for them that the Spirit may continue to strive and that they may yield to their convictions, accept Jesus and live. The workers also unitedly request an interest in the prayers of God's children everywhere. The field is large and encouraging. In unity there is power. We pray God's blessing on Bro. Hess and family and his continued labors of love.

All are invited to visit us at this place of worship.

Yours for the lost at Pinesburg,

Lewis S. and Cora S. Martin.

June 21, 1927.

Brutus, Mich.

Dear Herald Readers, Greetings:—Summer has come, and with it the tourist. The main roads swarm with pleasure-seekers from all over the country, a restless throng, always going. One living by the main roads longs to go out and urge them to stop, and, like Christ, invite the weary to rest. We need to keep our minds and hearts filled with His divine Word that we be not swept along with them.

On May 29 we had communion. Bro. D. D. Troyer was with us.

Midweek services have been started. They will be held at the homes.

Every one has sufficient health to be about, and we are thankful for the same.

May we pray one for another.

June 21, 1927. Cor.

Holsopple, Pa.

Dear Herald Readers, Greeting:—On June 5 we began a series of meetings at the Thomas Church with Bro. S. G. Shetler in charge. The meetings closed on June 15. They were inspiring and there was a good attendance. The Church was helped and sinners were converted unto Christ. The visible results were 6 precious souls won for Christ and on Sunday, June 19, they were received into the Church by the home bishop, Bro. James Saylor.

On the same Sunday we reorganized our Sunday school for the coming year, with the following officers: Supts., S. K. Eash, Harry Thomas; Secy., Ernest H. Thomas; Treas., J. H. Croyle. May every one realize the great opportunity, and also the responsibility that is resting upon them. May the Church pray for them, that good may be accomplished during the coming year.

June 22, 1927. Cor.

Elida, Ohio

Dear Herald Readers, Greeting:—A number of ministering brethren have been with us recently and preached for us as follows: Bro. Perry Heller of the Ft. Wayne Mission, at Salem; Bro. J. K. Bixler of Elkhart, Ind., baptismal and communion services at Salem; Bro. Earl Showalter of La Junta, Colo., at Salem and Pike; Bro. S. E. Garber of Elizabethtown, Pa., at Pike; Bro. Andrew Miller of Grabill, Ind., at Pike; Bro. J. B. Brunk of Lyman, Miss., at Salem.

Among others who were in this vicinity were Bro. and Sister Paul Sauder, New Holland, Pa.; Sister Anna Brunk, son and daughter of Mississippi; Bro. Amos Rhodes of Harrisonburg, Va., and Bro. and Sister P. S. Hartman of Rockingham Co., Va., who are at present visiting relatives and acquaintances.

Bro. Heller of Ft. Wayne, Ind., was accompanied by his wife, Bro. Miller of Grabill, Ind., by Sister Miller and Bro. and Sister Samuel Ashleman of the same congregation.

Bro. Garber of Pennsylvania was accompanied by Sister Garber and their son.

Bro. Showalter was accompanied by his wife and children.

We are always glad for visitors, whether ministers or others who are earnestly contending for the faith.

June 23, 1927. M. S. Shenk.

CONFERENCE REPORT

Wednesday Evening Session

On the evening of May 25, 1927, the Eastern A. M. and Ohio Mennonite Conferences met in joint session, at the Beech Church near Louisville, O. On that evening Bishop Jantz gave an interesting talk on **The Conditions in Russia,** and also among the Russian brethren in Canada.

Following this, Bro. O. O. Miller delivered a message on **Nonresistance in Practice.**

Both messages were incentives toward a more fully consecrated life in the Lord's service.

Thursday Forenoon

On Thursday morning the Conference again met in joint session. After a song service and devotion the following officers were elected for the day:—Mod., E. L. Frey; Asst. Mod., A. J. Steiner; Secy., J. B. Smith; Asst. Secy., O. N. Johns.

The purpose of the Conference was to adopt a Doctrinal Statement, Constitution, and Rules and Discipline upon which the two above-named Conferences might merge.

The three sessions of the day were spent in the discussion of the Doctrinal Statement, Constitution, and Rules and Discipline which were drawn up by a committee, appointed for this purpose, at a similar Conference a year ago.

There were sixty-seven conference members present.

After much deliberation and discussion with a few alterations the Doctrinal Statement, Constitution, and Rules and Discipline presented to Conference by the committee were adopted.

The vote was taken by ballot, fifty-seven voting yes, and two, no. A few of the conference members present could not stay for the evening session, therefore were not present when the vote was taken.

A committee of five brethren was appointed, who shall be responsible for the presentation of this document to all the congregations in the two Conference districts, for acceptance or rejection, as follows: E. L. Frey, A. J. Steiner, A. I. Yoder, J. B. Smith, and O. N. Johns.

A provisional organization for the merged Conference was then effected as follows:—Mod., A. J. Steiner; Asst. Mod., E. L. Frey; Secy., O. N. Johns; Treas., J. C. Frey; Members of Executive Committee, Eli B. Stoltzfus and Enos F. Hartzler.

The Moderator, Assistant Moderator, and Secretary, with the two members elected, constitute the Executive committee.

This organization shall begin to function at such time, when the executive committees of the two conferences shall declare the conferences merged as per plan of procedure adopted.

The spirit of love and good will prevailed throughout the Conference.

Bishop Jantz and Bro. Schertz of Goshen, Ind., made a few timely remarks, after which the meeting was closed with prayer.

J. B. Smith,
O. N. Johns,
Secretaries.

INDIANA-MICHIGAN MENNONITE CONFERENCE

Minutes of the Indiana-Michigan Mennonite Conference held with the Forks Congregation located near Middlebury, Ind., on June 1, 2, 1927.

Conference was called to order at 9:30 by the moderator, Bro. D. D. Miller. After singing a few songs Bro. J. S. Hartzler conducted the devotional by reading Phil. 2:1-8, and leading in prayer.

The Conference sermon was preached by Bro. A. S. Miller, using for a text II Cor. 6:1.

A number of brethren were called upon for testimony.

The other ministers and the congregation gave their testimony by rising.

(All sessions of Conference were opened with devotional scripture reading and prayer, and closed with prayer.)

The roll call showed a quorum present. Sixty-five of the seventy-eight Conference members responded to the roll call. There were present at this Conference twelve bishops, thirty-five ministers, and twenty deacons, from this Conference district, and also a few from other districts.

The minutes of the previous Conference were read and approved.

J. S. Hartzler, Menno Eash and A. B. Christophel were appointed as a Resolution Committee.

During the noon hour a called session of the Conference

members was held. The complete minutes of the work of the Executive Committee during the year was read to them. By motion these were approved.

During this Conference the following subjects were discussed and resolutions adopted.

Bro. B. B. Jantz, formerly from Russia, addressed the Conference in the German language.

1. **Conference, Its Place and Purpose,** discussed by Bro. D. A. Yoder.

Answer.—The first conference of the Christian Church (Acts 15) was held because a problem had arisen which a local congregation (Antioch) could not solve satisfactorily and the counsel of the elders and apostles was needed. After due consideration of all problems in the light of God's Word and by the guidance of the Holy Spirit, the apostles and elders rendered the decisions of the church which were considered decrees.

Some of these conclusions were not considered necessary except for the peace of the church (such as meat offered to idols.) These decisions were delivered by letter (with brethren to substantiate them) unto the various congregations "for to keep" (Acts 16:4).

Conference should be representative, provided the representative of the principles of the Bible and the Church, and a God-chosen ministry will be so. Bishops, ministers, and deacons are chosen, not of their own choice, but by the Church. Paul admonished Christians to be subject unto those over them in the Church and are responsible to God for souls.

Conference is first a meeting place where problems are discussed and decisions reached; second, it is a point of contact for common problems and a united effort to further the cause of Christ and the Church; third, it is a place to formulate ways and means to uphold the principles of the Bible as we believe and practice them, and help each other solve problems and give counsel; fourth, young men may secure more mature counsel from older men; fifth, it is the work of Conference to apply the Word of God to modern problems; sixth, it is a means of promulgating mission work.

Conference decisions are as binding as they are Scriptural (I Pet. 2:13), and as effective as they are lived out by ministers and laity. Disobedience to Conference is destructive to spiritual life.

2. **Sister's Sewing Circle Work; Its Place and Organization,** discussed by D. J. Johns.

Answer.—The work of the Sewing Circle is suggested in Scripture. Acts 9:36. They have greatly helped the unfortunate at home and abroad. They probably have saved lives and possibly have been instrumental in saving souls. They have an opportunity to make clothing for the needy according to Scriptural teaching.

The Sewing Circle has opportunity to do mission work and beyond local work they should coöperate with the General Board and the Committee of General Conferences. They should report to the General Board and be subject thereto. We approve of the present organization pending action of General Conference.

Our congregations should supply them with funds so they will not need to sew for others to get money, or use other means to secure funds. Such work has a deadening effect on the work of the Church. Psa. 127:1.

3. **Special Programs and Services: Their Effect upon the Congregation in General,** discussed by J. K. Bixler.

Answer.—All work should be done "unto edifying the church." Some things are lawful and for personal desire and are not edifying. Edification means to instruct or build up others in spiritual matters and should tend to bring the Church up to the fullness of the stature of Christ. That which does not edify should not be included in church worship. Nothing should be done to disrupt the Scriptural peace of the Church. Comical features and things done for entertainment should not be used by ministers or others.

Members who are out of the order of the Church and children who have reached the age of accountability and are not members of the Church should not be used on programs. The house of God should not be converted into a place of entertainment. The arrangement of programs and services should be under control of the ministry.

4. **Who Should Fill our Pulpits on Regular as Well as Special Occasions?** discussed by O. S. Hostetler.

Answer.—The pulpit is to be in charge of those who have been called by the Holy Ghost and is to be used to preach the Word. Ministers are responsible for the pulpit and should guard that it is not desecrated. God-fearing, spiritual, honest, true, and regenerated men should fill pulpits on all occasions. Ministers are to be true and faithful to the charge God has given them.

Ministers alone should invite and bring other ministers into the pulpits for regular services.

Ministers in charge of a congregation who are true to Jesus Christ should be duly recognized and consulted in all services, regular and special, be they funeral or any other.

5. **What Can this Conference Do to Bring about Greater Reverence for God's House and Word?** discussed by Perry Heller. No answer adopted.

6. **Interpretation of Section 2 and 3 of Art. 10 of the Constitution and Discipline,** discussed by C. C. Culp. No answer adopted.

The following resolutions were adopted by Conference.

Whereas, It has pleased our heavenly Father to remove from our midst Bro. J. D. Birky, bishop of the Hopewell congregation, and although we shall miss his counsel in Conference and his help in caring for his flock, be it,

Resolved, That we humbly bow to His will and pray that God may raise up another shepherd for the flock.

Resolved, That we sympathize with the Hopewell congregation and with the family in their loss and ask that a copy of these resolutions be sent to the family and to the congregation.

Whereas, The Lord has called away our well-known Brother J. H. McGowen of the Nappanee congregation, be it

Resolved, That our sympathy be hereby expressed to the family and to the congregation in their loss.

Resolved, That the Secretary be asked to send a copy of these resolutions to the congregation and to the bereaved family.

Whereas, General Conference has approved the educational work of the Church, and,

Whereas, It has been found impossible to conduct it without some revenue other than the income of the school, and,

Whereas, State requirements are such as to make an endowment fund almost imperative, be it,

Resolved, That we favor the raising of an endowment, the same to be kept in control of the Mennonite Board of Education, and we encourage our members to contribute thereto.

On Wednesday evening a workers' meeting was conducted by Bro. S. J. Miller.

The subject for the evening was as follows:

The Holy Ghost and the Believer, discussed by Noah Oyer.

Miscellaneous Business

The Executive Committee and the bishops met together and at this meeting it was decided that we rent the tent to the General Conference. The matter of who should have bishop oversight of the Hopewell congregation was also discussed at this meeting and the final disposition of the matter was left to the Executive Committee.

Five new members were received into the Conference body; viz., Homer North and Floyd Bontrager, ministers, and Simon Beck, Percy Miller, and Irvin Long, deacons.

The Secretary gave a report of the congregations. This report showed 30 congregations in the Conference District and a total membership of 4039.

The Secretary of the District Mission Board gave a report. His report showed a total membership under the Board of 334.

The Secretary of Conference gave a condensed report of the work of the Executive Committee for the Conference year.

The Conference treasurer gave his report. This report showed a balance in the treasury of $159.95.

The Tent committee reported that the tent building needed to have some heat in the building in order to keep the tent from mildewing. By motion it was decided that the tent committee be reelected and that the matter of heating the building be referred to them, they to take such action as they deem best.

The Sunday School Conference program was read, and final approval of same left to the Executive Committee.

The Secretary of the Sunday School Conference read a few changes they wish to make in the Sunday School Conference Constitution.

Moved and seconded that these changes be approved. So ordered.

Moved and seconded that we appoint six delegates to General Conference. So ordered.

Moved and seconded that the Executive Committee of Conference appoint the delegates for General Conference.

Moved and seconded that Bro. Bixler be asked to write out his address and send the same to the Gospel Herald for publication. So ordered.

Elections and Appointments

Member Committee on Arrangements for General Conference, D. D. Miller.

Member Board of Education, D. A. Yoder.

Member Publication Board, A. B. Christophel.

Member Mennonite Board of Missions and Charities, J. K. Bixler.

Members on Local Board for Ft. Wayne Mission, Abner Holdeman and Lon Miller.

Conference Treasurer, Henry B. Weaver; Moderator, D. D. Miller; Asst. Mod., O. S. Hostetler; Secy., Ira S. Johns; Fourth and Fifth Members of Executive Committee, D. A. Yoder and D. D. Troyer.

After a few well-chosen remarks by the Moderator and singing the hymn, Blest Be the Tie that Binds, Bro. J. S. Hartzler led the closing prayer.

Ira S. Johns, Secy.

Married

Hagey—Clemens.—Bro. Henry G. Hagey, of the Franconia congregation, was united in marriage to Sister Katie T. Clemens, of the Salford congregation, on June 14, 1927, Bro. A. G. Clemmer officiating. May the Lord grant them many happy days in His service.

Shank—Brunk.—On June 15, 1927, Bro. J. Ward Shank, of Broadway, Va., and Sister Stella V. Brunk, were united in marriage at the home of the bride's parents, Bro. Geo. R. Brunk, Denbigh, Va. Bro. Lewis Shank of Broadway, Va., officiated. May God's blessing attend them through life.

Short—Short.—On June 16, 1927, Bro. Milton Short, and Sister Leona Short, both members of the Mennonite Congregation near Stryker, Ohio, were united in marriage at the home of the officiating minister, Bro. Eli Rupp, Archbold, O. May the blessings of the Lord attend them thru life.

Weaver—Garber.—On June 7, 1927, Bro. Mearl H. Weaver, of the Hess congregation, and Sister Minerva B. Garber, of the Kauffman congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's blessing attend them through life.

Sensenich—Hurst.—On June 18, 1927, Bro. John S. Sensenich, of the New Holland congregation, and Sister Eva M. Hurst, of the Indiantown congregation, were united in marriage at the home of the bride's parents by Bro. N. L. Landis. May the Lord's presence be theirs thru life.

Umble—Showers.—On June 18, 1927, Bro. Emanuel M. Umble, of the Millwood A. M. congregation, and Sister Grace Showers, of the Ephrata congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's richest blessings accompany them through life.

Landes—Clemens.—On June 4, 1927, Bro. Abram N. Landes, of Souderton, Pa., and Sister Susie S. Clemens, of Mainland, Pa., were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May God's blessing rest upon them.

Weaver—Weldy.—On June 11, 1927 Bro. Harvey Weaver of the Salem congregation and Sister Orpha Weldy of the Holdeman congregation were united in marriage at the home of the officiating bishop, D. A. Yoder. May the blessings of God be with them through life.

Lederman—Amstutz.—On June 14, 1927, at the home of the officiating bishop, Bro. E. L. Frey, Wauseon, Ohio, Bro. Alpheus Lederman, of the Leo congregation, Leo, Ind., and Sister Edith Amstutz, of th Lockport congregation near Stryker, O., were united in marriage. May happiness and peace be theirs thru life.

Burckhart—Horst.—On June 15, 1927, Bro. Clayton Burckhart of Wadsworth, O., and Sister Emma V. Horst of Orrville, O., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Moses S. Horst of Wadsworth, O. May the Lord bless them abundantly to His honor and glory.

Stemen—Brenneman.—On June 11, 1927, at the home of the bride's parents, Bro. and Sister J. A. Brenneman, Bro. Merle G. Stemen and Sister Edna Brenneman, both of the Pike and Salem congregation, near Elida, O., were united in the bonds of holy matrimony, Bro. D. A. Good officiating. May God's richest blessings attend them through life.

Obituary

Beiler.—Katie, daughter of Josiah L. and Lydia Beiler, died May 8, 1927, from infant trouble; aged 16 d. Besides her parents she is survived by 2 sisters and 1 broth- (Hannah, Elmer, and Meriam).

"The golden gates were opened,
A gentle voice said, "come;"
And with farewells unspoken,
She calmly entered home."

By a Friend.

Kisamore.—Jonas Kisamore was born Apr. 11, 1842; died June 3, 1927, at his home near Harman, W. Va.; aged 85 y. 1 m. 22 d. He was a member of the Mennonite Church for nearly a half century and was ready to talk about His Creator and Savior. He leaves 3 sons, 2 daughters, 19 grandchildren, and some great-grandchildren. His companion and 7 grandchildren preceded him in death. Funeral services were held at the home on June 5 by Bros. Hiram Weaver and Jasper Smith.

Geiser.—Elizabeth Steiner Geiser was born in Wayne Co., O., Jan. 2, 1861; aged 67 y. 4 m. 27 d.; died at her home near Apple Creek, O., May 29, 1927. She had been a sufferer for many months of the dreaded disease, tuberculosis, but bore it with Christian patience. She leaves her aged husband, 2 sons (John and David), four step-sons, 6 grandchildren, 23 step-grandchildren, 1 brother (Samuel), five sisters, and one uncle (Sam Steiner) also a host of other relatives and friends. One daughter, one son, 2 step-daughters, and 1 step-son preceded her. Funeral services were held May 30 at the Swiss Mennonite Church where she had been a faithful member from her youth, by Bros. C. N. and Lewis Amstutz.

Copenhefer.—Sue E., daughter of Joseph and Elisabeth Musser, was born near Columbia, Pa., July 14, 1845; died June 9, 1927, at her home in Osborn, Ohio; aged 81 y. 10 m. 25 d. She was united in marriage with John H. Copenhefer in 1865. To this union seven children were born. The husband and four children preceded her in death, leaving two sons, one daughter, ten grandchildren, and ten great-grandchildren to mourn her loss. She accepted Christ as her Savior 35 years ago, and united with the Mennoite Church of which she remained a faithful member till her Lord saw fit to call her hence. Funeral services at the house conducted by the brethren, Daniel Augsburger of Osborn, J. J. Warye of West Liberty, Ohio, and Noah Hilty of Marshallville, Ohio.

Witmer.—Benjamin Franklin, son of Michael and Lovina Witmer, was born in Holmes County, Ohio, Aug. 14, 1850; died at Frankfort, Ind., May 31, 1927; aged 67 y. 9 m. 16 d. He was married to Matilda Altop June 2, 1873. To this union were born 10 children. Surviving are his wife, the following children: Mrs. Della Schlarb, Lawrence, Frank, Ray, Vera Hunsberger, Mrs. Vena Castle, Mrs. Bertha Pefferle. Elliot died one year ago and Leroy and Arthur died in infancy. Three brothers and one sister, 13 grandchildren and 3 great-grandchildren also survive. Mr. Witmer had lived in and near Wakarusa since boyhood until two years ago when he moved to Frankfort. The funeral was held June 4 at the Olive Church. Services were conducted by Silas Weldy and burial in the old family lot in Olive cemetery.

Kennedy.—Fannie, wife of David Kennedy and daughter of Bishop Jacob Hildebrand, was born in Augusta Co., Va., Sept. 14, 1842; died June 4, 1927 (aged 85 y. 7 m. 21 d.), following an illness of a few months from influenza and heart trouble. Her husband preceded her in death 25 years. She is survived by 5 daughters, 1 son, 21 grandchildren, 18 great-grandchildren, 1 sister, and many relatives and friends. She united with the Mennonite Church in early life and remained a faithful member until death. Funeral services were held at Hildebrand's Church by Joseph Driver.

"All is over, hands are folded,
On a quiet, and peaceful breast;
All is over, pains are ended,
Now dear Grandmother is at rest."

By a Granddaughter.

Herr.—Elizabeth K. Herr was born in Lancaster Co., Pa., Jan. 4, 1859; died June 17, 1927, at the home of Christian M. Groff, New Danville, Pa.; aged 68 y. 5 m. 13 d. She was in failing health for nearly 3 years but was only confined to her bed the last 3 weeks. She was a member of the Mennonite Church for many years. Whenever she had the opportunity she always visited the sick. 4 brothers and 2 sisters preceded her to the spirit world. She is survived by one sister and one brother (Barbara K., wife of John Landis Herr, and Benjamin) and many neices and nephews. Funeral services June 20 by Bro. Aaron B. Harnish at the home and at the New Danville Mennonite Church by Bro. Jacob Thomas and Bro. Maris Hess. Texts. Rev. 22:7 and Prov. 14:32.

By a Neice.

Musselman.—Mary Elizabeth, daughter of Tobias E. and Amanda (Gabel) Moyer, was born in Lower Pottsgrove, Montgomery Co., Pa., Sept. 10, 1899; died June 8, 1927; aged 27 y. 8 m. 28 d. She was sick one week, from tonsilitis. She was married to William F. Musselman at Telford, Pa., where she died. She leaves her husband and two little daughters (Mary Elizabeth and Sarah Amanda), also her parents (Tobias and Amanda (Gabel) Moyer, Superintendent and Matron of the Old People's Home at Lancaster) and was the last of their children. She was also a sister to Arthur Moyer whose life was taken by a colored man at the Welsh Mountain Mission in 1924.

All our children have passed over,
Now the last one's hands are folded,
On a quiet, peaceful breast,
And gone to eternal rest.

Parents.

Miller.—Ernest E., son of David Z. and Susie F. Miller, near Middletown, Pa., died June 8, 1927; aged 1 y. 3 m. 14 d. Ernest had taken sick with a hard cold about a year ago which resulted in complications and gave much suffering for so small a child, but with it all his short stay with us shall long be remembered, being so pleasant when feeling a little better. But God saw fit to take him in his infancy, and we know it is well with the child. Surviving are the parents, 5 brothers and 3 sisters (Edith, Menno, Sue, David, Ira, Martin, Samuel, and Elizabeth). Funeral services June 11 at Strickler's Church conducted by Bros. Noah W. Risser and Harry Longenecker. Text, Luke 18:15, 16. Burial in Goods Church cemetery near Elizabethtown, Pa.

"God needed one more angel child
Among His shining band,
And so he stooped upon the earth,
And clasped our darling's hand."

Imhoff.—Mary Imhoff (nee Smith) was born in Woodford Co., Ill., March 30, 1845; died at the home of her daughter, Mrs. C. H. Smith, near Eureka, Ill., May 25, 1927; aged 82 y. 1 m. 25 d. She was united in marriage with John Imhoff in the year 1867, who preceded her in death 20 years ago. To this union were born 11 children. She is survived

by 10 children; (Mrs. D. H. Schertz, Joseph, Mrs. C. H. Smith, John, Chris, Samuel, Jacob, Mrs. P. B. Schrock, Henry and Mrs. H. R. Schertz), 41 grandchildren, one adopted grandchild and 9 great grandchildren. One daughter and five grandchildren have gone before. Mother spent her entire life in Woodford Co., serving the church of her choice and her Master faithfully until death. Her quiet, peace-loving, and sociable disposition won for her a multitude of friends. For some time she had felt that her life work was finished and had a longing to be at rest with the Lord. Funeral services were conducted by Andrew Schrock and Ezra B. Yordy.

Harnish.—Martha A. (Hess) Harnish, daughter of the late Adam and Barbara (Graybill) Hess, was born in Lancaster Co., Pa., on April 28, 1867; died June 10, 1927; aged 60 y. 1 m. 12 d. She was married to Abram G. Harnish, Dec. 22, 1887. This union was blessed with six children: Amos, Enos, Lizzie and Abram, Jr., died when small, which began the family circle in heaven, and we hope mother has gone to join them there. She is survived by her husband, two daughters, Barbara E., and Edna M., wife of Harry G. McMichael, 1 grandchild, and 1 sister, all of Pequea Township, Lancaster Co., Pa. She was a member of the New Danville Mennonite Church. She never missed Sunday school or church service when she was able to be present. She is greatly missed in the home, her counsels we can never forget, and we hope to meet her in heaven, "Some Sweet Day." Funeral services were held at the home, June 13, by Bro. Maurice Hess and at the New Danville Mennonite Church by Bros. John Mosemann and Jacob Thomas. Text, Heb. 4:9, 10. Interment in adjoining cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend like you on earth we find."

Shantz.—Menno Shantz was born at Waterloo, Ont., 1869; died very suddenly while at work of heart failure, June 16, 1927. In his young manhood he was married to Rebecca Brubacher. 9 children came to bless this union,—Barbara, Johnnie, and Nancy dying in infancy, Maryann and Susanna at the age of 21, 3 boys (Abram, Dan, and Edward) and 1 daughter (Hannah) remain with the devoted wife and mother to mourn the loss of a kind loving husband and father; also 2 brothers (Jacob and Daniel) two sisters (Mrs. Esther Bauman and Mrs. Barbara Allemom) remain. A large number of relatives and friends were gathered together to pay their last respects to the departed. He was buried at the Mennonite Church, of which he was a member since his youth. Henry Brenneman conducted the services. Once more we were made to see that our life is as grass in the morning it is flourishing and in the evening cut and withered away. We must all appear in the presence of God to give an account of our deeds whether they be good or evil.

"All is over, hands are folded,
On a quiet and peaceful breast;
All is over life is ended,
And dear father is at rest."

By the Family.

Mellinger.—Mary, daughter of the late Henry Funk and Anna Kreider Andrews and wife of Ezra H. Mellinger, was born near Strasburg, Pa., Oct. 12, 1865; died at her home at Paradise, Pa., May 23, 1927; aged 61 y. 7 m. 11 d. She is survived by her husband and the following children: Anna E., and Clarence; also two small grandchildren. Three others who shared in the home also mourn a mother's loss. In early life Sister Mellinger united with the Mennonite Church at Strasburg, Pa., and she has all her life been active in the service of the Church. for many years she had charge of the infant department of the Paradise Sunday school. In September, 1895, she helped organize the Paradise sewing circle, the first in the Lancaster conference district. After a few years other congregations also began to share in the work and in September 1911, the sewing circles were organized and known as, The Associated Sewing Circles of the Lancaster Conference District. Sister Mellinger gave her very life to this work and when she realized that, for her, the work was finished, her wish was that the work should be continued. We feel that her work is unfinished, but it remains for others to enjoy its privileges and bear its burdens. When asked if it was all right that she was so ill she said, "Yes, the Lord's ways are not our ways." A few hours before passing away she suddenly exclaimed, "Oh, it is so beautiful." Brief services were held at the house Wednesday afternoon, May 25, by Bro. J. B. Senger and continued at the Paradise Church by Bros. C. M. Brackbill and Abram Martin. Interment in the Strasburg cemetery.

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CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the Salem Congregation near Tofield, Alberta, July 5, 6, 7.

July 5, Sunday School Conference.
July 6, Missionary Conference.
July 7, Church Conference.

We invite all who are interested in the work of the Lord to be with us in these important meetings.

Further information will be gladly given if desired.

M. D. Stutzman, Sec'y.

SUNSHINE AND RAIN

Lord, give us storms!
I do not want the sunshine
All the year;
Else all would be a desert,
Bare and drear.
No blade of grass,
No tree would grow;
No soul could live,
No mind could know.
Lord, give us storms of rain and snow!

Lord, send the sun!
We cannot live at all
With rain the rule;
Else all would be a bog,
A lake, a pool;
No violet's bloom,
No waving grain,
No sparkling dew,
No shady lane.
Lord, give us both the sunshine and the rain!

Lord, give us cares!
A life without a struggle, or a pain,
May be a life of selfishness, and vain;
No sympathetic thought for others' woe,
No warmth of love that sets our hearts a-glow.
Lord, some care and struggle let us know!

Lord, send us joy!
The flowers of life grow best
With rain and sun.
Send love to cheer and strengthen us
When day is done.
Send joy in service, faith in trial,
Visions of heaven, peace the while.
Through cloud and sunshine let us see
Thy smile. —Ex.

"There are other things—such as adaptability, congeniality, ideals of life, aim in life, age, health, mental capacity, traits of character, etc.—that should be taken into into consideration, but these should be considered separately from the first two Scriptural prohibitions mentioned. Obey God on these two, pray earnestly and obediently for divine guidance in the rest, and you are not liable to go wrong in the choice of a life companion."—The Gospel Mirror.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 7, 1927 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Judgment must first begin at the house of God."

If the teaching of such things as nonresistance, nonconformity to the world, the devotional covering, the unequal yoke with unbelievers, etc., is but the opinions of ignorant men, why is it that they were so emphatically taught by the most learned of all the New Testament writers (Paul), who had more to say about them than all the other inspired writers put together?

Mississippi Valley Flood.—The article on this subject, written by Bro. H. F. Reist, found elsewhere in this number of the Gospel Herald, will be read with interest by many readers. It was written after Brethren, Reist and D. H. Bender had spent a week in the flood-devastated regions, being there to study the situation and to see what may be done by our people to aid suffering humanity in those quarters. You will not fail to read this article, for we know you are interested.

Say it Kindly.—There is much in this old world that needs correction. One has only to take a look upon this dark and sinful world to be convinced of the truth of the saying, "The whole world lieth in wickedness." Of the whole human family it is written, "All have sinned, and come short of the glory of God." Children need correction, wayward church members need to be reclaimed, sin needs to be rebuked and sinners warned; and there are so few to take a stand for righteousness in its fullness that a double load rests upon the faithful in their witnessing for truth and against unrighteousness.

But whatever duty calls us to say along this line, let us not forget to say it kindly. "Speaking the truth in love," is not only scriptural but it is the most powerful, convincing, and effective way of withstanding error and overcoming evil. "Grievous words stir up anger." A withering fire of sharp, cutting words sometimes overawes, but it is the message of love that wins. Don't forget to tell the truth at all times, even if the truth conveys a stinging rebuke to evildoers, but never forget to say it kindly.

When the style of your headgear, your neckwear, the rest of your clothing, changes along with or soon after the changes in the styles of fashionable clothing it is an evidence that your affections are in the wrong place and that you are not obedient to the divine admonition, "Be not conformed to this world." It is admitted by practically all people, besides apologetic preachers and social workers, that the motives underlying the constant changes in the styles of the fashion-loving world are not of the worthy type; that these changes are brought about through the urge of pride, lust, vanity, the passion for vain display, love of applause, the desire to be considered "beautiful," and the dictation of covetous men who through greed for wealth are dictating these continual changes for the profit they get out of it. "Be not conformed to this world," is not an arbitrary dictum to make us slaves to authority, as some seem to think, but it is the loving warning voice of God who would have us free from slavery to the tyranny of Fashion. We should remember that "If any man love the world, the love of the Father is not in him."

Here are some things which should not be overlooked as regular features of the Gospel Herald:

1. Weekly messages on some phases of Christian doctrine, home and family life, mission activities, Church problems, etc.

2. Weekly messages on the work and progress of the Church; such as letters from congregations and mission stations, reports of conferences and other general or special meetings, ordinations, marriage and death notices, articles in support of our various institutions and enterprises of the Church, etc.

3. Discussions, from time to time, from an orthodox Scriptural standpoint, of the issues and problems, dangers and opportunities confronting us in the present age.

These are the three principal things to which the columns of the Gospel Herald are devoted. To keep posted on the work and progress of the Church and thus give intelligent support to her enterprises, it is important not only to have the Gospel Herald in the home but also to read it regularly and diligently when it comes. Ministers will do a good work by holding this fact before their congregations, and parents before their children.

Your prayers, suggestions, and coöperation are always welcome and appreciated.

Two Important Things.—Ministers and other leaders in religious thought should seek to impress their people with two important things connected with Christian life and experience which should never be lost sight of:

1. They should stress the importance and necessity of self-denial, of sacrifice, of separation from the world, of suffering with Christ as well as reigning with Him. Spiritual life is not merely an improved carnal life, it is a "newness of life." Since "the whole world lieth in wickedness," and since it is necessary to be born again to have a part in the Kingdom of Heaven, it follows that an essential element in Christian experience is to have "the old man" crucified and the new man Christ Je-

sus raised in his stead. There has never been a soldier of the Cross who did not bear hardship, no man that lived the overcoming life but what did it at the expense of sacrifice, and "no man that warreth entangleth himself with the affairs of this life."

2. They should show forth the beauty and the glory side of the Christian life as well as the duty and the self-denial side. The crucifixion of Christ means more to us because it was followed by a glorious resurrection and ascension. Here lies the inspiration that spurs us on to loftier visions and nobler heights. With this view of life our Christian experience becomes a victory rather than a drudgery. Thank God, the vision of the cross is coupled with a vision of the glory that is sure to follow.

III. THE GREAT BIBLE ILLUSTRATION OF THE NEED OF THE MIDDLE CROSS

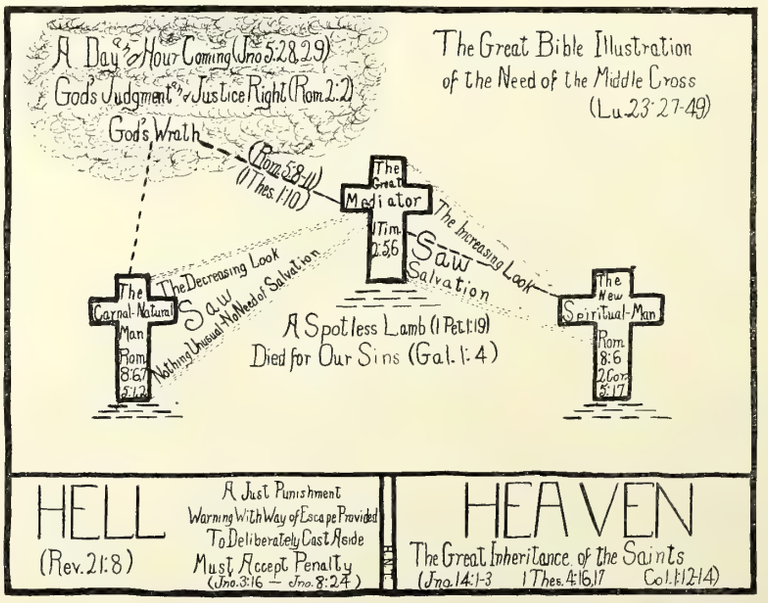
By H. N. Troyer

The day and hour is coming when the time will be here for God to complete His great plan of the ages of having His redeemed Church at home. Rev. 19:7-9. In that hour all shall hear His voice and come before Him for judgment. John 5:28, 29. The justice given each one will be right, being based on truth. Rom. 2:2.

To be a God of justice He dare not be partial but must exact full penalty for every transgression for He has said, "The wages of sin is death" (Rom. 6:23). Therefore, since nothing is between the wrath of God (Mark 16:16) and the natural man (Rom. 5:12; 8:6, 7), who does not believe on Christ and has his mind on earthly things that will perish, he will perish (Jno. 3:16) and be sent to hell (Rev. 21:8). This is a just punishment because warning was given (John 3:16) but deliberately cast aside. This natural man is steeped in sin, his works being evil (Rom. 3:10), his words not justifying (Matt. 12:36, 37) and they flow from an evil heart, Matt. 12:34. As this natural man looks at the cross he sees nothing unusual (I Cor. 2:14) but simply another man crucified. He sees no need of salvation which is so near. Luke 19:10.

Throughout the Bible, death for sin is held up. In Old Testament times something alive must be sacrificed for an atonement (Note Abel, Cain, etc.). Later God provided a sacrifice, once for all (Heb. 10:10) for all who would accept. So Christ now becomes the great Mediator (I Tim. 2:5, 6) between God and man and lets the wrath of God fall upon him (Rom. 5:8-11) instead of on the believer, and God, seeing the travail of His soul (Isa. 53:11) shall be satisfied.

The effect of all this is that the believer becomes "a new creature" (II Cor. 5:17), is spiritually minded, the middle cross being between him and the world (Rom. 8:6) and is saved by faith. Eph. 2:8. He realized he was a sinner, repented and sought forgiveness and life and Christ received him. His future home will be with the "inheritance of the saints" (Col. 1:12-14; Jno. 14:1-3; I Thes. 4:16, 17).



Meditations on the Middle Cross

1. God pronounced judgment upon the world in Noah's time, and again upon Sodom. Are we escaping for our life (Gen. 19:17)? The world is going on now as it did then—eating, drinking, marrying and giving in marriage. Luke 17:26-28. Are we remembering Lot's wife? Luke 17:32.

2. God's two great laws are the **natural** and the **moral.** Are we as afraid of the one as the other? His natural law is, Touch a hot stove and it will burn, not sometimes, but **always.** His moral laws are just as certain although the effect is not so immediate. What choices do we make when seemingly there is no immediate danger of the penalty? Did you ever run too fast with the auto? Are we impelled or compelled?

3. Both of these crosses saw the middle cross but with what different "**looks.**" How are we looking? The Bible mentions the "look" towards heaven (Gen. 15:5); behind us (Gen. 19:17); upward look (Psa. 5:3; Luke 21:22); saved look (Isa. 45:22); their own way (Isa. 57:18; Phil. 2:6); looking for the Savior (Phil. 3:20; Heb. 9:28); looking upon one another (II Cor. 10:12); upon the field (Jno. 4:35) looking at the pierced one. Jno. 19:37.

4. Ye are bought with a price (I Cor. 6:20). **His ONLY Son!!!!** Have we ever thought of the dearness of this only Son to His Father? More than any earthly father could ever love his son. Yet such a great love for **U S** that he gave **HIM** for us!!!! Are we therefore glorifying God in our body and spirit? Whole heart, whole understanding, whole soul, whole strength (Mark 12:33)?

5. Spiritual mindedness is life. Carnal mindedness is death (Rom. 8:6). What do I "catch" myself thinking about much of the time? Earthly or heavenly? What is causing the carnal mind? Newspapers? Stories? Comic sheets? Radio programs? World! associations and attractions? Business? Cares of the world? Dress? Pride?

What is causing spiritual mindedness? Regular Bible study? Regular prayer? Sincere worship in spirit and truth? Godly associations? Great burden for the lost?

6. "Every man that hath this hope in him purifieth himself, even as he is pure" (I Jno 3:3). This hope **works.** Constant thinking and striving makes us more like him. Is the mind of Jesus in us? Phil. 2:5.

7. **Gal. 1:4.**—Jesus gave Himself for our sins to deliver us from this present evil world. Have we compromised?

Gal. 2:20, 21.—"I am crucified with Christ" (dead to the world), alive by faith of the Son of God.. Real living every-day faith never worries, but is happy and contented. The grumbler admits luck, chance, but a Christian —"**all things**" (Rom. 8:28).

Gal. 3:1.—Obey the truth **because**

Jesus Christ hath been set forth crucified among you.

Gal. 3:13.—"Christ hath redeemed us from the curse of the law."

Gal. 4:4, 5.—Christ redeemed and we became adopted sons.

Gal. 5:1.—The law of works does not offend but the preaching of the cross does, unless we accept it when it becomes the power of God unto us. I Cor. 1:18.

Gal. 5:24.—"They that are Christ's have crucified the flesh with the affections and lusts."

Gal. 6:12, 14.—The great summary. Do we glory only in the cross? Is the world crucified unto us? Are we crucified unto the world?

East Orwell, Ohio.

DOCTRINAL ARTICLES FROM ARGENTINA

A series of articles showing how the missionaries teach the doctrines to the Argentines. The reader will have this in mind when reading them.

METHODS OF TEACHING

By D. Parke Lantz

For the Gospel Herald.

Each convert is loaned or buys an underlined Spanish Testament with large letters. They are shown how to find the book, chapter, and verse when a reference is given. The teacher always prays for the Holy Spirit's guidance before beginning a lesson. At the next meeting the teacher reviews what has already been taught, asking some questions so as to be sure that the lesson has gone home before beginning a new lesson.

Sample Lessons

Lesson. Our Father Who is in Heaven

1. HE is Lord of Heaven and earth, revealing Himself to any who will do His will.—Matt. 11:25-27; Jno. 7:17.
2. HE is Life, and has given to the Son to have life in Himself.—Jno. 5:26.
3. HE is Light and HE is Love.—I Jno. 1:5; 4:8; Jno. 3:16.
4. We have an approach to God through Christ.—Jno. 6:45; 14:6; 15:16 and 16:27.
5. HE then is our FATHER.—Gal. 1:3, 4; Eph. 1:2; Phil. 4:20.
6. HE guides, comforts, and establishes in word and work.—I Thes. 3:11-13; II Thes. 2:15-17.
7. HE desires to give us the Kingdom.—Luke 12:32.
8. HE is our Father spiritually.—Jno. 3:3, 5, 7; Eph. 2:1-3; I Cor. 6:17, 18; I Jno. 2:13, 23, 24.
9. HE adopts us into His spiritual family and expects us to do His will and pleasure.—Phil. 2:13-15; Gal. 3:26; I Jno. 3:1, 2.
10. HE adopts only those who receive His Son (Jno. 1:12) and makes them heirs of His promises.—Rom. 8:15, 16; Gal. 4:6, 7.

Lesson. The Priesthood of the Believers, Intercessory Prayers

1. The believers are a royal and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.—I Pet. 2:5, 9.
2. We, as believers are to consider the High Priest of our profession, Jesus Christ.—Heb. 3:1.
3. Jesus Christ has made us kings and priests unto God and His Father, and we shall reign with Him.—Rev. 1:5, 6; 5:8-10; 20:6.
4. We as believers shall call no man our Father on the earth.—Matt. 23:8-10.
5. We as believers should confess our faults one to another and pray one for another that we may be healed.—Jas. 5:16.
6. We should labor fervently for one another in prayer.—Col. 4:12.
7. The apostle Paul says, "Pray for us, so that we may be able to preach the Word boldly."—I Thes. 5:25; II Thes. 3:1.
8. We shall ask in Jesus' name and the Father who loves us will not deny our petition.—Jno. 16:23-27.

Bragado, F. C. O., Argentine, S. A.

THE BOOK OF REVELATION

(At the close of a six-weeks' study of the Book of Revelation at the Johnstown Bible School the following "Conclusions" were formulated. Part of the final examination consisted in assigning references to each of these propositions by pupils.)

1. There is blessing in reading and obeying the Book.—Rev. 1:3; 22:7.
2. The Book is prophetic.—Rev. 1:19; 4:1; 1:3; 2:10; 20:12; 21:3, 4.
3. The outline of the Book (Rev. 1:19) reveals that it contains:
   a. The vision John saw.—1:9-20.
   b. Present age.—Chapters 2 and 3.
   c. Things which shall be.—Chapters 4-22.
4. There are "Mysteries, "signs," "wonders," etc., in the Book which are figurative of realities either spiritual or material.—5:5-14; 7:9-14; Chapters 8, 9; 12; 17; 19:11-16.
5. Some things, especially in Chapters 2 and 3 are already accomplished or are now being fulfilled.—2:20; 2:13; 3:4.
6. The Book is a revelation, not a riddle, hence its prophecies are sufficiently clear to be recognized by true believers as they come to their fulfillment.—1:1; Dan. 2:20-23, 28.
7. There are many questions that we must still leave unanswered, but they will be answered in God's own time.—Matt. 24:36; Dan. 8:27.
8. The orderly progress indicates that the events are generally given in order of time, with possible parallels, and recessive passages.—Rev. 12:1; 13:11-17; cf 16:13; 19:20; 20:10; Dan. 7:24-26; 9:27; Matt. 24:15; II Thes. 2:4-8.
9. As Genesis begins "In the beginning," this Book closes with a look into the eternity to come, hence it concludes the written Revelation of God to mankind.—Rev. 21:1-22:7.
10. There is no provision for any addition to, or subtraction from the Bible, hence such things as the "Shorter Bible," "Book of Mormon," "Koran," and "Science and Health," are not to be regarded as God's Word. —Rev. 22:18, 19.

JOY! JOY! JOY!

By J. C. Clemens

For the Gospel Herald.

A little girl explained it all. She said, "I was so happy that I felt like giving all my things to my sister." Unselfishness is joy. It springs from the soul. Joys from within are real, those that approach from without (from a sinful world) are false, precarious and short.

Solomon tried earthly joys. (Eccl. 2.) He declared them all vain and not comforting to the soul but vexatious.

This peace and joy and good will comes to us in accepting Christ as our personal Savior. It gives us a portion that the world cannot give, nor can it take it away from us. It belongs to the Christian only.

You hail people along the way, asking them, "How are you to-day?" Once in awhile you get this answer,—**"Happy on the way."** They have the real thing, they know no defeat, no loss, Christ is their Captain going ahead—**over all victorious!** All things work together for good, sickness or health, adversity or prosperity; the result is always right and never wrong.

The forgiveness of sins, the peace with God, the fellowship of the saints and the expectant joy in the glory world make up the sum total of this little word joy.

Columbus was thrilled when the sea weeds came drifting across the path of his ships; land birds of beautiful plumage were sure evidence that they were approaching a new country. Thus Christian fellowship, peaceful meetings, happy songs are the signs of the approach of the land of Beulah. It is said that tears of joy streamed from the eyes of Columbus when he kissed the new country.

What may the joy be when we finally reach the land that is fairer than day? but "the half was not told" (I Kings 10:7). The cup will be full. Fullness of joy is awaiting. (Psa. 16:11). A dying saint was told that she was passing; she answered, "If this is death it's glorious!" Who would miss such joy that affords a safe passage on the other side. David prayed, "Restore unto me the joy of thy salvation" (Psa. 51:12).

Friend, what will your portion be? A joy in heaven or must it be a wail in hell? Make the decision, **now!**

Lansdale, Pa.

SIN

By L. L. Hershberger

For the Gospel Herald.

The breath and sting
Of Death is Sin.
Then pray, Oh pray!
For Life, to-day! !
For Sin will blight
The Soul of Light.

And sad to say
In that great day,
The soul sin-driv'n
Will not see Heav'n.
Then pray and pray,
For Life, to-day!

Nappanee, Ind.

Preacher's Page

GIVE CHRIST THE BEST

Christ wants the best. He in far-off ages,
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give Him
THE BEST WE HAVE.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in heaven above,
Are hid in Christ. In Jesus we receive
THE BEST WE HAVE.

And is our BEST too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
THE BEST HE HAD.

—Selected.

SERMON OUTLINES

JOHN 3:16

"God"—the greatest Lover.
"So loved"—the greatest degree.
"The world"—the greatest company.
"That he gave"—the greatest act.
"His only begotten Son"—the greatest Gift.
"That whosoever"—the greatest opportunity.
"Believeth"—the greatest simplicity.
"In Him"—the greatest attraction.
"Should not perish"—the greatest promise.
"But"—the greatest difference.
"Have"—the greatest certainty.
"Everlasting life"—the greatest possession.

—Selected.

AFFLICTIONS FROM GOD AND THE BENEFITS RECEIVED

By J. M. Nissley

Text.—Job 5:17, 18.

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole."

This is the testimonial of Job while going through the trying ordeal of afflictions. He gives the credit of afflictions coming from God instead of the devil, as many are doing in this age.

1. **Chastening from the Lord.**—Job 5:17, 18; Prov. 3:11, 12; Psa. 94:12.
2. **Sickness from the Lord.**—Deut. 28:59-61, 21-28; 32:39; Lev. 26:16; II Sam. 12:15; I Kings 13:4; Jno. 9:2; Acts 12:32.
3. **The Devil sometimes Permitted to Afflict.**—Job 2:6, 7; Luke 9:39; 13:16.
4. **Brought upon Ourselves.**—Eccl. 11:9; Gal. 6:7, 8.
5. **Acknowledged by Saints that They Come from God.**—Isa. 38:12.
6. **One of the Ways the Lord Deals with Men to Accept Him.**—Rev. 3:19, 20.
7. **After We are Adopted into God's Family.**
   a. He chastens us.—Heb. 12:6-11.
   b. He prunes us.—Jno. 15:1-7; Luke 13:6-9.
   c. He tries us.—Mal. 3:1-3; Isa. 48:10; Rom. 9:21.
   d. He allows Persecution.—II Tim. 2:12; 3:12; Matt. 5:10-12; I Pet. 2:20; Rom. 8:17; Acts 14:22; Psa. 34:19.
8. **For Our Good.**—Heb. 12:11; Rom. 5:3-5; II Cor. 4:17; I Pet. 4:13; Rom. 8:28.
9. **Draws Us Nearer to the Lord.**—Rom. 8:35-39.
10. **Testimonials.**
    a. David.—Psa. 119:67, 71, 72.
    b. Joseph.—Gen. 50:20.
    c. Paul.—II Cor. 11:23-30.
11. **Children Want Their Father to Chasten Them.**—Psa. 139:23, 24; 94:12; II Cor. 12:5, 9.

Altoona, Pa.

THE SOLDIER-WATCHMAN'S DUTY

By Maurice O'Connell

For the Gospel Herald.

Be sober, be viligant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—I Pet. 5:8.

"Be Sober"

When we see the actions of the masses to-day we wonder are they sober? Starting with our young folks to our older ones, are they sober? **NO.**

In the cities we see more, perhaps, than the rural brethren; but they see enough.

People do not think this day and age, they move it seems with just feelings or impulses. If we could have people to think just a moment, they would not do some of the things they are now doing. In talking to a deacon of one of the churches of this city he claimed his Pastor preached on the Lord's coming for the first time in his life, and after the services his people stood in the church talking about his message. They were very sober. They were given something to think about. Are we giving our people things to think about—good solid Bible facts that cannot be condemned? Let us study to be approved of God, that we may not please men but preach Christ and make men pause, stop, and think—**and become sober.**

"Be Vigilant"

How many of our flock have been caught because they were not on the alert? Satan has made many things pleasant so he may catch some. Have you forgotten the way he has already entered your flocks years back and stolen some away? Are you, preacher, withholding the truth? Remember he is still trying to ensnare those who have tasted defeat and have come back to the fold. But we must watch for the lambs also. If we are not preaching with this in mind, we should.

"Because Your Adversary the Devil"

He is yours. When we say this it becomes very close, does it not? Satan is your personal foe, one who wishes to destroy your soul. He is thinking of all the vile and evil schemes to ensnare you and to deceive you. Remember the devil knows the Bible as well as you. He can discern the signs of the time also. That is why he is very much busy at this present time. He is like the runner in the race—on the home stretch, and speeding up that he may ensnare more and more. But how about us? Are we going to keep pace and try to save some? **Let us run the race that is set before us.**

"As a Roaring Lion"

Indeed, this is a fact. But we as Christians have become so used to looking on the sin around us that it does not have the blackness it should. Is the lion roaring? **Listen!** What of the indecent pictures exposed on the bill boards for our children to gaze at? and the other things that the devil has to advertise? What about the dress of our young women? the movies with their blazing lights in the air each night trying to entice the masses to their lair—(as the moth to the candle light)? The roadhouses which are located on the main highways which blaze forth their invitation to all who would enter? the dance halls and the harlot of the street? And then kind Christian friend, consider the byways where autos are parked day and night. **Can you not hear the lion's roar and see its results? "Be sober, be viligant."**

"Walking About"

He is here in our midst daily, ever present. Please read the first chapter of Job. See how he goes to the very throne of God to accuse the children of God. Is there not boldness to this arch foe? **Yes**; but are you, brother, allowing him to make sport of you and the church because you are not sober and vigilant? God forbid. Let us show this arch foe that we can resist his power by looking to one all powerful—**JESUS CHRIST**, who said, "All power is given unto me."

"Seeking Whom He may Devour"

He is searching, watching every move we make. You know he has been to visit you many, many a time. Do not boast; do not consider yourself stronger than he. But use the Word, as Christ did. Submit to God, then resist the devil. Don't be like some who want to beat the devil first, then come to God. Satan came to Eve, Cain, Achan, Saul, Absalom, Judas, Demas and many others; but he did not have them fall on the

same point. "Wherefore let him that thinketh he standeth take heed lest he fall."

Lima, Ohio.

OUR BEST TO GOD, FIRST AND ALWAYS

or

No Service for the World

By David D. Miller

For the Gospel Herald.

It is not an uncommon thing nowadays to witness some conditions like the following: A man will do the wicked act of swearing to some sinful deed, and do so on the authority of God's Word. A prayer may be offered in which a blessing is invoked on unrighteous efforts. An evil project is under way, and a "Gospel preacher" is chairman. The Church is short of money, the "Rev." needs his pay—next we see, right in the house dedicated solely to the work of the Lord, a bazaar, an oyster supper, a show, a dance—something to make possible the pay which the said "Rev." must have to keep him from getting off the job. The "church of God" entertains people in a questionable and even irreligious way so as "to attract and win the young folks," when in fact the young and old as well need nothing so much as the genuine old time religion which is found in Jesus Christ.

The Gospel of Jesus Christ is what people need and it is the best we can bring to them. Many church-members have a penny to offer the Lord on Sunday—once a week—but have from 50c to $1 to offer the world by attending picture shows, etc., a number of times a week. Many are wearing themselves out by hard labor for the devil, but are covered with rust when it comes to do service for God. We here offer an illustration which in part illustrates: A number of children were playing Noah's Ark. When the flood had subsided a mother of one suggested they sacrifice like Noah did. At once they began to consider which animal to offer. One child took up the giraffe and said, "We can't sacrifice him; he is too pretty." Another said, "The elephant is too big;" another, "The cow too necessary;" another, "The horse too useful," etc. Finally one cried, "Oh here is a lamb with a broken leg; he's no good; let us sacrifice him." They all agreed at once, and in this story we see pictured human nature-self giving to God that which is of no use to us. We further illustrate by giving a poem which we read recently:

"O Lord, I come to Thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence; for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree;
An old time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
I have no time to teach them what is right.
But Thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our programme advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes they did!
Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls, Amen."

What less than sacrilege do we have in such prayer—such doings which are done in the name of religion? And still this is but a simple illustration of what is the general state of conditions where good and evil, right and wrong, the Church and the world, mix.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"He that committeth sin is of the devil...."

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in Him."

Let us remember that God wants us "A living sacrifice," not dormant to His work. He wants our ALL dedicated to His work and glorifying His name, instead of honoring Satan and the world.

Protection, Kans.

"Feed your flock and then you need not be afraid to use the currycomb. But if your flock is thin and bony from being starved for spiritual food, be careful how you use it."

Question Drawer

According to I Cor. 11:7, is it right to teach that men can worship, having their heads covered, or should they be uncovered during times of worship?—L. B.

The true worshiper pays divine honor to God in the spirit of adoration, devotion, praise, and fervent prayer. Verse four of the aforesaid chapter of I Corinthians Eleven clearly states that "Every man praying" (which is one element of worship) "or prophesying" (which is done only in a worshipful spirit) "having his head covered" (or veiled) "dishonoreth his head;" that is, dishonoreth Christ as stated in verse three. Verse seven harmonizes perfectly with verse four; hence "a man indeed ought not to cover his head" in times of worship, because in so doing he commits sin by dishonoring Christ, his spiritual Head. From these statements made by the divinely inspired apostle Paul we are assured that it is a scriptural requirement for men to worship God with unveiled, or uncovered heads, and to teach otherwise is antiscriptural, hence is not right.—J. S. S.

Please explain I Cor. 10:21. Has Paul reference to the Communion or some other meal?—L. B.

By a careful reading of the context of this scripture passage it will be clearly seen that Paul refers to both the ordinance of the Communion and other eating and drinking, such as the idolatrous feasts and sacrifices which were offered by many Gentiles to their idols. See Vs. 16, 19, 20.

Evidently some of the carnally-minded believers at Corinth had been partaking of the emblems of the broken body and shed blood of Christ, thus expressing communion with the triune God and fellowship with the saints, and on certain other occasions they attended feasts made in honor of the idols worshiped by the heathen, and partook of the things which had been sacrificed to gods made with men's hands, which meant eating and drinking at "the table of devils."

An idol of itself is nothing, but idolatry is a system under the dominion of evil spirits, and they are the real objects worshiped by idolaters, hence Paul emphasizes the fact that Christians cannot consistently join with idolaters and worldlings in their festivities and other questionable functions, and continue to enjoy true fellowship and communion with Christ and His faithful servants.

—J. S. S.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

MOTHER'S LAST WORDS

By Emma Martin

For the Gospel Herald.

I read the experiences of dying Christian people who die so gloriously happy, and it is very touching to my heart; but my own precious sainted mother who did so very much for us, greatly moves me whenever I think of her life and death.

I shall never forget her warnings and her testimonies and the bright hope that she left to her dear children and loving companion, for which we do not need to weep as those who have no hope.

I feel that I am young and without knowing much about keeping house and to help teach and lead my eight-year-old brother in the right way, but I must look to higher Help. Oh I shall never forget the scenes when that baby boy was lifted up to his dying mother to receive the last kiss (which before he received a kiss every evening before he went to bed) and to hear her last words, "Good bye, baby; be good, so you can come up to heaven where I am going." These words were also given to the rest of us. I want to be good, in answer to Mother's prayer that I too may join that heavenly family. It made me feel so good when I asked her forgiveness of all the unkind things that I did (for which I am very sorry). She told me, "That is all right; do not worry." She said, "Take care of baby and Papa." She also told us not to weep for her, but for ourselves; because "all things are well with me, and the gates are open to receive me."

Dear young people, I feel we do not appreciate our fathers and mothers enough while they are living. We would not get very far in life if it were not for our kind mothers to take care of us when we are helpless. No one on earth is so willing to help us as mother is. We can go to our parents for advice when they are living, but we do not always have that blessed privilege.

Oh, how I miss Mother on earth, but in the bright hereafter I can be with her forevermore. We sometimes "grow homesick for heaven" and to greet those that have gone on before. It is our loss, but their eternal gain. I pray that we may remain faithful that we too may have that gain.

Life is too short to idle our time away with the foolish things of this world which will pass away, but eternal life and God's Word will not pass away. Oh that we may take the warnings while it is yet day, when we can find Him; for the time will come when it will be too late to find Him.

I thank God for my brothers and sisters who encourage me to keep cheered and do what I can to make the home happy, but many are the lonely hours spent when I am alone but glad to go to the One who knows and cares, and to tell Him who can heal all our wounds and heartaches.

"When our life on earth is ended,
And all our work is done;
After having to heaven ascended,
We will with Mother greet God's Son."

Smithburg, Md.

A SHORT LIFE STORY OF ONE YOUNG GIRL

By David D. Miller

For the Gospel Herald.

Let us picture in our minds this girl, whom we shall not name, but who is indeed a fair representative of thousands of present-day girls.

This bright young lady was born a babe in an average American home. The father and mother joyfully welcomed her into the family.

School age overtook her; she enjoyed the first day as well as most succeeding days. She won the hearts of her teachers, and brought smiles to the faces of many. She led the pupils of her classes and closed her rural school career with highest honors.

She began her high school course in her early teens. As in her rural school course, so in the city high, she held first in nearly all her undertakings. Beside being a book-prodigy, she was an athlete and a natural beauty. Her lamb-like disposition crowned her features which attracted the attention of many.

The society folks of different groups sought to win her. Educators wished to keep her in educational circles. The movies and theatre groups tried to persuade her to join them; the dancing crowds schemed in many ways to have her enter dancing circles; but temporarily the religious circles had led in the race to the extent that to her, the church, to which she had pledged allegiance, was first, and she was seemingly a faithful teacher in the Sunday school department.

But father and mother, seeing the undeveloped possibilities in their daughter, decided that the life of a church and Sunday school worker, or even that of a school teacher was too "tame" and too unpopular for such an one, so they encouraged what they saw that the girl had already begun—that of seeking associations among those where God's Word has little or no influence.

She had now taken a number of steps toward giving herself a desire to become a dancer. She soon decided to become a real dancer. She received encouragement from her parents, and ere long her training was in charge of a fine young man who understood all the steps and motions of the dance.

The girl was doing exceptionally well with her lessons. The parents, the master, the group were more than pleased with the new beauty who was indeed entering a dangerous den. She had now been among the "highs" of dancing society for some little while, and was without doubt popular in her crowd.

A great ball was announced in honor of this favorite miss, at which dancing, eating and drinking were the features visible to the public. The girl of whom we write seemed charming as a queen; she danced only with the best and most worthy of her. She especially enjoyed the presence and proximity of her dancing master. They danced; they feasted; they drank; they danced; they drank; a stupor overcame her. She felt as never before. She left the dancing floor; she thought, but knew not where to. She entered—let me refrain from telling where, or how, or with whom; but she entered a virgin, pure, unblighted; but she came forth from that "where" no longer a virgin, but suffering the shame of a harlot's life.

Poor girl! "What shall I do?" was her first thought after waking from her stupor. Ruined! Disgraced! "Commit suicide," an evil spirit whispered to her, and she seemed thus minded when at the eleventh hour a former Sunday school companion rescued her from this awful death.

The dancing master had accomplished his hellish work. The young girl was lost to God, and deep in the mire of sin, but providentially she bridged the climax of a near suicide. She repented, bowed low at the foot of the Cross of Christ, and His shed blood cleansed her from all unrighteousness. She was forgiven because she desired it, and went forth with a new determination, by the power of an all-powerful God to live and today she calls to you in clear tones; "Refrain thyself from the life that I lived. Keep thyself pure."

Protection, Kans.

SUNDAY SCHOOL LESSON

Lesson for July 17, 1927—I Sam. 16:4-13

SAMUEL ANOINTS DAVID

Golden Text.—Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

Introductory.—In our last lesson we meditated upon Samuel's farewell address to the people. That, however, was not Samuel's farewell to active, useful service. Saul, though the beginning of his reign had been quite commendable, had grown vain of his prowess, exalted himself more than he did God, had fallen into disobedience, and God had rejected him from being king.

Lesson Story.—The Lord directed Samuel to go to the house of Jesse, in Bethlehem, and there anoint one of Jesse's sons to be king over Israel. It was with some hesitation that Samuel went, but at the call of the Lord he obeyed. The unexpected happened. Jesse had seven sons. Beginning with the eldest, Eliab, they passed before Samuel. Looking upon the splendid form of the young Eliab, Samuel thought that surely the Lord's anointed was before him. But the Lord told Samuel that fitness was not a matter of appearance but of heart condition, and Eliab passed by unanointed. The same thing happened with all the other sons present. Then Samuel, evidently disappointed, said to Jesse, "Are these all your sons? Haven't you another son somewhere?" "Yes," replied Jesse, "the youngest son is out taking care of the sheep." "Go bring him here," was Samuel's request. They sent and brought David in. He was a young healthy looking boy, full of life and vigor, in the making of "a man after God's own heart," just the one whom the Lord wanted, and whom the Lord had chosen to be king. Samuel took the horn of oil, anointed David in the midst of his brethren, "and the Spirit of the Lord came upon David from that day forward."

Meditations on the Lesson.—1. A man need not necessarily hold some high official position to be of use in the Lord's service. Samuel had delivered his farewell message to the people, and Saul was anointed king over Israel. Yet Samuel continued to be the Lord's spokesman, and more than once Saul quailed before the power of God through Samuel. The power of God is in every life in whom the Spirit of God rules. Though we may hold no official position at the hands of men, the position of kings and priests to God is one which no man can take away from us.

2. Saul was a self-willed man who was determined to have his own way. Naturally gifted, his conceit grew while the power of God in his own life grew correspondingly less. Finally, when he at last broke with the Lord, there was but one thing which the Lord could do, and that was to reject him, kingship and all. One of the most forceful lessons on disobedience is that presented to us in the life of Saul. There is no such thing as retaining favor and friendship with God when we disobey His Word. Read Jno. 15:14; I Jno. 2:3-5.

3. When God reminded Samuel that while "man looketh on the outward appearance, the Lord looketh on the heart," He gave voice to a foundation truth which should never be lost sight of. Not what we **appear** to man to be, but what God **knows** us to be, is what determines our standing before God and our fitness to serve in positions that are helpful to man. Hence the importance of the admonition, "Study to shew thyself approved unto God." The Master's "Well done" is worth infinitely more than the plaudits of a sinful world.

4. Since "man looketh on the outward appearance" it is important that our outward appearance be such that our fellow men may be favorably impressed and their minds directed heavenward by the influence of our example. Read Matt. 5:16; I Pet. 2:9-11. In other words, "Shun all appearance of evil." Though it is the heart condition that determines our standing before God, it is through outward appearance, largely, that we exert our influence over fellow men. Let both heart condition and outward appearance be such that they are "approved unto God."

5. While David was anointed by Samuel in the house of his father Jesse, it was not until years afterwards that he was really installed into his kingly office. We also are (or have the privilege to be) anointed kings and priests to God, but in reality our installation into that heavenly office will only come when, in the fullness of time and in God's own way, the present dispensation will have passed away and eternity will have been ushered in. Like David, let us be true to our anointing vow, that we may be found prepared and worthy when the eventful time of our installation into our heavenly office will come.—K.

Bible Meeting Topic

LESSONS FROM THE TWELVE APOSTLES.—Matt. 10.

Topic for July 17

MOTTO

"They forsook all and followed Him."

OUTLINE STUDY

I. Calls, and What they Teach Us.
1. Men called from fishing to be fishers of men.—Matt. 4:18-22.
2. One called from taxgathering to follow Jesus.—Mark 2:14; Matt. 9:9; Luke 5:27.
3. The finding of Philip.—Jno. 1:44.
4. Finding Nathanael.—Jno. 1:51.
5. Called whom He would to be with Him and to be sent forth.—Mark 3:13-19.
6. After a night of prayer.—Luke 6:12-16.

II. Imperfections and How Christ Bears and Directs.
1. Peter.—Matt. 14:25-33; Matt. 16:22, 23; Jno. 13:6-11; Matt. 26:69-75; Jno. 21:15-23.
2. Ambitions of all.—Matt. 20:20-28; Matt. 18:1-4; Luke 22:24-30.
3. The Spirit of vengeance.—Luke 9:51-56; Jno. 18:10, 11.
4. Misconceptions.—Acts 1:6-8; Matt. 17:9-13; Matt. 16:5-12; Luke 24:36-49.

III. Loyalty of the Twelve.
1. In His trials.—Luke 22:28-30.
2. To His teaching.—Luke 10:17-20; Mark 9:38, 39.
3. After Pentecost.
   a. When arrested for preaching.—Acts 5:29, 40-42.
   b. When called to the Gentiles.—Acts 11:15-18.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Apostles."**
2. Name the Twelve Apostles.

For Young People.
1. Lessons from the Call of the Twelve.
2. Lessons from Peter.

For Older People.
1. Early Misconceptions of the Twelve.
2. The Power of the Spirit upon the Twelve.
3. The Fall of Judas.

PERSONAL THOUGHT

The call to discipleship is the greatest and the surest service that a man can engage in.

SEED THOUGHTS

"We must begin just where Peter and James began, and it is not likely that we shall be more perfect than they before we die. After we have reached our best in personal holiness, there will still be need for Christ to supplement our virtues and neutralize our faults."—Vance.

"There is room in the Church for all sorts of people. It is not necessary that a man cease to be himself to serve God. Unless the Almighty made a mistake in your creation, the best thing you can be is to be yourself—yourself redeemed. The ideal church has a membership that stamps out caste, and joins hands with all classes."—Vance.

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THURSDAY, JULY 7, 1927

Field Notes

Bro. Chester K. Lehman of Harrisonburg, Va., is spending most of this summer in Lancaster Co., Pa., conducting singing classes in a number of places.

Sunday School Meeting.—We are in receipt of a program of the 24th annual Sunday school meeting at the Mennonite Church in Churchtown, Pa., to be held July 28. Brethren John S. Hess and C. Z. Martin have been secured as principal speakers.

Bro. A. D. Wenger, President of Eastern Mennonite School, is spending some time in eastern Pennsylvania in the interests of his institution, and also fills appointments in churches as he goes along from place to place.

Bro. E. A. Rediger and wife, formerly of the Flanagan, Ill., congregation, are now at the Children's Welfare Home, Kansas City, Kans., as superintendent and matron of that institution. The Lord bless them abundantly in their new location.

Bro. H. H. Bear, for many years a faithful minister in Washington Co., Md., and active in support of various enterprises of the Church, is one of the latest among our ministers to be called from time to eternity. May God comfort the bereaved, both family and congregation.

Bro. Ira S. Johns of Goshen, Ind., closed a series of meetings at the Lima, Ohio, Mission recently with one public confession as one of the results. This is to be followed with another week of continued meetings at the same place, with Bro. B. B. King of Ft. Wayne, Ind., in charge.

On another page we print an announcement by Bro. N. E. Miller with reference to a number of meetings to be held just previous to the coming General Conference to be held at Belleville, Pa. We hope soon to be able, also, to print the official announcement of the General Conference.

The Congregation at Hesston, Kans., witnessed a very impressive service on Sunday, June 26, when Bro. Milton Vogt, who is under appointment as missionary to India was ordained to the ministry by the unanimous voice of the church. The brethren T. M. Erb and D. H. Bender officiated.

Correspondence

Hannibal, Mo.

Dear Herald Readers, Greeting:—Many people in Hannibal were made to think perhaps as never before in their lives, of the great love and mercy of God, after the cyclone struck the city last month, leaving houses partly unroofed, chimneys blown down, trees uprooted, and telegraph poles blown over, so that traffic was impossible on many streets for some time. The city was without lights that night, people remarked about the darkness, but that was nothing to be compared to the darkness of sin that is reigning in the lives of many people in Hannibal. God was merciful and not one life was lost. May the goodness of God lead many to repentance is our prayer.

We are so thankful that God has given us a building where we can hold our meetings. We have services every Friday evening. Any one passing through the city wishing to attend these meetings can reach the mission by taking the Oakwood St. Car at the depot, getting off at "Menzel's Crossing." You will see our sign, "Mennonite Gospel Mission."

A series of meetings will begin the second week in July, the Lord willing, conducted by Bro. J. D. Mininger. Pray that souls may be saved during these meetings.

The Lord willing, baptismal services will be held at this place soon, when two precious souls will be received into church fellowship by water baptism.

We expect to organize a Sunday school next Sunday P. M., July 3. A Bible class and singing class have been started with good attendance and interest.

God is working and convicting people of sin. The devil is busy doing his part to keep them out of the Kingdom.

We have this promise from God: "My word shall not return unto me void." This gives us courage.

Ruth E. Buckwalter.

REQUESTS AND SUBJECTS FOR PRAYER

The work in Hannibal, Mo.; where souls are turning to the Lord, and more active service will soon be started.

The Alberta-Saskatchewan Conference; in session near Tofield, Sask., this week.

The work in connection with the mission Sunday school in East Scottdale, in charge of Christian workers, brethren and sisters, having a burden for the salvation of the lost.

Dewinton, Alta.
(Mt. View congregation)

Dear Herald Readers:—Do we really stop to meditate on the beautiful things God has given us to enjoy? Do we stop to bless the Lord enough for His great kindness and what He does for us from day to day?

This spring is so beautiful; the trees, flowers, birds and everything, how lovely! The weather is fine. The sun is shining beautifully after the refreshing rains, for we have been blessed with abundance of moisture this year. Thanks be to God.

Our communion was held in April, before Bro. Stauffer left for the East. The attendance was good.

The Alberta-Saskatchewan Conference is drawing nigh. Quite a number from here plan to go. May we go for the good of our souls, and drink in the precious truths as they are presented unto us.

June 21, 1927. Cor.

Millersville, Pa.
(Mennonite Children's Home)

Dear Readers:—In all thy ways acknowledge Him, and He shall direct thy path.—Prov. 3:6.

"In all our ways," He is willing to be our guide in the smallest things of life. The Lord promised to guide His people continually. By day and by night He went before His people in the wilderness. He will do no less for those who to-day will acknowledge Him in all their ways.

Since our last writing we have taken in eighteen children. Some came just temporarily, because of unfavorable home conditions.

Some came because of death in the family, either father or mother was taken.

One dear little orphan boy, three

years old, came to us because no one wanted him. He was taken to the police station and left there for them to dispose of him, so Miss Ferriter the police woman brought him out to our Home. Now he is in our charge, and is looking for a Papa and a Mamma who will love and care for him. Brother and sister, if God is talking to you along this line, be true to your conviction. The Lord will bless you for it.

We have three older boys that should be out on some farm. Who would be willing to give these boys a fair chance in life? God will reward you for it.

We also have quite a few smaller boys, who are not able to do anything for you yet, but you can see what the Lord will do through you for these boys if you give Him a chance to invest some of your love and patience on these little jewels. Some of these may be a diamond in the rough.

One little boy is in the hospital for ear trouble.

We are praising God at this time for answered prayer, in that our working force is again reunited. Sister Susie Hess who had to leave the work for a while is fully restored to health again. Sister May Gochnauer, who took a leave of absence for a month, for a much needed rest, is also back again refreshed, and is at her post of duty. It means so much to the work to have the same workers so long and yet we are all human. This body gives way sometimes.

Papa Sauder and the visiting committee (Brethren Mellinger, Eshbach and Bomberger) are visiting children a day or two each week. This is a very important part of the work, as it keeps the child in closer touch with the home.

These are busy days, first in caring for the children. And then in gathering in the good things from the truck patch.

The strawberry patch is giving us an abundance of good fruit, and the asparagus and peas are helping to furnish vegetables for the table. The children enjoy them so much. Some of these children had never known what it was to sit down to a right meal, and eat till they have enough.

Remember the work in your prayer.

Yours for the needy child,

June 25, 1927. Lydia Sauder.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers:—Bro. S. E. Allgyer began a series of meetings at this place on June 4, closing June 14. Our brother made plain the Truth with no uncertain sound. This was Bro. Allgyer's first visit to any of the churches in Franklin county, and he left with the good wishes of the brotherhood. An aged man confessed Christ in his home. While we are sure His Word will not return unto Him void, we are saddened that many unsaved for whom the Church had been praying refused to accept Jesus Christ as their Savior.

Many unsaved were visted in their homes. It seems to be difficult to get them out to the services in the house of the Lord. If the traffic that goes by our door is a fair indication, Satan has no difficulty to draw the crowds of humanity. Brethren, may we not cease praying. May we not cease living the Christ-life.

Bro. Allgyer was handicapped in the beginning of the meetings by having a severe cold in his throat. He preached two evenings at Pond Bank following the meetings here.

Bro. J. W. Hess preached for us on last Sunday morning. Come again, brethren.

June 25, 1927. J. E. Martin.

Chappell, Nebr.

Greeting to all Herald Readers:—We have many reasons to be grateful to our heavenly Father for the many blessings He has bestowed upon us. Bro. D. G. Lapp came here June 3. We had meetings Friday evening and Saturday forenoon and evening. Sunday we had baptism, when nine young souls were baptized and received into the church. We had communion in the afternoon, also services in the evening.

We ask God's people to remember us at the Throne of grace, especially for these young brethren and sisters that gave their hearts to Christ. Some of them are quite young, but old enough to live a Christian life.

We had a cool and backward spring but it has been quite warm the last week. Crops are looking fine. Health is fair with the exception of Grandpa Roth who is confined to his bed the last few days.

June 27, 1927. Anna C. Yoder.

Rockton, Pa.

Dear Herald Readers, Greeting:—On June 5 we had our communion, and Bro. and Sister Ressler and daughter Rhoda of Scottdale, Pa., Mary and Mattie Zook of Ohio were with us.

On June 9 Bro. and Sister H. E. Heller from Lancaster were here.

On June 25 we had our regular council meeting.

Our church officers elected are: David Kirk, Jr., treasurer, Alda Speicher, Sec., David Kirk, trustee.

On June 26 Sunday school was organized as follows: Supts., I. K. Metzler, David Kirk, Jr.; Secy., Chester Hummel; Treas., May Brubaker; Librs., Anna Hummel and Velma Brubaker; Chors., Wm. Duff and Laura Metzler; delegate to Conference, Laura Metzler.

We are expecting Bro. J. L. Stauffer of Harrisonburg, Va., with us on Tuesday evening.

June 27, 1927. Alice Hummel.

Flanagan, Ill.

To All Gospel Herald Readers, Greetings:—On the evening of May 28 Bro. S. M. Kanagy, Chicago, Ill., came here for the purpose of holding a series of meetings, which we had been looking forward to for some time. As it rained he didn't get to the services on Saturday evening. Sunday morning and evening he preached to us and each week day evening (except Friday, on account of a storm) he gave a short lesson on the rudiments of music, followed by inspiring sermons.

Sunday, June 12, Bro. Jonas Litwiller of Morton, Ill., preached to us and on the 19th Bro. H. R. Slhertz and family were with us. Bro. S. gave us a talk on the S .S. lesson and preached to us in the evening after Y. P. meeting. As Bro. E. A. Rediger and wife were leaving us for their new field of labor in Kansas City, he preached to us in the morning. We wish them God's blessing in their new work. Bro. Joe Orendorff is taking his place on the Local Mission Board and Bro. Noah Yordy on the Special S. S. Meeting Committee.

We are thankful for the sermons by the visiting brethren, as well as by our home ministers. God says, "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We ask an interest in your prayers for the work at this place.

June 27, 1927. Lydia H. Smith.

Westover, Md.

(Holly Grove congregation)

Dear Readers, Greeting:—Strawberry season has come and gone. Berries were plentiful. Though pickers were scarce and prices low, we have much to b thankful for, as I believe most people cleared expenses and made a little besides. Let us not forget to show our gratitude by giving God His share.

We were glad for the presence of Bro. Laban Swartzendruber and wife of West Liberty, Ohio, on Wednesday evening, June 22. Bro. Swartzendruber conducted the Bible study in our regular mid-week meeting.

The Lord willing, we expect to have our Young People's Quarterly Meeting in the afternoon of July 10.

Our anteroom to our church is now completed.

(Continued on page 316)

Miscellaneous

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care:
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave, and the soul is not strong.
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet:
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint.

MISSISSIPPI VALLEY FLOOD

By H. Frank Reist

For the Gospel Herald.

It was the writer's privilege to spend part of a week with Bro. D. H. Bender in the lower Mississippi Valley. A few observations relative to the flood, relief and rehabilitation work may be of interest.

The Flood

The Mississippi river is subject to occasional overflows, but this is the most disastrous flood known in its history, both in extent and duration. According to a recent report published by the Federal crop reporting board there were 3,518,000 acres of farming land flooded. On June 1, 894,000 acres were still under water. In the June rise approximately 500,000 acres were flooded the second time, much of which had been replanted. The financial loss caused by this overflow is variously estimated from $1,000,000,000.00 to $2,000,000,000.00. Approximately 300 human lives were lost and thousands of domesticated animals.

The damage to buildings was largely determined by the depth and rapidity of the flow of the water. Where the country was flat the overflow was gradual, but where it was more or less rolling or right opposite a break buildings were destroyed or swept from their foundations. We were told that brick buildings two and three stories high close to a break crumpled like cardboard before the rush of the mighty torrent. Dr. Finley, Greenville, Miss., told us that holes a hundred feet deep deep were washed out by the water pouring thru the breaks in the levee, and for a radius of five miles washed away everything in its path. Beginning at Schriever., 55 miles west of New Orleans, for a distance of 32 miles west, the Southern Pacific railroad passes thru a section completely under water. In order to maintain service the tracks were raised for a distance of eight or ten miles. In the towns boats plied back and forth and elevated sidewalks were constructed along the main streets.

Rescue Work

The greatest problem the rescue workers had to contend with was to induce the people to leave their homes. As a rule the women and children were willing to leave when told of the danger, but not the men. Cases are reported of rescuerers utilizing force to remove self-willed men out of danger.

Dr. Finley related an incident of an airplane flying over a certain town and dropping a letter warning the inhabitants of the pending danger and urging them to leave. The women wanted to go but the men refused. The next day another and more urgent letter of warning was dropped. This also was ignored. Later they had to be rescued by boats.

Charles Jeanmard, of Lafayette, told the writer that he spent five days in his car warning and pleading with folks to leave their homes and remove their possessions out of the path of the flood while there was yet time, but very few responded. Much livestock, personal property, suffering and labor could have been spared if the people would have heeded the warnings promptly. Ex-Gov. Parker told us that he had 384 motor and flat boats in operation at one time in Louisiana rescuing refugees.

Relief Work

As the refugees were brought out they were concentrated in relief camps. The highest number of camps in operation at one time was a few over a hundred. The maximum number of refugees in camps at one time was over 500,000. By the middle of June there were approximately 146,000 still in camps, and almost daily this number was being diminished. These refugees are housed in U. S. Army tents and a small number in public buildings.

Visit to Refugee Camps

On June 16 there were still two camps in operation in Baton Rouge, both of which we visited. The negro camp had 3100 refugees, the highest number was 3900. The camp for the whites had 600.

Good order and discipline is maintained. An abundance of good wholesome food is furnished twice each day. In addition to this the smaller children are supplied with fresh pasteurized milk and crackers. The work in and about the camp is done by the refugees under the direction of the one in charge.

Hospitals are maintained for the sick and those with contagious disease isolated. In the white camp at Baton Rouge special medical attention is given; eyes tested and fitted with glasses, teeth attended to, and other physical defects remedied if possible, all free of charge. In not a few cases refugees return to their home better physically than when they came. All the refugees were vaccinated. Because of this and the sanitary conditions maintained there has been practically no contagious sickness.

Religious services are provided for both Protestants and Catholics. Games are engaged in and some other amusements provided. The refugees expressed themselves as well contented.

Reconstruction Work

As the water recedes the task of rehabilitation presents itself. Thousands of refugees return to their devastated homes, without funds, seeds, implements, livestock, household goods—NOTHING with which to make a new start. Some have suffered only a partial loss. Some will find their dwellings swept away. To say the least, it will not be a very inviting prospect. It is too late for a cotton crop. Soy beans and cowpeas are probably the only money crop they can plant. Vegetables and feed crops can still be grown. Taxes are due. They face the danger of epidemics as the result of polluted water supply, and decaying carcasses of animals and rodents. They need assistance to enable them to reëstablish themselves. They need help to rebuild or repair their dwellings; to secure sufficient livestock and implements to properly operate their farms, to secure cows, hogs, and

chickens, seeds, household necessities, etc., etc.

The Red Cross aims to provide some of the above in the form of relief; to supply just sufficient for a family to get by. This is good and needful, but insufficient.

The Louisiana Reconstruction Commission aims to supply additional needs. They will furnish as far as possible and funds permit sufficient livestock and implements to enable the farmer to operate efficiently; furnish the dairyman with additional cows, help the merchant, reconstruct dwellings, etc., etc., in short, do all they can to place the refugees on a self-supporting basis and in a position so they can take care of their obligations and be happy and contented.

Arrangements also have been made by financial interests to make long-term loans at a low rate of interest to refugees, thus enabling them to make improvements which otherwise would be impossible. These three agencies are coöperating in this task of rehabilitation.

The task of reconstruction will require time, money and labor. The refugees can supply most of the labor, but others must furnish at least some of the money needed. Here is where those of us who have been spared this misfortune can render a service.

The manner in which the Louisiana State Reconstruction Commission is organized and operates offers us as a Church, we believe, an avenue through which we can make an effective and worth while contribution towards helping these neighbors of ours and thereby exemplify the loving spirit of our Master. This Commission consists of some of the leading business and railroad men of the state who serve without compensation. They agree, in so far as is practical, to use every dollar contributed according to the wishes of the donor. They welcome a representative of our Church to meet with them and together determine where our contributions can be used to the best advantage. They offer to render an itemized account of how our contributions were expended. We believe that under these conditions we can make our contribution through this organization with a reasonable degree of assurance that all of it will be wisely expended.

Kenedy, Tex.

I believe that it is true that wherever you find a sect that has passed a law commanding its members to abstain from eating meat, that a woman is at the head of it.—O. B.

Every cloud wears a silver lining if you know how to look at it.—R.

THE BEATITUDES

By Alta Zimmerman

For the Gospel Herald.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." The poor in spirit are those who have become aware of errors and wrongs in their internal and external life, because of which they are in a repentant state; and in this state the Lord will lead them into His Kingdom. This state is the first step on the way, the beginning of the Christian life.

"Blessed are they that mourn; for they shall be comforted." Mourning here is the unhappy feature of the penitent state. This unhappiness is from the felt presence of wrong thoughts and feelings, and evils going out thence into the external life. But in due time comfort comes from a change in the internal and external life.

"Blessed are the meek; for they shall inherit the earth." The earth is here primarily and spiritually the natural mind which "is enmity against God." The errors and evils now known and repented of are in this mind. To inherit the earth means to subdue this mind and bring it into a harmonious state with the spiritual mind. The meek are those who have become humble, and with open minds, are looking to the Lord and desiring to be led by Him.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Now there is hunger for spiritual food and thirst for spiritual truth. Repentance is now taking an upward look. As this desire for spiritual good and truth is given by the Lord it will be fulfilled, for He is more anxious to give than we are to receive.

"Blessed are the merciful; for they shall obtain mercy." Now the beginning of the Christian life starts out to others in forgiveness and mercy to them, thus opening the way for hunger and thirst after righteousness to find satisfaction.

"Blessed are the pure in heart; for they shall see God." Now there is an established change of heart, which is a change of purpose. The purpose now is not to selfishly get and hold. To see spiritually is to perceive. To see God is to clearly perceive that all light of truth and mercy of love are of Him and from Him, and that in and of ourselves we are nothing but empty vessels to be filled by Him as we in obedience let Him.

"Blessed are the peacemakers; for they shall be called the children of God." Now the peace that He brought in His Incarnation we are living out into the striving and struggling world by such influence as we are able to exert, and through this influence as it increases His Kingdom will come. Thus working with God we are becoming His spiritual children.

"Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven." Now we are able to endure internal conflicts, here internal persecution or temptation from the "powers of darkness." And we can endure this internal downward revelation of persecuting evils because we are now established in the Church or the Kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Now we have come to the time of external trials with their salutary discipline. The early apostolic Church was reviled and persecuted, and many evils were falsely said against it. With us to-day due to misunderstandings of our seen and self-lamented imperfections our supreme upward purpose is unknown. We are charged with imperfections that we lament more than our critics lament them. Thus we are beset by both internal and external persecutions. But in it all we have the under joy of an unfailing hope, for "He giveth songs in the night." The truth represented by the prophets before us is yet with us, and as we are trying to live according to it evils without and within are persecuting it in one way or another.

Thus we see that the Beatitudes illustrate the beginning and course of the spiritual life, its lights and shades, its conflicts and conquests.

Milford, Nebr.

A COUNTRY CHURCH

I think God seeks this House, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

I think God feels Himself the Owner here,
Not just rich Host to some self-seeking throng,
But friend of village folk who want Him near
And offer Him simplicity and song.

No stained-glass windows hide the world from view,
And it is well.—The world is lovely there
Beyond clear panes where branch-scrolled skies look through,
And fields and hills, in morning hours of prayer.

God spent His Youth with field and hill and tree,
And Christ grew up in rural Galilee.

—Violet Alleyn Storey.

CORRESPONDENCE

(Continued from page 313)

Bro. William Stoltzfus is still slowly improving. Let us continue to pray for him.

June 28, 1927. Cor.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—On Saturday evening Bro. J. D. Mininger of Kansas City, Kans., commenced a series of meetings with a large attendance each session. There was an all day meeting on Sunday, June 19, in the afternoon. The following talks were given:

Problems and Needs of the Rural Field.—D. D. Troyer.

The Greatest Needs of Our Mission Work.—D. D. Miller.

Mission Work in India.—R. R. Smucker.

The meetings closed on the following evening, with 8 converts. Will you pray for them that they may lead a clean and useful Christian life? We praise God and our dear brother for his labors. We know his labors were not in vain, and we feel sure the brother did not shun to declare the whole Gospel. How sad we feel for those who did not heed the call.

On Sunday evening, June 24, we reorganized our young people's meeting, and Bro. Chauncey Hartzler preached for us.

Two of our members were called away by death within this last week—our aged Bro. Gideon Long and Sister John Christophel.

June 28, 1927. Cor.

Sterling, Ill.

Dear Herald Readers:—On Children's Day, June 12, the Primary and Junior Departments of the S. S. gave a program during the S. S. hour, after which Bro. A. C. Good preached a sermon, especially for the children. Our hearts were filled with joy when a number of the Juniors confessed Christ as their Savior, during this service. In the evening the Juniors had charge of Y. P. M., giving a program of Scripture verses, Bible topics, and special songs, which was enjoyed by all present.

From the 21st to the 23rd, the Illinois Church, S. S., and Young People's Conference was held here at the Sterling church. All sessions were well attended, and the preaching, speaking, and singing was so uplifting that we truly were strengthened spiritually.

We were glad to have Bro. and Sister A. E. Kreider and family with us on Sunday, June 26. Bro. Kreider preached in the morning on "The Spirit-filled Life," after which he reviewed the Quarter's lessons with the whole Sunday school. In the evening our Quarterly S. S. meeting was held. Before the regular service, Bro. Kreider spoke to the class of converts and afterward gave us a brief outline of the Sunday school lessons of the Third Quarter, all of which we enjoyed very much. The Sunday school topics were well discussed and a few special song numbers were also given. We especially appreciated the part taken in the song numbers by the Heatwole Sisters of La Junta, Colorado.

June 28, 1927. Ida Long.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—On June 26 our Sunday school was reorganized. Bro. Dave Yoder was chosen Assistant Supt., Bro. A. B. Gingerich, Primary Supt., Bro. Paul Hershberger, Secretary, Sister Maude Swartzendruber, Chor.

On this some date a program committee, and secretary for Y. P. M. were also chosen. The committee is composed of Harvey Miller, Ray Yoder, and W. D. Brenneman. Fanny Gingerich is the secretary.

On June 19, J. L. Hershberger of this congregation filled an appointment in the Sugar Creek Church at Wayland, Iowa.

Saturday, June 25, Bros. J. Y. Swartzendruber and Joel Reber, and Sisters Katie Reber, Mary Reber, and Eliza Brenneman motored to Manson, Iowa, where Bro. Swartzendruber served on a special program

Chas. Swartzendruber and family, who have lived in California, are visiting friends in Iowa and Indiana during the summer months, after which they intend to go back to California again.

Homer and Delmar Hershberger and Dorothy Swartzendruber, who had attended Goshen College the past school year, are in our midst again. So also is Leroy Brenneman, who has been in school at Hesston.

Lydia Hershberger is attending the summer school at Goshen.

L. J. Miller and wife, Vivian Stutzman, Lois Erb, and Mr. and Mrs. C. E. Hershberger attended commencement at Goshen.

Glen and Wallace Miller are doing University work at Boulder, Colo.; and Leroy Brenneman, Albert and Delmar Hershberger at Iowa City.

We are looking forward to a special meeting to be held July 4, at our place of worship. A program has been arranged to be given conjointly by the Liberty congregation at South English, the Daytonville congregation, East and West Union congregations, and Lower Deer Creek congregation.

June 28, 1927. Cor.

Springs, Pa.,

Meetings held at the Casselman church from June 9 to 19 ended with 6 confessions as a visible result. The meetings were held by Bro. Abram Metzler of Masontown, Pa., who was not afraid to preach the whole Gospel in all its purity. Attention and conduct were good; and while some confessed, many more rejected the earnest call. Pray for these dear souls that they may see the error of their way before it is forever too late

The Lord willing, Bro. S. G. Shetler expects to begin a ten-day meeting at the Springs church July 20. Pray for these meetings also. July 1 being the beginning of the new year for the Church and Sunday school reorganizations were in order. At the quarterly meeting on Friday evening the following church officers were elected; Trustee for 3 years, C. H. King; Church Secy., Elmer E. Bittinger; Cor. Secy., Mrs. Norman Maust; Chors., Mrs. Mark Bender and Walter Otto; Ushers, Clemen Folk, Roy Otto; to collect offerings, Elwood King, Orden Miller; mission board member, Ray Haning; leader of prayer meetings, Norman Maust; Asst. prayer meeting leaders, Menno E. Yoder and Ray Haning.

The Sunday school was reorganized on Sunday with these results: Supts., Norman Haning, Herman Bender; Secy., Florence Bittinger; Treas., Anna Bender; Chors., Olen Yoder and Mrs. Olen Bender; Librs., Alva Yoder, Orpha and Ray Stevanus; Cr. Roll Supt., Mrs. Clemen Folk; delegate to conference, Norman Miller.

Y. P. Meeting was reorganized Sunday evening; Supt., Menno E. Yoder; Assts., Ray Haning and Roy Otto; Secy., Anna Bender, Treas., Alva Yoder and Floyd Maust. Each of the newly elected officers should feel their responsibility and ask for guidance from the One who can direct all our ways. Ask yourself the question; "If every church member were just like me, what kind of a church would our church be?"

Bro. and Sister Daniel Shank and two children and Sister Ida Boyer of Washington, D. C., were visiting friends in this community recently.

Sister Verbal Stutzman expects to leave soon to take up training for nurse at Milford, Del.

Sister Barbara Livengood is still very sick at the home of her son Myron at Pinto. She went to visit them and took sick there. She had not felt very well before leaving her home here and thought a rest and change would do her good.

We crave an interest in your prayers that the flock here may hold out faithful in the Master's service and that the work here may continue to grow.

June 29, 1927. Cor.

ONTARIO CONFERENCE

The Annual Conference of the Mennonite Church of Ontario was held at the Moyer Church, Vineland, June 2, 3, 1927.

Thursday, June 2

Conference opened at 9:45 A. M. Bro. M. M. Brubacher led the devotional meeting, reading I Cor. 13. The following Committees were then appointed.

Resolutions:—S. F. Coffman, Jesse B. Martin, J. W. Witmer.

Arrangements:—H. W. Stevanus, C. C. Cressman, Nathaniel Bergey.

Church Records:—Ephraim Snider, I. B. Witmer.

The following subjects were submitted and accepted for discussion in open Conference:

1. The reinstatement of the Waterloo Co. Ministers' meeting.
2. What advice has Conference to give on the matter of brethren having their service stations open on Sundays for the convenience of the traveling public?
3. Shall we appeal to General Conference for a revision of our Confession of Faith?
4. What is the attitude of Conference on the Liability Insurance Question?
5. The disposition of the Conference Poor Fund.
6. What is the purpose of the Annual Conference, and what is its relation to the pastor and congregation?
7. The endowment of our educational institutions.

The private sessions of Conference members closed at 11 o'clock, and public session immediately opened.

The brethren, C. L. Ressler, minister, and Menno M. Brubacher, Ira Yoder, and Eli Kaufman, deacons, were received as Conference members.

Conference privileges were extended to the brethren, N. B. Stauffer of Aldersyde, Alta., and to D. D. Kauffman of Kalispell, Mont.

On account of the pastor of the Rainham congregation being present, the substitution of Bro. Werner as delegate was not considered necessary. The minutes of last Annual Conference were accepted as having been read.

The minutes of the special session of Conference held on March 24, 1927, were read and accepted; also the minutes of meetings of the Executive Committee and the reports of the Conference Treasurer and auditors.

Conference adjourned at 12:00 o'clock.

Thursday Afternoon

Conference reopened at 1:15. Bro. B. B. Shantz read I Cor. 1:1-10, and led in opening prayer. The Conference sermon was then given by Bro. C. F. Derstine, from the scripture passages I Cor. 3:10-15, and 4:1-5. The many problems which faced that Church were described, with the Apostolic solution. The importance of the presence of the Holy Ghost in the Church today was emphasized. The inspiration of the message was drawn from the wonderful Thirteenth chapter of I Corinthians. Love was contrasted with the gifts of knowledge, benevolence, etc. Better have more love and not so many other gifts. The brother showed us the extent and the elasticity of love and its universal appeal. Faith, Hope and Charity; the greatest of these is Charity.

The Bishop brethren, Snider, Coffman, Gingrich, Hallman, and Stauffer, added words of testimony and approval, and the Conference members gave approbation by standing.

Conference then resumed the hearing of reports. The Local Mission Board gave two reports. Bro. L. S. Weber gave an outline of the spiritual efforts put forth and the evident results. A survey of the Toronto Mission field has been made, which includes about 1200 homes. Many non-Christian homes were visited and many children found who do not attend Sunday school. More effort is being made among this class of people.

Bro. M. C. Cressman reported on the financial outlook of the Board. Conference accepted the report.

Bro. Moses M. Brubacher reported for the Bible Study Board. The total enrollment at the last term of the Bible Study class was 102. Average attendance, 70. Financially, the Board again has a surplus. Report was accepted.

Bro. L. S. Weber gave the report of the Trustee on the M. B. of M. & C. in the absence of Bro. L. J. Burkholder. Report was accepted.

Bro. J. W. Witmer reported as superintendent of the Rural Mission Board. The Board has found plenty to do, both in a spiritual sense and in the way of organization. A church building has been purchased in the town of Bothwell. Conference accepted the report.

Bro. S. F. Coffman gave the report of the Colonization Board. The work of the Board has increased. Many families in Russia are waiting for an opportunity to come to Canada. The most urgent need at present is assistance for invalids. Report was accepted.

Short reports as follows were given and were all accepted by Conference: Anson Groh, for the Board of Mennonite Finance; H. W. Stevanus, as Home Evangelist; S. F. Coffman, as Bishop in charge of Toronto Mission; Geo. A. Weber and S. E. Schmidt as Secretary and Treasurer of the Rural Mission Board.

Helpers in congregations:—Zurich, Oliver D. Snider, Noah Hunsperger; Rainham, A. L. Fretz, B. B. Shantz; Breslau, Nathaniel Bergey; Baden Mission, C. C. Cressman, M. M. Brubacher, Nathaniel Bergey.

Special Committees not being ready to report at this time, constitution was suspended so that discussion of questions submitted to Conference might be proceeded with.

First Question:—**The reinstatement of the Waterloo Co. ministers' meeting.**

Resolution:—Whereas, Our constitution calls for a division of our Bishop districts, and because of the convenience in Waterloo Co. district for a conjoint ministers' meeting, therefore be it

Resolved, That our Bishops be encouraged to arrange for such a meeting to be held from year to year, and that the dates of such meetings be inserted in our church calendar.

Second Question:—**What advice has Conference to give on the matter of brethren having their service stations open on Sundays for the convenience of the traveling public?**

Resolution:—Whereas, The Lord has set aside the Lord's Day to be kept holy, and for the believer's spiritual welfare and worship, be it

Resolved, That the open operation of public service stations, and the practice of the sale or purchase of gasoline, oil and auto supplies on the Lord's Day, except in cases of emergency, shall be considered out of harmony with Christian principles, and we urge that all of our members should refrain from such practices.

Conference adjourned at 5:00 P. M.

Thursday Evening

Beginning at 7 o'clock, an hour's song and praise service was conducted by Bro. L. S. Weber.

Following this, Bro. N. B. Stauffer gave an impressive address on the subject **"The Minister's Threefold Responsibility: to God, to the Church, to the World."**

The minister is a converted man, a gift of God to the Church, Christ personified in faulty man. He is responsible to God because of the love which He has manifested. God's message must be given and other ambitions disregarded. The minister is responsible to the Church as a steward. He must feed the flock. He must put things in order. Tit. 1:5. The ministerial body must work in unity to make progress. He is responsible to the world because he is a debtor. Rom. 1:14. Men want the old-fashioned Gospel.

Friday, June 3

Conference reopened at 9:15, A. M. Bro. Bergey read Matt. 5:1-15, and offered prayer.

The reports of special committees were then taken up.

Bro. Geo. A. Weber reported for the Ministers' Aid Fund Committee as follows:—Contributions, $1182.21; Distribution, $580.00; Balance, $602.21. The report was accepted and the committee retained.

Bro. Oscar Burkholder reported for the Committee appointed to tabulate Conference Resolutions. 83 resolutions were listed as Practical, 6 Doubtful, and 5 Obsolete. The Committee was retained and was instructed to have the resolutions listed as "Practical.' printed in booklet form.

At this time, Bro. B. B. King, of Ft. Wayne, Ind., having arrived, Conference privileges were extended to him.

Bro. S. F. Coffman reported for the Committee on Reorganizing of Mission forces. A well-prepared plan was presented, the following resolution being subsequently adopted:—

Resolved, That we retain the present Committee to make further investigation and bring a complete plan to our next annual Conference for ratification.

Bro. Moses M. Brubacher presented a report from the Committee appointed to solicit funds for the proposed Bible Study building. The report was accepted and the following resolution adopted:—

Whereas, The Bible School of our Conference has grown to the extent that it becomes necessary to provide better accommodation, and, whereas, the Kitchener congregation have offered to coöperate with the Bible Study Board to erect such a building, which will provide suitable accommodation for both Bible Study and public worship, and as there are sufficient funds in sight, as called for by former resolution of Conference, therefore be it

Resolved, That we ask this Conference to appoint one member of the B. S. B. and one of the Executive Committee of Conference, to act in conjunction with the Kitchener congregation, to comence at once the building of an annex to the Kitchener Church for the Bible School.

Bro. Ephraim Snider presented the report of the Church Records Committee, which concluded the hearing of reports. Conference then resumed the discussion of the questions submitted.

Third Question:—**Shall we appeal to General Conference for a revision of our Confession of Faith?**

Resolution:—Resolved, That we hereby request the Publish-

ing Committee of the General Conference to produce a Confession of Faith, including the 18 articles, a statement of our faith as adopted by General Conference, a short history of the Church, and a revised manual for the use of our ministers, and the same in a condensed form for general distribution.

Fourth Question:—**What is the attitude of Conference on the Liability Insurance question?**

Resolution:—Resolved, That owing to the present conditions of automobile traffic and risks, and the liabilities consequent upon these conditions, the Conference appoint five brethren to investigate the question of auto liabilities, and the possibilities of such aid in our own Aid Union, and report to the next session of Conference.

Fifth Question:—**Disposition of the Conference Poor Fund.**

Resolution:—Resolved, That a committee of three deacons of the Conference be appointed every three years, who shall receive and disburse the Conference Poor Fund, according to appeals made in the Conference District, and according to their best judgment.

Sixth Question:—**What is the purpose of the Annual Conference, and what is its relation to the pastor and congregation?**

Resolution:—We believe that Conference has a distinct and important function in the work of the Church; we believe that the members of Conference profit by the fellowship and counsel of its meetings, which are helpful in solving some of the problems met with in their labors and are inspirational in their influence. We believe that it is the function of Conference to consider such matters as concern the faith, the unity, and the purity of life of the members of the Church, and to set forth the principles of the Gospel affecting those matters; but we believe that it is beside the province of the Conference to act upon or legislate on individual cases or interfere with the local church government, unless such cases should be appealed to the Conference or be out of harmony with the teachings of Scripture and the faith of the Church. We believe it is not consistent with the spirit of love and unity to make use of Conference for debate and controversy, but that the Conference deliberations should be a consideration of the truth of God's Word, the needs of the Church, the love of the brotherhood, the unity of the Church, and the advancement of the kingdom of Christ. We believe that the interests of the Church in its relation to the kingdom of Christ should alone occupy the interest of the Conference sessions and its members should consider those interests and lay aside all personal or individual interests which are not conducive to the highest spiritual good of the whole body of Christ.

Seventh Question:—**The endowment of our educational institutions.**

Resolution:—Whereas, Our Church schools are actively engaged in the cause of evangelization, and, whereas, it is a problem of the Board of Education to raise sufficient funds to operate our church schools, be it

Resolved, That our Conference coöperate in supporting the program of Christian education as adopted and provided for by our Board of Education, and in the proposed financial program for the support of our schools.

This concluded the discussion of Conference questions and Conference adjourned.

Friday Afternoon

Conference reopened at 1:20. Bro. A. B. Snyder led in devotional meeting, reading Rom. 1:1-12. Recommendations of Committees were dealt with and resolutions passed which are printed in connection with their reports.

Conference also passed the following resolutions, presented by the Resolutions Committee.

Whereas, the Lord has called home our brother, Deacon Henry Baer, of the Latschar congregation, we wish to express our sorrow and sympathy to the family in the loss of a loving husband and father, and with the congregation which has lost a faithful deacon. We also ask that a copy of this Resolution be sent to the bereaved family by the Moderator and Secretary of Conference.

Whereas, it has been in the providence of our Heavenly Father, during the past year, to remove from our number the companion in life of our Brother Noah S. Weber, we do hereby record our sorrow and sympathy with our brother and family in the loss which they have sustained, and request that a copy of this Resolution be handed to the brother and family by the Moderator and the Secretary of Conference.

Resolved, That we express to our Brother, Norman B. Stauffer, of Aldersyde, Alta., our appreciation for his presence and active assistance during our Conference, and ask him to express our good will and fellowship to the Alberta-Saskatchewan Conference.

Resolved, That we as a Conference hereby express our appreciation for the presence and fellowship in our Conference sessions, of the brethren, B. B. King, of Ft. Wayne, Ind., and D. D. Kauffman of Kalispell, Mont., and wish them the blessings of God in their labors wherever they go.

Resolved, That we extend a vote of thanks to the Vineland brethren and sisters for their kindness and Christian hospitality which they have shown to us during this Annual Church Conference.

Statistical and Financial Reports

Total Membersip, 1970; Increase during the year, 117.

Total Contributions:—Missionary, Relief, Educational, etc., $14,299.03.

Officers Elected and Committees Appointed

Moderator, M. H. Shantz; Asst. Moderator, L. S. Weber; Secretary, Gilbert Bergey; Treasurer, Ephraim Snider, Kitchener, R. R. 2.

Executive Committee:—Jonas Snider, S. F. Coffman, Manasseh Hallman.

Auditors, Adam S. Cressman, Urias S. Snyder.

Member on Colonization Board, S. F. Coffman.

Member on Publication Board, M. C. Cressman.

Member on Board of Education, C. C. Cressman (1930).

Bible Conference and Bible Study Board:—M. M. Brubacher 1930), J. W. Witmer (1928), C. C. Cressman (1929).

Local Mission Board:—Irvin B. Shantz; M. C. Cressman, Alvin Culp, Joseph Reesor.

Conference members on Rural Mission Board:—M. M. Brubacher, L. J. Burkholder.

Supt. Rural Mission Board, J. W. Witmer.

Bishop in charge of Toronto Mission, S. F. Coffman.

Trustee on M. B. of M. & C., L. J. Burkholder.

Home Evangelist, H. W. Stevanus.

Helpers in congregations:—Zurich, Oliver D. Snider, Noah Hunsperger; Rainham, A. L. Fretz, B. B. Shantz; Breslau, Nathaniel Bergey; Baden Mission, M. M. Brubacher, O. H. Wismer, Nathaniel Bergey, Osiah Cressman.

Special Committees

Examination of Candidates, Tabulating Resolutions, and Ministers' Aid Fund, Committees retained.

To Investigate Educational Problem:—J. C. Fretz, Oscar Burkholder, Sam. Brownsberger.

On Liability Insurance:—Moses Hunsperger, Ezra Shantz, Geo. A. Weber, Alvin Culp, Albert Wideman.

Disposition of Conference Poor Fund:—G. Weber, Will Fretz, Isaiah Hoover.

Appointed to Building Committee:—Moses M. Brubacher, Gilbert Bergey.

Delegates to General Conference:—Jesse B. Martin, Christian Schrag, Noah Hunspurger, L. J. Burkholder, M. H. Shantz (Delegates on Arrangements Committee).

Conference Members Present

Bishops:—Jonas Snider, Abraham Gingrich, S. F. Coffman, M. Hallman, C. F. Derstine.

Ministers:—A. B. Snyder, Noah Hunsperger, Osiah Cressman, M. H. Shantz, Christian Schrag, Moses Hoover, B. B. Shantz, Oliver D. Snider, Oscar Burkholder, C. C. Cressman, Moses M. Brubacher, H. W. Stevanus, Simon Martin, A. L. Fretz, C. L. Ressler, J. W. Witmer, Nathaniel Bergey, Jesse B. Martin, L. S. Weber.

Deacons:—Christian Gascho, William Fretz, Isaiah Hoover, Eli Good, Ephraim Snider, Daniel Shantz. N. S. Weber, Geo. A. Weber, E. S. Shantz, Ephraim Weber, Jer. Good, I. B. Witmer, Menno M. Brubacher, G. Bergey.

Visitors

Bishop, N. B. Stauffer; Ministers, D. D. Kauffman, B. B. King.

Next Annual Conference will be held in the York Co. district, if not otherwise arranged, June 7th and 8th, 1928.

M. H. Shantz, Moderator.
Gilbert Bergey, Secretary.

REPORT

Of the Bowne, Mich., Sewing Circle for the Year ending Mar. 31, 1927

No. of meetings held	15	No. of garments bought and sent	32
Av. attendance of members	13	No. of coverings made	77
Visitors	18	No. of other articles made	29
No. of garments made	127	No. of second hand clothing sent to Canada	46
		No. of quilts made	15
		No. of comforters made	3
		Money carried over from last year	$20.18
		Money received during the year	$175.48
		Money expended for Home Mission	$99.89
		Money expended for For. Mission	$20.89
		Money expended for various other purposes	$55.41
		Am't carried over for next year	$19.47

Secretary.

"Too often the mark a person wishes to make in the world is the dollar mark."

Married

Weaver—Gerber.—Bro. R. M. Weaver and Sister Lydia Gerber, both of Harper, Kans., were united in marriage, Sunday afternoon, June 5, 1927, by Bro. Harry Deiner at his home near Hutchinson, Kans. May God's richest blessings ever be with them.

Fehr—Tweed.—June 26, 1927, Bro. Philip S. Fehr of the Lancaster congregation and Sister Esther M. Tweed of the Rohrerstown congregation were united in marriage at the home of the bride's parents in Millersville by Bro. N. L. Landis. May God's richest blessings attend them through life.

Zook—Hershberger.—Bro. Palmer R. Zook and Sister Dora Hershberger, both of Sugar Creek, Ohio, were married June 18, 1927, at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio. May the blessing of heaven be upon our brother and sister in all their labors in home and church.

Herr—Graybill.—On June 11, 1927, at the home of Brother and Sister C. A. Graybill near Martinsburg, Pa., their oldest daughter, Sara M., and Bro. E. Grant Herr of Hanover, Pa., were united in marriage by the bride's father. May their Christian pilgrimage be one of mutual helpfulness, a blessing to mankind and a glory to God.

Obituary

Schrock.—Vern Stanley Schrock died June 2, 1927; aged 3 m. 13 d. Funeral services were conducted by Bro. David D. Miller of the local congregations near Protection, Kans., assisted by Brother Daniel Horst of Mauagansville, Md.

Detweiler.—Clifford G., son of Ephraim and Florence (Gehman) Detweiler, Blooming Glen, Pa., died June 24, 1927; aged 6 y. 4 m. 15 15 d. He was sick only 3 days with spinal meningitis before he passed away. He leaves his parents, a little sister, and 2 grandmothers. Was buried at Blooming Glen Cemetery. Funeral services were conducted by Bro. I. Frank Swartz and Bro. Wilson R. Moyer.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Landis.—Elizabeth L., wife of Phares B. Landis, was born Mar. 9, 1872; died at her home near Landis Valley, Pa., June 7, 1927 of complications; aged 55 y. 2 m. 11 d. She was a kind and loving mother, and a faithful member of the Landis Valley Mennonite Church for many years. Besides here husband, she is survived by 4 daughters, 2 sons, and 5 grandchildren. Funeral services were held June 11, conducted by Bros. Noah Landis and Ira Landis at the Landis Valley Mennonite Church. Text, Mark 13:35, 36. Interment was made in the adjoining cemetery.

"Mother thou art sweetly resting,
There thy cares and toils are 'oer;
Here thy cares and toils are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Husband and Children.

Weldy.—Kenneth Roy, son of Joseph and Mary Weldy, was born in St. Joseph Co., Ind., Jan. 8, 1913; died from leakage of the heart at home June 23; aged 14 y. 6 m. 15 d. Bro. Weldy with two boys (Kenneth and Raymond) were in the field for a load of hay, when Kenneth had a heart spell and immediately expired. He was a good kind-hearted, and obedient boy, always trying to serve his parents faithfully. He accepted the Lord and sealed his vow in water baptism Jan. 25, 1925, united with the Holdeman congregation, being a very faithful attendant until death. One of his favorite songs was "I want my life to tell for Jesus." His mother died July 15, 1923. He leaves father, step-mother, 5 brothers, 7 sisters, 2 step-brothers, and 7 step-sisters. Funeral services were held at the Olive Church June 26, conducted by Bros. C. L. Graber and Silas Weldy. Again we acknowledge that "God permits many things we do not now understand." God comfort the sorrowing ones.

King.—Barbara, daughter of Nicholas and Mary Kauffman, was born in Polk Co., Mo., Feb. 7, 1871; died at the State Hospital at Nevada, Mo., June 14, 1927; aged 56 y. 4 m. 7 d. She united with the Mennonite Church in her youth and remained faithful until death. She was in failing health for several years before her death. On June 9, 1897, she was united in marriage with D. S. King of Larned, Kans., at which place they lived until 1906, when they moved to Tuleta, Texas. In 1917 they moved to Cass Co., Mo., where they have since resided. The deceased leaves her husband, 4 sons, 4 daughters, 3 grandchildren, mother, 4 sisters, 1 brother. One son died in infancy. Funeral was held on June 16 at the home of her mother (who because of her age and failing health was unable to attend the services at the church) by W. E. Helmuth, and at the Bethel Church by L. J. Miller and Joe C. Driver. Interment in the Clearfork Cemetery. Text, I Jno. 5:12.

Troyer.—Bro. M. M. Troyer was born near Walnut Creek, O., April 18, 1848; died June 16, 1927; aged 79 y. 1 m. 28 d. He was united in marriage to Elizabeth Darr Dec. 1, 1872. To this union were born 5 sons and 3 daughters, one son passing away in infancy. In 1886 they moved to Troy, O., and after a lapse of 7 years they moved to Walnut Creek. When still young in years he united with the Mennonite Church at Walnut Creek. He was a strong man physically and enjoyed good health until a few years ago, when the weight of added years began to draw upon his vitality. About 3 months ago he suffered a paralytic stroke, but recovered in a measure. However, the end finally came, and he seemingly passed away without pain or fear. He leaves his companion, 5 sons, 3 daughters, a host of relatives, friends, and neighbors. He was a kind and indulgent father, a friendly and generous neighobr, and will be missed in the community in which he lived so many years. May he rest in peace. Funeral services were held at Plainview Church, Aurora, O., by E. B. Stoltzfus, (Text, Isa. 38:1) assisted by——— Pearson of the Congregational Church. Interment in Aurora Cemetery.

Nafzinger.—Daniel Nafzinger, the 7th child of a family of nine, was born Jan. 7, 1857, near Baltimore, Md.; died at his home in Tiskilwa, Ill., May 24, 1927; aged 70 y. 4 m. 17 d. In early manhood for short periods in ington, Ill., and lived for short periods in Nebraska, Misouri, Iowa, and later came to Bureau Co., Ill. He was married to Mary Albrecht, Sept. 4, 1894, at Buda, Ill. He was a faithful member of the Mennonite Church at Willow Springs. His health had been failing for over a year with leakage of the heart; but he was about his work until several weeks prior to his death. Altho his health seemed quite improved, his death came suddenly and unexpectedly. He took dinner at his brother-in-law's on Monday, and enjoyed a hearty meal. After his arrival at home and after partaking of the evening meal, he retired for the night. At eleven o'clock he had a severe heart attack and passed away at 12. He leaves a faithful wife, one brother, five nephews, and three neices. Funeral services were held at Willow Springs Mennonite Church May 26, conducted by Bro. C. A. Hartzler.

A neice.

Kuhns.—Catherine Kuhns (nee Garber) was born near Strasburg, Ohio, Oct. 14, 1839; died at the home of her daughter, Lizzie Stutzman, near Beaver Crossing, Nebr., June 16, 1927; aged 87 y. 8 m. 2 d. She gave her heart to Christ in her youth and joined herself to the Mennonite Church to which she remained a faithful member until death. She was married to Joseph Kuhns and lived in matrimony 56 years. To this union were born 6 sons and 6 daughters. There were also 58 grandchildren, 74 great-grandchildren, 4 great-great-grandchildren. She was preceeded in death by her husband, 3 sons, 1 daughter, 17 grandchildren and 5 great-grandchildren. In the year 1873 she with her husband and family moved to Seward Co., Nebr., and located near Milford. They were among the first immigrants of their faith to this state, and helped to build up the first congregation here. She leaves 3 sons, 5 daughters, 3 sisters, 41 grandchildren 62 great-grandchildren, 4 great-great-grandchildren, and many other relatives and friends. Funeral services were conducted at the house by Bro. W. R. Eicher and at the West Fairview Church by Bro. Joseph Rediger in German and Bro. J. E. Zimmerman in English. Interment in adjoining cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend like you on earth we find."

Leatherman.—Alvin, son of Jacob and Elizabeth Leatherman, was born in Elkhart Co., Ind., May 23, 1855; died at the home of his daughter (Mrs. Henry Shaffer), Elkhart, Ind., May 25, 1927; aged 72 y. 2 d He united with the Mennonite Church when a young man but later fell away and departed this life without being affiliated with any Church. His wife preceded him in death quite a few years before. Five children survive him (I. U. Leatherman, Mrs. Henry Shaffer, Mrs. J. S. Cole, Mrs. Allen Mohn, and C. E. Leatherman). There are also 12 grandchildren, 1 great-grandchild, and 4 brothers surviving. Funeral services at the Yellow Creek Church, on the 27th, conducted by J. S. Hartzler. Text, "What doest thou here?"

Hartman.—Bettie J. Hartman (Nee Evers) was born near Singer's Glen, Va., Sept., 17, 1872; died June 10, 1927, at her home near Harrisonburg, Va.; aged 54 y. 8 m. 23 d. She leaves her husband, John H. Hartman, one sister, and three brothers: Sarah, Samuel, David, and Moses. The following step-children also survive: Mrs. C. E. Good, North Lima, Ohio; Mrs. Wm. Shore, Mrs. Lewis Shank, Mrs. Harry Landis, Sterling, Ill; Henry, Scottdale, Pa.; Alfred, Hagerstown, Md.; Mrs. A. B. Brenneman, at home. Funeral took place at the Weavers Church June 12 with many present. Her sufferings are now ended—gone **not** to her "rewards," but to "rest from her labor." Saints are recompensed at the "resurrection of the just" (Luke 14:14). Services were conducted by David Garber and S. H. Rhodes, from the text (Matt. 11:28-30) by request.

"My dear companion, your labors on earth
are finished;
Now you are forever free!
From the pains and aches,
You so long had to bear,
Now Jesus takes you,
And relieves you from all your care.
Some sweet day we will meet you over there."

COLONIZATION IN IDAHO

Since new irrigation projects are rapidly being opened in this and adjoining states (which offer opportunities for Christian service as well as those pertaining to this world) our local Conference established a board of five to acquaint themselves with the various fields as to the possibilities of doing spiritual work and its material resources.

This board has investigated a number of projects, and is now ready to recommend the district about Jerome, Ida., for personal investigation to any of our people having some means, who wish to change locations.

Jerome is located about 25 miles from Filer by ferry, or about 35 miles by bridge.

This district has recently received additional water storage by the construction of the American Falls Dam and now has plenty of water for additional acreage.

Unimproved land with water-right can be bought from $75 to $85 per acre on half crop payments for the first four years, with six additional annual payments at six per cent for the balance. Partly improved land requires $10 per acre down, with ten annual payments.

This country, at an elevation of about 3700, is blessed with a healthful climate, good drinking water and a sandy loam soil of lava ash formation which is especially adapted to the raising of corn, alfalfa, clover, onions, sugar beets, beans, potatoes, etc.

Inquiries will be cheerfully answered.

If six or more Mennonite families locate within this or any other districts hereafter recommended by this board, we assume the responsibility of giving all possible assistance in carrying on regular preaching services and in establishing an organized congregation.

Yours for service,
Local Mennonite Evangelizing and Colonization Board for Eastern Oregon, Eastern Washington, and Idaho.
Per S. Honderich, Secy.,
Filer, Ida.

ANNOUNCEMENT

Goshen College

Offers opportunities for a thorough College Education in a wholesome Christian environment.

Has a strong faculty of Christian men and women, trained in the best Universities of America and Europe, who have the welfare of the Church and her Young People at heart.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License, first and second grade. Indiana University gives hour for hour credit for work done at Goshen.

The Liberal Arts College offers a broad curriculum with a wide range of courses leading to the B. A. and B. S. degrees.

The Bible School offers courses in Academy and College, besides Advanced Courses equivalent to the Junior Year of the Seminary.

The Academy offers the Standard High School Curriculum.

The School Year opens on Wednesday, Sept. 14, 1927.

Write for catalog. Information gladly furnished. Address all inquiries to S. C. Yoder, President, or G. F. Hershberger, Secretary, Goshen, Ind.

VIRGINIA CONFERENCE

The seventeenth annual session of the Mennonite Conference of Virginia will convene, D. V., Friday and Saturday, Aug. 5 and 6, 1927, at Weaver's Church, Middle District, Rockingham County, beginning Friday morning at 9:00 o'clock and Saturday morning at 8:30 o'clock. A cordial invitation is extended to all who wish to attend.

Prior to Conference, the following bodies will meet at the above named church:

Wednesday, Aug. 3, at 9:30 A. M., the Virginia Mennonite Aid Plan Board; Wednesday afternoon at 1:00 o'clock, the Virginia Mennonite Mission Board.

Thursday, Aug. 4, at 9:30 A. M., the Conference Arranging Committee; Thursday afternoon at 1:00 o'clock, a preliminary session of Conference members.

H. D. Weaver, Secretary.

OHIO SUNDAY SCHOOL CONFERENCE

The Thirty-third Annual Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martins Church near Orrville, Ohio, Aug. 9-11, 1927. All Sunday schools are urged to elect delegates and plan to attend the Conference. Everybody invited to come. For information concerning transportation, write to J. A. Leichty, Orrville, Ohio. For information concerning program and Conference work in general write to

I. W. Royer, Sec'y,
Orrville, O.

ANNOUNCEMENT

Of Meetings to be held just Previous to General Conference

At a meeting of the "Interboard Committee," authorized by General Conference, the following schedule was arranged for the various committee and board meetings to be held near the time of our coming General Conference:

Thursday, Aug. 18, 1927, in Juniata Co., Pa.—Publication Board Meeting, "Young People's Meeting" Topics Committee (to begin work at noon).

Friday, Aug. 19, in Juniata Co.—Publication Board Meeting, Continued work of Topics Committee.

Saturday, Aug. 20, in Mifflin Co., Pa.—Private session of Executive and Mission Committees of the General Mission Board, Private session of General Sunday School Committee.

Sunday, Aug. 21.—A. M., S. S. and preaching services in churches of Mifflin co.; P. M., Fundamentals Conference in tent at Belleville, Pa.; Evening, Fundamentals Conference.

Monday, Aug. 22.—Private sessions of Committee on Arrangements for General Conference; Evening, Public program arranged by the Young People's Problems Committee.

Tuesday, Aug. 23.—Private session Committee on arrangements; P. M., Public program arranged by Board of Education; Evening, Public program arranged by General S. S. Committee.

Wednesday, Aug. 24.—A. M., Opening of General Conference.

It was decided at the Interboard Committee meeting that any other committee meetings to be held at Gen. Conference time shall have the approval of the Chairman of the Interboard Committee and the Secretary of General Conference before being finally arranged for.

At a meeting of the Executive Committee of General Conference it was decided that all programs to be rendered in connection with General Conference be submitted to the Committee on Arrangements for consideration before being carried out, said programs to be in the hands of the Committee on Arrangements at their first session in connection with General Conference. N. E. Miller, Sec. Interboard Committee Meeting.

THE NEW CHURCH HYMNAL

Now Ready for Delivery

This is a valuable collection of standard hymns and Gospel songs that will not grow old. It is suitable for public worship, worship in the home, and all general occasions.

The book contains 657 selections comprising the following groups: hymns of worship and praise; prayer; the Word of God; Christian doctrines; the Church; Christian experiences; edification and encouragement; Christian activity; special occasions, etc.

It is printed in both shaped and round notes. In ordering, be sure to specify which is wanted. If neither is specified, shaped notes will be sent. The old German appendix is supplied in the shaped notes, without additional charge, to those who specify it. A new German appendix of 135 selections has been prepared and will be supplied to those who specify it, in the shaped notes, for 10c a copy additional. The following bindings are offered in the regular edition at the prices given:

Stiff Cloth Binding

Each, postpaid	$ 1.35
Dozen copies, prepaid	15.00
100 copies, not prepaid	100.00

Stiff Keratol Binding

Each, postpaid	$ 1.65
Dozen copies, prepaid	18.00
100 copies, not prepaid	125.00

50 Books will be supplied at the 100 rate, not prepaid.

The Keratol binding is an imitation leather. It has a cloth base with a composition finish and resembles leather in appearance. The wearing qualities are claimed to be better than the usual leather used for books of this kind. Address

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JULY 7, 1927 Interests of our Mission Activities

EDITORIAL

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

* * *

Altho Jesus on one occasion plainly said that He had been sent exclusively to the lost sheep of the house of Israel, in the verse quoted above He says with equal plainness that the Israelite fold is not the only subject of His concern. The "other sheep" are without question the Gentiles to whom the Word of God came with great power long before the close of the first century after Christ.

* * *

"To the Jew first," was the message of the Gospel brought, but it was not long until it came "also to the Greek." How glad we of non-Jewish descent may feel that the Lord made provision for us "other sheep." We may do well to rejoice and be glad that the Lord has included us among the "whosoever" that may partake of the benefits of salvation. But if we stop there we miss a great deal.

* * *

Indeed, if we stop with rejoicing over our own inclusion in the fold, there is a serious question as to whether we really belong there. "God so loved the world"—the whole world of black and yellow, brown, red, and white people—exactly alike so far as we can find out from the Bible record and our experience with His dealings with folks to this day. God sends the rain and the sunshine on the lands of the different races impartially. The yield is just as good if a black or a brown hand sows the seed as if the hand of the purest lily-white should deposit the grain in the soil. And "in every nation he that feareth him, and worketh righteousness, is accepted with him." The results of conversion to God are the same, no matter where the convert lives, and no matter what may be the color of his hands and face.

* * *

I have just been glancing over the list of "News From Many Lands" in "The Missionary Review of the World." Here is a cheering item from Africa of Mohammedans anxious to secure Christian literature—black Africans that can read and are anxious to do so. But on the other hand is a discouraging item telling of the thousands of persons that are being sold every year into slavery—and we thought slavery had been abolished in the whole world long ago! Then there are news notes of the progress of missions among the Arabs in Palestine, and among the people of India, the steadfastness of the Chinese Christians, and new work of the Lord among the islands of the south Pacific. Then we have the Americas and other lands — everywhere the Gospel goes it has the same result. There are "other sheep" that need salvation, and that receive it when the Good News reaches them.

* * *

What share have we in these various efforts for the "other sheep?" We have them nearer our homes than in the distant lands mentioned in the last paragraph. Too often it is the case that persons living a few doors from us are as foreign to us as are the antipodes. Did you ever shake hands with a man of different color from yours—and then jerk back your hand to see if any of the color "came off?" Once when we were on shipboard, we arrived at an Italian port. An Italian steward offered to accompany us and act as guide. He could speak only a few words of English, but he did his best—as we did in Italian—and dressed in civilian clothes he was not recognized as belonging to the ship. On shore, one of our passengers—an Irishman, I am sorry to say, for Irishmen usually are more polite—spoke clearly and distinctly, so that our generous guide could not help hearing it, and pronounced one word just as our guide had been saying it—"Meester!" The guide blushed crimson. He confided to one of our party that he had resolved that never again would he mingle with passengers. Does it amuse you to hear a person talk with a foreign accent? If it does, I advise you to keep it a secret and, seek to acquire grace to put yourself in a foreigner's place trying to learn to talk in an unknown tongue. Be brotherly with the "stranger within our gates." We have said among ourselves that we ought to make the stranger welcome. We have said that it is easier to learn the foreigner's language here than to go to his land to be compelled to learn it. And we have said that we could do foreign mission work at home with far less expense than to go to distant lands to do it. And we meant all those things, no doubt— but what have we DONE? Let's do something next, and have something to report at the next meeting.

* * *

Most of this number of the Supplement is taken up with speeches that will later be printed in booklet form. We do not pretend to print all the best speeches in this issue—they are all supposed to be good. But if the sample you get in this number proves good enough to your taste to make it worth your while to buy a postal card and write it, you may have the

entire book for the asking. Not all of you could attend the meeting at Milford, Nebraska, but the reading of the full Report of the Meeting, together with the Reports of the India and South America Missions, and with the Report of various Home Missions and Committees, will be as near an approach to the attendance as we can give you.

AN APPEAL

To the Mennonite Church for Aid in the Erection of a New Mission Hall in Portland, Oreg.

After four and one-half years of mission activities, our records of work done show that it is time that we take steps toward erecting a hall that will meet the demands of our present needs, allowing a little room for growth as well as providing for additions, if need be.

After prayerful consideration the Local Board advised the superintendent of the Mission to consult the bishops of the district for further advice as to procedure; after a consultation the superintendent had a heart-to-heart talk with a large percentage of the members in the Pacific Coast Conference District.

As a result of this visitation, a representative meeting was called, which convened at Portland, on April 8, with about thirty brethren of the district present. After considerable discussion and consultation the body voted unanimously in favor of erecting a new mission hall, which is to be built as much as possible of fireproof material, to comply with the city ordinances.

Later a Building Committee, consisting of one brother from each congregation in the conference district, was appointed. This committee met on later dates and prayerfully considered the kind of a mission hall needed in which to carry on successfully the work of the institution. They also appointed an Information Committee, who met on April 14 and made estimates of the cost of the building, which were approximately $9000 for material and $3500 for labor.

A condensed report of the above three meetings was presented to the joint meeting of the Executive and Mission Committees of the General Mission Board, which met at Milford, Nebraska, April 30. This body gave their approval, which we appreciate very much, a copy of which is affixed to this circular. This was also presented to our District Conference in June, 1927, which gave its approval.

The members of the Pacific Coast District very cheerfully obligated themselves to furnish the labor for the construction of the new mission hall, which represents about one-third of the cost of the building. They have also agreed to do as much more as possible toward the erection of this new hall. Therefore, we feel that we can, with a clear conscience, present the plan to other congregations of our beloved church in the United States and Canada. We trust that they will assist us in the erection of this much-needed hall, that the work of the Lord in this part of His vineyard may continue to prosper.

The Plan for Raising the Needed Funds

The plan is to offer for sale 17,000 building blocks (tile) 6 x 8 x 12 inches at 50 cents per block; which covers the approximate cost of the building materials. We would rejoice if it were possible to interest each of the approximate 34,000 Mennonites outside of the Pacific Coast Conference District to the extent that they pray for the work here and that they invest in at least one-half block (25c). But we realize, under our present organization, that this is impossible; however, we have this confidence that as many as we can reach will do their part. We feel confident that a number of individuals will want 100 blocks, if not 1,000, some 50, others 25, 10, 5, or 2; while in some cases two may want to go together to buy one block or even one-half block; just that we may have your interest in this soul-saving institution.

The original cost of the tiles or blocks is only about 8½ cents, but we need a foundation to set them on and a roof to cover them. We also need stucco for the outside and plaster for the inside. Doors and windows, as well as floors, are needed. If we add the cost of these materials to that of the block it will amount to about 50c per block.

So permit us to suggest that you talk this matter over with our dear Lord, and the Holy Spirit will suggest to you how many of these blocks or how large an interest you should have in this soul-saving institution.

Let us, as believers, always keep in mind that the Lord loveth a cheerful giver, and that it is more blessed to give than to receive. We thank you in advance for your liberal donation; be it little or much.

We are very anxious to get the work started in June and have the building enclosed by the first of October and all completed as soon thereafter as possible.

You may send your donation to V. E. Reiff, treasurer of the General Mission Board at Elkhart, Ind.; Joe H. Yoder, district treasurer, 723 Savier Street, Portland, Oreg., or direct to Allan Good, superintendent of the mission, 739 Savier Street, Portland, Oreg.

Yours for the Salvation of the Lost,

(Signed) The Executive Body of the Building Committee,
Allan Good, Pres.
Joe A. Yoder, Sec-Treas.
A. B. Conrad.
C. R. Widmer.
H. L. Burck.

At a meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities, held at Milford, Nebr., Apr. 30, the following action was taken in regard to the erection of a building for the Portland Mission:

Resolved, That the Committees recognize the good work being done at the Portland Mission. In the matter of the erection of a new building for worship, the Committees commend the need to the brotherhood, and any support that can be given will be highly appreciated.

Dated at Goshen, Ind., this 30th day of May, 1927, and subscribed to under the seal of the Board

(Seal) S. C. Yoder,
Secretary.

"Inhabitants of Heaven"

This is the name given to the members of the British Syrian Mission by grateful Druzes in Hasbeiya, because they had cured a sick young man. One of them writes: "I know how easily they use such words, but we are longing to bring into these homes more than mere physical comfort. The stories the people tell us are very sad. We pray that the seed we try to sow may bear real fruit one day. The Druzes are much more willing to listen than before. To-day a Druze man came and offered to do any kind of work for us, because I had nursed his wife, who is now getting better. They are really thankful, and all the sorrow seems to have softened their hearts, so that one can speak to them with great liberty. They are all eager to send their children to school and their wives to our Sunday women's meeting."

"Have you ever helped another?
Ever earned a grateful smile?
Ever asked a weary brother in
To ride with you a mile?
Have you ever given freely
Of your riches and your worth?
If you haven't then you've really
Missed the greatest joy on earth."

—Selected.

THE NEED OF MAINTAING A RELIEF ORGANIZATION

By Levi Mumaw

In the course of life things are estimated by values. These values are governed by supply and demand. A similar law exists in the course of human activities. The activities of man are determined largely by the law of necessity. We therefore place an organization of human forces in the balance with a very small word "need" and arrive at conclusions for our attitude on the question involved.

The question under consideration does not involve a desire for a new venture but it is concerning the maintenance of a work that has been going under the leadership of an organization which had been created for this purpose. Our question now seems to be Shall this organization continue or may it be safely disbanded and the work discontinued? Or if the work is to be continued, can another organization take care of it satisfactorily?

These questions were carefully considered at our last meeting of the Mission Board and it was considered best to continue a special relief organization. This was based on the need for such an action and a unanimous consent was given to the matter by the members of the Board. In the face of these facts I naturally conclude that there has been a reason for such action. I therefore freely give my personal convictions in the matter in what I may bring to your remembrance of the things that have passed, the need of the present and the possibilities of the future.

Our present attitude towards relief activities has been developed mainly during the past ten years. Under date of December 26, 1917 a special organization was brought into existence under the name of Mennonite Relief Commission for War Sufferers. The purpose of this organization was outlined as follows: For soliciting, receiving, holding, and distributing funds for supplies for the relief of war sufferers. This however was not the first effort made by the Mennonite Church for the bringing of relief to the needy. It has been a principle for which our fathers have stood thruout the ages past. At this time however a need was brought to the Church that was very distinctive. There was a universal need for assistance along this line of relief. Nations were organizing for this purpose. International organizations were brought into existance. The influences of these organizations were world wide. The world was at **war!**

Following this organization additional efforts were being made for the execution of the work by certain conference districts. The Lancaster Conference authorized its representative—the Eastern Mennonite Board of Missions and Charities to serve in a similar capacity to that stated above for the general organization. The Franconia Conference District appointed a special Committee to cooperate in the work for that district. The Ontario Conference organized a special committee to look after the executive work for their district. Thus a general campaign for funds was made and ways and means were found for the administration to the needy.

The first activities of this work were directed to the support of reconstruction work which had already been undertaken by the "Friends" in France and which was being supported in this country by the American Friends Service Committee of Philadelphia, Pa., and the assistance given to the American Committee for Armenian and Syrian Relief, New York City, for the work they were doing in Armenia and Syria for the relief of orphan, and homeless refugees in those countries.

Sewing circles were organzied thruout the Church for the purpose of making new garments for the needy. The first opportunity for this service was opened in France thru the agency of the American Friends Service Committee. The estimated value of clothing sent abroad for this purpose, figuring only the cost of the material used was about $25,000.00 as the need in France for this assistance abated, other fields of opportunity for work opened and our circles have continued and are assisting in any need that is presented to them.

Following our arrangement with the Friends Service Committee to assist them in their work in France, an appeal was made for men to go to France to aid in reconstruction work. Responses were received immediately and the task of selecting men suitable for the work was begun. Assignments and recommendations were made but the sailing of the men was delayed until the fall of that year. After the signing of the Armistice Nov. 11, 1918, activities were resumed and those who had been on the waiting list were allowed to sail and take up active work in France for the reconstruction of large areas that had been laid waste by the war. Forty-six young men were sent out in this service serving a period of one or more years. Their work was directed largely to the erection of temporary shelter for those who had been driven away and their homes destroyed during the war activities in their communities. The total amount contributed for this purpose was about $326,000.00. During this time a special committee was sent out for the purpose of visiting the field and workers, investigating the work done, and to make a study of opportuntites for similar service in other countries.

While this work was being continued in France with the support given to the relief work being done in Armenia and Syria, a new avenue of service was opened. Following the closing of the World War, the American Committee for Relief in the Near East announced a movement for the purpose of bringing relief to the many suffering Armenian orphans and refugees in the Near East or Bible Lands. Immediate steps were taken to assist in this larger undertaking. Arrangements were made for a group of our men to accompany the first transport sent out under special charter given by the American Government for this work. Nine men were selected and sent out on this important mission. Two of these men were sent as investigators and general directors for the opening of the work with instructions to return as soon as the work was established. These returned after an absence of about four months. It was not found possible to assume responsibility for the work of any particular section but all of our men were assigned to responsible positions in the work that was undertaken by the general organization effected on the field. Later additional men were sent and several women. Twenty-seven men and two women served in this field thru our recommendations, for a period of one year or more. One worker, Menno Shellenberger, Hesston, Kans., died on the field from an attack of small pox. His remains are lying in the country for which he gave his life.

The first group sailed January 25, 1919 on the U. S. Transport "Pensacola," carrying a total of forty-two relief workers which was among the first to arrive in the waters of the Near East with supplies. On February 16, 1919, a second group of four men were sent with a larger group of workers sent out by the American Committee, now known as Near East Relief. Additional workers were sent as the demands were made for them. Special attention was given at home for the raising of funds and clothing, our sewing circles having contributed largely for this work. Over $300,000.00 were given for this work in funds and clothing. Our association with this work and the faithful service rendered by our workers on the field gave to us certain advantages that were instrumental in opening a larger work later in Constantinople and Russia.

In April of this same year (1919) the American Friends Service Committee, Phila., Pa., sent out invitations for co-operation in sending a unit of relief workers to Russia. The "Friends" had been doing some work in Russia during the war and now there seemed to be an opportunity for the enlarging of the work. Our workers in France expressed a conviction that there were certain possibilities in Russia. This work was given serious consideration and the special committee sent out to this field were instructed to make observations in any manner at their command. Their report was favorable to the opening of independent work in the Central Powers of Europe. Accordingly another committee was appointed out of the workers in France to continue these investigations. This committee commenced its work about Oct. 1, 1919. They departed for Germany and after reaching Austria reported from Vienna October 23, 1919. They found extreme need in

these countries which was partially supplied by the Hoover Food Commission. Under date of December 4, 1919, the following cable was received from the committee after having gone to Russia and returned to Paris. **"Appalling need. Need clothing, bedding, hospital supplies, fats, milk. Recommend unit for Russia and co-operation in Central Europe. Sailing tomorrow. Allgyer."**

From Vienna the brethren of the Committee had proceeded via Budapest, Hungary, then to Bucharest, Roumania, and from there to Odessa, Russia, via Galatz on the Danube, and across the Black Sea by boat. They spent six and one-half days in their investigations at this place and at Cherson on the Dnieper.

Soon after the return of one of the Committee to the home land, a meeting was called and his report was received in full. Definite action was taken for the sending of a relief unit to Russia and also to render aid to the suffering in Germany, Austria and any other country where there was need, thru such channels as may have been opened.

In July, 1919, reports were received giving authentic reports of famine conditions in the Central Provinces of India. It was reported that the famine conditions in India at that time had never been paralleled in the history of the world. The report stated that thirty-two million persons had already died from starvation and that one hundred fifty millions more were on the verge of extinction. Accordingly an appeal was made for funds and the distribution was undertaken by our missionaries located in the Central Provinces of India. Approximately $60,000.00 were contributed for this work. The famine conditions were broken by the close of the year. One of the results of the famine was the many homeless orphans. Additional appeals were made for these and during the years following more that $65,000.00 have been contributed for their support, care, and training. This work has been administered also by the workers of the American Mennonite Mission and they still need additional support.

After the close of the World War it was soon learned that there was great suffering in Germany among the women and children. Thru the efforts of individuals in this country certain relief was sent to their friends in Germany to be distributed to the needy. In the spring of 1919 active interest was taken in the work and an organization, called "Christenpflicht," was effected in Germany by interested Mennonite brethren. Funds and clothing were supplied and an intensive work was conducted for about one year until conditions were improved. During this time other relief organizations were also operating in Germany in behalf of the needy women and children. Approximately $30,000.00 were contributed for this work besides several large shipments of clothing valued at $33,582.50.

While these activities were conducted the need in Russia had not been forgotten, however the work was delayed by the changing political conditions in that country. The American Friends Service Committee found it impossible to open the work reported earlier. Certain propositions were made by interested friends of the Ukrainians in South Russia but these prospects came to naught. No definite action was taken until July 28, 1920, when the first unit was appointed to take up the work.

Through the friendly co-operation of the offices of the Near East Relief at New York and Constantinople it was found possible to establish a base at Constantinople with the hope of entering Russia through some port on the Black Sea. Arrangements were accordingly made for the transmission of funds and the transportation of supplies with the officials of the Near East Relief and steps were taken for the gathering of clothing and purchase of supplies for the work.

Just previous to this appointment of workers a delegation of Russian Mennonites came to this country and their reports of conditions in their home country aroused an interest in their cause thruout all the Mennonite Circles in the United States and Canada. Arrangements were made whereby it was hoped to bring relief in an organized way through one channel. This organization assumed the name of Mennonite Central Committee. Its function was to act for and with all Mennonites interested in the cause. The work was thus brought to a definite focus for the relief in Russia.

Within a few months the unit was established at Constantinople and steps were taken to find a way to reach Russia. Two of the workers succeeded in getting early passage on a U. S. destroyer to Sebastapol, a seaport in South Russia. They pushed to the North and succeeded in reaching the Mennonite settlements but at a time when the political conditions of that section were hanging in a balance and in a few days were reversed and one of the workers was taken captive and disappeared of whom no trace has been found since. I refer to Bro. Clayton Kratz. The change in political conditions again closed our opportunity for extending any relief to the people we were trying to reach. In the meantime however avenues of service were opened at Constantinople among the Russian refugees that had been obliged to flee to that port and in conjunction with other relief organizations operating in that city a substantial work was done by our unit thru the administration of food and clothing, homes for women and children, etc., through which our relief organizations was given due recognition by our government at Washington, D. C.

A few months later another attempt was made to enter Russia from the South but again failed to reach our goal except that a message was sent to our Russian Mennonite Brethren, advising them of the attempt and asking that the matter be taken up with the Russian authorities to get their permission for us to enter the country. This message was properly delivered to the Mennonite colonies and steps were take by them at once to bring the matter before the proper authorities. Permission was received and the facts were cabled to our office at Constantinople but in the meantime another avenue of approach had been found and our representative reached Moscow a week after the permission had been received and the information forwarded to Constantinople.

Thus was the opening of a very decisive work in that country. An agreement was secured from the Ukrainian Government granting permission to administer relief in the section where most of the Mennonite colonies were located. This was the first agreement made with any foreign organization by the new form of government which had been established through the revolutions which had been going on for several years. Facts of this agreement were cabled to the home office located at Scottdale, Pa., through the offices of the American Relief Administration of New York City, who had taken steps to bring relief to the famine sufferers in that country. Enclosed with the copy of the cable was a letter from the New York office inviting us to come to New York for a conference relative to our work and the possibilities of using their channels for the forwarding of our funds and supplies. This invitation was accepted and arrangements were made for the continuation of our work through their offices.

The supplies held at Constantinople were now forwarded to the section four our operation in Russia. The work at Constantinople was closed and our attention was directed to the problem of saving our people in Russia from starvation. The work in Russia was undertaken under the name of the American Relief. Appeals were made for funds and the response exceeded our highest expectation as well as the expectation of the officials of the American Relief Administration. Additional workers were sent to the field. Large shipments of clothing were made. Food was purchased from the warehouses of the American Relief Adminstration established in Russia and our task was accomplished. It is reported by the leaders of the Mennonites in Russia that out of the 100,000 Mennonites in that country probably not more than 350 died of starvation while the death records of all Russia in that great famine plague reached an enormous number.

After the close of the famine steps were taken for the reconstruction of the country so rudely devastated of all its resources and supplies. Tractors and plows had already been sent for the cultivating of the land and sowing of the first crop following the great drouth which had brought on the famine conditions. Seed loans were made to the colonists. Horses were

brought in from other districts which had been purchased thru loans given for the purpose and the famine sufferers were given a new start in life.

As this work became self-supporting appeals came from the Mennonites located in Siberia telling of their great need, which was just taking on special form. Accordingly steps were taken to bring relief to them. Funds were supplied for the neediest. Sheep were purchased for the supplying of wool to be spun and woven into cloth for clothing. Temporary employment was given those who were not otherwise employed and another calamity was averted.

The work in Russia has not yet been closed but steps are being taken to do so at the earliest date possible. Recent reports advise us that there are again those in South Russia who are suffering for want of food. But these needs can no doubt be supplied thru funds yet available and in the charge of the office at Moscow.

We have sent out seven men and two women besides those sent out by other Mennonite bodies for this work. Our contribution to the cause in cash exceeds $250,000.00 The clothing shipments may safely be estimated to exceed $75,000.00. The total amount of relief given for this work by all Mennonite bodies in the United States and Canada reported by individuals interested in the work and thru funds and supplies sent by the Mennonite Central Committee exceeds $1,200,000.00.

This report has been made possible largely thru the privileges given us by the American Relief Administration, the co-operation of all Mennonites in this country and the hearty support given to our program by the workers on the field and the assistance given to the work by the Mennonites and others in Russia. At the opening of the work we experienced some handicaps thru the restrictions made by the American Relief Administration but as the work progressed, these restrictions were modified and we enjoyed a full co-operation in every effort made for the enlarging of the work. Special mention has been made by the official in charge of their work in Russia as to the efficient manner in which our work was conducted in Russia. Letters are on file in our office from the officials of the Administration at New York assuring us of a full co-operation and support in the undertaking of any similar work in the future.

The gratitude of the Mennonites in Russia cannot be expressed in word or deed. Hundreds of letters of thanks have been received and in addition any representative that reaches this country is under obligation to his brethren still in Russia to bring to the churches of America their heartiest thanks for the assistance that has been brought to them.

Other minor forms of relief have been given during the past few years. Certain amounts were contributed for the Japan earthquake disaster, for the relief of women and children in the coal mining districts of Eastern Pennsylvania, for the sufferers in the Miami, Florida, hurricane disaster, relief for the Russian Mennonite immigrants in Mexico and Canada, etc. More than $1,175,000.00 have been contributed for all forms of relief during the past ten years, through channels and adding to this the total given by others through our offices we have a grand total of more than $2,065,000.00. We have made it possible for eighty-four of our workers to give their contribution to the cause in active service on the field and with these a number more have served from other organizations.

I have aimed to give a brief story of the work done. There is yet one phase of the work that needs emphasis. Back of all this effort, certain executive action has been necessary. The one great factor in finding our opportunities was the avenue of approach. Much of this work was done at a time when every phase of political life was at an uncertainity. It was done during war times. There were certain limitations in religious activities in connection with the work. Our pass word necessarily was "relief." On several occasions it was necessary to definitely state our purpose in entering the work and promises were made to confine our activities accordingly. Hence we see the importance of having a relief organization.

In the adminstering of relief, no definite program can be worked out in advance as is the case in our mission work but the two are closely allied and should be so. Present world conditions do not indicate a further need of our larger organization as originally created but we believe there is a sufficient demand and reason for a smaller organization within the general organization of our Mission Board and the plan adopted at the meeting of the Board last year was to have a Relief Committee subject to the wishes and direction of the Board. I am heartily in favor of this arrangement. As noted in the recent issues of the Gospel Herald, an amendment has been drawn up covering the purpose of the Committee, its work and organization, as well as the duties of its officers. I believe this amendment should have our support.

Concerning the prospects for the future, there are a number of needs at our door. The present outlook in the family of nations is not as favorable for universal peace as we had hoped. We may be called into active service for our cause at any time. The present war conditions in China demand a close study. No one can predict what the future has in store for us. Specific demands have already come to us for assistance in the migration of the Russian Mennonites to Mexico and Canada. Certain of their number have fallen sick enroute and in their new-found country. Their hospital bills must be paid for by some one. The task of settling these people in Canada is growing each year. They are asking for our assistance. Their lot in Russia has been made such as to sacrifice their all to leave that country to save their children from the blight of Communism so persistently propagated by the Russian Government.

There is a demand for an organization to administer relief in case of minor or major calamities and to act quickly in case of such conditions. This problem is a very vital one and needs the best possible attention. Our Relief Committee will be permitted to act along this line as the funds are provided. It will need to acquaint itself with the problems connected with such work and to keep the Church informed along proper lines.

Scottdale, Pa.

THE PRESENT MENNONITE IMMIGRATION

By Orie O. Miller

In this discussion the term "Mennonite" shall include all the various divisions and branches of the denomination. We have our differences, some deep-rooted and fundamental, others trivial and unessential, but none of which are pertinent to our present subject. We also have our common faith and characteristics. These have had more to do with our migration from country to country, and continent to continent. It has been my privilege to visit in Mennonite homes and to worship in Mennonite churches in practically all the countries (aside from Mission fields) where Mennonites live. The list includes Russia, Germany, Switzerland, Holland, Canada, and Mexico, besides of course, the U. S. The common emphasis of Mennonitism everywhere still includes a belief that the teachings of the New Testament were intended to be literally carried out as given. This brings with it a belief and practice in the doctrine of the simple life, the doctrine of non-resistance and brotherly love and others which might be noted. Thruout a history of four centuries has this been our faith and attitude. Besides this it has also been true that when our people anywhere have been in distress, relief has come from all other groups and divisions, this practice and emphasis on simple, separate from the world, living, this conviction that under any and all circumstances love and not force shall be the Christian's only weapon in righting wrong or overcoming evil, this rallying to each others' aid whenever there is distress constitute what it seems to me are the main points on which all Mennonites to-day have a common heritage. Some may question the consistency to-day to these principles on the part of certain branches of the Church or of the Church in certain countries or of individuals or groups in all the branches, but such evidence or fact is again beside the point in this discussion.

Let us then with this background of the church's common belief note its effect on past major immigration movements of our people. It seems to me this is necessarily introductory to a proper understanding and appreciation of the movement in process now. Roughly speaking there have been three major movements preceding the present one.

The first of these was the movement from Central Europe, including Switzerland, South Germany, the Palatinate, and Alsace to the U. S. In point of time this migration is divided into two two parts, the first beginning about 1690 and continuing until the Revolutionary War, the second from about 1820 to 1860. During the former, settlements were first made in the present large centers Franconia and Lancaster. During the second period such settlements as those about Berne, Ind., Bluffton, Ohio, Fulton Co., O., Central Ill., Wayland and Kalona, Iowa, were first made. Altogether from 7000 to 9000 individuals came over during the two periods. Their descendants to-day thru remigration have established communities in many others states all the way to the Pacific Coast and make up our own body, the various groups of Amish and Old Order Mennonites and the two eastern districts of the General Conference of Mennonites. The reasons for the immigration were partly economic, but more largely and especially in the earlier phases of the movement it was because of persecution in Europe, oppression or the fear that the churches attitude on non-resistance could not be maintained in the face of a growing militarism, and because of a desire to settle in communities where the simple doctrines could be maintained, and they came. It is interesting to note that many Lancaster County Mennonites came to the U. S. on money loaned them by a Holland Mennonite Committee.

The second major movement was from East and West Prussia to South Russia and took place from 1789 to 1840. Queen Catharine had just won this territory from the Turk by conquest, and offered very liberal inducements to German settlers there. The privileges to the Mennonites included freedom from military service, at least semiautonomy in the government of their communities, the right to have their own schools. A sense of oppression from neighbors and local rulers in Prussia who never could understand these peculiar folks, and the fear that a growing Prussián militarism would soon lead to an entire nullification of their nonresistant privileges formed the background of this movement. During the half century from 1790 on about 9000 individuals moved to Russia. From their descendants the Church in Russia grew to a membership of almost 100,000 by 1917 and even then had lost many thru the 1870 migration to America. Until 1870 the Church in Russia happily prospered, all their original privileges remaining in effect.

The third major movement was from Russia to America between the years 1873 to 1880. In about 1870 a disposition became manifest on the part of the Russian government to Russianize the German colonists who had settled in the country almost a century earlier, but who still were as thoroughly German as when they came. What the Mennonites especially feared was the loss of their freedom from military service. Delegations sent to interview the Emporer failed to get much satisfaction. For this reason many of them began to look out for another country to which they might emigrate. A delegation of 12 was sent to America for this purpose. The father of Bro. Tschetter, one of the workers at the Krimmer Brethren Mission on Lincoln Ave., Chicago, was a member of this delegation and had an interview with President Grant during the trip. The delegation visited all our own western states and Canada. The report was evidently favorable for during the decade from 1870 to 1880 at least 15,000 migrated thither.

Some of the smaller divisions in the Church in Russia came over bodily, among them those known as the Bergthal, Reinland, or Old Colonist, Kleine Gemeinde, Sommerfelders, Holdeman, and Bruderthal. A large body of the others are now allied with the General Conference of Mennonites, others make up the "Bruder Gemeinde" and Krimmer Brethren divisions, while still another group had leanings towards our branch of the Church, but now work together in a Conference of their own. Our Bro. Friesen in India comes from this group.

Again the main reasons for the migration were the same as in the previous movements and again Relief and Immigration Committees in Lancaster Co., Pa., at Elkhart, Ind., and at other centers gave substantial financial aid to the immigrants. But they and their descendants prospered and most of these have since been very active in missionary and educational activities. The Bruder Gemeinde branch to-day has the distinction of being the only branch of Mennonites in which that part of the church built up thru their mission efforts outnumbers the home body in membership.

This brings us to the present movement which can be said to have begun with the close of the world war and which has hardly reached its peak yet. In point of numbers involved the present migration exceeds the sum of the other three. Already approximately 30,000 individuals have changed their national home. By the end of 1927 more Mennonites will have taken such a step during the preceding decade than was the case during our whole previous four centuries' history. Who can measure or estimate the effects of this movement on future Mennonitism, yea, on the world at large both Christian and non-Christian? Historians a century hence will undoubtedly appraise this present movement as epochal in our history as a people and plans God may have in it all.

The present movement we shall further discuss under three sections, 1. The movement from Russia to Canada, the U. S. and Mexico. 2. The movement from Canada to Mexico. 3. The more recent movement just now getting under way from Canada to Paraguay.

To get the background of the present movement of our people from Russia we will have to go back to their experiences during the World War. First of all they were German in language, custom, and blood in a country at war with Germany. For a short period of time the German army was in control in the region where most of the Mennonites lived. This naturally pleased many of them and led to indiscretions which the Church later rued. But even then conditions were not any more serious than perhaps among us here also during the closing days of the War. This situation continued until the abdication of the Czar.

While the majority of the Church maintained a neutral attitude during the period of Revolution and Civil War which followed this, it was only natural for their sympathies to be with the Anti-Soviet leaders who carried on the Civil War until the Soviets were finally established thruout Russia. What made their sufferings still greater was the fact that the war was raged in the very section where were located the largest colonies. Typhus brought into their villages by the quartered soldiers took a fearful toll of lives. Their grain, horses, houses and eatables were requisitioned and robbed by these roving armies. Their leaders were imprisoned and many killed on the slightest pretext or suspicion. Their young men decided they couldn't endure the situation any longer and organized a company of Mennonite soldiers for self defense (Later developments showed this to have been a most foolish course to pursue). After the Soviet Government was finally in control, surface conditions became better. But this was immediately followed by the famine of 1921 and 1922. Their suffering during those years and the Relief sent them from America are a familiar story to all.

With the famine past, the Church turned to the task of adjusting itself to the policies put in vogue by the existing Bolshevist government. Many were hopeful that this could be done and felt it their duty to try it. But after their colonies were broken up, their land taken away from them, laws passed making it practically impossible for them to teach in their own schools, other laws making it illegal to give their own children any religious teaching in school or Sunday school, and with every influence from the government towards irreligion and atheism, is it any wonder that practically the whole Church hopes and plans to emigrate? The whole story of their suffering thru persecution, famine, oppression and fear of further oppression would fill another Martyr's

Mirror. Would not the past history of the Church, yea God's Word itself teach "a fleeing to other cities" under these conditions?

Already in the spring of 1920 were their eyes turned to America. When Bro. Graber and I returned from our relief service in Syria, we met in Switzerland their delegation on their way to this country. This delegation made investigations in Mexico, the U. S., and Canada. During this visit the present Colonization Boards in the U. S. and Canada were organized. It was at once found that any large movement to the U. S. was out of the question on account of our stringent immigration laws. About 500 did succeed in coming here however before the present quota law shut the door entirely. Canada thus seemed the logical destination for the immigration. It has been due to the vision, the large faith, the patience, and the steadfast devotion of Bro. David Toews of Rosthern, Sask., that the movement has progressed as it has since then. It is from his various reports and papers that we gather most of the data that follows: We might add here parenthetically that our personal confidence in the integrity of Bro. Toews and his associates and in the efficiency and business-like way in which they carry forward this program, has been fully confirmed as a result of a visit to the Rosthern headquarters of the Canadian Board several years ago and of personal investigtion of their methods and work and of a constant touch with the Rosthern office since then.

Thru the efforts of Bro. Toews and his Committee during the summer of 1923 a contract was made with the Canadian Pacific R. R. to transport 3000 Mennonites from Russian to Canada on a credit basis and at an average cost of about $140.00 per individual plus R. R. fare from port to destination in Canada. The nature of this contract is interesting. It is specifically worded so that no Canadian Mennonite congregation or Conference or any individual immigrant or group of immigrants who benefit thru its provisions can be held for failure to meet its terms. Only the Canadian Board which until a year or so ago was not incorporated and which to-day has no physical assets can be held responsible. Not even the individual members of the Board have any financial responsibility in connection with it. The C. P. R. has been willing during these years to extend credit of more than a million dollars against the mere promise of a Mennonite Committee to pay. Since 1923 the agreements haven't ever been written. Col. Dennis of the C. P. R. said that in a half century contact with Mennonite people they have never yet failed to make good their promises and that they anticipate no loss this time.

Many other arrangements had to be worked out before any large body of people could come. The Canadian government gave its consent only after getting assurance from the Committee that the new immigrants would go on farms and that none of them would become public charges. Besides this all immigrants had to pass certain medical tests. Out of the first 3000 who left Russia over 700 were refused admittance and detained in Germany and England. It had been arranged that the newcomers be quartered for the first winter in Mennonite homes of Canada. A number of unforseen difficulties and circumstances arose as the movement got under way, but the organization has been so perfected that to-day the Board looks forward to the arrival of 20,000 during 1927 with less worry and fear than was the case when the first 3000 came in 1923.

On July 21, 1923, the first long train carrying 609 of these immigrants pulled into Rosthern station. In two or three hours they were unloaded, registered, and on the way to their temporary homes. A similar sized group was distributed in Manitoba about the same time and in the same manner.

During 1923 the total number of immigrants arriving was about 3000 and the credit extended by the C. P. R. was a million dollars. In 1924 there seemed to be some hesitation on the part of the C. P. R. to bring over another group because payments on passage had not come in from the previous year's group as had been expected. It was during that year that a loan of $50,000.00 was made up by the church in Lancaster Co., Pa., another of $27,000.00 by the Ontario Church and other thousands elsewhere including a $50,000.00 loan by a non-Mennonite in Canada by the name of Kaufman. After receiving these sums in addition to what was paid by the immigrants themselves and noting the general interest in the movement, the C. P. R. agreed to bring over 4000 more on a credit basis. The method of receiving and colonizing them was the same as the year before. It was during 1924 that our own people in Ontario gave active help to the work. Between 12 and 15 hundred were quartered in their homes during the winter of 1924-25 most of who are still in that province.

In 1925 another group of about 4000 arrived, the exact total for the first three years to Jan. 1, 1926 being 11245. The 1926 total was 5834. Many of those coming during the latter two years paid their own passage and many of the rest paid half and got credit for the other half. The exact total then to Jan. 1, 1927 was 17,079. As noted before arrangements have been made with the C. P. R. for 1927 to bring to Canada about 20,000, 7,500 on full credit, 2,500 on half credit and 10,000 paying their own way.

As also stated before, the Canadian Board has promised the Canadian Government three things for all these: First, that none of them will ever become a public charge; second, that they will be taken in and sheltered; and third, that they will put on land. In further explanation of the difficulties involved in carrying out points one and three above, let me quote verbatim from a paper read by Bro. Toews at the recent Berne, Ind., General Conference.

"The second guarantee we had to give was to acquire land for our people. We could not get a general permit for so many without new arrivals. We counted on C. P. R. land which can be bought on very favorable terms and at reasonable prices. Then, also, we had some prospects of getting the Old Colony villages, from the people who wanted to go to Mexico. In order to get C. P. R. land, however, it would have been necessary for the people to have some cash. There was no cash payment required but they must have some money to buy the necessary equipment.

"Several financial companies seemed to be interested to financing the purchase of the Old Colony land, but the negotiations along these lines were futile because the large sums required could not be made available. In fact, the great drawback in our immigration and colonization work is lack of funds.

"Finally, however, a solution of this difficulty was also found. Canada had passed through very hard times, poor crops, low prices for farm products, high wages for farm labor. Farming on a large scale did not pay under these circumstances. When it became known that we had brought in a number of people who were to be settled on land, it was assumed by many that we or the immigrants had funds available and we got some offers of land. The negotiations however could not be brought to a successful conclusion because there was no money. Finally, however, in the spring of 1924, a purchase was made and later on others were made the same season. At the present time we have about 250,000 acres of land purchased at an average price of $50.00 per acre fully equipped. The total purchase price amounts to about $12,500,000.00. The vendors build the necessary buildings and equip the farms as required by the contract. They receive one-half of the crop as payment. In fifteen years the whole purchase price is to be repaid. On C. P. lands we have settled about 50 families who had some funds and were able to avail themselves of this splendid opportunity. In all we have purchased lands for about 1800 to 2000 families.

"As we did not have the money available to make the necessary inspections of lands, several attempts were made to get the co-operation of the Canada Colonization Association to come to our aid. The land company was established first by the Government, the C. P. R. and the C. N. R. who financed the association. First the Government withdrew its aid. Then also the C. N. R. withdrew. At the present the C. P. R. alone is financing the association on a non-profit sharing basis. We finally succeeded in getting their co-operation in settling our people. In this way we were helped to finance our settlement work. We receive from the vendors commission contracts which we assign over to the Canada Colonization Association, as security for the sums advanced for our settlement work. Payment on the commission contracts are

divided over a number of years. The Canada Colonization Association makes the necessary advances for our settlement work. If there is a surplus this is eventually to be paid to our Colonization Board and it is provided in the Charter that if there should be any surplus when our work ceases, this surplus is to go for benevolent purposes for the benefit of our settlers.

"The third guarantee which we had to give to our Canadian Government is causing us some worry. We have sick people in hospitals in different countries, in America and in Europe, in some cases far away from their friends. In the Augsburg Hospital in Germany there is a sick girl, the diagnosis reads "Tuberculosis." A mentally and physically helpless young man on the Lechfeld, his parents and a little sister with him, while four children are in Canada. In the Ueberseeheim in Hamburg there are nine afflicted with trachoma. In Atlantic Park about 40 from the years 1923, 1924, and 1925 also afflicted with trachoma. Then there are 57 at Atlantic Park who have been temporarily rejected this year. In the infirmary at Southampton there are two afflicted with tuberculosis. In the Sanatariums in Canada there are six suffering from tuberculosis and about ten in mental hospitals. For all of these we have to guarantee payments because otherwise they would be deported, and our work of getting people out of Russia would have to cease. We have to pay for operations and defray funeral expenses. All this gives us a big problem and it is particularly for these poor people that we ask for donations from different sources. Would it not be possible to take up contributions in all Mennonite Churches in order to help in this cause?"

Still later word from the Board headquarters advises that so far about 70% of the 17000 who have come in have been colonized. This method of colonization and the readiness with which outside people take to it is another remarkable evidence of faith in the term Mennonite.

One cannot as yet see thru to the end of the present movement from Russia. The membership in Russia and Siberia before the War was said to be between 90 and 100 thousand. No doubt the loss thru the famine and the shifting from place to place was considerable. By this time about 20,000 have left. It is doubtful whether more than 60,000 are left in Russia now, over a third of whom plan to leave during the coming year. Beyond that one cannot predict.

It may be in order here to insert a paragraph in reference to that part of the movement from Russia that was diverted to the U. S. and Mexico.

The total coming to the U. S. before passage of our present quota was about 400. The movement was sponsored by the Mennonite Central Committee and the Colonization Board and financed by the Central Committee and the Eastern Board of Missions and Charities. The ones brought were all from the Refugee camps in Constantinople and Batoum. The group is now scattered thruout the U. S. However, about 125 still live among our people in Lancaster Co., Pa. As a whole the group is making good.

The movement to Mexico was started on account of the strict health tests required for entering Canada and made up largely of those and families who failed to pass. During 1924 about 300 entered Mexico, the year following several more and during 1926 about a hundred.

A colony was started in Chihauhau about 300 miles south of El Paso and another near Irapuato some distance north of Mexico City. Because of quarreling among the colonists themselves, trouble from thieving neighbors, etc., both colonies have had to be abandoned. Most of these people have gone on to Canada. A third colony was started about a year ago at El Trobel, Durango, which so far is giving every indication of succeeding. Thousands of dollars have been sent to Mexico by our own Colonization Board in the form of relief and loans. With the encouragement given the movement to Canada by that government and the C. P. R., coupled with the discouraging features in Mexico, any large movement thither from Russia is very unlikely. The various colonization Boards have always discoraged the immigrants from going to Mexico. About 34 families are there now.

To get the background of the recent movement of Mennonites from Canada to Mexico and the present one to Paraguay, one again needs to go back to the days of the World War. We have already made note of the various groups of Russia Mennonites who migrated bodily into Manitoba during the 1873-80 migration. Among these groups the largest were known as Rhinelanders or "Old Coloniers." Among the others we might again mention the Somerfelders, Kleine Gemeinde, Bergthalers, Holdeman, Bruderthaler. These groups differ slightly from each other but all are very conservative in customs, dress, and ways of living. Four-part singing, white collars for men, and automobiles are on the list of forbidden things. In many ways they are like our Old Order Amish brethren. The one distinguishing feature of all the groups, however, is their insistence on the use of the German language only in school, church, and community life. The privilege of conducting their own schools and in German only had been granted them by the Canadian government when they first settled. During the time of the War Canadian public opinion developed such a strong sentiment against allowing such a large group of people to develop within their nation who refuse to learn the language or make any adaptation to Canadian ways, that the government was led to rescind this privilege. The new order required the teaching of English in the private schools. Schools refusing were closed and public schools provided instead. Penalty for nonattendance meant a jail sentence or heavy fine for the parent. Many of these parents did both but as a whole they seadfastly refused to give in. They felt that maintaining the German provided the necessary safeguard against drifting into worldliness| During this time Committees of investigation were sent to Mexico. There a location suitable for colonizing was found and purchased, a special privilege was obtained from the government granting the privileges wanted, and plans for the migration completed by the time the War ended. During the period since then about 8000 individuals have emigrated thither. The movement is about ended.

It was our privilege in December, 1924, to spend two days in this new colony in Mexico. Picture an oval shaped plain 30 miles long and 15 miles wide surrounded by a mountain range and at one end the railroad station. Two years earlier this plain was mere grazing land. During the two years as if by magic, 24 villages were built and the surrounding land laid out in farms and fields. When we were there, we saw good roads, on them strings of wagons hauling grain to market, tractors and teams at work in fields, everywhere evidences of life, activitiy, and a rapidly developing community life. One has to see, to appreciate the size of this movement, and what a change 5000 thrifty, hardworking folks can make in a country like Mexico. We met and talked with a number of these brethren.

One of these contacts will serve to illustrate some of their characteristics. This was with a young man we met in the bank at San Antonio, the R. R. station where the colonists came to do the little business essential with the outside world. In the course of our conversation he said, "Great grandfather migrated with his family from Prussia to South Russia via the wheelbarrow method. Great grandfather lies buried in Russia. Grandfather with married sons and daughters came to Canada in 1873. Grandfather lies buried in Manitoba. Now father, an old man, has brought his family to Mexico where they are again starting over." One could not help asking, "Where next?" and the answer was a shrug of the shoulders, the attitude meaning, "Mexico only as long as we can live out here the principles we deem vital and essential."

One may not agree that the reasons for this migration were essential or even pertinent to the end the group has in view in it, but one cannot help admiring their disposition to sacrifice wealth figured in millions, to make the hard and trying adjustments to a new and strange country, climate, ways of farming, etc., for the sake of principle and conscience. Perhaps God in leading this group from land to land is using them in this way as a missionary witness for Him. I know that the Mexicans about them have

been impressed with their examples of thrift, simple living, and non-resistance and have learned to admire their sobriety, steadfastness, and loyalty to their ideals of righteousness.

The largest settlement in Mexico is in the state of Chihauhua, north of station San Antonio, which is located about 300 miles south of El Paso. Other smaller settlements are located farther south in the state of Durango. One perhaps should again mention that in the movement to Mexico the whole body of Old Colonists have left Canada and only a portion of the other aforementioned Manitoba conservation group. The total population of all these special groups in Canada in 1914 numbered about 31,000.

The background of the movement to Paraguay is the same as that to Mexico. Here, however, the Sommerfelders are principally concerned and form the backbone of the migration as the Old Colony brethren did to Mexico.

A group of between two and three hundred representing the advance contingent of this movement passed thru New York City early in December, 1926. Later word advises that this group was enthusiastically received and welcomed by high officials of Paraguay including the President of the Republic. The New York papers and several of our popular magazines such as the Literary Digest have recently commented editorially on the significance of this migration. The Inter Continental Land Co. of Winnipeg, Canada, is financing the scheme thru which the land left by these people is taken in trade for land and equipment in Paraguay and passage thither. The land vacated in Manitoba is in turn sold to the incoming Russian Mennonites on the credit crop payment basis. Just what size the movement to Paraguay will assume still remains to be seen, but of course will not approach in magnitude the one to Mexico.

This in bare outline and essential features brings the present migratory movement of Mennonites to date. To one who has given any study or thought to the results of similar movements in the past, the present one assumes potentialities of vast significance to future Mennonitism. In the hardships and trials of the past have been sown the seeds of simple, rugged, steadfast character which has given us in these easier days a heritage and a faith which is priceless. The present active, aggressive, missionary, and educational enterprise of the Church has its roots in this disposition to flee, to suffer, to endure hardness, yea to die, if need be, for a faith deemed vital and essential. Whatever aid and help we can give our suffering brethren at the present time either materially or otherwise, I am convinced will bear abundant fruit in time to come, in the more vital, active part these peoples can and will later take in God's kingdom building program. Yea, it will bear fruit in making our own faith richer and stronger. Often have I had the feeling when talking over with these brethren their present experiences and their recent past in Russia, that I am face to face with my own forbears of six or seven generations ago. It has given me a new appreciation of our heritage and present faith. It has even led me to pray that if in no other way this same faith and heritage can be preserved to those coming after us, that Providence may again visit us who are now living in quiet and ease and too much luxury with the fires of suffering, persecution, and affliction. Yea, much rather that our children and children's children prefer with Moses to suffer as children of God rather than to lose their faith thru life's ease, and pleasure or the things that minister to this life only.

THINGS MOST TRULY BELIEVED AMONG US

By Allan Good

I am sure this meeting ought to be a wonderful strengthening of the home base; it is to me, and I am sure it is to many others. The subdivision assigned me is "Things Most Surely Believed Among Us." It is a Bible subject, every word is from the Bible, found in Luke 1:1. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." Luke is the writer of this message. In Colossians 4:14, we find who Luke is. "Luke, the beloved physician," I suppose in our day and age we would call him Dr. Luke.

I wonder what he might have had in mind when he spoke about "those things most surely believed among us." I believe he had reference to the fundamental doctrines of God's eternal truth and he records many of them in his short message in the Gospel. Let us notice the context: fourth verse, "That thou mightiest know the certainity of these things." There is a certainty about the things most surely believed among us. Third verse, "It seemed good to me also, having had perfect understanding of all things from the very first." This doctor knew whereof he spoke; he said what he meant, and he meant what he said, and it behooves you and me to take heed to the message.

We can't touch on nearly all of the fundamental doctrines that this beloved physician touches on, but we are just going to touch the high points. Luke 1:31: "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." That is the word with which we closed the forenoon session, and that is what we want to open with—Jesus, the central theme of the entire Word of God. Turning from Luke and going to Paul he says, "There is none other name given among men whereby we can be saved." Jesus, the only name.

The next high point is the conception. Luke 1:35: "The angel answered and said unto her, the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The Birth. Luke 2:7: "And she brought forth her first born son."

We surely believe among us the conception of our blessed Lord and Master and His birth. If we do not we are at a loss. There are many factions and cults that expurgated this from their teaching; they try to make us believe he was the son of Joseph, and not the divine Son of God, but listen! Luke tells us it is a certainty that Jesus Christ was conceived of the Holy Spirit and born of the Virgin Mary, and that most surely is believed among us.

Luke 2:10: Good tidings. "And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people." What were these good tidings, this greatest joy? For unto you is born this day in the city of David a Savior which is Christ the Lord." That is one of the fundamental doctrines of God's eternal truth.

What was the purpose in Jesus Christ coming to this earth? "For the Son of Man is come to seek and to save that which was lost." We are all lost. We might quote a number of passages of Scripture. Isaiah says, "We have turned every one to his own way and the Lord hath laid upon Him the iniquity of us all." Romans says, "There is none righteous, no not one, but all have sinned and come short of the glory of God." The purpose of Christ in coming into this world was to seek and save those that are lost.

He was about His Father's business. Luke 2:49: "Wist ye not that I must be about my Father's business?" If we are ambassadors in Christ's stead, then that is our business. Ambassadors have given messages. I have often thanked God that it is not for me to make these messages, but He makes them out and delivers them through me.

Baptism. Jesus taught us water baptism by example. Luke 3:16, 21. There are factions, heresies, and cults who believe if we are baptized with the Holy Ghost we don't need water baptism. I will grant this, that no individual is a fit subject for water baptism unless he has been baptized with the Holy Spirit, "He that hath not the Spirit of God is none of his."

Temptation. It is part of the plan of salvation. Nowhere between the two covers of the Bible can you find that the Christian will not be tempted, but in Luke 4, Jesus Himself gives the way of escape. The tempter is here in all his forms, and Jesus presents to you an important method of escape. After Jesus was baptized he was led of the Spirit into the wilderness and fasted for forty days. Then the devil said, "Here are all these stones; why don't you make bread and have a good meal?" Jesus said, "It is written." He took Him up into a high mountain and

showed Him all the kingdoms of this world. Jesus said, "It is written." The devil took Him to the pinnacle of the temple, and he quoted Scripture, "It is written, He shall give his angels charge over thee." And Jesus answered, "It is said, Thou shalt not tempt the Lord thy God." The written word is the way of escape.

Jesus preached the Word; that is what we love to do. Paul admonished Timothy to "Preach the Word." I wish to God that every minister of the Gospel would preach the Word, instead of all the nonsensical trash they are panning off on the human family. Luke 4:20: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, etc. Those of you who are Bible readers know how this came about. He went into the synagogue and they handed Him the book of the law, and He opened it at the 61st chapter of Isaiah. He didn't read all of it; he read the first sentence of Isaiah 61:2, and stopped. Why did He stop there? Because of what He was going to say, "This day is this Scripture fulfilled in your ears." Had He read all of Isa. 61:2, he could not have said that. We will come back to this a little later.

Prayer. We surely believe in prayer among us. We can prove this because of this circular that was sent out by this organization. Luke 6:12; "Jesus went out into a mountain to pray and continued all night in prayer to God." I wonder how many all night prayers were offered in behalf of this meeting. Luke 11:2-9: One of His disciples asked Him, "Lord, teach us to pray." Maybe we had better take that attitude; if we would do more praying and less talking, and complaining I believe we would accomplish more. "The effectual, fervent prayer of a righteous man availeth much."

What is prayer? When we pray we talk to God. When we open the Bible and read from it God talks to us. I wish we would get that if we don't get anything else, when we read the blessed Word of God, that is God talking to us. That is one of the most grand and blessed conversations we can engage in—talking to God and letting God talk to us. That is the way to become a child of God. He says He will rap at our heart's door, and if we open He will come in and sup with us and we with Him. He reveals to us the sinfulness of our heart, and He tells us what to do.

Missionary activity. Luke 5:5: "Simon answering said unto him, Master, we have toiled all night and have taken nothing, nevertheless at they word I will let down the net." I believe Peter was doubting the question a little bit, but they let down the net, and you know the story of what happened, the nets were torn and the boats filled with fishes. When Peter saw it he fell at Jesus' knees, and said, "Depart from me for I am a sinful man, O Lord." He was doubting and questioning, but he made his honest confession. He was astonished and I believe ashamed of himself at the attitude he had taken. Peter had some wonderful experiences in his life. Jesus told him, "Fear not, from henceforth thou shalt catch men." That is what we need in this day and age of the world, living men catchers, individuals who are not ashamed to go out and preach the gospel and catch men for the cause of Christ.

The twelve apostles were chosen, and the seventy were sent forth. Luke 10:1, 2: "He sent them forth, saying unto them, The harvest truly is great, but the laborers are few." We were very short of workers this winter in Portland (Oregon) and we didn't know what to do to get more workers. We were talking and, I suppose, complaining a little about it, then we had a prayer meeting and in almost less time than it takes to tell it, we had responses from two workers. It brought us to pray to God, but it is the devil's business to keep us from it. Let us not permit him to do that.

The Missionary's Message. What should be the nature of our message? It should be a full, complete, unadulterated, inspired Gospel; that is the kind of a message we ought to be burdened to tell. Carry out the Great Commission. Let us go back to Luke 4 again. We are to preach the Gospel to the poor; we are to preach deliverance to the captives; many are in captivity; many are spiritually poor. Preach, preach, preach. That should be our burden, "preach the Word." I made this statement a number of times in my last messages regarding our missionary activities in the cities of the United States and Canada. This is the conclusion I came to, That the Mennonite church has absolutely no business to establish a mission station in any city in the United States or Canada unless they man those institutions with individuals who are ready to preach the full Gospel. So I have come to this conclusion, as long as God gives me breath I am going to stand by His help four square on the Gospel of our blessed Lord and Master, be the consequences what they will. We had some strong opposition; we had some successes, but I am relying on the Word of God; it will never fail us.

In chapter 14, verse 17, Luke brings to us such a beautiful invitation. We preach very few sermons in the city of Portland without giving an invitation that people may get right with God. "Come, for all things are now ready." The invitation has been going out since the birth of the Church; that is the message, "Come, for all things are now ready." When they gave this invitation they flocked in, to accept, did they? No, they began to make excuses. The first one said, "I have bought a farm and I must attend to my farm affairs." I wonder how many farms are keeping souls out of the kingdom of heaven. The second one said, "I have bought some oxen and I must try them out." That shows it was just an excuse, because any business man would not buy them without first proving them. The third one said, "I have married a wife and can't come." I wonder how many wives are keeping their husbands out of the kingdom of God; how many husbands are keeping their wives out of the kingdom? I say sometimes these young couples go to the ends of the earth; come home at all hours of the night, and then when they get married you almost have to have five sticks of dynamite to get them out of their home.

While we are on this word "Come," there are approximately four thousand "comes" in the Bible. The first is in Genesis 7:1, God spake to Noah and told him what to do—"Come thou and all thy house into the ark." Did it pay him to be obedient? The last "come" is in the second last verse of the Bible, "Even so come, Lord Jesus." How many of us are ready to pray that prayer? If we are not ready we had better get ready. He is going to come some of these days.

Repentance. Luke 13:5: "Except ye repent ye shall all likewise perish." A stepping stone unto salvation is godly sorrow for sin. He touches on confession in Luke 12:8 "Whosoever shall confess me before men, him shall the son of man also confess before the angels of God." I like John's way of putting it, I John 1:9: "If we confess our sins he is faithful and just to forgive us our sinse and to cleanse us from all unrighteousness. He cleanses us from 100 per cent sinfulness if we make the open hearted confession.

We might touch on the betrayal; we might touch on the Passover, but we want to stop a little at the Garden. Luke 22: 44: "And being in an agony he prayed more earnestly and his sweat was as it were great drops of blood." I believe Jesus suffered more in the Garden, in making preparation for the cross, than he suffered on the cross itself. We learn a beautiful lesson from Peter's denial. Jesus puts it this way, "Without me ye can do nothing," then Paul comes along and says, "I can do all things through Christ who strengtheneth me." Let us take Peter's attitude: if we do miss the mark let us confess, and God will forgive us, and then go on in the blessed work.

They crucified Him. Luke 23:33. We think of the cross of our Lord Jesus Christ. Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." One of the seven sayings on the cross proves to me beyond the shadow of a doubt that Jesus Christ was the Son of God. Father forgive them for they know not what they do." The love of God in the heart of Jesus. I wish that we, especially as missionaries, would take that to heart. There are, no doubt, some hard things said of all of us; let us just love them anyhow.

"Great peace have they which love thy law, and nothing shall offend them." Commit that to memory.

The Thief on the Cross. Luke 23:40: There are two sinners: one was cursing and saying hard things about Jesus; the other one said, "This is what is coming to us; we deserved this, but He is innocent; He has done nothing amiss." How did he get right with God? This is his prayer; a short one it is, "Lord, remember me when thou comest into thy Kingdom." What was the answer, "This very day shalt thou be with me in Paradise," and that is where he went. That was all it took to get right with God; isn't it simple? And people are stumbling over Christianity because of its simplicity.

The resurrection. We have a living Christ. "He is not here, but is risen." Where is He? At the right hand of the throne of God; a living Christ. He is pleading your cause and mine; interceding for you and for me. Precious Jesus; we surely believe it among us.

The Ascension. Luke 24: 51. He was carried away from them and carried up into heaven. This same writer said this same identical Jesus shall come again in like manner as ye have seen him go.

The Promise of His Return. Luke 12: 40: Be ye therefore also ready, for the Son of Man cometh at an hour when ye think not." It is an established fact. We can prove it by several hundred passages, in spite of the fact that in the last days there are going to be scoffers, saying, "Where is the promise of his coming?" He is coming nevertheless. I wonder what per cent of Protestant Christianity to-day is making no effort to teach the return of our blessed Lord. We would be shocked if we knew the conditions.

Another verse, Luke 17: 26: "As it was in the days of Noah so shall it be also in the days of the coming of the Son of Man." This is from the beloved physician; he warns us. If we are ignorant we are willingly ignorant. How was it in the days of Noah? "They did eat, they drank, they married, they were given in marriage, until the day that Noah entered into the ark and the flood came and destroyed them." Imagine Noah preaching 120 years and building that ark! I imagine that as these men were out there and helped cut those timbers for the ark they scoffed at that man Noah. Imagine a man building a boat 300 feet above water level! But when it started to rain Noah was in there. He was obedient and he was rewarded. I believe. they rapped at that door and wanted to get in but the door was shut.

Luke 18: 8: "Nevertheless when the Son of Man cometh shall He find faith on earth?" This is what that means to me, when He returns, is He going to find any individuals who are ready to subscribe to all God's teachings? "Ye are the salt of the earth." Just as soon as there is not sufficient salt left in the believer, he is going to spoil, and the world is spoiling at a teriffic rate. Rotteness and corruption from New York to Seattle, Washington. In New York we have a liberal church that invites any one to come in there, and in Seattle we have the same thing. Eating, drinking, marrying, anything and everything except attending to their soul's salvation. May God help us, especially as missionaries—and the Church has a right to look up to us as defenders of the fundamental faith once delivered to the saiuts—may we be staunch defenders of that faith.

In closing let us notice II Cor. 11:13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." My dear people, I am not so much alarmed about existing conditions, because I know that between the covers of this volume God has plainly pictured the conditions of the last day. I have made a simple study in the little time I had. We most surely believe it among us. Bro. Paul Roth and I are both pretty noisy at times, but I believe our lives lived in the city of Portland will do more for the cause than all the talking. We need your prayers. We have only been to these meetings three times in the last fifteen years but we got a real inspiration. We don't want to build a tabernacle here; we want to get back to Portland and get back to work. May God bless us.

Portland, Ore.

THE TASK OF CHRISTIANITY

By S. M. Kanagy

When I read this subject I was made to think just what was meant by this term "Christianity." In a general way I think it does not express the thought that was in mind when the subject was placed upon the program. By Christianity we might take in a good many things that we would not think of being connected with the task of Christianity. We can be brief and say we ought to think of the task of the Christian Church.

Coming right to the point, the task of the Christian Church is the evangeliaztion of the world: preaching the Gospel throughout the world. I was made to think this afternoon that the foundation was being laid for the thoughts we have to present, by the subject, "Things Most Surely Believed Among Us." Have we a message? Has the Christian Church a message. When we have had the experience, what a message we have! I want to divide this talk into several heads.

In the first place, the Evangel: What Is It? Second, The Evangelist, Who is He? Third, The Present Opportunity. Fourth, What is the Outlook?" Can we be optimistic?

We have already heard what an evangel is. It is the good news of salvation. Don't you recall, brother and sister, the time in your life you did not know what this evangel was? You didn't know Jesus Christ as your Savior. I recall those days when I first experienced what it was to be lost, and then what it was to be saved. That is the evangel; it is good news. In Latin it is almost the identical word, Evangelium, the gospel, the good news. To know the Gospel is to know the Lorship of Jesus Christ,to know Him as Lord of the earth. We can't understand the Gospel evangel unless we first see that Jesus Christ is Lord and Master; that He is the Son of man. When Isaiah said, "I saw the Lord of hosts," what effect did it have on him? He recognized himself as a man of unclean lips, dwelling amongst a people of unclean lips. We must see Jesus as Lord, not simply because he has been appointed by God, but because of what he is. To see Jesus Christ as Lord will bring us to our senses, just as it did Isaiah. When Isaiah saw the Lord he was undone, he saw himself a sinner. So that brings us to the central theme of the evangel, the cross of Jesus Christ. Here we see the debt of sin paid for. Oh, the matchlessness of it, the grandeur of that message that our sins were laid upon Him! We can't think of this fully unless we have been burdened as sinners, and then that burden has been rolled away.

"Alas, and did my Savior bleed, and did my Sovereign die."

When we can sing that song, we see Him as the one who died; who so loved us that He gave Himself on the cross. The cross, the central theme in the evangel which takes away the sin of the world.

In the evangel we have the resurrected Christ. He died upon the cross, but He did not stay there. He was wounded for our transgressions, he died for our sins, but He was raised again for our justification. That is the third thing in the evangel. Man in his madness crucified Him on the cross, but God made the wrath of man to praise Him and raised Him up and justified Him.

Next, we have the effect of His indwelling. After a man is saved and justified, the good news we have to present to people is that Jesus Christ will come and dwell in the human heart. I can show you people who twenty-one years ago were saloon keepers and drunken sots, but have been kept for that length of time by Jesus Christ, victorious when He dwells in their hearts. That is the evangel, the good news. The tragedy of it is that we cannot get more people to believe it: the value of His death, the virtue of His life, and the victory of His indwelling.

Second, The Evangelist. Truly friends, I think every one of us is an evangelist. That is what the Church of Jesus Christ is

to be. It is true there are certain ones who have a special work. This is brought out in Ephesians 4, when Paul says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." How those terms cover the whole subject.

Can we think of that in our own Church? I think so. Have we any apostles? We have those who have broken the ground in new fields; in South America; in India. They have gone there as apostles to lay the foundation for the Christian Church. I recall Bro. T. K. Hershey as he gave an address before the General Conference in Illinois, concerning the things he taught his people, and I thought he was just a little ahead of us in the home land. He said he taught his people when they came into the church that their property did not belong to them, that it belonged to the Lord, and their consciences were made sensitive on that point.

The same can be said of India. We had apostles there. I think the Resslers and the Lapps were apostles in as modern a sense as it can be. Not in the sense that the twelve were apostles, but yet very much the same. Apostles in the sense that they laid the foundation of a Christian Church in a new land. As we enter new fields God sends apostles into these fields. I believe it was Bro. Ressler who said that the Mennonite Church went into India at the very nick of time. If it would have been either earlier or later it would not have been well. It was the same way in South America. Those who went there were missionaries, which in Latin is "sent out."

Every man that preaches God is a prophet of God, he tells us the message of God, and in so far as he is living a holy life he foretells the message of God. I remember sitting in an audience during the world war, when the minister said "Germany cannot possibly win." And then he said why, from the Scriptures. Then I watched the papers to see how it came out, and it came out just as he said. I believe he was a prophet. In proportion as we are in fellowship with God, and His Holy Spirit takes possession and reveals to us, we are prophets of God to-day.

He gave some evangelists. Whoever has the burning message of the importance of salvation and impresses it upon the individual is an evangelist. The one in whom is the Spirit of God is afire, and has revealed to him the greatness of this salvation, and presents the Gospel in such a way as to add new souls to the brotherhood, and the body of Jesus Christ which is the Church, is an evangelist.

Last night when I entered the door this audience was singing, "Nothing but the Blood of Jesus."

"What can wash away my sin? Nothing but the blood of Jesus;
What can make me pure within? Nothing but the blood of Jesus.
For my cleansing this I see—Nothing but the blood of Jesus;
For my pardon this my plea—Nothing but the blood of Jesus.
Nothing can for sin atone, Nothing but the blood of Jesus.
Naught of good that I have done, Nothing but the blood of Jesus.
This is all my righteousness—Nothing but the blood of Jesus."

There is no other message; nothing else that will cure the sin of the world, and you and I have it in our hands and in our hearts. Does it not devolve upon us to take this to everyone. Everyone of you that declares that your are pardoned and saved, how dare you refuse to take this message to the uttermost parts of the earth? We have the cure for the sickness of the whole world; what are we going to do with it? If some doctor would find a cure for cancer, and yet would charge so much for it that only a few could be healed, he would be almost equal to a criminal. When we have the good news that will save the people and solve every human problem we must do our utmost to take it to the world.

Thomas said, "Except I see the prints in his hands, and the spear mark in his side I will not believe." You and I, as those who have partaken of the resurrection life, can say with gladness, "He is risen," and you and I too, must have on us the blood marks, the marks of crucifixion—pride crucified; reputation crucified; everything crucified. Jesus was crucified, and you and I, in order to convince the world, must live the crucifixion life.

Here is a startling statement, given by R. A. Torrey: "If every Christian would be instrumental in saving one soul each year; each one of those souls be instrumental in saving another soul in another year, how many years would it be until the whole world would be evangelized? Just thirty-three years—one generation. If I could but I can't somehow or other—but if I could get every one of my church members in Chicago to be instrumental in bringing one more soul to Christ; in a year, what a change that would make in their attiutude toward church work. I want to testify that there is nothing that so purifies one's motive; nothing that so humbles one and brings him so near God, as an honest endeavor to bring another soul to Jesus Christ; nothing will be so cleansing and wholesome for your Christian life.

What is the present opportunity? There is a revolt, it is against materialism; against commercialism. Sometimes, as we look at things in Chicago we are almost made to feel that the Christian Church is going to be crushed under the wheels of modern commercialism and materialism, but some one points out that there is a revolt against materialism at the present time. The reason he gives is that everywhere there is a Christian Science Church. We are not Christian Scientists; Christian Science is neither Christian nor scientific, but everywhere I go, and I travel around a great deal, in almost every railway station I go into, I see Christian Science literature, and they have their First, Second, Third, and Fourth Churches. Christian Science has been eminently successful in increasing its membership. I think that is an evidence that seems to satisfy a large number of people. Of course we take issue with them. Can they get rid of sin by denying it? It is another evidence that sin is something we should get rid of, and we come along with a Gospel that does not deny the material or does not deny sin, but we have the cure for sin.

In the next place there is a passion for the practical. There are people who say, "I want a practical gospel, give me a full dinner pail; give me something to eat," and they are not satisfied with anything but a social, an ethical, a practical gospel. Yet Jesus Christ more practical than the ethical teachers and the teachers of the social gospel. He does not only ask that people obey the law that is outlined in the Sermon on the Mount, but He gives the power; He makes them over again; He enables them by His indwelling to live a useful gospel, one that is practical and that is ethical, and has value.

Lastly, I think there is a sense of some great visitation of God. I think you have hinted at it this afternoon; in our own Church, every meeting that we have had year after year, the General Conference, and other meetings, every meeting, especially during the last three or four years, has been better than the previous one. There is a growth in grace; more spirituality, it is a faith in the unseen, there are praying hearts, possibly as never before. There is a realization that we are at the end of ourselves; that we must depend upon God, pour out our hearts in prayer to Him, and it is because of the faith that there is some coming visitation of God, a world wide revival and turning to God.

Briefly, in closing, I would like to make some comparison. I have just skimmed over these things and was going to mention something about how the United States spends its money. Statistics tell us that the United States, a so-called "Christian" nation, spends its money like this: Out of each dollar twenty-five cents goes for living, twenty-five cents for luxuries, fourteen cents wasted, eleven cents badly invested, twenty-four cents for motive power machinery, one-eighth of a cent for missionary work—one-eighth of a cent out of each dollar made in the United States, goes for missionary work!

Another comparison. We have twenty-seven missionaries in India, sixteen in South America, forty-three in all. There are 40,000 members in the Mennonite Church; one missionary to a thousand people, in round numbers.

Another comparison. The Moravian church has one missionary to every nine-two members, and they have three times as many missionaries in the foreign fields as they have in the home land. The Mennonite Church, in round numbers, has 20,000 members in the foreign field the Moravian church has three times the membership in the foreign field as it has in the home land. If

we had that proportion we would have 120,000 members in the foreign fields. We have one-twentieth of our membership in the foreign fields.

Lately I heard a most beautiful story about the Moravians. When I was a mere boy I heard my father tell about Uncle Isaac Hartzler, who was married to my father's sister, and lived in Maryland. He had four or five children, and about two weeks before he died, he went around and visited his children; in Mifflin County and Juniata County, Pennsylvania, in Lancaster County, and in Maryland. A week or so after he made the rounds, he died. I thought it was beautiful that he could visit all his children before he died.

But here is something more beautiful about a Moravian father and mother who had twelve children. As they came they dedicated each one to the Lord, and prayed that they might become missionaries. Their wish was granted, and they lived to see twelve children in the foreign field; in Africa, China, India, and some in European countries. Last year they made a world tour to visit each one of their children, boys and girls, every one of them in the foreign mission field. Can it possibly be true? It was given me as a fact. How beautiful!

Can we be optimistic and hope to show figures like the Moravians? I like to think of Romans 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." We cannot be optimistic in any other way than to have a vision of our Lord—the Lordship of Jesus Christ. As I said a moment ago I could show you those who twenty years ago were dragged down almost to a drunkard's grave, but the Lord lifted them up and they are wondrously saved. We can go in the face of all discouragement and opposition and offer the world this salvation and its light. One of them testified that the avenue on which he was living the morning he was saved was, as it were, lined with plush, or velvet, and he could almost fly. He mounted up with wings as eagles; he had new life; he had the very cream of life—eternal life.

Just the other day in a certain town as I was waiting for the train to come out here, I saw a sign in a store, "Limp in; walk out." I thought that was suggestive of the sinner who limps. I got a letter from a friend recently in which he said of a certain student that he was the same spiritual limp he always has been. Everyone of us were spiritual limps until our feet were shod with the preparation of the Gospel of peace. Then we can, like the village blacksmith, look the whole world in the face, an honest man. We owe no one, as Christians.

This is the task of Christianity, to bring the good news to all the world. I am glad for the example of the Moravian church. It is an inspiration that what others have done, we can do too. Let us pray, let us go on until the Mennonite Church shall complete its task of evangelizing the world.

Home Mission, 1907 S. Union Ave., Chicago, Ill.

BEING CARRIED

Henry Moorhouse, when engaged in a work that seemed to call upon him for a more than usual exercise of faith, received what seems like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs." "Well, I have a package for her." "Let me carry the package to mother." "Why, Minnie, dear, how can you carry the package? You cannot carry yourself." With a smile on her face, Minnie said, "Oh, no, papa; but you give me the package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her upstairs—little Minnie and the package too. And then it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him? "Cost" (Psa. 55:21). "Carry" (Isa. 46:4).—The Herald of Salvation.

THE LAW OF GOD

Send out thy light and thy truth: let them lead me; and let them bring me unto thy holy hill.—Psa. 43:3. I think I have told about the little churchyard yonder in Switzerland, where three or four men are buried who perished in Alpine accidents. Over the grave of one, a well-known Swiss guide for many years, a magnificent man, there is a simple stone, and on it an inscription about his birth and death, and these three words, "He died climbing." O beloved, as you seek to be obedient to the Lord, as you seek to have the opportunities of fellowship and union with Him, die if you must, but, oh, die climbing. Let your faith, aye, and mine, have this unresting quality which shall never be satisfied till the day breaks and we are like Him because we see Him as He is.—J. Stuart Holden.

Ye men of Galilee why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For May, 1927

GENERAL

Annual Miss Bd Meeting Milford Nebr	$ 28 70
Mt Pleasant SS Va	25 00
Holly Grove SS Md	11 44
John Slagell	5 10
Annual Meeting Milford Nebr	161 35
Leetonia SS O	17 62
Beach Cong O	44 73
Oak Grove SS O	98 48
E Union Cong Ia	30 17
Manson Cong Ia	23 60
Sugar Creek Cong Ia	104 74
W Union Cong Ia	78 26
Crystal Spgs Cong Kan	14 38
Cresston Mont SS	7 22
	$650 79

INDIA

General

Shore Cong Ind	$ 10 00
Springdale Cong Va	23 30
Plum Crk Cong Nebr	3 86
O Grove & Pleas Hill Congs Ohio	52 00
Smiles Sonnenburg O	1 00
Sunbeam Wayne Co O	1 00
Ia-Nebr S S Conf	29 07
A Sister O	12 00
David Stoltzfus	15 00
Royalty-Lights & Shades	2 30
Schertz Bros Ill	65 00
Roanoke Cong Ill	18 59
Goodfield Cong Ill	10 50
E Bend Cong Ill	25 00
E Fairview Cong Nebr	176 16
Pleasant Gr SS Pa	5 49
Springs YPBM Pa	9 69
Chambersb'g School Pa	100 00
Millers Cong Md	1 00
Zion Cong Ore	13 06
A Shut-in Va	1 00
Howard-Miami Cong Ind	19 00
Pigeon River SS Mich	27 45
Canton Cong O	2 11
Souderton T M Pa	28 79
La Junta Cong Colo	12 50
Mt Zion Cong Mo	1 00
Salem SS Tofield Alta	53 54
Mrs Mary E Herr	10 00
A Bro & Sis Bowmansville Pa	200 00
A Brother Pa	10 00
Mt Joy Y P M Pa	11 33
Salunga SS Pa	43 50
E Petersburg SS Sisters Bible Cl Pa	7 90
	$1,002 14

Missionary

Goshen Col Cong Ind	$ 26 18
O Grove & Pleas Hill Cong O	112 50
Harmony SS Ill	11 00
Lockport SS O	40 58
Sugar Creek Cong Ia	134 00
Weaver Cong Pa	15 00
Blough Cong Pa	15 00
Thomas Cong Pa	30 00
Kaufman Cong Pa	30 00
Perkasie SS Pa	37 50
Blooming Glen SS Pa	112 50
Spring Val SS Kan	37 50
Lancaster Conf Pa	150 00
	$751 76

India Missionary Children

Salem Cong Ind	$ 10 00
Conestoga SS Pa	54 11
Larned SS Kan	15 00
Fairview SS Mich	20 72
	$ 99 83

India Evangelist

M E Kinsinger	$ 75 00
A Bro Pa	15 00
Boyertown & Hereford	10 00
Manheim Bible S Cl Pa	11 00
E Petersb'g SS Y M B C	7 50
	$118 50

India Bible Women

Bowne Cong Mich	$ 6 00
Plum Crk Cong Nebr	10 00
R R Brunk	38 00
Clinton Fr SS Ind	10 00
Bowne Cong Mich	3 00
Reuben Brunk	2 00
Sisters of Sycamore Gr Cong Mo	2 00
	$ 71 00

India Teachers Support

Cl 13 Elkhart SS Ind	$ 18 50
Elizabeth E Blosser	5 00
Ira H Eigsti	6 00
Beech SS O	62 00
Y M Cl Fairview Cong N D	12 15
Portland SS Cls 8, 9 Ore	21 00
Viola Wenger	20 00
Anna Hoover	18 00
Cl 13 Elkhart SS Ind	1 50
David L Reiff & wife	15 00
Strasburg Cong & SS Pa	40 00
Landisville SS Girls Cl 7 Pa	5 00
Elizabethtown SS Anna Gish Cl Pa	12 00
Eight Sisters Lanc Pa	16 00
Several Sisters Landisvalley Pa	8 25
Mary & Esther Herr	3 45
Ethel M Myer	5 00
A Sister Mellingers Cong Pa	5 00
Mary K Zimmerman	7 00
Mollie Weaver SS Cl Lanc Pa	6 00
Elizabeth Frankhauser	6 00
Mr & Mrs John Fuss	5 00
Cora Kauffman	4 00
	$301 85

India Orphans

Western N Y SS	$ 14 39
Yellow Creek SS Ind:	
S P Culps Cl	15 00
Abram Hartmans Cl	11 00
Elizabeth Tysons Cl	28 00
John Mumaws Cl	30 00
Allen & Alma Christophels Cl	7 50
Celesta Hoovers Cl	14 00
Dora Eberlys Cl	8 00
C E Lehmans Cl	8 75
Eva Wenger	5 00
Excelsior Cl Elkhart SS Ind	14 50
Cl 11 Elkhart SS Ind	7 00
Bethany SS Mich	7 50
Olive SS Ind	72 50
N E Hershberger	28 00
Shore Cong Ind	32 02
H J & D F Yoder	14 00
Cls 2, 3, 4 & others Berlin SS O	14 50
Omar Troyer	30 00
Martins Cong O	11 50
Y M Cl Pike & Salem Congs O	14 00
Beech SS O:	
Bro Johns' Cl	30 00
Della Smucker's Cl	28 00
Naomi Erb	7 00
Clinton Fr SS Ind	73 50
Harmony SS Ind	11 33
Peter Garbers SS Cl Ill	5 00
Mrs J J Camps Cl Ill	30 00
Pri Dept W Union SS Ia	4 80
Weaver SS Pa	39 17
Pinto Union SS Md	14 50
Paradise SS Md	29 00
Albany SS Ore	20 00
Dora Eberlys Cl Yellow Creek SS Ind	6 00
Mary Klopfensteins Cl Sycamore Gr SS Mo	14 00
John W Hershey	28 00
Paradise SS Pa	10 00
	$737 46

India Widow

Olive Cong Ind	$ 11 75
Bethany SS Mich	5 00
Olive Cong Ind	3 45
Sam Neuenschwander	5 00
Bro & Sister Reiff	40 00
Malachi 3:10	20 00
Mrs Mary E Herr	20 00
	$105 20

India Medical

Cl 26 E Union SS Ia	$ 10 00
Anna E Weaver	5 00
Martins Cong O	2 00
Pa Cong Kan	2 00
A R Miller	10 00
	$ 29 00

Village Primary School

Bethel & Guilford Congs O	$ 26 00

Sankra Evangelistic

A Sister Md	$ 6 00

India Personal

Relatives of Joe & Minnie Graber	$ 23 50

India Hospital

Silas Yoder	$ 20 00
L Deer Creek SS Ia	45 10
A Bro Va	25 00
Berne Cong Mich	20 61
Mrs Mary E Herr	20 00
	$130 71

India Native Nurse Training

Midland Sew Cir Mich	$ 10 00

Primary School

Mt Zion Cong Mo	$ 5 00

Kaspur Mission School

Lititz SS Pa	$125 00

Ghatula Dispensary

Anna N Ranck	$ 5 00
Total for India	$3,547 95

SOUTH AMERICA

General

Western N Y SS	$ 10 79
Leo Cong Ind	19 16
Berea Cong Ind	5 00
Shore Cong Ind	8 20
Smiles Sonnenburg O	3 00
Sunbeam Wayne Co O	2 00
Milford A M Cong Neb	42 00
Ind-Mich Board	508 38
Metamora Cong Ill	28 47
Bethel SS O	16 00
Wood River SS Neb	20 00
Springs SS Pa	8 85
Springs Cong Pa	5 54
A Shut-in Va	1 00
Canton Cong O	2 11
L Salford SS Pa	50 00
Towamencin SS Pa	14 10
La Junta Cong Colo	12 50
Mt Zion Cong Mo	1 00
W Zion SS Carstairs Alta	18 50
E Chestnut St Cong Pa	20 00
	$796 60

S. A. Missionary

O Grove & Pleas Hill Congs O	$112 50
Conestoga Cong Pa	59 00
Sister Reiffs Md	2 50
A Sister Millers Md	10 00
Chambersburg S Cir Pa	5 00
Mt Clinton SS Va	23 35
Souderton T M Pa	37 50
Sycamore Gr SS Mo	122 40
Pleas Val Cong Kan	20 00
Goods Cong Pa	18 00
Elizabethtown SS & Cong Pa	125 00
Landisville & Salunga Congs Pa	150 00
	$685 25

S. A. Missionary Children

Martins Cong O	$ 11 50
Mr & Mrs Harvey Handrich	6 00
Salem Cong Ind	10 00
	$ 27 50

S. A. Evangelist

Shore SS Ind	$ 9 00
Clinton Br SS Ind	22 50
E Fairview Cong Neb	75 16
	$106 66

S. A. Bible Reader

Cherry Box Cong Mo	$ 5 00

S. A. Orphan

Olive Cong Ind	$ 56 89
Frazer SS Prim Cl Pa	16 25
A Bro Pa	10 00
Mrs Rohrers Lanc SS Cl Pa	6 00
Mary & Esther Herr	9 35
	$ 98 49

Church Buildings

Conestoga Cong Pa	$ 55 00
A Bro Va	25 00
	$ 80 00

S. A. Kindergarten

Y Mothers Cl Elkhart SS Ind	$ 5 00
Stahl SS Pa	14 43
	$ 19 43

S. A. Publication

Harry G Erisman	$ 15 00
Sister Krupp	5 00
Mr & Mrs John F Fuss	5 00
	$ 25 00

S. A. Personal

Prim Dept Hesston SS Kan	$ 42 00
Assoc Sew Cir Franconia Conf District	100 00
No 150 Pa	20 00
A Sister Millersville Pa	4 00
	$166 00

S. A. Poor Fund

Malachi 3:10	$ 5 00
Total for South America	$2,014 93

CITY MISSIONS

Altoona, Pa.

Rockton SS Pa	$ 2 22
Allensville A. M. Cong	21 60
	$ 23 82

Altoona Mission—New Building

Mrs Verna Norton	$ 2 00

Canton, Ohio

Pleas View SS O	$ 9 40
O Grove Church O	10 00
Martins YPM O	4 85
A Sister	1 00
A Brother	1 00
Beech YPM O	12 65
A Sister	1 00
Dispensary	1 55
A Sister	1 00
Midway Cong O	6 00
Canton SS O	5 42
A Sister	1 00
A Brother	1 00
Smiles Sonnenburg O	1 00
Mr & Mrs Howard H Stahl	2 00
Schertz Bros	30 00
Mrs M B Yoder	20 00
O Grove Cong Pa	1 00
Casselman Cong Md	1 53
	$111 40

Chicago, Ill.

Schertz Bros	$ 30 00
Willow Spgs Cong Ill	7 49
J J Hostetler	10 00
Roy Buchanan	14 00
M Brenneman	2 00
Ralph King	10 00
	$ 73 49

Detroit, Mich.

Ft Wayne Cong Ind	$ 33 00
Salem Cong Ind	10 07
Sunbeam Wayne Co O	1 00
	$ 44 07

Ft. Wayne, Ind.

Howard-Miami Cong Ind	$ 27 40
Salem Cong Ind	8 93
Hopewell Cong Ind	7 75
Good Friday Meet Ind	19 62
Shore Cong Ind	5 00
Ind-Mich Board	440 56
Holdeman Cong Ind	33 29
Shore Cong Ind	5 00
Bro Hartzler	20 00
Hulda Baer SS Cl Archbold O	4 18
Personal	16 18
	$587 91

Kansas City, Kans.

A Bro Olive Cong Ind	$ 5 00
Sam S & Emma Leatherman	5 00
Pea Ridge Cong Mo	2 30
Mt Zion Cong Mo	50
Dispensary Sale	60
Martins Crk Y P Meet O	8 00
Frances Yoder	1 00
	$ 22 40

Lima, Ohio

Sunbeam Wayne Co O	$ 1 00
A Bro & Sister Bowmansville Pa	100 00
M O'Connel	72
SS Offerings Lima O	9 14
	$110 86

Florida

Smiles Sonnenburg O	$ 1 00

Peoria, Ill.

Freeport Cong Ill	$ 76 42
Willow Springs Cong Ill	19 23
Metamora Cong Ill	10 89
Sycamore Gr Cong Mo	29 21
Goodfield Cong Ill	7 86
Morrison Cong Ill	10 00
Ada Orendorff	5 00
Albert Albrecht	5 00
	$163 61

Portland, Oreg.

Ia-Nebr SS Conf	$ 28 50
Spring Val SS Kan	46 93
	$ 75 43
Total for City Missions	$1,215 99

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Two smallest Cls Spring Valley SS Kan	$ 2 52
Nappanee, Salem & Yellow Creek Congs Ind	10 77
Berea Cong Mo	1 58
Mt Zion Cong Mo	50
Pleas Valley Cong Kan	10 00
Mildred Loucks	2 52
Kansas City Tel Co	21 00
Special Support	324 00
	$372 89

Orphans' Home, Ohio

Gortner Union SS Md	$ 12 28
A Bro W Liberty O	20 00
A Sister W Liberty O	1 00

Nellie Hagey	1 00
C B Shoemaker	3 00
	$ 37 28

Home for Aged, Ill.

Maple Gr Church Pa	$ 45 50
Elkhart Cong Ind	45 50
D F Miller & wife	1 00
Schertz Bros	25 00
Ada Burkhard	5 00
Cullom Cong Ill	8 67
Science Ridge Cong Ill	9 93
Mrs J F Henning	50 00
John B Gehrig	30 32
V S Byler	10 00
Alma Miller	15 20
J B Rockwood	31 50
J M Nafziger	43 33
Ira Belbrey	7 50
Rosa Watkins	25 00
William Camby	26 00
Eleanor Ray	26 00
J A Garber	1 00
A A Schrock	5 00
Kaufman Cong Pa	14 13
Stahl Cong Pa	14 43
Masontown Cong Pa	9 88
	$449 89

La Junta Hospital

Clarence Miller	$ 5 00
George Stahl	40 00
Joe Graber	2 00
John L Yoder	10 00
Elvin Snyder	2 00
F B Showalter	100 00
M S Shenk	10 00
John S Kauffman	5 00
Jacob Zimmerman	5 00
Mt Zion Cong Mo	22 00
Joe W Kauffman	31 20
Nora Miller	50 00
Ada Burkhard	10 00
M H Eshleman	50 00
A T Eash	20 00
P L Rohrer	5 20
J A Hartzler	10 00
Earl R Blauch	10 00
M S Zehr	25 00
Eli Jantzi	20 00
Elmer Zehr	5 00
John S Yoder	5 00
A Bro & Sister O	50 00
H N Hochstetler	50 00
W A Wideman	15 00
Daniel Zook	25 00
Sam Kaufman	7 00
S D Kurtz	50 00
Daniel Horst	5 00
Mary Planck	50
E E Zehr	25 00
Enoch Gingerich	5 00
Cy Sutter	5 00
Clarence D Zehr	5 00
Edward Yoder	10 00
C S Schertz	20 00
Elmer Eichelberger	10 00
Nick M Stoltzfus	20 00
Levi Yoder	5 00
Earl Mann	5 00
M J Hostetler	25 00
Elmo Hiatt	5 00
D J Raber	25 00
Len Kauffman	20 00
Ira D Plank	5 00
Harold Carrigon	5 00
Leo W Oaks	10 00
E C Bowman	5 00
A Bro & Sister Nebr	10 00
	$864 90

Home for Aged Barn

D J Fisher	$ 46 15
D H Deter	5 50
Elizabeth Schrock	6 81
	58 46
Total for Charitable Institutions	$1,783 42

OTHER FUNDS

District General Funds

Kaufman Cong Pa	$ 14 12
Schellburg Cong Pa	5 00
Scottdale Cong Pa	24 51
Filer Cong Idaho	4 00
Nampa Cong Idaho	3 54
Middlebury Cong Ind	19 90
Leo Cong Ind	22 36
Bowne Cong Mich	13 20
Midland Cong Mich	10 00
Shore Cong Ind	16 19
Clinton Br Cong Ind	12 50
Clinton Fr Cong Ind	50 42
Swamp Cong Pa	15 78
Skippack Cong Pa	21 00
Worcester Cong Pa	5 00
Mt Zion Cong Mo	11 65
Bethel Cong Mo	13 75
Cherry Box Cong Mo	7 50
Pleasant Val Cong Kan	21 00
W Liberty Cong Kan	15 21
E Holbrook Cong Colo	19 78
	$326 41

Personal

Bethany SS Mich	$ 11 96
Olive Cong Ind	25 00
	$ 36 96

New Foreign Missionary

Home Miss B Cl Ill	$153 75

Canada Mennonites

Lewis Hoover	$ 10 00

Missionary Preparation

Friends E Union SS Ia	$ 11 00

Annuity

Eunice Deter	$500 00
J M Kurtz	500 00
	$1,000 00

Mennonite Board of Education

Union SS Ill	$ 10 74

Goshen College

Nancy Yoder	$ 5 00
A Friend of Goshen Col	20 00
Yellow Crk Cong Ind	86 00
Olive Cong Ind	66 00
Maynard Hoover	25 00
D S Hoover	12 00
Mrs M J Hostetler	10 00
Bertha Shantz	2 00
Chas Cocanower	5 00
	$231 00

Rural Mission Fund

O Grove Cong Pa	$ 2 00
Casselman Cong Md	3 07
Shore Cong Ind	10 00
Palmyra Cong Mo	6 00
Mt Zion Cong Mo	6 50
	$ 27 57

S. W. Pa. S. S. Conf. Mission Fund

Springs SS Pa	$ 23 40
Thomas SS Pa	12 40
Kaufman SS Pa	18 30
Stahl SS Pa	11 21
	$ 65 31

Ind.-Mich. Colportage & Tracts

Cl 18 Elkhart SS Ind	$ 3 60

Mishawaka S. S., Ind.

SS Meet Elkhart Dist Ind	$ 37 66

Rural Evangel

Midland Cong Mich	$ 3 65

Evangelistic

Palmyra Cong Mo	$ 6 00
La Junta Cong Colo	21 00
	$ 27 00
Total for Other Funds	$1,944 65

RELIEF FUNDS

Russia

Cls 7, 8 Bowne SS Mich	$ 5 00
Cl 19 Maple Gr SS Pa	2 50
Cls 7, 8 Bowne SS Mich	5 00
Line Lexington Cong Pa	61 50
	$ 74 00

General

A Bro & Sister O	$ 21 00
Mrs C S Beachy	5 00
Cresston Mont SS	6 96
	$ 32 96

Near East Relief

L Lexington Cong Pa	$ 61 50

Mississippi Flood Sufferers

Metamora Cong Ill	$123 95
A Bro & Sister Ill	10 00
J H Eigsti	5 00
A Bro & Sister Ind	10 00
A Bro & Sister O	21 00
A Friend Md	5 00
A Sister Va	10 00
The Phillips Family	20 00
H T Nice	5 00
H S Mack & wife	50 00
Lydia Kiener	1 00
Annie F Martin	5 00
Sam K Jones	10 00
Ella Winegard	2 00
David L Myers	5 00
F P Kauffman	75 00
Conservative A M Church Casselman Riv Dist Pa	75 00
Alpha SS Minn	14 60
Cullom Cong Ill	5 00
Freeport Cong Ill	91 00
Mrs Catherine Nafziger	5 00
Smiles Sonnenberg O	1 00
A Bro & Family Mo	5 00
A Sis Mt Zion Cong Mo	5 00
Springs Cong Pa	21 19
Ladies Sew Cir Roanoke Cong Ill	21 00
Enos Miller	3 00
L E Miller	5 00
Shore Cong Ind	69 00
A Sister Md	4 00
Church of God in Christ Mich	102 35
LaJunta, Holbrook & Manitou Congs SS Conf Colo	41 54
A Friend Ia	10 00
Wisler Menn Cong Ohio	62 00
Noah M Gingerich	5 00
Timothy Showalter	20 00
Mr & Mrs Howard H Stahl	2 00
Peter R Roth	3 00
Mattawana A M SS Pa	16 17
Masontown Cong Pa	28 00
Friends Pa	10 00
Lewis Hoover	5 00
A Sister Mo	5 00
Levi Plank	5 00
Tuleta Cong Kans	7 15
A M SS at Aurora O	45 50
Sugar Creek Sew Cir O	25 00
O O Amish Bro & Wife Pa	15 00
A Bro Ind	1 00
E W Bricker	5 00
Mrs C S Beachy	5 00
J B Mishler	5 50
Springs Cong Pa	21 66
Masontown Cong Pa	13 00
Freeport Cong Ill	2 00
Central Cong O	35 00
David L Derfer	5 00
A Bro & Sister Kans	25 00
Adin A Martin	5 00
A Sister Pa	10 00
Thurman Cong Colo	50 00
Pleasant Val Cong Kans	35 00
A M Church Fulton Co O	377 00
Church of God in Christ Mich	10 00
Howard-Miami Cong Ind	57 60
Cullom Cong Ill	5 00
James S Woodworth	3 00
Harry Mumaw	5 00
A Bro Ind	10 00
Wisler Mennonites Ind	73 50
Waldo Cong Ill	55 52
A Bro & Sister Ind	400 00
N Main St SS Nappanee Ind	53 16
A Sister Florida	10 00
Plum Creek Cong Nebr	27 17
L Deer Creek Cong Ia	459 25
Manson Cong Ia	88 77
Sugar Creek Cong Ia	216 67
Liberty Cong Ia	22 10
L Deer Creek Cong Ia	3 00
Wood River Cong Neb	38 41
Scottdale Cong Pa	19 00
Paradise Cong Md	222 00
Chambersburg Cong Pa	69 30
Strasburg Cong Pa	24 05
Cedar Grove Cong Pa	58 75
Reiffs Cong Md	5 00
Salem Cong Ind	19 96
Holdeman Cong Ind	34 56
Maple Grove Cong Ind	28 77
Yellow Crk Cong Ind	100 00
Middlebury Cong Ind	48 00
Hopewell Cong Ind	8 00
Emma Cong Ind	54 00
Berea Cong Ind	26 00
A Bro Olive Cong Ind	5 00
Anna Shaum	5 00
Chas & Sarah Shaum	2 00
Elkhart Cong Ind	74 20
Kolb & Longenecker Congs O	6 50
Greenwood Cong Del	25 56
Sycamore Gr Cong Mo	9 50
Hesston Cong Kan	40 00
Larned Cong Kan	11 00
Ezra Bowman	10 00
Pa Cong Kan	33 50
Palmyra Cong Mo	19 00
W Fairview Cong Nebr	82 00
Rockhill Cong Pa	71 31
Gehman Sisters	15 00
Providence Cong Pa	40 00
Blooming Glen Cong Pa	7 00
Spring City Cong Pa	147 00
L Salford Cong Pa	181 30
Miss Meet Col Pa	391 66
	$5,117 68
Total for Relief	$5,286 14

SUMMARY

Alta-Sask Dist Bd	$ 76 72
Franconia Dist Bd	1,428 44
Illinois Dist Bd	393 12
Ia-Nebr Dist Bd	1,622 36
Ind-Mich Dist Bd (Apr)	503 47
Ind-Mich Dist Bd (May)	1,147 33
Lancaster Conf	1,290 53
Mo-Kans Dist Bd	761 69
Middle Dist Va	75 35
Ohio Menn Bd	201 83
Pacific Coast Dist Bd	81 60
Southwestern Pa Bd	393 04
Wash Co Md-Frank Co Pa	566 60
Menn Bd of M & C	7,901 79
	$16,443 87
India Missions	$3,547 95
S. America Missions	2,014 93
City Missions	1,215 99
Charitable Institutions	1,783 42
Gen & Other Funds	1,595 44
Annuity Contracts	1,000 00
Relief Funds	5,286 14
	$16,443 87

Gratefully submitted,
V. E. Reiff, Gen. Treas.,
1711 Prairie Street,
Elkhart, Ind.

GLEANINGS

"These Women Are Christians"

A striking story of the power of the Gospel to build strong character is thus told by Dr. W. C. Terril of Johannesburg in the Record of Christian Work: "A group of Christian native women were sent to work for a Portuguese farmer, who grew sugar cane, and from it made a native beer. He ordered these women to take this beer in large demijohns to the villages where it had been already sold. When they refused, he preferred charges against them to the local government official of refusing to work. They said that they had refused to carry demijohns of beer on their heads, or have anything else to do with the business; they were ready to work at anything else. The government official said to the Portuguese farmer: 'My advice to you is to let these women alone. The grinding of sugar cane to make beer is not permitted, and if you insist on their doing that kind of work they will make trouble for you, and also for me. They are Christians, and the God whom they serve is a powerful God.'"

Ten Years' Change in Nigeria

Ten years ago Enugwu, the center of the coal mining district of Nigeria, was practically uninhabited, and lay in the territory of most primitive and savage tribes. Today it is a rapidly growing up-to-date town with thousands of inhabitants, European and African. When I. Ejindu, a recently ordained clergyman, was sent there in 1916 he found a people whose barbarities were almost past belief. Cannibalism was common. The murder of twins was an invariable rule. Thieving was a daily occurrence, and burning of houses an event too common to occasion any coment. Ejindu had the greatest difficulty in finding any place in which to live. Several attempts were made to poison him; eight times in 1919 his proerty was stolen. But through all these persecutions, Ejindu was preserved, and the Gospel made its way into the hearts of many of the people. Now there are in the district some seventy churches, forty schools, and eighty to ninety teachers, entirely supported by the people themselves.

Successful Schools in Mexico

Miss Blanche Betz, a Methodist missionary in Puebla, Mexico, writes: "Because so many of the government and Catholic schools have closed, many children have come to us and we have an enrollment of over five hundred. Instead of our influence diminishing with the existing conditions, our field has seemed to expand. We have always conformed with the law of 1917, so that when trouble arises and inspectors are sent to us, they are satisfied with conditions found, and we go peacefully on our way. Since religious instruction in the primary school is forbidden, we have had to work through the medium of Junior Leagues and the Sunday school. We have religious instruction in the secondary schools, however, and with the boarding students. We have just had to close the passageway between the patio of our school and the church in order to conform to the laws, and now we take the girls around the block to attend the services at the church. The sight of a long procession of girls on their way to church is an inspiration."

Islam Spreads in Abyssinia

Dr. Tom Lambie, of the United Presbyterian Mission in Abyssinia, says that the Galla people, who are found all over that country, are originally pantheists, but that in one or two of the eastern provinces the Mohammedans have had striking success and the whole population has become Moslem. This has been true in parts of the south as well, where is a famous Galla ruler known as Sultan Abagifar. "Few if any of his people" says Dr. Lambie, "have a knowledge of Arabic and they do not even know how to pronounce the Mohammedan creed correctly, but still they consider themselves Mohammedans and are even sending out missionaries to their Galla neighbors who are still pantheists to convert them to Mohammedanism. In all this part of the country there is not a single Christian missionary. If our church could only send out some one to tell them about Christ before the Mohammedans get there what a great thing it would be."

The "Old, Old Story" in Peru

Miss Stanhope, a Christian and Missionary Alliance worker in Huanuco, Peru, writes: "Something happened this week that gladdened our hearts. Mr. Hoy and one of the natives gave out tracts in the cemetery on All Souls' Day. This is the day that the priests go to the cemetery to pray for the dead (if they are paid for it). Two young men received tracts about eternal life. After reading them, they talked it over together and decided to come to the mission station to question us about it. They asked about eternal life and purgatory; and, when the Word was explained to them, they immediately asked what they might do to obtain this life eternal. So we had the privilege of telling them the old, old story. Do pray for them. They were given New Testaments and tracts and said they would come again on Sunday. They are from a village the other side of the mountains where there are no missionaries."

Russians in South America

The Russian Missionary Society is concerned with the spiritual welfare of Russians in various parts of the world, as well as in their native land. One of its fields is among the Russians who have gone to South America, and its worker writes: "One can do a great work among the Russian emigrants here, as there is yet no opposing organization or leader to hinder our work. Our greatest desire is to visit all of the places, including Paraguay and Argentina, where our Russian believers live, that we may strengthen and cheer them in their Christian life. We are happy, rejoicing in all circumstances. The Lord has helped us arrange meetings where my wife and I are able to sing gospel songs, which attract many people to the meetings. Then the Lord shows His power by helping me to answer from the Bible the many questions which the unconverted ask on different subjects."

African Christian Mothers

A number of graduates of the girls' school at Chisamba, Portuguese West Africa, all of them now wives of Christian teachers and evangelists, were invited to return to the school for a week-end conference. Miss Elizabeth Read, of the United Church of Canada, writes of them:

The first time they gathered, I must frankly say that we felt discouraged at their appearance. They had come straight from their native villages, and, in spite of all their good intentions, we could see the downward pull of their heathen surroundings. Neither they nor the babies were clean or tidy. We spoke frankly to them, asking them to remember that they were our guests. I wish you could have seen them next morning! You would scarcely have recognized them as the same people, and we felt deeply what could be accomplished if we had the time to keep closer to them with counsel and patient, loving reminder. Such a sweet, wholesome group of young mothers they looked, ready and willing to be guided.

Blind Moslems Study Bible

A blind Egyptian Christian, in the employ of the Church Missionary Society in Cairo, has been having a remarkable experience. A number of blind students from Al Azhar wanted to learn to read and write Braille. Gindhi consented on one condition and that was that he would use his own text book, which was the Word of God. They have consented and many have attended his classes regularly during the last eighteen months or so. A number of these Moslem boys when they were returning to the villages begged to be allowed to take their Braille Scriptures with them.

The Bible in Mexico

Circulation of the Bible in Mexico has not been decreased by the religious disturbances and the enforcement of the articles of the constitution relating to foreign clergy. The Rev. Arthur H. Mellen, agency secretary of the Mexico Agency of the American Bible Society, who has been a resident of Mexico since 1909, states that the Mexican government officials have invariably been most courteous and reasonable. The Mexican Agency of the Bible Society was established in 1878 and since then has circulated 1,553,311 volumes of Scriptures.

"Put not your trust in money, but put your money in trust."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 14, 1927 (Gospel Witness Established 1905) No. 15

EDITORIAL

"Blessed are the merciful; for they shall obtain mercy."

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Bro. C. F. Derstine, editor of the Christian Monitor and well known to most of our readers, was married July 5 (as stated in the correspondence from Kitchener, Ont.), to Sister Mary E. Kolb of the same place. They have many friends in many places who unite in wishing them a long and useful life under the choicest of God's blessings.

There are several reasons why we believe the apostle Paul to be the author of the letter to the Hebrews:

1. The message is in line with Paul's frequently expressed great concern for the welfare of his kinsmen, the Jews.
2. The theme of the message is that of one of his favorite subjects; The Law and the Gospel.
3. The language is argumentative and didactic, the same style as that found in Paul's other writings.
4. The book has a number of expressions which are frequent in Paul's other writings; as, for instance, the closing benediction.

But whether God used Paul or some other servant in bringing this message before the people, we are sure that the message is from God, the same as all the rest of the Bible, profitable for both Jews and Gentiles.

Mennonite General Conference.—On another page the reader will find the official announcement of the coming meeting of the Mennonite General Conference, to be held with the brotherhood in the vicinity of Belleville, Pa. A number of other meetings, some of which have no immediate connection with General Conference, are also announced. The reason for these meetings at this time is explained by the fact that it means a saving of traveling expenses to hold them while the people are already together. To avoid conflicts in time, these schedules of side meetings are usually arranged by a committee of interested brethren. May our prayers ascend to the end that both the Mennonite General Conference and the other meetings announced will redound to the glory of God and strengthening of His Cause.

It is not enough that we simply have the truth on our side. We certainly have reasons to praise the Lord that our lot has been cast in a land of Bibles, that we have been reared in Christian homes, and that we have a Christian church within easy reach where we can spend a portion of each Lord's day in worship and Christian fellowship. But many have fallen asleep in the midst of a feeling of security, lost their testimony and their zeal, and will miss their portion in the New Jerusalem unless they wake up before it is too late! Do we prize our Christian heritage? our Bibles? our Church? our hope of glory? Do we care that the great mass of humanity is still without Christ, without salvation? Do we realize that the heathen, the Mormon, the Unitarian, the Christian Scientist, the atheist, and other victims of error are out-stripping us when it comes to zeal for the causes to which they are devoted, and that the rising generation is endangered by the avalanche of sin and unbelief and ungodliness that is sweeping over the nations especially America? The Church of the first century made a tremendous sweep forward because the early disciples had the Spirit of the Master and in holy zeal they pressed forward in making Christ and His Gospel known to all the world. Why should not the Church of the twentieth century do likewise? The very fact that we have the TRUTH should be an impelling reason why we should be the most zealous people on earth, and make this TRUTH known to a benighted world.

The Two Won't Mix.—Liberalists are continually talking about a state of tolerance in which the orthodox and unorthodox will worship together in perfect fellowship in the same church. But the fact is that you might as well try to mix oil and water as to bring about a working harmony between fundamentalism and modernism. True, there will always be differences of opinion between individuals, so long as there are any shortcomings to the human mind; but differences of opinion concerning technical points are one thing, while differences on the fundamentals of faith are quite another thing.

The Bible is either given by inspiration of God, perfectly reliable from end to end, or it is not. If it is, then the "mistakes" in the message of the Bible do not exist. If it is not, then Christianity is on the same level with heathenism, as it has no reliable message direct from God, the teachings of Christ and Moses are not any more from God than are the teachings of Mohammed and Socrates and Confucius.

Jesus Christ was either the Son of God, born of a virgin, without human father, or He was not. If He was, then it is blasphemous to speak of Him as the son of Joseph, or any other man. If He was not, then He was a bastard and His mother an immoral woman. How foolish and repulsive the thought of people holding these opposite views of Christ worshiping in unity together! Would you feel like fraternizing with people

holding the latter view of your mother and favorite brother?

These are sample illustrations which could be extended to every point of difference between fundamentalism and modernism. No well-informed, honest man of sound judgment, whether he be liberal or orthodox, thinks that the two classes can consistently fellowship together in the same church. When a man says, "I am neither a fundamentalist or a modernist," it means that he either doesn't know what he is talking about, or that he is at heart a modernist, but too cowardly or dishonest to let people know what is in his heart. No one who rejects the authenticity and authority of the Bible as God's Word can consistently belong to an orthodox Christian Church, and he has no moral right to belong to it.

III. THE GREAT BIBLE ILLUSTRATION OF THE NEED OF THE MIDDLE CROSS

By H. N. Troyer

(Continued from last week)

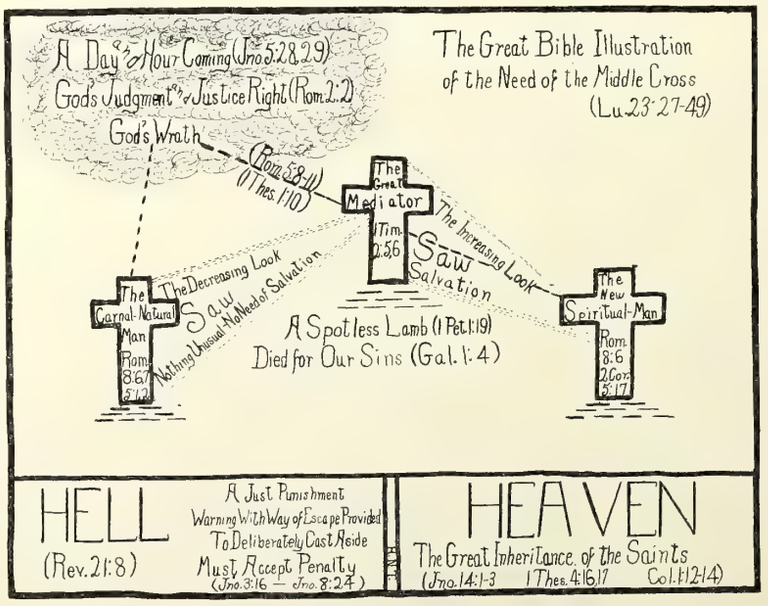
Our Bible is a wonderful book. Instead of simply giving us a philosophy of faith it gives us stories of men who believed God. Instead of a treatise of prayer we have many pictures of men praying. In fact, the Old Testament is often fitly called, "God's Story Book." This is why so many are recommending Bible readers to begin the study of God's Word where God begins—Genesis 1:1. As one reaches the New Testament is becomes a new book, since it is built so much on the Old Testament incidents and presupposes a thorough knowledge of it. In our present illustration of one of the greatest of Bible truths, we have a wonderful picture of actual conditions to-day.

The First Cross

The First Cross held on it the thief who railed on our Lord Jesus and saw nothing unusual going on at the Middle Cross. He simply saw another man crucified. He was carnally minded and could not see nor discern spiritual things. This represents what is known as "The Old Man," or "The Natural Man," as many call him. He is the one the Bible has in mind in Romans 5:12 when it says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This man inherited a sinful nature from Adam and therefore in the sight of God he is guilty of sin. He is carnally minded, which is enmity against God, and so CANNOT please God (Rom. 8:7, 8). No matter how good his works in the sight of men, yet he will come under Romans 3:10—"There is none righteous, no, not one." His words likewise will avail nothing, for "....how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Consequently, by his words he shall be condemned (Matt. 12:37) and often these are filthy, or foolish, or used in much jesting (in fun, bantering, taunting, sporty) Eph. 5:2.

The Middle Cross

This Middle Cross is necessary because of the First Cross. It is because of Adam's offence that judgment came upon **ALL** men to condemnation (Rom. 5:18). This means a separation between God and man. Adam's disobedience (Rom. 5:19) made all his posterity sinners in the sight of God, and the "wages of sin is death" (Rom. 6:23). It has been thus all through God's Story Book. In the very beginning God provided clothes of skins for Adam and Eve which meant that some animal had to give up its life. Abel sacrificed a life while Cain tried something else, and all Bible readers know the result. From there on our Story Book continually shows that some life must be sacrificed to atone for sin in the sight of God. It is blood, blood, blood all the way through. Read through the work on the tabernacle—to which God gave much more space in our precious Book than to his work of creation in the first few chapters of Genesis.



Since a great separation has come between God and man, a mediator or peacemaker is needed to bring them together again. We have this Great Mediator in I Timothy 2:5, 6 where we learn that "there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." We must not forget that God is just. By this we mean that when He says that "the wages of sin is death" He means it. The outcome of His laws is just as certain as our physical laws. On this certainty depends our life. When we place our finger on a hot stove, it burns—not just once in awhile, but always. God does not say that if we do it again He will have to let it burn, but it burns quick. His laws are certain. The penalty is always sure. In this way we know how to preserve our life by avoiding hurtful things. Likewise, when God says, "The wages of sin is death" the penalty is sure, and some one must die for the sin even as in olden times some animal had to die to make atonement for sin. God has pronounced His wrath upon all sin. This wrath consumes all upon whom it falls. The only way to escape it is to have some one else come between us and receive the blow. This Jesus has done on the Middle Cross. He and God have provided this way of escape for "whosoever will" (Jno. 3:16) through love, for "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:8-11).

This is the very heart of Christianity. Without this, with the resurrection, the very life of Christianity is gone. "Our Lord Jesus Christ gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:3, 4). This was the theme of all the preaching of the apostles. It has likewise been the theme of all true Christian

leaders from that time up until now. All great revivals have started with this as their basis. They did not stress, "Turning new leaves," "New Year resolutions," "reformation and sanitation" but stressed only regeneration through the work of the Middle Cross. May we see more and more the great work of our Great Mediator and the great love of God that provided such a way of again coming into fellowship with Him.

The Third Cross

The Third Cross was occupied by the other thief who reproved the thief on the First Cross for railing on the Lord Jesus. He then turned to Jesus and said, "Lord, remember me when thou comest into thy kingdom." He saw something more than ordinary going on beside him. The more he saw, the more he felt his own need which was salvation. This, however, could only be gotten by faith (Eph. 2:8). He exercised this faith and in reply our Lord Jesus said, "Verily I say unto thee, to-day shalt thou be with me in paradise."

East Orwell, Ohio.

(To be continued)

DOCTRINAL ARTICLES FROM ARGENTINA

A series of articles showing how the missionaries teach the doctrines to the Argentines. The reader will have this in mind when reading them.

OUR LORD JESUS CHRIST

By D. Park Lantz

For the Gospel Herald.

HIS PERSON

1. God manifested in the flesh.—John 1:1, 2, 14; I John 1:1-3; Matt. 1:23; Luke 1:35; I Tim. 3:16.
2. The Spirit of God dwelt in Him.—Luke 2:40, 52; 3:21, 22; Acts 2:22; 10:38; Heb. 2:16-18.

HIS CHARACTER

1. Holy, harmless, and undefiled, separate from sinners.—Heb. 7:24-27; Jas. 3:17, 18.
2. He pleased the Father, did His will and finished His Work.—Jno. 8:29; 4:34.
3. He was merciful and sympathetic.—Matt. 8:23; Jno. 11:33-36.
4. He was faithful in pressing home the great truth even to a ruler.—Luke 18:18-22.
5. He was forgiving.—Luke 23:34.
6. He was fearless in exposing wickedness in high places.—Jno. 8:44; Matt. 23.
7. He was justified in the sight of men.—Matt. 27:3-5; 27:22-24, 54.

HIS WORK

1. To give His life a ransom for many.—Mark 10:45.
2. To take away our sins.—I Jno. 3:5.
3. To save sinners.—I Tim. 1:15.
4. To deliver from fear and power of death.—Heb. 2:13-15.
5. To destroy the works of the devil.—I Jno. 3:8.
6. To save His people from their sins.—Matt. 1:21.

HIS AUTHORITY

1. He received His authority and doctrine from His Father.—Matt. 7:28, 29; 28:18.
2. He had authority to forgive sins and heal diseases.—Mark 2:10-12; 3:10-12; Luke 23:43.
3. He had power over the wind and the waves.—Matt. 14:32, 33; Lk. 8:24, 25.
4. He had power to raise the dead.—Luke 8:49-56.
5. He had power to execute judgment.—John. 5:27.
6. He had power to endue with the Holy Spirit.—Jno. 20:21-23.
7. He was exalted by God to be Lord and Christ, a Prince and a Savior.—Acts 2:33-36; 5:31.
8. Every tongue shall confess that Jesus Christ is Lord.—Phil. 2:9-11.
9. He is Head of the Church and Head over all things to the Church.—Col. 1:18, 19; Eph. 1:19-23.
10. He has the keys of hell and death (Rev. 1:18) and is worthy to receive blessing, honor and glory and be King of kings and Lord of lords.—Rev. 5:9, 12, 13; 19:16.

FOR THOSE WHO BELIEVE IN HIM:—

He is precious (I Pet. 2:7) and they have joy unspeakable and full of glory.—I Pet. 1:7, 8.

The loss of all things in order to win Christ is gain (Phil. 3:7-9), to live is Christ (Phil. 1:21) and to die for HIM is gain.—Acts 21:23.

Bragado, F. C. O., Argentina.

THE SHINING PATH

By Chas. M. Kelly

For the Gospel Herald.

The life of the Christian is like a trail winding up the side of a great mountain, the end of the trail being at the summit. The mountain is high, majestic, beautiful. The trail is narrow, rugged, steep, toilsome. Egyptian darkness—the darkness of this world—lies all about like a great pall, being sometimes "felt" by the travelers up the narrow path.

But Jesus, the Light of the world, is at the summit of the mountain, at the end of the journey. He is looking down the rugged path: He sees every traveler thereon, He knows all his difficulties, conflicts and griefs. Tho the way is rugged, still it is a bright way, for it is lightened with the light of the Master's protecting presence. That light shines down along the pathway, dispelling the gloom and blackness for those who will walk in the middle of the way of God's will.

As the traveler approaches nearer and nearer the end of his pilgrimage, the heavenly glory grows brighter and brighter, the Light of life more and more real. Finally, when he shall round the last curve and arrive at his destination, his eternal home, he shall see Jesus, the King, face to face, in all His glory and majesty. Then he, with millions who had preceded him, shall look upon Him who dwells in the light that no man can approach unto, and praise Him, and dwell in His wonderful light throughout all eternity. Truly, "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Huntington Park, Calif.

CHASTITY

By A. Richards

For the Gospel Herald.

When God created us He intended that we should live pure, clean lives. It was not a part of the divine plan that impure, defiling thoughts should enter the mind.

The child has a right to receive as much instruction in the functioning of the sexual organs as of the others. All are equally clean and holy, being the handiwork of the infinite God who is the only good Spirit in Heaven above, in the earth beneath or in the waters underneath the earth.

When we know the whole truth we shall be free, as the great Master of life said in the long ago. A little knowledge is dangerous; but a full, clear understanding can have but one result; namely, the arousing of wonder and awe in the mind at the beautiful, sacred way by which we enter into life.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are." Let no man deceive himself.

Beaumont, Newfoundland.

In the realm of eternal safety there is no middle ground. We are either far off or else "made nigh by the Blood of Christ" (Eph. 2:13).

The word evolution is not found in the Bible, neither is there any Bible in evolution.—Ira Landis.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with repoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS LETTER FROM ARGENTINE

By J. W. Shank

For the Gospel Herald.

The following news notes came from the various stations:

Carlos Casares: Brother Lauver regrets that he was not able to be in Santa Rosa at the dedication service of the new church. He was detained on account of sickness. The children have the whooping cough and the baby also had bronchitis. Sister Gamber was with them until she was forced to go to Pehuajo to take care of the sick. At the last writing the baby is still quite sick.

Trenque Lauquen: Sister Hallman writes that it was a week of blessing for them because they received visits from various people, Brother and Sister Lantz on their return from Santa Rosa and also Brother Rutt. Brother Pablo Cavadore filled the appointment at that place on last Sunday.

Bragado: Brother Cosme sold 45 Bibles and 20 Testaments during the the last month. He is working in the towns not so far away from Bradago.

The Catholic women have begun to make propaganda against the mission. Some of the nuns went to visit the home of Brother Cosme and wife trying to frighten them about their religion. They declared they would go from house to house and get all of the Bibles and Testaments and burn them. The Catholic mission plans to come soon for a sort of revival among their own people.

Pehuajo: Sister Litwiller has become ill with fever. The doctors think it is typhoid, but there seems to be some doubt about this. She has been having pretty high fever. There is considerable typhoid in Pehuajo. Quite a number of folks at the mission took anti-typhoid vaccine.

Santa Rosa: Although we have not had a full report of the dedication service and meetings in Santa Rosa, we hear that it was a time of blessing. Not many missionaries or workers from the other stations could be present.

San Luis. May 28, 1927.

"It is so exceedingly sweet to find ourselves wholly dependent upon One who finds infinite joy in blessing us."

ORPHANS' HOME LETTER

By L. L. Swartzentruber

For the Gospel Herald.

The Lord is continuously blessing the work, workers, and the children at this place. We are glad to report good health and sufficient help at present.

The writer and family have returned to the work again after a vacation. Most of the time was spent with relatives and friends near Greenwood, Del. We are much encouraged, and rejoice in the thought, "We are laborers together with God."

Sister Luella Bear of Archbold, Ohio, has been helping in the work with the boys since June 18. Each worker is willingly and faithfully laboring in his place for the welfare of the children whom we have all learned to love.

Following is a list of provisions sent in during the month of June:

Mrs. Simon Miller, Archbold, Ohio, Clothing	$8.00
Mrs. Elmer Christophel, Goshen, Ind., Clothing	3.00
Mrs. Amos Hostetler, W. Liberty, O., Fruit,	.50
Elida Sew. Circle, Elida, O., Clothing	9.50

We trust that you will continue to remember us in prayer.

We also appreciate your Christian co-operation in other ways.

West Liberty, Ohio.

BITS OF MISSIONARY EXPERIENCE

By G. J. Lapp

For the Gospel Herald.

The following are experiences which come into the life of a missionary. The writer feels that he would like to share them at this time with the readers. No. 1 is a unique experience in this that in all his years of service since 22 years ago he has never officially helped to separate a man and woman and break up their home. He did this time and felt he did the right thing. No. 2 is the third kleptomaniac with whom he has had to help deal.

1. F. and L. had been living in adultery since 1918. F. was then living with his wedded wife and L. was in the Widows' Home, a grass widow whose husband had deserted her a few years before and went back to Hinduism where such a life is not so much frowned upon. F. was working for one of the missionaries as an ox-driver. It was found that F. and L. were on more intimate terms with each other than they should be and F. was given the alternative of carrying stone by hand for fifteen days or submit to a form of corporal punishment. He chose the stone pile, worked at it two days and then ran off. The next day F. disappeared and the next thing heard from them they were living at a village over sixty miles from here. For six years they were frequently seen hauling with carts to Dhamtari, she driving one team of oxen and he the other. She soon discovered that the man with whom she had run away was drinking heavily and squandered their earnings in night revellings. She soon tired of this kind of a life, but the question was how rid herself of it. They drifted back to their home neighborhood. A general protest was made against their living in this condition in a Mission village. In spite of protests and remonstrances they spent four years in the village eking out a miserable existence. Only a week ago they both expressed themselves as willing to separate, mend their ways and live as they ought to live. They have had no children. After consulting with responsible persons it was decided that the two deacons, the present acting pastor, and two others chosen by the parties in question meet to officially separate them and divide their small belongings. The day was set and the committee met. They first heard that statement of the parties in question as to their desires and their willingness to abide by the decision of the committee in all things. Their property was appraised and equally divided, and the woman will now live with her daughter in Dhamtari and the man will live alone in the village of Balodgahan. With the woman it was a matter of real conviction. She realized she was living in sin and she wanted to get right with God. The man does not show the same degree of repentance, but wants to become reinstated into Church membership. His relation with his married wife will have to be determined. 2. S. is a lad of thirteen who had been living in the home of an Indian Christian family. One night he disappeared while the others were sleeping, and with him a box. The box contained money and other valuables and S. knew that if he could get the box open he would come into possession of money enough to keep him for a while. There was no missionary at the station at the time, but there was telephone connection with three other stations; so the alarm could easily be spread by the excited householder when he found out what had happened. The matter was soon broadcasted and reported at the nearest police headquarters. People from the station in which the theft was committed were sent out in all directions to hunt the young culprit. While this was all going on a young lad calmly walked into Bro. Esch's bungalow at Shantipur and asked for the use of a motor-car which A., the man from whom the theft was committed, want-

ed in order to make a very important trip. Dr. Esch suspected the lad, but did not yet know of the theft. He asked Bro. Miller if a boy had run away from the orphanage and none had gone that night. Bro. Miller told him of the theft and at once the boy was called back and searched carefully and slightly more money than what was missed was found on his person and in a little bundle he carried. It was taken away from him and the lad was turned over to the custody of A. as soon as he arrived from Sankra. The police soon followed. Upon further investigation it was found that the lad is a kleptomaniac and as a result is not safe to have anywhere. The government reform school at Jubbulpore will teach him a trade, and we hope make a reliable man of him and we shall put missionaries in touch with him to teach him the more Perfect Way. He is the third such character with which the Mission has had to deal. The first was a boy from the orphanage who stole a watch from over the head of the writer while he was asleep, and the same night took a large amount of clothing and blankets from the boys' orphanage. The The second was a married man who could not keep his fingers off other peoples' property. He served several sentences in jail and finally died there. His broken-hearted wife suffered the years through and at the last received from him a clear testimony of his having fully repented of his sins and possessing the assurance of life beyond.

3. Now comes a sad story of the death of one who had to give her life in the loneliness of her little hut while her husband was a thousand miles away. L. came with her husband from over a hundred miles away to work as a cook for a missionary family. The husband accompanied the family to the high hills where he served them faithfully. The wife fell ill from fever and was brought to Balodgahan where she could have the attention of doctor and nurse. She recovered sufficiently to return again to her little family of three. After only two days at home she was again violently attacked and was suddenly swept away before her husband could reach home. Doctor says it was due as much to extreme heat as to malaria. The Indian people are often overcome with the heat of the plains which has been severe this year. During the last few weeks there has been no relief day or night. If the Indians are overcome with it who have lived in the country for generations and should have become accustomed to it, what about the foreign missionaries who are here and have to suffer heat such as they have never had in their own country? Government officials and other classes of Europeans are with very few exceptions away from the plains during these hot weeks. Under no circumstances can children stand it. Mothers with children should never be expected to stand it. No one who can get away should be expected to stay. One may enjoy the best of health, but a few weeks of such broiling heat can sap the vitality from the strongest. Going to the hills is not a matter of mere enjoyment. Our highest joy is staying on the job with our Indian communities for which we are living. But physical necessity calls and years of experience teaches that it is an economy of time and strength and lengthens the life of the mission family, saves doctor bills, and enables them to do much more and better work if we can take at least a month every year off and spend it in a cooler climate which can only be found in the hill stations. Missionaries from Persia have been found in the Indian hills. Missionaries from the straits settlements and the hottest and most malarious parts of central Africa have very short terms of service because of their not being able to go to such hill stations as are found in India. A luxury? looked at in one way, yes? But a dire necessit—and if you doubt it, come and spend a broiling hot season on the scorching plains of India.

Dhamtari, C. P., India,
Dated, **HOT SEASON.**

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Rom. 16:17 and II Tim. 3:5.—E. H.

Paul, the apostle unto the Gentiles, was conscious of the fact that certain members of the Church at Rome were inclined either through envy, ambition, selfishness, or some other evil incentive to "cause divisions and offenses" to take place among them. Undoubtedly, through evil surmisings, perverse disputes, and cruel censuring on the part of the carnally minded ones in the Church, there was a tendency on the part of some to become alienated from true Christian affection and service. This being true, Paul very beseechingly entreats the true believers to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned;" that is, carefully note or observe them, to ascertain the method they are pursuing and the end they are driving at, also note the evil results which are sure to follow when a course is taken which is not in harmony with true Christian doctrine as taught by Christ, Paul, and the other inspired apostles.

"Avoid them," that is, give them no countenance or encouragement. Shun all unnecessary communication with them, lest you be influenced to do as they do, and become infected with their evil doings, and led to embrace principles and practices which are destructive to true Christian love, joy, peace, and righteousness.

Paul in addressing the Christian Church through his second letter to Timothy, chapter three, refers to those who simply have "a form of godliness," men who simply belong to the visible Church, having been baptized with water upon confession of faith, and have submitted to certain religious ceremonies, forms, and customs, but give positive evidence by their manner of living that they are void of the spirit of the true Christian religion, and fail to give expression of its renewing and sanctifying power. "From such turn away," do not associate with or recognize them as the disciples of Christ, and do nothing that would in any way countenance their errors. Also seek so to live that your life will give evidence of being godly and separated from all that is sinful and of a worldly nature.

The scriptures above referred to do not give any intimation that the faithful ones should leave the Church, or be separated from the household of faith because certain persons who are members of the visible fold are inclined to be trouble-makers, peace-breakers, and enemies of the cross of Christ.—J. S. S.

Please explain Rev. 5:8. Do the harps mentioned here mean musical harps? E. T.

According to the context, (verse 9), we understand that those that fell down before the Lamb, in verse 8, are those that were redeemed to God by the blood of the Lamb, out of every kindred and tongue and people and nation, and were therefore praising and worshipping the Lamb who was worthy to open the seals of the book. The **harps** and golden vials full of odours are the praises and prayers of the saints. In the new song they sing to Him that is worthy; without reference to any natural odour or natural instrument, but as a delight and sweet fragance to Him whom they were honoring and glorifying. Rev. 4:11. D. J. J.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

IF—(FOR GIRLS)

If you can hear the whisperings about you,
And never yield to deal in whispers, too;
If you can bravely smile when loved ones doubt you,
And never doubt in turn what loved ones do;
If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place;
And though you win your goal, or only near it,
Can win with poise or lose with equal grace;

If you can meet with Unbelief, believing,
And hallow in your heart a simple creed;
If you can meet Deception, undeceiving,
And learn to look to God for all you need;
If you can be what girls should be to mothers—
Chums in joy and comrades in distress—
And be unto others as you'd have the others
Be unto you—no more, and yet, no less;

If you can keep within your heart the power
To say that firm, unconquerable "No";
If you can brave a present shadowed hour
Rather than yield to build a future woe;
If you can love, yet not let loving master,
But keep yourself within your own self's clasp,
And let not dreaming lead you to disaster,
Nor Pity's fascination lose your grasp;

If you can lock your heart on confidences,
Nor ever heedlessly in turn confide;
If you can put behind you all pretenses
Of mock humility or foolish pride;
If you can keep the simple, homely virtue
Of walking right with God—then have no fear
That anything in all the world can hurt you—
And—which is more, you'll be a Woman, dear!

—J. P. McEvoy.

CHRIST THE MASTER OF OUR LIVES

By Gertrude M. Lefever

For the Gospel Herald.

Let us take a look at the principal words in the subject.

When we think of our "lives" what a holy, sacred obligation is given to each one in this world. May God give us grace to fathom the depths of the fact "that we have but 'one' life." Some one has said that "such is the loss of a single soul that if it occurred only once in a century, it is a catastrophe of such tremendous proportions that it should awaken the solicitude of the whole world." "The greater tragedy of time and eternity is a lost soul." In Matt. 16:26 we have these words from the lips of our blessed Lord: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The word master means "one who rules, governs or directs; one who has supreme dominion." When we think of the infinite value of our lives now, who shall have supreme dominion? In Josh. 24:15 we read: "Choose ye this day whom ye will serve." We all have seen that beautiful picture where Christ is standing outside the door knocking. There is no latch on the outside. The latch is on the inside.

"He gently knocks, has knocked before;
Has waited long, is waiting still;
You treat no other friend so ill!"

In Rev. 3:20 we read: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Now what is the choice we are going to make? When God sent the manna it lay all around the tents of Israel. An Israelite could not stir from his tent without doing one of two things: he must either **gather** the manna, or **trample** upon it. So every one is doing one of these two things to Christ. May we truly hasten to open the door of our heart and let Christ our personal Savior, our dearest Friend, our adorable Lord, in. May we joyfully let Christ make a triumphal entry into the capital of our lives and crown Him with the whole heart and He will be the **Master** of our lives in the highest conception possible.

When Christ comes into our lives, there are three steps in our relation to Him. First, there must be union with Christ. In Jno. 10:10 we have this precious text from our Lord; "I am come that they might have life, and that they might have it more abundantly." Let us notice Jesus doesn't want us merely to have life, but to have it **more abundantly.** Also in Jno. 15:5: "For without **me** ye can **do** nothing." Would that indispensable truth might somehow be emblazoned upon the walls of every Christian home and burned into the hearts of Christians everywhere.

Now in the second step there must be **yielding** to Christ. One of the most vital things for a Christian to do is to yield himself fully to Christ and permit himself to be **wielded** by His Spirit. Perhaps we do not fully realize what is implied in that term. When we have realized that it is "not I, but Christ" who is working through our members yielded to Him "as instruments of righteousness;" then have we entered on that life that is yielded to our blessed Lord Jesus and wielded by His Holy Spirit. Ours is the yielding. His Spirit's is the wielding. Surrender and obedience are so clearly inwrought in the very idea of yielding. He longs to wield every one of us for His own glory. And most gloriously does He do so to just the degree that we yield ourselves to Him. What mighty things would be accomplished thereby!

Now the third and last step is that constant **abiding** in Christ. Abiding is not hanging on, but dwelling in. May each one of us cherish that beautiful thought of "dwelling in the circle of His presence." How watchful and prayerful we must constantly be that we do not slip out of the "circle of His presence!" The three words, "Looking to Jesus" picture perfectly the posture of the soul that is abiding in Christ. We recall Hawthorne's story of "The Great Stone Face" in which Ernest, when the toil of the day over, would gaze at the friendly mountain face for hours. And how beautiful in the end Ernest himself is the likeness of the Great Stone Face. So may we by "looking to Jesus" and **continually** abiding in Christ "grow more like Him from day to day. Then we shall have "Jesus" with us at all times to overcome and conquer every trial and temptation that crosses our pathway; for in Rom. 8:37 Paul tells us that "We are more than conquerors through Him that loved us."

The one increasing purpose in our lives should ever be "that 'Christ' shall be magnified in our bodies." Then each one of us will become a "spiritual magnet." That is what God wants us to be. It is no light thing to be a Christian. It is more than a day's march to the holy life. "A disciplined will, a purified imagination, an illuminated judgment, a crucified ambition, affections set on things above, a conscience washed in sacrificial blood—these are some of the features of a holy life." What a wondrous ideal to hold before us and then we shall become a **maximum** Christian instead of a **minimum** Christian.

When Christ has supreme dominion in our lives, then we shall truly reflect Him in our lives at all times. There is one place where it is very hard for every one to be good. Where is it? At school? It is hard to be good at school, but that is not the hardest. At church? Who would be bad there, with the dear, kind pastor looking right down into your eyes and talking about Jesus. When visiting? Why, everyone is in his best behavior then; for we all like to have strangers and our neighbors think that we are very good indeed. The hardest place to be good is in

(Continued on page 347)

SUNDAY SCHOOL LESSON

Lesson for July 24, 1927—I Sam. 17:31-58

DAVID AND GOLIATH

Golden Text.—The Lord is the strength of my life; of whom shall I be afraid?—Psa. 27:1.

Introductory.—At the time of the anointing of David it appeared to Samuel that Eliab was the proper one to anoint. But the Lord told Samuel that while outward appearance indicated a preference for Eliab, David was really the proper one. "Man looketh on the outward appearance, but the Lord looketh on the heart."

The events recorded in this lesson justify the wisdom of the Lord in the choice of David. Eliab rebuked David for his apparent foolhardiness in proposing to go out to fight the Philistine giant. He himself, like all the other soldiers of Israel, was afraid to meet him. But David, true-hearted and fearless, "a man after God's own heart," knew only the honor of the Lord, and his spirit burned within him as he heard the blasphemous defiance of God and His hosts, coming from the lips of Goliath. Here are a few things that should be borne in mind as we meditate upon the lesson before us:

1. **To defy God's people meant to defy God Himself.**

Goliath let it be distinctly understood that he was simply a representative of his people, and his challenge was to some one who should represent (not Israel, but) the God of Israel. It reminds us of the time that God informed Samuel that Israel had not rejected Samuel but had rejected God Himself. He who lifts up his hand against God's anointed, against God's Church, against God's faithful ministers or overseers of the flock, lifts up his hand against God. In our individual capacity, whom do we represent, God or the world? On whose side are we lined up?

2. **To refuse to accept the challenge against God is base cowardice.**

The challenge of Goliath was clear-cut. Why was none of those soldiers ready to meet him? What about Saul, the valiant king? or Jonathan, who proved his valor on so many occasions? or Eliab, who at one time so favorably impressed Samuel? or others among the soldiers who were supposed to be the defenders of their nation's safety and honor? They looked to the man's size, and overlooked the cause which either he or they represented. In this case, no matter what they did on other occasions, they proved themselves cowards. And so do we prove ourselves cowards when we witness challenge after challenge being flung at God and His Church and His truth as held forth in the Bible without making any defence. True, we do not, and should not, meet such challenges as a brave soldier meets his foe upon the field of battle in carnal conflict, for "the weapons of our warfare are not carnal;" but being armed with spiritual weapons which are "mighty through God," we prove our soldierly qualities when we stand consistently for truth, for the Bible, for the Church, for righteousness, for temperance, for full and free salvation, and against every form of ungodliness and wickedness.

3. **The battle is the Lord's.**

This is what David recognized when he proposed to accept Goliath's challenge. He did not even pretend that he was a match for Goliath in physical strength and powers. But he had the confidence to believe that God was able to overcome His fiercest foes, and that was all the assurance he wanted. He scorned the pompous and cumbersome armor which Saul offered him, preferring the simple attire of the shepherd boy. But armed by the power of God, he was the superior of any foe. The same truth holds good to-day. Comparing the sinful world with the Church, it is superior to the people of God (from a material standpoint) in every way that you want to make the comparison—in numbers, in wealth, in giants, in dazzling splendor. But that does not do away with the fact that in every conflict between truth and error, between righteousness and sin, between the people of God and the people of this world, where the people of God trusted in and followed Him without wavering, fighting with weapons that are not carnal, the ultimate victory was always on the side of the Lord. They who are on the Lord's side are always on the winning side.

4. **We shall wear the armor of faith.**

Does any one believe that if David had worn Saul's armor into the battle with Goliath that he would have won? Not by any means. For then he would have been on the same plane with Goliath, in which case the victory would have been on the side of the giant. But David had an armor all his own. Those five smooth stones were insignificant as compared with Goliath's princely armor, but they were the means by which the giant was slain before he could get to David in any way; so that at no time was David in any real danger. They who fight the battle of faith are never in any real danger in any conflict with sin, for the Lord is their protection and shield. Therefore let us never be beguiled into wearing the armor of the world in any of our conflicts with sin, but let us rather wear "the full armor of God" by which we are "able to quench all the fiery darts of the wicked." "And this is the victory that overcometh the world, even our faith."—K.

Bible Meeting Topic

LIFE INSURANCE.—Matt. 6:24-34.

Topic for July 24

MOTTO

"Sufficient unto the day is the evil thereof."

OUTLINE STUDY

I. Man cannot Insure Life.
1. God the source of life and its preservation.—Psa. 68:1-6; Deut. 32:39, 40; Acts 17:24-28; Dan. 5:23.
2. Man's way is not in himself.—Jer. 10:23; II Cor. 3:5.
3. Riches are uncertain.—Psa. 39:4-6.
4. Treasures without God are of no profit.—Prov. 10:2, 3.
5. Man cannot be trusted.—Psa. 118:9; Jer. 17:5; Isa. 2:22.

II. Anxiety for the Future is Evil.
1. It is vain.—Psa. 127:2.
2. It is forbidden.—Matt. 6:25; Luke 12:29.
3. It is dangerous.—Luke 21:34; Matt. 13:22.
4. It dishonors God as our Father.—Matt. 6:31, 32.

III. God's Promises are Sure.
1. He careth for you.—I Pet. 5:7; Heb. 13:5.
2. He cares for the fatherless and the widow.—Psa. 10:14; Psa. 146:9; Jer. 49:11; Hos. 14:3.
3. He preserveth the faithful.—Psa. 31:23; Prov. 2:8.
4. He gives temporal supply.—Matt. 6:33; Phil. 4:19.

IV. Evils of Worldly Insurance.
1. Yoked with unbelievers.—II Cor. 6:14.
2. Covetousness.—I Tim. 6:9, 10.
3. Fraud.—Prov. 13:11; Jer. 17:11; (II Tim. 5:8. Fraudulent application of Scripture).
4. Presumption.—Jas. 4:13-17; Prov. 27:1.
5. Anxiety.—Phil. 4:6.
6. Godless, setting aside God's organization.—Acts 6:1-4; Gal. 6:10; Psa. 37:25; Psa. 118:8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Trust."**
2. God's Promised Care.

For Young People.
1. God's Assurance.
2. Ungodly Fruits of Worldly Insurance.

For Older People.
1. A Consistent Life of Trust.
2. Life Insurance Substitutes To-day.

SEED THOUGHTS

"Any man-made substitute to provide and care for **our own,** instead of God's way is unsafe, unwise, unscripural."—D. D. Miller, in "Bible Doctrine."

Gospel Herald

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THURSDAY, JULY 14, 1927

Field Notes

Bro. Benjamin Shantz of Preston, Ont., spent July 1st with the little flock at Selkick, Ont. S.

Bro. A. O. Histand is spending sometime in Ontario filling appointments as arranged by the different churches. S.

Bro. M. E. Brenneman of Albany, Oreg., is visiting friends in Ontario and filling appointments as the Lord opens the way. S.

Bro. Noah Hunsberger of Waterloo, Ont., and family spent Sunday with the Zurich congregation. Bro. H. preached morning and evening to an appreciative audience. S.

The Mechanics Grove congregation near Quarryville, Pa., is looking forward to a harvest home service on Thursday, Aug. 11. All invited to attend.—C. L. K.

Bro. L. S. Glick of Minot. N. Dak., is spending a few weeks at Excelsior Springs, Mo., in the interest of his health. We hope soon to hear of his complete restoration to health.

Bro. Erie J. Sauder and wife of Archbold, Ohio, spent a day recently with friends and brethren at Scottdale. They attended the midweek services at the Mennonite Church last week.

Bro. S. E. Allgyer, Field Worker of the Mennonite Board of Missions and Charities, expects to spend part of July and August in the field, in the interests of the mission cause, especially in assistance of those who are interested in the matter of annuities.

The Executive Committee of the Mennonite Board of Missions and Charities held its regular meeting for the month at Goshen College, Goshen, Ind., on Saturday of last week.

Change of Address. A recent letter from Bro. C. B. Byer, Tampa, Fla., stated that he had changed his address from Osborne Ave., to 1513 30th Ave., Tampa, Fla. Those having occasion to write him will please note the change.

The following from Richfield, Pa., will be read with interest by many of Bro. Graybill's friends: "We were glad to have with us in our church services on Sunday, Bro. William Graybill who has been sick for some time. May the Lord strengthen him for the work before him."

Two of the recent ordinations for ministers in the Lancaster Conference district were Brethren Paul T. Huddle for the congregation at Churchtown, Cumberland Co., Pa., and Benjamin Keener for the congregation at Elizabethtown, Pa. May God bless them and strengthen both them and their congregations.

REQUESTS AND SUGGESTIONS FOR PRAYER

For the Mennonite General Conference, announced on another page, that the coming meeting may prove uplifting, and strengthening to the cause of Christ and the Church.

For the revival meetings to be held at Springs, Pa., Mennonite Church, to begin about July 20; and other similar meetings held elsewhere.

For the young brethren, in a number of congregations in several states, who have recently been ordained to the ministry, and for the congregations which they are called to serve.

Bro. J. L. Stauffer of Harrisonburg, Va., is spending a few weeks in western Pennsylvania and Ontario in the interests of the Eastern Mennonite School. He spent a day the latter part of last week at Scottdale, leaving on Saturday morning for New Wilmington, Pa., expecting to spend the Lord's day with the brotherhood at that place.

Correspondence

Chappell, Nebr.

Dear Readers, Greetings:—The little flock at this place has many reasons to be thankful again for the many blessings we have been enjoying. On June 3, Bro. D. G. Lapp of Roseland, Nebr., came into our midst and eight more souls were added to the fold. Bro. Lapp preached Friday evening and Saturday morning and evening. We had our baptismal service Sunday morning, communion Sunday afternoon and preaching in the evening.

Sunday school was reorganized today (June 26), Bro. Jim Roth being elected Assistant Supt., for the next six months, and Bro. W. C. Stutzman Chorister.

Crops are looking very good again this year. Health is fair, with the exception of Grandpa Roth, who has been in poor health all spring and is not so well at present writing.

June 26, 1927. Cor.

Schellsburg, Pa.

In Jesus' name we greet you all. Praise God for redemption through the blood of Jesus Christ. We at this place have been drawing nearer to our Savior through the meetings which have just come to a close. Bro. A. J. Metzler preached the Word with power from on high from one evening to the other. His message was for the soul unsaved and for the believer in Christ Jesus.

The meetings were well attended from Springs, Scottdale, Martinsburg, and Johnstown. On Sunday evening of the 19th we had young people's meeting. Brethren and sisters taking part were Titus Blough, Myron Livengood, Alta Metzler, Alda Blough. Through the whole week there were visitors from different churches. On Saturday evening the Men's chorus sang two numbers that were Spirit-filled. We thank all who took part in the service, and may God bless you all. The meetings were not just so well attended from those around here, but we were glad for those who did attend. There were no confessions, but we believe that good seed has been sown. May it spring up and bring forth fruit for the Master. We visited about all the homes in this community and had the promise of them coming to the meeting. But on account of them getting ready for their children's services in different churches the attendance was not what we would like to have seen.

Two of the visiting preachers were Bros. S. G. Shetler, and Levi Blough of Johnstown. Sunday afternoon we had Bro. Loucks from Scottdale to preach at the communion service. His message was one that lifted one to a higher plane. We rejoice that we could take of the bread and the wine which Christ said, "This is my body which was broken for you.....This is my blood, which was shed for you." It brings one nearer to the cross of Christ and what He has done

for us unworthy creatures. Also the Feet Washing—this we can say: we are happy to know these things and to do them.

We ask all who know the power of prayer to pray for us at this place and for the work here. We ask as many as can come to our Sunday school and preaching service to come. Our next service will be on July 17. Come one and all. May God bless Bro. Metzler and family in the field where he labors. God bless you all.

June 26, 1927. W. E. Replogle.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting:—We have enjoyed many blessings from the Lord since the last correspondence from here. We have very much enjoyed having a number of visiting ministers with us this spring. Among them were the brethren, Issac Miller of Canada, J. M. Kreider of Ohio, J. M. Shenk of Ohio, and N. E. Roth of Canada; besides some of the ministers from our neighboring congregations. We enjoyed the Gospel messages preached, and appreciated the encouragement received from these messengers of the Lord. May we yet have the privilege of hearing from these brethren again and also from many of the messengers of God that we have not had the privilege of hearing before.

In the past year God has laid His hand of affliction on several of our little congregation, but we must say with Paul that "we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The writer's companion, Sister Mary Wolfer, has been in poor health for the past two months and at present she is in Salem, Oreg., under the doctor's care. We are glad that she is much improved since we have come to stay by her side and help take care of her, as we promised to do on our happy wedding day.

We enjoyed a blessed communion service this spring when we had with us Bishop F. J. Gingerich of Aurora, and Bishop G. D. Shenk of Sheridan.

A few of our workers visit the poor farm at Salem, Oreg., every two weeks. The old people certainly appreciate the efforts put forth to bring them the Gospel in sermon and song.

May our lives all ring true to God's blessed Word.

June 28, 1927. H. A. Wolfer.

Jet, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—At present we are having real warm weather. We have many reasons to thank our heavenly Father for the many blessings He is permitting us to enjoy.

We were very glad to have Bro. and Sister Menno Troyers of McPherson Co., Kans., and Bro. and Sister Jake Troyers of Topeka, Ind., with us on Sunday, June 12.

Last Sunday we reorganized our Sunday school. The following officers were elected: Supts., Bros. S. J. Troyer and Levi Hershberger; Secy., Sister Phebe Hershberger; Chor., Sister Gertrude Schrock; Librs., Mervin Troyer and Odena Yoder; Cor., Sister Gertrude Schrock.

In the evening we also had our Quarterly Sunday School Conference.

We ask an interest in your prayers for the work at this place.

June 30, 1927. Cor.

Minot, N. Dak.

Greeting of love to all:—Unto God belongeth all praise. Our annual Church and Sunday School Conference, which was held this year with the Lakeview congregation at Wolford, N. Dak., is a meeting of history, but many of the teachings and good thoughts heard are present.

Following the above meeting Bro. I. G. Hartzler of East Lynne, Mo., preached for us every night from June 18 to 24. On Sunday morning at regular services, and again on Sunday evening, June 26. Many good truths were presented from God's Word, which we trust will not be so soon forgotten, but may we be doers of the Word. While there were no public confessions during these services, we feel it was a profitable time in the Lord.

Bro. A. G. Yoder of Parnell, Iowa, also stopped over with us June 27 and 28, giving an interesting sermon on the evening of the 28th. May God's blessings attend these brethren in their labors of love for Him.

July 4, 1927. L. S. Glick.

New Hamburg, Ont.

(Biehn congregation)

Our evangelistic services were closed last night. We are made to praise the Lord for the spiritual feast we enjoyed during the last ten days. Among the visible results of the efforts put forth ten souls accepted Christ. We solicit the prayers of God's people in their behalf. Bro. Oscar Burkholder of Breslau, Ont., who served as evangelist, was used of God to effectively present the Gospel message. Bro. Norman Stauffer of Aldersyde, Alta., assisted him in instructing in a two-day Bible conference which indeed has proven fruit-

July 4, 1927. C. C. Cressman.

Limon, Colo.

Christian Greetings of Love to All Herald Readers:- On Sunday, June 26, Our Sunday school at this place was reorganized with the election of the following officers; Supt., Elias Miller and Paul Hooley, Sec.-Treas., Elizabeth Miller, Chor., Edward Shellenberger, and Libr., Maude Shellenberger.

Other Church officers elected at the same time were; J. L. Shellenberger, Mission Board Member, D. M. Troyer, Young People's Meeting Moderator, Mattie Shellenberger, Children's Meeting Moderator, and Susie M. Miller, Correspondent. We ask an interest in your prayers for God's work at this place.

July 4, 1927. Cor.

Conway, Kans.

(West Liberty Congregation)

Dear Herald Readers:—On Sunday, July 3, Bro. Menno Troyer, Jr., was ordained to the ministry. Bro. Harry Diener of Yoder opened the services, after which Bro. J. M. Shenk of Ohio preached, and Bro. D. H. Bender ordained him. There were a number of visiting brethren and sisters from Yoder, Hesston, and Spring Valley Present. May the Lord bless the young brother that he may be a useful minister in his service.

July 6, 1927. Cor.

Bloomingdale, Ont.

To the Redeemed in Christ Jesus, Greetings:—On June 15, Bro. N. B. Stauffer of Aldersyde, Alta., came into our midst and conducted revival meetings until June 26. We also had several children's meetings. The first one was conducted by Sister Ada Burkholder and the other by Bro. C. F. Derstine. The last day of our meetings we had a Bible conference conducted by Brethren Jesse B. Martin and N. B. Stauffer. The meetings were blessed of God by confessions and by the Word of God as it was given by the brethren.

The churches on the east side of the river have united in the instruction of the converts from these churches and we are looking forward with joy when this class will be received into the body of Christ.

Wishing to all the believers victory in Christ until He come, we remain.

In His name,

July 7, 1927. H. W. Stevanus.

Kitchener, Ont.

Greetings to the Herald Readers:- On July 3 we had the joy of receiving seven precious young souls into church fellowship by water baptism. Another one was not able to be present on account of sickness and will be received later. Bishop C. F. Derstine officiated. The Sunday previous two were received by letter.

Bro. M. E. Brenneman of Albany, Oregon preached to us at the evening

(Continued on page 349)

Miscellaneous

THE BOOK OF LIFE

Selected by E. W. W.

You are writing a page in that book every day,
By the things that you do, and the words that you say;
Which perhaps may be bad, or perhaps may be good,
But are written plain as the carvings in wood.

But just what do you write on those pages so fair,
Is it something worth while, that indeed is quite rare,
Or just merely some pages, within a black book,
That are not worth the reading, or time that it took?

For the folks all can read everything that you write,
In that book through the day, or through the dark night;
And the pages will grow, into chapters quite true,
So just what will that book be according to you?

Therefore write every page, with some good word or deed
So that others might find it, quite pleasant to read;
And as onward you go, in your struggle and strife,
You will leave some fine things, in that book of your life.

Lancaster, Pa.

AFTER THOUGHTS ON THE NEW CHURCH HYMNAL

By L. J. Heatwole

For the Gospel Herald.

With an advance copy of the new Church Hymnal lying before me, and after having given same a careful page by page examination, it is found that the 500 pages or more are stored with the choicest and most suitable selections of Gospel songs known to Christendom to-day.

Besides, we note that the system of arrangement and classification of hymns under subject heads is as convenient and complete as can possibly be made for use in all our congregations whether large or small, and it would seem an act of grateful appreciation to the committees and the Publishing House for our song leaders to see that all our congregations are amply supplied with copies.

In this connection it might be mentioned that before the work of the committees was completed that three of the sixteen members had been called to join the great chorus above: namely, J. D. Charles, A. B. Kolb, and its music editor, J. D. Brunk. The surviving members of the committee will not soon forget their wise counsel and good judgment regarding the suitability and Gospel soundness of about all the hymns and music selections that now appear in the book, while in the meantime, all leaders and lovers of Gospel song among whom they had been so long and favorably known, may even yet imagine they hear their earnest voices in the congregations on earth to-day.

Though this committee represented one of the most devout and joyful singing churches of all Christendom, there was the melancholy fact facing this committee that practically all or nearly all selections had to be chosen from a literary field that was foreign to Mennonite sources. What! a glorious Church given entirely to vocal congregational singing, whose poets and song writers are as yet practically unborn!

On the other hand, there is perhaps no other Church in all Christendom where song leaders and song lovers are proportionately more plentiful. It seems paradoxical that a church that has so long been prolific of song leaders and in which vocal singing has so long been in practice, that it should not also have been correspondingly prolific in the production of hymn writers and song producers. The redeeming feature to the situation, however, is found in this that a profoundly devout and conscientious committee of Mennonites, by the grace of God, has been able to choose and obtain selections from authors not Mennonites, that are in full harmony with the faith and orthodox teaching of the Mennonite Church.

Early in the centuries of Mennonite history our people have relied on the products of hymn and music composers such as Henry F. Lyte, Lowell Mason, Isaac Watts, and many others whose zeal and devotion to sacred song was ever found to be above question. Mennonites have always found in their productions a rich harvest field to draw from.

The subject is often discussed as to whether **preaching** the Gospel or **singing** the Gospel has the most fruitful effect upon human hearts and human affections. The earnest expounding and pleading of the minister as an individual, led and guided by Holy Spirit power, may produce results that reach the human heart that the most powerful energy of song may not penetrate. But in the united volume of many voices in a congregation we have perhaps more instances of success in winning souls for God and the Church than in any other way.

Dale Enterprise, Va.

A WELL-SPENT FOURTH OF JULY

By Levi Blauch

For the Gospel Herald.

On July 4, there was an interesting all day mission meeting held in the Pleasant Grove M. H. near Salix, Pa. All the talks were inspiring and to the point.

I am sure that this is the proper way to celebrate the Fourth of July or any other holiday. Even the holy Lord's Day afternoon should be hallowed far more than it is. I am sure that those who took part in religious services on the Fourth received far more food for their souls than those who spent the day in fun and reveling and open rebellion against God and His cause.

Here are a few of the many good thoughts that came to the writer's mind:

John 3:16: "For God so loved." Now the first that God did was that He loved, then proved that by giving; and the gift He gave was worthwhile, because it was the best He had; namely, His only begotten Son.

That which the church owes first of all to the world is love and that love must be shown towards all nationalities. Then and only then are we in position to give the best.

In Rom. 12:1 we are told to present our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service."

The mission work that God has for the Church to look after is indeed a great work and none but the Church can look after this work.

It seems to me that the powerful talks that were given in the above meetings should arouse a greater zeal to do more mission work at home. We send young brethren and young sisters into foreign countries and there first of all they must learn their language before they can approach people. Why not get some young people to learn the language of the foreign people here in the Johnstown district and then teach them here at home? They need salvation here as well as in foreign lands. We all enjoy to sit together in heavenly places in Christ Jesus, and so would the foreigners if they were only helped to it.

Johnstown, Pa.

OUR LORD JESUS WHO IS WITH US

Sel. by Elsie Eigsti

For the Gospel Herald.

"What think ye of Christ?" Whom say ye that he is?" This Christ challenges the world with His many-sidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the moving of each soul of mankind. If we were to call the roll of the world's workers and ask them, "What think ye of Christ?" their answers would be something like this, and they would

amaze us by their revelation of His many-sidedness.

To the artist He is the One Altogether Lovely.
To the architect He is the Chief Cornerstone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the biologist He is the Life.
To the banker He is the Hidden Treasure.
To the builder He is the Sure Foundation.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.
To the farmer He is the Sower and the Lord of the Harvest.
To the florist He is the Rose of Sharon and The Lily of the Valley.
To the geologist He is the Rock of Ages. (It is much more important to know the Rock of Ages than the age of rocks.)
To the horticulturist He is the True Vine.
To the judge He is the Righteous Judge, the Judge of All Men.
To the juror He is the Faithful and True Witness.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counsellor, Lawgiver, and Advocate.
To the oculist He is the Light of the Eyes.
To the printer He is the Good Tidings of Great Joy.
To the philanthropist He is the Unspeakable Gift.
To the philosopher He is the Wisdom of God.
To the preacher He is the Word of God.
To the sculptor He is the Living Stone.
To the servant He is the Good Master.
To the statesman He is the Desire of all Nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of Our Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb of God that taketh away the sin of the world.
To the Christian He is the Son of the Living God, the Savior, the Redeemer, and Lord.

Who doubts that the Word of God is not fitting to every phase of daily life?

Morton, Ill.

WHY WE FORGET GOD

By Martha Oswald

For the Gospel Herald.

Why should we forget God? We have no reason, no excuse. We may try to think of something to substitute, too cold, or the roads too bad, that tired Sabbath morning feeling—which may set aside all our good intentions and apologize to our conscience so as to make it easier to lie in bed Sabbath morning. Oh it is so easy to find an excuse to stay at home, especially away from the church; but we can go day or night, warm or cold, to some friend's house. Then our car never freezes up but works fine. So the trouble is with us; we do not head it in the right direction on the God-given Sabbath morning.

Of course, we have a faithful few. We do not need to put forth more energy on Sabbath mornings than on any other mornings, but just put forth **as much,** and we will get to church and Sunday school on time, and oh how much better we will feel when we have the consolation that we are doing something not only for ourselves but for the Master. It is our duty, and the good Book demands it.

Oh we are so careless about our soul's salvation, and it means so much to each of us. Why not face the issue squarely, awake to a sense of our duty, and respond every Sabbath with our presence? Let us be more concerned and figure as a business proposition looking forward and make provision for our eternal home.

Let us take the children and go to church every Sabbath morning.

Topeka, Ind.

THE MASTER OF OUR LIVES

(Continued from page 342)

your own home. One who is good there can be trusted anywhere. The home life is the real test of true Christian living. If we just live in our homes as the Lord would have us, an even Christian life day by day, we shall have a quiet and silent power proceeding from us. There could be no family troubles if Christ were the common Denominator of each one of our lives. In the home may our Christian life truly blossom into richest flowers. The thought comes to one, What would it mean to any one to be chained to me, as the Roman soldiers were in the first century to the Apostle Paul? Suppose some one were forced to be chained to me in my daily life in home, or school, or office, or shop, or kitchen—would it become one of the most wonderful, radiant privileges that this one could ever know? May our sincerest prayer be that God may make of each one of us a reservoir of living waters, from which flow channels of blessing in every direction.

When Christ rules in our lives, how we shall guard our thoughts with the utmost care. Whatever bubbles up in the well of your thought will come up in the bucket of your speech.

"Oh, wondrous strange, but true,
Our thoughts are living things;
Yet stranger still, but true,
Our **words** are **thoughts** with **wings.**"

Teach us to gauge the condition of our hearts by the way we use our tongues. Sweetness of life is only possible through the indwelling Christ.

In Jno. 3:30 we have a wondrous text with a marvelous truth; "He must increase, but I must decrease." May each one of us hang this precious verse on the walls of our hearts continually. How strange, how very strange it is that when a shoreless, fathomless, limitless Christ is our Portion, we should have a thought to spare for self. "I have but one passion," someone has said, "and it is He, He above." That is the right word for you and me. Christian workers are not sent forth to call attention to themselves, but to their Master. We are not the Light, but light-bearers. If you would honor Christ, get behind Him. We must keep self out of sight. We must place Christ in the forefront if we would run His errands and be His apostles. Even the most efficient among us is only a tool in the hands of the Infinite Worker.

We have a wonderful Christ. "The Lord Jesus Christ can triumph over the most unfavorable circumstances. He sees gleaming diamonds in black seams of coal; He draws up the fleecy clouds from polluted rivers and stagnant pools; and He discovers His saints in unlikely surroundings. Let us rejoice that no territory is alien to Him, and no problem too hard."

We should not offer to Christ the ashes of a mis-spent life, but we should bring to Him the best—the most precious hours of our time, the finest gold of our youth, the sweetest fragrance of our heart's love. May we truly give Him first place in our hearts. "May we love Thee, all our other joys above." Paul admonishes us, "In all things Christ might have the preeminence."

Some whom you have known who were lovely in one thing, and some lovely in another, but Jesus is the **only** one who is **altogether** lovely. No flaw in Him, no disappointment.

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace."

"For to me to live is Christ." May that ever be the "one increasing purpose" in our lives. I would take Him for my Ideal, my Peerless One, my constant Companion, my Infallible Instructor, and my Eternal Hope.

"May we truly place Jesus upon the highest pedestal of our hearts, so that He may eclipse all other considerations."

Lancaster, Pa.

We have enough great men to fill the honorable places, but we need a lot of common people to fill the common places in the church.—J. D. R.

If we are not fully consecrated to God we are not in proper condition to do mission work, neither at home or anywhere else.—Denton Martin.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE APOSTLES' PICTURE OF JESUS OF NAZARETH

By I. E. Burkhart

For the Gospel Herald.

TEXT: We beheld his glory, the glory as of the only begotten of the Father.—Jno. 1:14.

Is it reasonable to suppose that the apostles overdrew the picture of Christ while writing the Gospels? Is it true that the picture we get of Him is not an actual one? If so, wherein does the inaccuracy appear? In what manner was this picture distorted? At what particular place or time is the real life of Jesus in conflict and inferior to the picture drawn by the writers of Matthew, Mark, Luke, and John? After a glimpse at the Jewish expectations concerning the Christ we will proceed to look at His birth, His ministry, and His death. If the picture is overdrawn will we not find the perversion to be related to one, or all, of these three phases of His history?

It is universally agreed that the Jewish people were looking for a king. The Messiah for whom they looked was expected to set up a kingdom. Roman rule would be broken. The children of Israel anticipated great things for their nation when the coming one should actually appear. Dignity, power, might, and riches would be theirs. The bonds of slavery and subjection would be broken. Freedom would once more thrill their hearts. Their garners would be full of the fruits of personal and national liberty. Their oppressors would be crushed. The insults of heathen rulers, the galling yoke of slavery, the abomination of idols, the glory, and the pomp of despotic emperors would fade as a mirage. The world would bow to the Messiah, the King of the Jews. He would rule and reign supreme and bring all things in subjection unto Himself. This was the one for whom the Jews were looking—a king so mighty that all creation does him homage.

The Picture of His Birth

This King was finally born. The apostles record His birth. It took place in Bethlehem of Judea. His parents were a most humble folk. The entire subject of His coming into the world is pictured in a very ordinary way. Surely a king would not appear in this manner. His appearance as recorded would do anything except to give one the impression of royalty. And if any one would be qualified to present a picture that would please the Jews, it seems that would be the disciples. They were Jews themselves. They expected the same thing as the rest of their people. Why then do they not present something that will meet the expectation of their fellow-countrymen? Why relate such a commonplace event in such an ordinary way? If they are untruthful they certainly are not very proficient liars. If they overdrew the picture they had a very faint idea of the desires of the Jewish people.

The Picture of His Ministry

More important than this is the life history these men have recorded. They have pictured one who rebukes all men as sinners. How can He do this? Is He not sinful himself? Apparently not, else how could He take upon himself to rebuke those who were in sin? He must be sinless. If so, where did these men get such an ideal? They must have been extraordinary men or else they were recording an extraordinary life.

Were the apostles more than ordinary men? Peter rather interestingly relates that he was hardly ordinary. I Pet. 4:3, 4. Matthew was a publican with a bad reputation. Luke 5:27; Matt. 9:9-13. The others had no qualifications to make them capable of imagining such an ideal man. An extraordinary character would be beyond them. This is not to be marvelled at. For all men up to that time had failed to imagine, much more to live, a perfect life. Instead then of these men being rather uncommon, they were extremely common. If they are overdrawing the picture of Christ where did they get their ideal? Must we not conclude that they were giving the facts of an extraordinary individual's life? Could it be otherwise? All the literature and philosophy up to that time had failed to produce anything that would prove the existence of a perfect character. Even Confucius is said to have been guilty of telling the untruth, and possibly of other evils.

Now these ordinary men are giving us the picture of a perfect and extraordinary life. The most interesting part of it all is that the apostles gave us this picture as they did. Why tell us that the best people of those times could not understand Jesus? Are they not trying to give an impression that will make Jesus appear favorable in the eyes of all men? Do they rejoice that their leaders were almost beside themselves in their efforts to ensnare Jesus whom they could not understand, and who so sadly disappointed them? Or is it a source of grief to them that this Jesus whom they loved and honored failed to establish a basis of friendship between Himself and the Jewish people? Why not overdraw this picture and at least make a favorable impression upon the generations of the future?

But this is exactly what the critics say has been done. Are they correct? Why did Peter deny the Master? Was Peter a coward? It seems unreasonable to call him a coward. He was nearer to Jesus than ten of the other disciples. His life up to this time shows him a man of more than ordinary courage. Why then does he fail now? Because his king was disappointing him. Surely, he thought, Jesus would soon vindicate himself. But even now when they are heaping insults upon Him, at the very time He should rise up and defend himself, He is content to be ridiculed and scorned. Peter began to swear and say that he knows not who this fellow is. How can such an incident create faith in Christ? Why does Peter tell about it?

What is the reason for relating the argument Jesus had with the Pharisees when He frankly told them that they were the children of the Devil? Why tell us that the multitudes followed Him until He began His discourse on the bread of life, and that then they forsook Him and walked no more with Him? Why does Matthew tell us that He denounced the Pharisees and pronounced upon them such a series of woes as no man had ever uttered? Why tell us that a harlot was brought to Him, and that He said the one who was without sin should cast the first stone? If these men wanted to make a favorable impression upon all men it seems that they should have used different tactics. But if they were honestly recording facts as they had taken place we can readily understand the two facts that have been mentioned previously. They are: First, that Jesus was misunderstood by the people of His time; and second, that Jesus was misunderstood because he was an extraordinary individual who lived an extraordinary life.

The Picture of His Death

May we here note the humiliation of admission. The question of Jesus' extraordinary life is exactly what is troubling His critics. It involves the

fact of sin in the lives of men. Men had been looking for centuries for a perfect man. In the picture of Jesus' life perfection is seen in the frame, in the background, and in the portrait itself. For men to admit that here is a life that is better than their's is humiliating to begin with. Even today, with all the instruments of culture, education, and evidence sharpened, the challenge of Jesus stands unshaken: "Which of you convinceth me of sin?"

The next step is the humiliation of crucifixion. According to the Gospels Jesus was nailed to the cross. The critic laments the sight of Calvary. The story is told of a Roman slave that was wrestling. He told his opponent that he was breaking his ankle, and when it snapped he said, "Did I not tell you that you would break it?" The enemies of Jesus say that on the cross He does not manifest even the fortitude of a Roman slave. His cry, "My God, My God, why hast thou forsaken me?" is considered the cry of the weakling. Why did the apostles relate such a sight as the crucifixion? Did they not know that it would be repugnant to men of later times? Perhaps they were telling the truth regardless of the fancies of men.

The last and logical step is the humiliation of acceptance. If Jesus was nailed to the cross merely as a matter of circumstance, it would be admitted that He is a pathetic figure What can we say here? If He is not suffering for any one besides Himself His cry of loneliness is hard to understand. If we have no personal interest in His death we turn away in dismay. But ere we turn away, let us scan the records once more. We read: "He was made sin who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). Have we longings for a greater righteousness than our own? He that "believeth in him shall have everlasting life..... and he that believeth not is condemned already" (Jno. 3:16-18). Will you believe and accept Him?

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 345)

services this last Sunday.

Bro. A. O. Histand of Doylestown, Pa. is expected to take both morning and evening services this coming Sunday.

An event of more than ordinary interest, both to the local congregation and the Church in general, was the marriage of Bro. Clayton F. Derstine, pastor of this congregation, with Sister Mary E. Kolb, also of this place. The marriage ceremony took place on July 5 in the church in the presence of an overflowing houseful of friends and well wishers. The following bishops and ministers took part in the services: N. B. Stauffer, S. F. Coffman, Jonas Snider, Moses Brubacher, Manasseh Hallman, and A. O. Histand. After the wedding supper at the home of the bride's parents, Bro. and Sister Elias B. Kolb, they left on an extended trip to the States, where they expect to visit the churches in different localities.

We join with all the Herald Readers in wishing them God's choicest blessings in their lives.

July 6, 1927. Geo. A. Weber.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

School is closed for the summer vacation, and the activities about the campus are few. Bro. T. M. Erb is at the College to attend to some necessary business. Sister Esther Good has made herself responsible to see to the beautifying of the campus lawn by way of preparing and keeping up some flower beds.

Faculty members are found in various activities for the summer. Bro. Paul Erb is teaching in the Summer school at Goshen College. Sister Erb, with her daughter Winifred, is spending the summer with her parents at Lyman, Miss. Bro. Milo Kauffman attended the Dakota-Montana Conference and is doing evangelistic work in the North. Sister Ruth Bender is attending the Summer school at the University of Nebraska. Sister Margaret Horst is spending the summer in Los Angeles, Calif. Bro. Paul Bender is doing some student solicitation in Iowa. The faculty men who are helping to harvest the bountiful Kansas wheat crop are M. D. Landis, S. E. Miller, D. D. Driver, J. N. Byler, and S. M. King.

The annual meeting of the Mennonite Board of Education, held near Goshen, Ind., on June 10 and 11, was attended by the following members of the Hesston College faculty: President D. H. Bender, Business Manager T. M. Erb, Acting Dean Paul Erb, Alta Erb, Paul Bender, S. M. King, and Maurice Yoder.

Bro. D. H. Bender spent some time in the flood districts of the Mississippi Valley, making investigations for the Mennonite Relief Committee with a view of properly placing funds for the benefit of the flood sufferers. Bro. Bender will also spend some time in Colorado and Wyoming.

A very impressive service was held at Hesston on Sunday, June 26, when Bro. Milton Vogt, under appointment as missionary to India, was ordained to the ministry, at the call of the Mission Board and unanimous voice of the church. Bishops Erb and Bender officiated. Bro. Vogt will help out with the preaching services at Hesston for a few weeks, and after that he will travel among the churches before sailing for India in the fall. Bro. Vogt has been a member of the Hesston congregation for a number of years. He received most of his schooling at Hesston College and completed his College course at Goshen College during the past year.

Bro. Menno M. Troyer, an Academy student at Hesston, was to be ordained to the ministry at the West Liberty church on Sunday, July 3, by the unanimous voice of the church, with Bishops Harry Diener and D. H. Bender in charge. Both of the above young men are consecrated, faithful and loyal workers.

The services of the Hesston congregation were closed on Sunday evening, June 26, so that all could attend the Quarterly Sunday school conference at the Pennsylvania Church.

Bishop J. M. Shenk of Elida, Ohio, who had been on an extended trip to the West, stopped off at Hesston and preached to the Hesston congregation at the time of the midweek devotional meeting on June 30.

The young people of Hesston, under the leadership of M. D. Landis, have organized a vacation chorus of about thirty voices. They meet to practice each Sunday afternoon. They will give public programs later on.

The Daily Vacation Bible School at Hesston this summer will open on July 18, with Sister Esther Good as principal. Some of the other teachers will be Mary Miller, Edna Byler, Keturah Kauffman, and Orpha Cooprider.

Paul Bender.

Kalona, Iowa, July 4, 1927.

EASTERN MENNONITE SCHOOL NEWS

Since our last report, the annual commencement with all its attendant features has gone into history. Besides scores of visitors from all parts of the east and middle west, we were favored on our programs by messages from many alumni, former students, and the brethren John F. Grove, John Bressler, and David A. Yoder.

The first feature of the week was a music program by "Community Chorus," consisting of some eighty voices and under the efficient leadership of H. B. Keener. The parent, the child; the old, the young; the student, the farmer; the employer, the employee; all these and others comprise this group. Grand old hymns used in Sunday School, Church Services, and the Singing School of forty years ago were sung.

On Saturday and Sunday a very interesting and instructive mission program was given. Many hearts were stirred by the messages. Quite a number of our students are laboring in some definite mission station this summer.

Gaul's "Holy City" was sung on Monday evening by a mixed chorus in charge of M. T. Brackbill.

Tuesday and Wednesday were filled up with the usual alumni meeting, the board meeting, a meeting to encourage students to either start or continue in school work, class and commencement exercises, etc.

The day following commencement the bishop board of the Lancaster Conference met the bishop board of the Virginia Conference together with a few representatives of the Maryland Conference, the Southwestern Pennsylvania, and the School, at the Paradise Church, Maryland, for the purpose of considering Virginia's offer for a closer coöperation in holding our young people for the Church by means of the Church School. One of the plans of representation suggested was the 8-8-4-2-2 plan.

We are glad to report that our matron, Emma Zimmerman, is "just fine" again after a serious operation. At this writing Mrs. Warren Kratz is seriously ill with spinal neuritis. Pray for her that she may be restored.

Over half of the new six-inch water line to be run from the city to the school is already laid. This will give the school and community an abundant supply of good clear mountain spring water.

There will be four or more new houses, including the new pump house in the community, for the returning students to see.

This week the brethren, Wenger and Gehman, will be busy soliciting students in the Franconia district. J. L. Stauffer is in Canada. D. Ralph Hostetter is furthering his studies in science at Lebanon Valley College. C. K. Lehman is holding singing classes in Lancaster County. M. T. Brackbill is attending summer school at New York University, Sadie Hartzler at State College, Pennsylvania, and John Mumaw at Elizabethtown. Sister Kemrer is spending the summer at her home near Millersville. Harry Brunk and Leonard Martin are carpenters this summer. Menno Brunk is supervising a southern plantation. Henry Weaver and D. W. Lehman are staying by the "stuff." The latter is anything from water boy to the position of commanding this man to do this and he doeth it, while the former among many other duties fills the pay envelopes and distributes Uncle Sam's envelopes. The average attendance of the Sunday school for the summer so far is about 74. We are fortunate to have the assistance of Ida Boyer, Ruth Stoltzfus, Ruth Spiegle, and Ralph Stevanus who are attending State Teacher's College as workers in addition to Ernest Gehman and wife and Leonard Martin.

The regular jail services are being continued every Sunday afternoon at 3:00 o'clock. Will you continue to pray for this work?

July 6, 1927. D. W. Lehman.

GOSHEN COLLEGE

The school year closed on June 15 after a Commencement Week crowded with activities. The activities of the week began Friday, June 10, and continued until the Monday evenings the graduating classes gave their programs. On Saturday evening all the College Choruses combined in a program of sacred and secular music. On Tuesday afternoon the Men's Chorus gave another program.

Sunday was Missionary Day. At the regular morning service Paul Erb, Dean of Hesston College, preached a missionary sermon on the theme, "The Challenge of the Great Commission." In the afternoon there was a missionary program, L. S. Weber of the Toronto Mission and R. R. Smucker of Mohadi, India, being the principal speakers. Bro. Weber spoke on "America's Answer" and Bro. Smucker on "India's Response to Jesus Christ." After these addresses Sister Anna Stalter, who is on furlough at this time, and Bro. Milton Vogt of Hesston, Kans., who expects to sail for India this fall, spoke briefly.

On Sunday evening Bro. Noah Oyer, Dean of the College, preached the baccalaureate sermon, using as his text, John 12:25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Tuesday was Alumni Day. The Alumni Reunion was featured with an address by Alvin J. Miller of the Class of 1911, who recently returned to America after spending seven years in Russia as director of the American Mennonite Relief. Bro. Miller spoke at length on his experiences in Russia.

The final chapel service and devotional meeting was held on Wednesday morning followed by the College luncheon at one o'clock. The devotional meeting was in charge of Elvin Snyder, a member of the senior class. A large number of students, faculty, and visitors, spoke words of testimony to the power of Jesus Christ in the life of the Christian.

On Wednesday evening the final exercises were held. Robert P. Wilder, General Secretary of the Student Volunteer Movement for Foreign Missions delivered the commencement address, after which President Yoder presented the diplomas and conferred the degrees. This year's senior class numbered twenty-four, this being the second largest class in the history of the school. The Academy class consisted of eight members.

The Young People's Institute was in session June 17-26. There were classes in Missions, Messages of Jesus, Studies in Ephesians, Faith and Ideals of the Church, and Great Hymns of the Church. The evening programs consisted of a devotional sunset meeting followed by an address. A keen interest was shown throughout, and it is hoped that the Institute may become a permanent feature of the work of Goshen College. Twenty-eight young people were enrolled.

The Summer School has an enrollment of thirty-four. S. W. Witmer, H. S. Bender, R. B. Hohn, Edward Yoder, and G. F. Hershberger of the regular faculty are teaching in the summer session, either part or full time. Paul Erb of Hesston College is also a member of the teaching staff.

President Yoder is spending several weeks at the State University of Iowa, after which he expects to spend some time in the field in the interests of the College. Bro. Oyer is attending to administrative duties and also spending some time in the field. Glenn R. Miller and D. A. Lehman are in residence at the University of Colorado. John Umble is continuing his graduate studies at Northwestern University. B. F. Hartzler is studying at the American Conservatory of Music.

C. L. Graber, who has served as Business Manager for Goshen College during the past three years, is busy closing up his year's work preparatory to making his final report. He is soon to begin his new duties as Endowment Program Director, having been appointed to this work by the Board of Education at its recent annual meeting. The College feels its loss very keenly, but also feels greatly indebted to the Board of Education for the active interest shown by them in the cause of education in the Mennonite Church. It is our hope and prayer that the new work undertaken by the Board may prove successful and that Goshen College together with the other schools of the Church may ever prove faithful stewards in discharging the duties and responsibilities placed upon them.

July 6, 1927. G. F. Hershberger.

Married

Roupp—Shantz.—On June 16, 1927, Bro. Walter Roupp of Wichita, Kans., and Sister Bertha Shantz, of Elkhart, Ind., were united in marriage at the home of the bride's parents near Elkhart. Bro. Paul Erb officiated. May the Lord bless and prosper them.

Hostetler—Zook.—Bro. George C. Hostetler and Sister Lydia Zook, both of the Allensvile, Pa., Mennonite Church, were united in marriage on June 20, 1927, at the home of the officiating bishop, Bro. Eli H. Kanagy. May the blessings of God be with them through life.

Long—Miller.—Bro. Charles Warren Long of Goshen, Ind., and Sister Edna Miller of Pettisville, Ohio, were united in marriage at the home of the groom's parents, June 22, 1927, Bro. Noah Oyer officiating. May the Lord richly bless them in their journey together through life.

Keiser—Kempf.—Bro. Harley Keiser of the Manson, Iowa, congregation and Sister Addie Kempf from the Wayland, Ia., congregation were united in marriage at the home of the bride's parents near Wayland, Ia., June 12, 1927, Bro. D. J. Fisher officiating. May God's choicest blessings be theirs as they journey through life together.

Suter—Weaver.—On June 29, 1927, at the home of the groom's uncle, Justus B. Heatwole of Dale Enterprise, Va., C. Justus Suter and Della Pearl Weaver were united in the bonds of holy martimony by the officiating bishop, Bro. S. H. Rhodes. The grandfather of the groom, along with many friends, joins in wishing the newly wedded pair many happy days of Christian service as they journey together down the stream of life.

Ebersole—Beyeler.—At the home of the officiating bishop, Bro. E. F. Hartzler, on June 21, 1927, Bro. Walter A. Ebersole and Sister Sylvia A. Beyeler, both of the Crown Hill congregation near Marshallville, O., were united in the bonds of holy matrimony. May the blessing of God attend them through their journey of life.

Obituary

Smith.—Leslie Proctor Smith was born in Bremen Co., Iowa, Dec. 2, 1857; died at his home near Galesburg, Mo., June 20, 1927; aged 69 y. 6 m. 18 d. He was married to Emma Jane Owens on Feb. 20, 1887. Ten children were born to them; three died in infancy. His wife died four years ago. He is survived by 5 sons, 2 daughters, 12 grandchildren, 2 brothers, and 4 sisters. He and his companion united with the Mennonite Church, near Oronogo, Mo., 17 years ago. They were faithful unto death. Funeral services were conducted at White Hall Church by Bro. E. J. Berkey. Text, Psa. 116:7. Burial in Weaver Cemetery beside his wife.

Schloneger.—Anna Velma, daughter of Ruben and Mabel Schloneger, born near Louisville, Ohio, deid at the home of Abram Burkholder near Marshallville, O., June 22, 1927; aged 7 m. 12 d. Her life in this world was but of short duratioin, but not in vain. She was always well and happy and had a smile for all; but God thought best to remove her to her home beyond before being blighted with sin. She leaves father, mother, 4 sisters, 3 brothers, 4 grandparents, 1 great-grandfather, and many other relatives and friends. Funeral services were held June 23 at the Beech Church near Louisville, O., by Brethren E. F. Hartzler and John D. Miller. Text, II Sam. 12:23. Interment in cemetery nearby.

Eschbach.—Dilworth G., son of Reuben and Mary Eschbach, was born Jan. 12, 1865, at Barto, Pa.; died May 28 in Vineland, N. J.; aged 62 y. 4 m. 16 d. He was a member of the Mennonite Church at Bally, Pa. He was principal of the high school at Vineland for a number of years, at which place he was married to Louise Constantine and had his home there until his death. He is survived by his aged mother and the following brothers and sisters: Allen, Frank, Lydia Melchor, and Anna Longacre. His father, two brothers (John and Daniel) and one sister (Mary) preceded him in death. Funeral services were held at his late residence at Vineland by Elias Kulp of Bally, Pa., and the local minister. Interment at Vineland.

A sister.

Stauffer.—Isaac G. Stauffer was born Feb. 11, 1856, near Smithsburg, Md.; died of kidney and bladder infection, May 26, 1927; aged 71 y. 3 m. 15 d. For a period of 42 years he was a faithful member of the Stauffer Mennonite congregation near Smithsburg, Md. He is survived by his wife (who before marriage was Ida M. Newcomer) and the following children: Mrs. Elsie S. Newcomer, Frank W. Stauffer, and Mrs. Lois S. Barkdoll. Two children preceded him to the Spirit world in infancy. He also leaves 10 grandchildren, 2 sisters, and 1 brother. Funeral services were held May 29 from the Stauffer Mennonite Church, Bros. John Risser, and Denton Martin officiating.

Weep not that his toils are over,
Weep not that his race is run,
God grant we may rest as calmly,
When our work, like his is done."

The Family.

Miller.—Elizabeth (Riggs) Miller was born in Somerset Co., Pa., April 16, 1866; died at her late home in Kalona, Iowa, May 31, 1927; aged 61 y. 1 m. 15 d. In 1884 she united in marriage to Chas. A. Riggs who preceded her in death in 1912. In 1915 she was again united in marriage to Joseph D. Miller of Kalona, Iowa, who with two adopted children are left to mourn the death of a loving wife and mother. Other immediate relatives are three half-brothers (Charles M. Blough, Henry I. Blough, and Daniel B. Blough). In her youth she accepted Christ, uniting with the Church of the Brethren, and was a faithful and consistent member until death. She was a kind neighbor, and the influence of her Christian life was an inspiration to all who met and knew her. She patiently and uncomplainingly bore her affliction, and realizing that the end was drawing near made all necessary arrangements for her funeral. Services were held June 2, from the East Union Mennonite Church, conducted by C. E. Blough and D. J. Fisher. Interment in the Miller Cemetery.

Christophel.—Cora Agnes, daughter of John and Lizzie Nice, was born near Morrison, Ill., March 21, 1888, where she grew to womanhood. Early in life she was converted and united with the Mennonite Church near her home. On Sept. 14, 1911, she was united in marriage with John B. Christophel of near Goshen, Ind., and came with him to Indiana. Her deep interest in spiritual things prompted her to bring her Church letter with her and to unite with the Yellow Creek Mennonite Church of which Bro. Christophel was a member. Here she was an exemplary member until she died of embolism, June 27, 1927. There were born to Bro. and Sister Christophel seven children (Everett, Lois, Annabelle, Theron, Letha, Eldon, and Paul LaVerne—the baby only four weeks old). Realizing that the end was approaching, she had great concern for her family. She died, leaving a good assurance of life eternal. Besides her parents and her family she leaves three brothers (Abner, Jonas, and Paul), and a great many friends which her helf-sacrificing life brought to her. Funeral services on Thursday following, conducted by Noah Oyer, D. A. Yoder, and J. S. Hartzler. Text, Isa. 55:8, 9.

Warfel.—Barbara (Kreider) Warfel, widow of the late Eli Warfel was born Apr. 6, 1849; died June 11, 1927; aged 78 y. 2 m. 5 d. She is survived by 5 daughters and 2 sons. Her husband died Apr. 8. Two sons also preceded her in death. She is also survived by 1 brother and 2 sisters. She was a faithful member of the Rivercorner Mennonite Church for many years, and her seat was seldom empty when health permitted her to go. Often during her sickness she had a desire to go to church. Her death was caused by a stroke, from which she suffered for about 16 months, having much pain by spells. Funeral services were held at the home of her daughter, June 15, by Bro. Jno. H. Mosemann and at the Rivercorner Church by Bro. Jno. Mosemann and Bro. Jacob T. Thomas. Texts, Psa. 127:2, and part of II Cor. 5.

"You will never, never know
What is home without a mother,
Till the mother lieth low;
Low beneath the budding daisies,
Free from earthly care and pain,
To the home so sad without her,
Never to return again."

Conrad.—Joel, son of Joseph and Catherine Conrad, was born Jan. 30, 1870; died June 16, 1927 (near Louisville, Ohio, where he spent his entire life); aged 57 y. 4 m. 16 d. His death was caused by heart failure, from which he suffered for several months. He was baptized by John K. Yoder of Orrville, O., in 1891 and remained a faithful member of the Mennonite Church until his death. He was married to Rosa Schmucker on November 29, 1900. He is survived by his companion, the following brothers and sisters (John Conrad, Mrs. Chirstian Schmucker, Daniel Conrad, Mrs. David Krabill, Mrs. Daniel Linder, Mrs. Catherine Schmucker, Joseph Conrad, Christian Conrad, Mrs. Christian Lichty, Jacob Conrad, and Mrs. Jacob Meyer), and a host of relatives and friends. His parents and two sisters preceded him in death. Funeral services were held at the Beech Church on Sunday afternoon, June 19, conducted by Brethren O. N. Johns, Alvin Hostetler, and John D. Miller. Text, Rev. 3:11. Interment in adjoining cemetery.

"Such is life, we see it daily,
But we cannot understand,
Till we meet in the hereafter,
In that bright and better land."

Long.—Gideon F., son of Gideon and Lydia Fenstermaker Long, was born in Lehigh Co., Pa., Feb. 27, 1850. In this community he spent his early life. About the year 1880, he came to Elkhart Co., Ind., where he has lived ever since. On Aug. 15, 1881, he was united in marriage with Lovina Fox, to which union was born one daughter (Elizabeth, wife of Frank Sala). In the latter part of 1923, he united with the Mennonite Church in which faith he lived faithful till death. He always enjoyed good health, seldom being sick, and then only for short times, until the fall of 1923, when he became afflicted with diabetes and gangerene. From this he suffered greatly for a few years, but recovered sufficiently to do light work and look after most of his temporal duties. On June 4, 1927, he again became ill, suffering a great deal, especially during the last week of his life. In the evening of June 25, 1927, he fell peacefully asleep, aged 77 y. 3 m. 28 d. He was a faithful and devoted husband and father, a good neighbor, and a faithful Christian after conversion. He leaves his companion, 1 daughter, 1 grandson (Amandus Sala), 1 brother (Jonas Long), 2 sisters (Mrs. Mary Wagemman and Mrs. Polly Loyd), 7 nephews, 10 nieces, besides a host of relatives and friends. Funeral services were held at the Yellow Creek Mennonite Church, June 29, 1927, conducted by A. B. Yoder and A. B. Christophel. Text Phil. 1:23, 24. Burial in adjoining cemetery.

Hostetler.—Noah William Hostetler was born near Farmerstown, Ohio, on June 9, 1866; died at his home where he spent his entire life, June 30, 1927. Death was due to an accident during hay making when the harpoon which he was was tending suddenly descended from the carrier and pierced his abdomen. He was united in marriage with Lovina Beechy, Dec. 21, 1890. To this union were born eight children, three sons, and five daughters as follows: Melvin, Mrs. Herbert Oswald, Mrs. John Miller, Mrs. Ura Miller, Noah, and Sarah. One son and one daughter died in infancy. His life companion preceded him in death five years ago. Four brothers and two sisters survive him (Alex, Abe, Nathaniel, Henry, Mrs. Abe Mast, and Mrs. Aaron Mast). He united with the Walnut Creek Mennonite Church in his youth and always took an active interest in the work of the church. He lived twelve hours following the accident, during which time he suffered great pain but was conscious. He found comfort in praying and quoting Scripture until the end came when he peacefully fell asleep. His life will be remembered for his industry, cheerfulness, opitmism, and practical piety. In his death, the home, the Church, and community have lost a true and substantial member. Funeral services were conducted by Alvin Miller who preached on the text, "There is but a step between me and death" (I Sam. 20:3) and by Lester Hostetler who spoke from the text, "Brethren, the time is short" (I Cor. 7:29). The services were held at the Walnut Creek A. M. Church on Sunday fornenoon, July 3, at which time an unusually large concourse of people had gathered, numbering over 1100 people.

MENNONITE GENERAL CONFERENCE

Announcement of General Conference and Related Meetings

The Executive Committee of the Mennonite General Conference has decided that the next session of General Conference shall be held at Belleville, Pa., beginning Wednesday morning, Aug. 24, 1927.

Conference is to continue its sessions until the completion of Conference work, probably closing Friday noon, Aug. 26. The regular sessions of Conference are public meetings, and a general invitation to attend is hereby extended. May the brotherhood consider this an opportunity to come in closer touch with the Lord and more helpful fellowship one with another, and to become better informed regarding the work of the Church. May we, the Lord permitting, have a goodly attendance of brethren and sisters and visitors, especially urging the ministry of the Church to prayerfully consider their responsibility to the General Conference of the Church. The brotherhood of Mifflin Co., Pa., have been diligent in making arrangements to provide for our comfort while in their midst, and are anticipating a large attendance. May the influence of each brother and sister attending be such that the churches of Mifflin Co., will feel repaid for their labors because of the spiritual blessings received through our association with them. No charge is to be made for entertainment. Homes of our brethren and sisters and of sister churches are open for lodging to us. May our attitude in their midst bespeak our appreciation of their hospitality and may sister churches have cause to feel that our presence with them has been a means of blessing to the spiritual welfare of their congregations. Opportunity is to be given for us to contribute toward the expenses of lunches served on the grounds.

At a meeting of the "Interboard Committee," authorized by General Conference, the following schedule was arranged for the various committee and board meetings to be held near the time of our coming General Conference:

Thursday, Aug. 18, 1927, in Juniata Co., Pa.—Publication Board Meeting, "Young People's Meeting" Topics Committee (to begin work at noon).

Friday, Aug. 19, in Juniata Co.—Publication Board Meeting, Continued work of Topics Committee.

Saturday, Aug. 20, in Mifflin Co., Pa.—Private session of Executive and Mission Committees of the General Mission Board, Private session of General Sunday School Committee.

Sunday, Aug. 21—A. M., S. S. and preaching services in churches of Mifflin Co.; P. M., Fundamentals Conference in tent at Belleville, Pa.; Evening, Fundamentals Conference.

Monday, Aug. 22.—Private sessions of Committee on Arrangements for General Conference; Evening, Public program arranged by the Young People's Problems Committee.

Tuesday, Aug 23.—Private session Committee on arrangements; P. M., Public program arranged by Board of Education; Evening, Public program arranged by General S. S. Committee.

Wednesday, Aug. 24.—A. M., Opening of General Conference.

Further announcements will probably appear in these columns from time to time.

May the Lord grant us His blessing in the work.

Your Servant,
N. E. Miller,
Secretary.

VIRGINIA CONFERENCE

The seventeenth annual session of the Mennonite Conference of Virginia will convene, D. V., Friday and Saturday, Aug. 5 and 6, 1927, at Weaver's Church, Middle District, Rockingham County, beginning Friday morning at 9:00 o'clock and Saturday morning at 8:30 o'clock. A cordial invitation is extended to all who wish to attend.

Prior to Conference, the following bodies will meet at the above named church: Wednesday, Aug. 3, at 9:30 A. M., the Virginia Mennonite Aid Plan Board; Wednesday afternoon at 1:00 o'clock, the Virginia Mennonite Mission Board.

Thursday, Aug. 4, at 9:30 A. M., the Conference Arranging Committee; Thursday afternoon at 1:00 o'clock, a preliminary session of Conference members.

H. D. Weaver, Secretary.

OHIO SUNDAY SCHOOL CONFERENCE

The Thirty-third Annual Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martins Church near Orrville, Ohio, Aug. 9-11, 1927. All Sunday schools are urged to elect delegates and plan to attend the Conference. Everybody invited to come. For information concerning transportation, write to J. A. Leichty, Orrville, Ohio. For information concerning program and Conference work in general write to

I. W. Royer, Sec'y,
Orrville, O.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Sunday School Conference will meet with the Fairview Congregation at Fairview, Mich., Aug. 2-4, 1927. A program of interest and help to all Sunday school workers has been arranged and all are invited to meet with us. The first session will meet at 7:30 P. M., Aug. 2, and the programs will continue to Aug. 4, closing with an evening session on that day.

Those going by rail will take note of the following: There are only two trains each week running to Commins. Take the D. and M. Ry. at Bay City, Tuesdays and Fridays, at 4:40 A. M., arriving at Commins about noon. Notify Menno Esch, Mio, Mich., of your arrival.

Those going by auto from Indiana and points south take U. S. 27 to Roscommins and there inquire for Mio.

Those going by way of Bay City take U. S. 23 to Standish and there inquire for Rose City and Mio.

These roads are all improved except about 12 miles and are well marked. Excellent camping facilities on Church grounds for those wishing to camp.

C. L. Graber, Secy.

ANNOUNCEMENT

Plans are well under way to publish a book on the General Conference Mennonite Mission work in India. A committee in India is coöperating with furloughed missionaries to this end. The book is to be a memorial of the 25th anniversary of the starting in India of the first overseas work of the church. It will contain interesting historical matter and jottings, well written articles on the present work and results of the work, and upwards of 100 pictures. The aim of the committee is to make this an inspirational educational volume worthy of a place in every Mennonite home. It is planned that this memorial of the 25th anniversary shall be a record of the hand of God guiding and blessing the work these twenty-five years. The book will probably be ready for the printers early in the New Year 1928.

Samuel T. Moyer.

ANNOUNCEMENT

Goshen College

Offers opportunities for a thorough College Education in a wholesome Christian environment.

Has a strong faculty of Christian men and women, trained in the best Universities of America and Europe, who have the welfare of the Church and her Young People at heart.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License, first and second grade. Indiana University gives hour for hour credit for work done at Goshen.

The Liberal Arts College offers a broad curriculum with a wide range of courses leading to the B. A. and B. S. degrees.

The Bible School offers courses in Academy and College, besides Advanced Courses equivalent to the Junior Year of the Seminary.

The Academy offers the Standard High School Curriculum.

The School Year opens on Wednesday, Sept. 14, 1927.

Write for catalog. Information gladly furnished. Address all inquiries to S. C. Yoder, President, or G. F. Hershberger, Secretary, Goshen, Ind.

ANNOUNCEMENT

The 32d Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at Mellinger's Mennonite Church, Monday, July 25, 1927. Everybody interested is invited to attend.

Mrs. H. E. Metzler.

"Any one who has his life insured has virtually allowed the devil to place a premium. This certainly is a violation of the Golden Rule. It is nothing less than a lottery or a game of gambling, with life and death as the main elements in the game."—D. D. M.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 21, 1927 (Gospel Witness Established 1905) No. 16

EDITORIAL

"The heavens declare the glory of God; and the firmament sheweth his handywork."

Never worry about where to place the man who professes to be neither a Modernist nor a Fundamentalist. You never meet an intelligent man who believes the entire Bible to be the inspired Word of God who hesitates to make his position on this issue clearly known. It follows therefore that when you meet a man who dodges the issue or fails to make his attitude clear that in his mind he is either modernistic or muddled.

Have you been reading the illustrated series of articles now being furnished our readers by Bro. H. N. Troyer? These articles are quite instructive, and should be diligently read by all who are interested in the cause of full and free salvation. Bro. Troyer has gone to much pains in preparing this illuminating series of articles, and we are quite sure that the messages will be appreciated by and profitable to all who give them careful reading.

Suggestions.—The Gospel Herald is open at all times to receive suggestions from those interested and burdened for the welfare of the Cause, looking to the strengthening of this paper as an aid in building up the Home and Church. In times past we have received a number of suggestions which we appreciated, acted upon, and believe the Cause was thereby strengthened. It happens, sometimes, that a brother suggests some things that were already carried out, and which he might have known had he been a closer reader of the paper But even such things do not make the suggestions unwelcome. It gives us an opportunity to say, "Brother, we thank you; but you should read your paper more diligently." By standing together we will be a mutual help to one another in furthering the cause of Christ and the Church. In whatever way you think we can serve the cause of Christ better, let us know. We thank you for what you have done for us in the past; we hope for continued coöperation, prayers, and support in the future.

Russell J. Mumaw.—Sadness has entered the ranks of the Publishing House workers. A few weeks ago Bro. Russell Mumaw, a former worker in the House and son of Bro. Levi Mumaw, Secretary-treasurer of the House, came home from school, apparently in good health. By the time this reaches the eye of the reader his remains will be resting beside those of his mother in the cemetery adjoining Martins Church near Orrville, Ohio. An account of his death is given in the Scottdale correspondence, on another page, and will be noted at greater length in an obituary notice next week. Bro. and Sister Mumaw have the sympathy of many friends. God orders all things in love and in wisdom. To Him we bow in reverent submission, knowing that "all things work together for good to them that love God."

Tongues.—Paul's instructions to those who attempt to speak in an unknown tongue are found in I Cor. 14:27—"If any man speak in an unknown tongue..... let one interpret." Some have claimed the gift of tongues, quoting the apostles on the day of Pentecost as their examples. Where the gift of tongues is practiced, and every one in the congregation in which a number of languages are represented is able to say, as they did on the day of Pentecost, "How hear we every one in our own tongue, wherein we were born?" we have nothing to say; but no such instance in modern times has come to our notice. Numerous tongues movements have come to our notice, great claims are being made by those who profess to have received the gift of tongues, but none of these claims bear the test of Scripture. If we are wrong, we stand ready to be convinced.

A Pertinent Question.—The other day we received a sample copy of a paper devoted to the cause of Fundamentalism. It seems that a number of the colleges supported by that denomination have proven unfaithful, espoused the cause of Liberalism, and this paper undertook to shed the light upon the apostasy. In lamenting the fact that many mature minds have succumbed to the blight of Liberalism, the writer propounded this pertinent question:

"If the mature mind can't stand up under the pressure of a modern program, how can the boy or girl come through inspired and on fire for God?"

This is not a Mennonite paper from which we are quoting. But the logic of the question is as applicable to Mennonites as it is to any other class of people. Whether we look at this problem from the standpoint of young people seeking an education or as parents desiring to do the very best for our children, it is both suicidal and the height of folly to patronize a school where the leading minds are unsound in the Christian faith. As a rule graduates are an exact photograph of their alma mater. The reason is to be found in the power of influence, coupled with the fact that in most cases young people are helpless under the instructions of those who are older, more experienced, and armed with more extensive knowledge. For the sake of our young people, as well as for the sake of our church and of the world which we are commanded to evangelize, we should never think of patronizing a school that is not militantly Fundamentalist in its attitude toward the Bible as the revealed and inerrant Word of God. "He that believeth not, is condemned already."

Preacher's Page

SERMON OUTLINES

THE FRIENDSHIP OF JESUS

By I. E. Burkhart

Text.—Jno. 15:15.

Introductory. The friendship of man a rather unsatisfactory thing, yet no one would be without human friendships. No life normal apart from the friendship of fellow men, yet these friendships at best are very imperfect. What we need is a new conception of what should be the relationship, friendship, and fellowship between Jesus Christ and man.

I. **Thoughts on Relationship with Christ.**
1. True friendship with others rests upon like motives and an understanding of such motives.
2. True friendship depends on honesty, and truth, and trust in God.
3. Jesus Christ the "Friend that sticketh closer than a brother."
4. To be the true friend of Jesus it is necessary to take Him into our fullest confidence.

II. **Things that Spoil the Friendship between Us and Jesus.**
1. Our own inconsistencies.
2. Coldness toward God.
3. Unwillingness to make sacrifices for Jesus.
4. Disobedience on our part.
5. Disagreeing with Jesus for the sake of agreeing with human friends.
6. A disposition of quarrelsomeness, which sometimes leads men to quarrel with some of the truths of God's Word.

III. **Colaborers with Christ.**
1. Has Christ been a real comfort to you?
2. The blessedness of companionship with Christ.
3. Whole-hearted devotion to Truth as it is in Jesus.
4. Christ the solution for all our problems.

IV. **Concluding Question.**
Is Jesus Christ our friend?
Are we the true friends of Jesus Christ?

PREACHING THE CROSS

By J. A. Ressler

Text, I Cor. 1:18.

I. **Meaning of the Cross.**
1. Cross of Christ. I Cor. 2:2; Gal. 2:20.
2. Our Cross. Luke 9:23; 14:27.
3. Christ's Yoke. Matt. 11:29.

(Distinguish these three carefully—Christ shares in His yoke the burden of our cross with us.)

II. **Illustrations from the Experience of Paul.**
1. No concern of his to be on the popular side—never sought mere successes. (Bulgaria and Roumania in the World War)
2. The humiliation of being let down in a basket at Damascus.
3. Not accepted by disciples at Jerusalem.
4. Difficulties and indignities of First Missionary Journey—Antioch, Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra (stoned and left for dead), Derbe—then return to Antioch in Syria.
5. While Paul was absent Judaizers sought to undermine Paul's work and overthrow the faith of the converts in Paul and his teachings.

III. **The Effect of the Preaching of the Cross on them that Perish.**
1. The preaching of the Cross gives life—life is not foolish—it is serious.
2. God's way of salvation seems foolish to the perishing.
3. Tests imposed on inquirers—
   a. Rich Young Ruler
   b. Jailer at Philippi
   c. "Men of Israel" at Pentecost
   (Faith the foundation of all tests)

IV. **No Short-cut, or Easy Path to Salvation.**
1. No other name. Acts 4:10-12.
2. The glory of the Cross—effectually separates us from the world. Gal. 6:14.

DIFFERENT TYPES OF PREACHERS

By J. L. Horst

For the Gospel Herald.

I have always been interested in preachers. Ever since my grandfather was in the pulpit when I was quite small I have noted preachers and their ways. I have always highly respected our ministers, and even from the prosiest and most commonplace among them I have been able to receive something that was helpful. Yet I notice that some seem to make a deeper impression on me than others, and I presume that is true of every one. But it may be that the one that impresses me most may not appeal to some other person. Hence it is good that we have different types, so that all classes of people may be reached. The following discussion of a few of these types that I have observed is given in order to be of help, if possible, to the men who have the greatest work in the world, the preaching of the Gospel.

1. **Scattering.**—This class of preachers seems to have no organized system of thought or presentation of truth. They may take a text, but the sermon will probably cover the whole range of the Bible from Adam and Eve to John the Revelator. This may not be as bad a fault as one may be inclined to think, for often much Scripture is cited or quoted. Its weak point is in that the thoughts presented are not connected enough to hold the interest of the people. Outwardly they may seem to to be reverent and attentive (although some probably sleep), but their thoughts are probably far away from what the preacher is saying.

2. **Superficial.**—This type usually has plenty to say. They will take a large subject and discuss it with many words. Yet the listener will soon recognize that they have not thought through their subject. It appears quite plainly that they have not studied their Bibles enough to present clearly and interestingly the truth on the line of thought that they hold before the audience. This type is not always found among those that some may term "the ignorant and unlearned." Some preachers who are keen thinkers and good students often come under this class. Is it due to laziness, or because they are too much occupied with other things during the week? I am not sure that I have as much sympathy for the superficial preacher as I should have. Perhaps his many duties in his work and home life prevent him from studying. I do not know, but I wish he would prepare his sermons a little more thoroughly.

3. **Loud.**—Sometimes you run across a preacher that seems to think every one in his audience is hard of hearing. He speaks most of the time in a voice so loud that one gets tired listening to him. Perhaps the building is large and the house crowded. If so, he may use his strong voice to advantage, but I see no use for him to speak at the top of his voice when the building is small and the congregation of medium size. If there are any in the congregation that do not hear well, better install an accousticon and save the eardrums of the other people, and add to the interest and pleasure derived from the sermons.

4. **Quiet.**—I have no objection to the preacher who speaks in a quiet, conversational tone provided the people in the rear part of the room can hear him. If he will speak so that all can hear, and be sure that he has a message for hungering souls, the quiet-voiced preacher is often to be preferred. However, he should guard against talking in a whisper that makes people lean forward in their seats and strain their ears. A cross between the two classes just discussed is the one who speaks one minute in stentorian tones and in the next sentence drops his voice so low that he cannot be understood by half the people in the audience. If the preacher will cultivate the habit of speaking clearly and distinctly, in a tone so that all can hear, without shouting at the top of his voice, I am sure he will approach the ideal in this respect.

5. **Humorous.**—Few people in the audience will agree that the pulpit is the place to joke and engage in cheap humor. They came to hear the Gospel, and even if they laugh uproarously at the preacher's jokes they will go home feeling that they did not receive what they were hungering for, some food for their souls. Preachers who have a natural inclination to humor and levity should guard themselves that they do not cheapen their preaching by giving way to jokes and stage play in the pulpit.

6. **Emotional.**—Appealing to the emotions of people has its place in preaching and teaching. Educators everywhere recognize it as a law of teaching. But the appeals to the emotions, after all, are not usually of

the most lasting. Preachers who are adept at playing on people's emotions, who can make the audience laugh or cry at will, should be on their guard. Be sure that you have something that appeals to the intellect as well as to the emotions, if you want people to get lasting value from your sermons. If you can appeal to people's emotions you have a valuable gift, but do not let it run away with you. Keep balanced.

7. **Inspirational.**—This type is somewhat related to the preceding one, but merits a separate place in the discussion. There are some preachers who have the power of arousing both our thoughts and feelings to the highest planes. Soaring away on the lofty flights of oratory and idealism, they hold us spellbound and we forget ourselves and wish the clock would not travel so fast. Not every preacher has such powers of oratory, but a few have and we praise the Lord for giving us some of the "soul-stirring" type of preachers.

8. **Thought-provoking.**—This type of speakers does not have much to offer in the way of emotionalism or oratory. But they have thought out their subjects carefully and in presenting them they make their hearers think with them. They do not shove everything down your throat predigested, but make you do some of the thinking by suggesting lines of thought that they do not fully cover themselves. However, they are clear in their presentation and carry you with them and you leave the church with something to reflect or meditate upon during the following week. There is danger in this type of preaching, however, in this that the speaker may not be positive enough in presenting the truth and leaves his audience in a sort of maze, not knowing exactly what the preacher's convictions are or what they should think themselves.

9. **Positive.**—After all, perhaps, there is not a type of preacher that I like better than the positive preacher, the one who knows what he wants to say and says it in no uncertain terms. I have heard quite a few people discuss preachers and even among sinners I find that the "halfway preacher" is not admired nor respected. People like to hear the "straight goods," even if it comes pretty close home to them. People, as a rule, do not respect the preacher that caters to the people and is afraid to preach the truth for fear of offending some one in his audience. The straightforward, fearless, positive preacher is one that laymen prefer as a rule, and they do not take offense if he mixes a little "hell fire" into his preaching, enough to make people think and to let them know that he believes his Bible.

10. **Modernistic.**—This type will discourse volubly on scientific achievements of the day. He will discuss the current events and politics of the day with the air of an expert, but when it comes to giving food for the soul he is very meager in his preaching. He will, of course, read a Scripture lesson and may take a text—but not always—but since he has weak ideas on the inspiration of the Book he gives Scriptural statements in such uncertain and weak tones that his audience is spiritually starved. It is the preacher's business to preach the unadulterated Word.

11. **Scriptural.**—This is the opposite type of that discussed above. Everything that this preacher says will be founded upon the Book. Even the illustrations that may be taken from the events of the day will be discussed with a Scriptural setting and application. He uses much actual Scripture and bases all his conclusions on the plain teachings of the Word. He may or may not be an orator, he may or may not be educated in the schools of learning, he may have a weak voice or a strong voice, he may have a pleasing appearance or the opposite, he may be magnetic personally or repulsive, he may possess or lack any number of qualifications that we might name; but if he is soundly Scriptural in his preaching I am sure he is fullfilling the high mission to which the Lord has called him. And whatever type you may come under, of those we have discussed or have not mentioned, be sure that you come under this last one, and God will bless your preaching.

Scottdale, Pa.

LORD, TEACH US TO PREACH

"Lend me your ears," comes the clamor from a thousand sources. Where each voice will get its audience is a study in psychology. Ten thousand to Billy Sunday. Five hundred thousand to William Hale Thompson, the friend of sinners and the foe of King George. Two million to Sinclair Lewis, who synthesizes the offals of human nature and impales not preachers and churches but impotent, ardent mankind, of whom no doubt he is his own laboratory specimen. Two million ears for his message, despite (or rather by the aid of) several hundred preachers and editors who advertised him in a well meaning intention to smite a wolf on the snout. (N. B. I did not read him. The Literary Digest told me what he said,—but, here I am, giving him an ad of sixty-five thousand circulation.)

The voices that claim our attention are classified under three heads: voices we are inclined to hear, voices we are resolved to hear, and voices we are compelled to hear. The modern magazine, bent on being interesting, scores a large degree of success in classing itself under the first head. The up to date newspaper reporter drives at the mark with a hop, skip, and jump, and clothes his news with alluring imagery.

As yet, most preachers are content to class themselves, along with text books in Latin and Algebra, among the voices we must choose to hear; and varying degrees of resolution are needed to hear them through. Some will spend three to five minutes on an announcement that would stick better if it came through with a bang, worded in the compass of a ten word telegram. Some forget the fields and mountains and birds and rolling oceans that Jesus drew upon to make his sermons so instructive and interesting, and encumber their address with the dusty language of a theological class room or with great panoplies of rhetoric, logic, and reminiscent yarns. There is a competition between our second and third classification of voices as to which shall claim the average preacher's voice: those we resolve to hear and those we are compelled to hear. Illustrating the latter class is the sheriff's summons to an unwelcome court hearing, the policeman's order to clear the gangway, and the call of the grim reaper in the gloaming of life's day. Only men with a coercing belief in the Church's claim can be held by the latter motive. Grim duty is not an edifying aid to loyalty. If the soul is imbued with a wish for spiritual knowledge or a desire to deny itself and take up some kind of cross which finds its fulfillment in nodding through the unattractive ramblings of a dull preacher we may hold that soul to its provender, through determined choice.

The undisparaged Christ of the New Testament, with His Gospel, furnishes one of the most interesting of all themes. There is scarcely an excuse for any preacher to be tedious, uninteresting, prolix, or repelling in his offerings to the public if he will start in time and resolve otherwise. A boy scout told his father at the breakfast table that he had already performed his one good deed that day. The staid old gentleman next door, and his wife, starting for the train, expressed a fear that they could not get there in time. "I set the bull dog on them," said the boy, "and they caught the train." Perhaps what may not be accomplished by the appealing need of a hungry Church and an erring world, may be duly supplemented by the bull dog of necessity.—An Editorial by John Paul, President of Taylor University.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE HAPPIEST MAN

By L. L. Hershberger

For the Gospel Herald.

The happiest man in this world of care,
Is he who toils for the right,
And lifts his fallen kin from the dust
To a path of holier light.
Be he beggar, peasant, prince, or lord,
The gay may laugh and mock,—
He's the happiest man in all the world,
If his heart is right with God.

The man with a conscience pure and free,
And a heart of heav'nly love;
With the sweat of toil upon his brow
And his hopes anchored above;
When it comes to leave a world of care,—
Whatever be his lot;
He's the happiest man in all the world
If his heart is right with God.

Nappanee, Ind.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Herald Readers, Greetings:—We wish to praise the Lord for the manifold blessings He bestows upon us continually. Especially at this time of the year when we look over the fields and behold the beautiful grain that is soon to be gathered, we not only think of God's blessings to us, but of the great harvest of souls that need to be gathered in. If we do not do our share in that ingathering we will be held accountable at the Great Day.

The work here is progressing about as usual. The average Sunday school attendance is 245. We are glad for this attendance at this time of the year, when the weather is warm, and there are so many inducements to draw the children away to other places. A number of teachers are coming in from other congregations to help us, which is a great encouragement to us, but even with this number we still are in need of more teachers.

On Sunday afternoon, July 10, we had the pleasure of having with us Uncle J. A. and Aunt Lina Ressler of Scottdale. Uncle J. A. told us how Sunday school is conducted in India, which was very interesting to the children. Aunt Lina gave a helpful talk and sang several songs in Hindi. Come again.

Bro. Christian Zook and wife, who had been a former worker at this place, gave us a very agreeable surprise by attending our midweek prayer meeting.

We are endeavoring to keep in touch with all the homes of the children who come to our Sunday school, as well as to get into some new homes. This keeps us quite busy in visitation work. In one of our visits we came in touch with an aged man who once belonged to church, but had no communion for six years. He wishes again to become a full communicant member and join in with us.

Jesus says, "The poor ye have always with you," and industrial conditions here are such that people are continually coming to our doors for help. Shall we turn them away and say that we have nothing to give? We appeal to all who feel that they have something to spare in the line of vegetables, meat, clothing, or anything that the Lord directs you to give, to bring it here and we will endeavor to pass it on to the needy in the name of the Master. We need much judgment and wisdom to give things to the places where it will do the most good, and this we are trying to do, but with all that we feel that we sometimes fail. Yet we have the assurance that some of it reaches the right place and is a means of bringing people in touch with the Gospel and winning them for Christ.

On July 4 the writer and wife, and son John, had the privilege of attending the workers' meeting held at the Welsh Mountain Mission. May you ever continue to pray for us and the work at Columbia.

David B. Groff.

Altoona, Pa.

(2504 Fourth Ave.)

Greeting:—We have many reasons to be thankful to the Lord for the many blessings given us. Recently in our visitation work an aged man 82 years old confessed Christ. He is getting feeble in body. We praise the Lord for the conviction through the Word that He gave him grace to yet yield his heart. We ask an interest in your prayers in his behalf.

Sister Florence Baker, accompanied by twenty-two Sunday school scholars, left on Tuesday, July 12, to spend ten days in the homes of the Allensville congregation brethren and sisters. We are sure the children will enjoy this treat.

The Lord willing, we are planning to hold a Fundamentals Conference on Saturday evening and all day, Sunday, Aug. 21, previous to General Conference.

Thursday, June 30, Bro. J. L. Stauffer preached for us. July 2, Bro. Samuel Longenecker, Weilersville, Ohio, led our prayer meeting.

The following visitors were here recently: Rudy Stauffer and family, Ohio; Amos Kauffman and daughter Cora, Anna Slabaugh, Lancaster; Jennie Ebersole, Souderton; Cora S. Landis, a worker at the Norristown Mission; S. Earl Leopard and wife, Hershey; Samuel S. Kraybill and wife, S. Clarence, and Ada R., Mt. Joy; S. E. Allgyer, Ohio; David M. Honsaker, Martinsburg.

Cash Receipts for June

S. W. Conference	$ 2.22
Allensville Cong.	21.60
Mattawana S. S.	21.30
No. 596	1.50
No. 597	2.00
No. 598	3.00
No. 599	5.00
No. 600	2.00
No. 601	5.00
No. 602	1.00
	$64.62

Cash Value of Clothing Received

Cross Road & Lauvers S. C.	$ 5.65
Crown Hill, Ohio, S. C.	7.79
Louisville, Ohio, S. C	11.50
Lancaster City Jr. S. C.	12.00
Belleville & Allensville	12.00
Maugansville S. C.	5.00
	$53.94

Many thanks for your support. We beg a continued interest and your prayers.

July 13, 1927. Jos. M. Nissley.

Kansas City, Kans.

(Mennonite Children's Home, 1620 S. 37 St.)

Dear Herald Readers, Greetings:—We have quite a few barrels of empty fruit jars on hand; and if any of the congregations wish to help supply fruit for the Children's Home, we will be glad to send the empty fruit-jars.

Yours in His glad service,
E. A. Rediger, Supt.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 1)

By Vera Hallman

For the Gospel Herald.

Dear Brethren and Sisters:—"Hath he said, and will he not do it?" is a promise which has become very precious during the past month. We believe our God will do even as He hath said.

It is now almost two months since Bro. and Sister Shank and family have left. They are about five hundred miles north from here, very close to the mountains. We sincerely hope that the climate will do Robert good; and from reports we believe it must be, because in a short time he had gained several pounds. We hope that some day they again will be back to care for the flock here. The members feel their absence very keenly, and the prayers

for their behalf are very touching indeed.

On Tuesday evening we have our young people's meeting, and on Thursday evening a little prayer-meeting after which we study one of the psalms. On Sunday evening a minister comes from another town, usually Bro. Hershey or Bro. Litwiller. This meeting begins at seven-thirty, so that the visiting minister can return to his home the same evening. The attendance has been quite good, in view of the fact that there has been much sickness. A law has been passed that all the children in the public schools be vaccinated. Many became quite sick as a result.

We now have eleven children in our Home. Two sisters came last week. The one is eight and the other six years old. They fell right in line and never shed a tear. One little fellow, when he first came, cried himself hoarse and kept it up for about three days. We are thankful that there are few who take so long to get accustomed to their surroundings.

Last week we were favored with visitors. Bro. and Sister Hershey and Lester came Sunday evening and left Monday morning taking with them Ana Cavadore, our Bible reader, and one of our little boys who went to visit his relatives. On Tuesday Bro. and Sister Rutt from America and Bro. and Sister Lantz from Bragado came. They were on their way to Santa Rosa, where they dedicated the new church on May 25. On their way back they again stopped off and reported a very fine time. They said the dedication service was quite impressive. The door of the church was locked until quite a crowd had gathered outside, then Bro. Luayza (the pastor from that town) led in a dedicatory prayer; after which their oldest member opened the door and all passed into the church. They had a two-day program.

Some of the missionaries could not go because of illness in the home. The Lauver children were all down with the whooping cough, the two smallest children (Glen and the two-month old baby) having bronchitis with it. Sister Litwiller was taken down with typhoid fever. From reports the sick are improving. Sister Gamber is caring for Sister Litwiller. She writes that Sister Litwiller is running the regular course, not so severe yet, and looks as if her case will be a mild one.

Bro. and Sister Rutt and Bro. Lantz, after their return from Santa Rosa, spent a day at Tres Lomas at the Swartzentruber home. The day was spent in auditing books.

"Pray ye the Lord of the harvest that He will send forth laborers into his vineyard." The harvest is great and the laborers are few.

Trenque Lauquen, F. C. O.
Argentine.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is the translation of the twenty-third Psalm, which can be easily interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water is not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and I fall down, but He lifts me up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterwards I will go to live in the "Big Tepee" and sit down with Shepherd Chief forever.

Sel. by Alvah Wingert.

BIBLE MEETINGS

Elizabethtown, Pa.

Report of the fifteenth annual Bible meeting, held at Elizabethtown Mennonite Church, June 10-12, 1927.

Organization:—Mod., Noah Risser; Sec., Lester S. Lentz; Chors., Elias Eby, Jacob Miller.

Program:—**A Sure Foundation,** John F. Bressler; **Building on the Sure Foundation,** John Mosemann; **Entering into Life with Christ,** E. F. Hartzler; **Christ in the Types,** John F. Bressler; **Living the Life with Christ,** E. F. Hartzler; **The Christian in the Types,** John F. Bressler; **Warning and Danger Signals,** E. F. Hartzler; **Sermon,** John F. Bressler; **Exposition of the Sunday School Lesson,** E. F. Hartzler; **The Church in the Types,** John F. Bressler; **Minor Prophets,** Ira Landis; **Lukewarmness, Causes and Cure,** E. F. Hartzler; **A Kingdom that Cannot be Moved,** Ira Landis; **Sermon,** E. F. Hartzler.

Some Thoughts Presented:—The solid rock, Christ Jesus, is a sure foundation. If we want to build on the sure Foundation, Christ Jesus, we must accept His precious Word. We enter into life with Christ because of His love for us. Man is not saved by works but by faith. There is no spiritual Life without the blood of Christ. By the new birth we become members of Christ's body. We are Christ's and He is ours, and He works in and through us to do His will and good pleasure. Those who tie up with the world are of little use in the Church. We are not only to be moral but godly. You cannot have doubt sown into the hearts of your children and reap faith. We must sow into them the Word of God. The ungodly are slaves to the devil. The righteous shall grow like the cedars of Lebanon. If we preach the Gospel we have a reward. We should pay the vows we have made to our God. One of the saddest conditions a Church can get into is lukewarmness. It is by grace that we can understand what God has in store for us. Our fellowship and citizenship is with Christ. We cannot afford to be without Jesus. When we think nobody cares for us, Jesus always cares for us. When God is calling, that is the time to seek Him. The most blessed privilege we have is to accept Jesus as our Savior, for there is no other way of salvation.

Secretary.

East Petersburg, Pa.

Report of Bible Meeting held at East Petersburg Mennonite Church, May 24, 25, 1927.

Organization:—Mod., Simon Garber; Secy., Wallace M. Hottenstein; Chors., James Derstine, John Rutt.

Instructors:—A. D. Wenger, Harrisonburg, Va.; John F. Bressler, Lancaster, Pa.

Topics:—**Inspiration of the Bible, The Purpose and Value of Church Discipline, Prophecy, Second Coming of Christ,** by A. D. Wenger; **The Christian's Calling, Parental Influence and Example, New Testament Worship, Honoring the Lord with Our Substance,** by John F. Bressler.

Some Thoughts Given:—We can depend on the Bible as the Word of God. The Bible gives both sides of the lives of men and women. We cannot fathom the depths of the Bible. The Church should be shepherds. There is nothing that draws us to God as much as sorrow. If there is anything besides patience that parents need to train a child it is more patience. No father or mother has a right to condole any son or daughter for the wrong they have done. The Church can not prosper with sin. If any man love the world the love of the Father is not in him. We should go into all the world and teach all things. What promise have we if we know to do good and do it not? The greatest door of opportunity to do good is under the parental roof. Obedience to the Word of God results in a pure heart. Once you see sin as it really is you will be willing to forsake it. The supreme aim of the apostolic church was to save souls of men. The great theme of the apostolic church was deep spiritual life. If we are not prospering spiritually there is an enemy there; it is sin. If you have no concern for lost souls you are not right with God. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Secy.

"The apostles were a miniature portrait of the constituent elements of the Church for all time to come."—Vance.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

WHAT WE OWE TO OUR PARENTS

By Adam Martin

For the Gospel Herald.

We owe our parents a debt that can never be paid. So many of us young people are too fickle-minded to realize that we owe our parents anything. We sometimes think they owe it to us.

One of the best ways we can pa back to our parents what we owe them is by obedience. The Lord commanded us to honor our parents that our days may be prolonged, and that it may go well with us in the land which the Lord our God hath given us. How often we have done things against the will of our father and mother. Dear comrades, if you do not see your mistake in disobeying your parents while they are living, you will when they fall asleep in death. When you will stand beside the death-bed of father or mother and see them depart out of this world, you will say, "If I only had taken their advice and hearkened unto their counsel!"

I remember so well when I stood beside the death-bed of my dear mother, with father and three of my brothers, as we stood there she gazed at one, then at the other as though she would like to say something but she couldn't. But two broad smiles, as well as words while she could speak, told us that the angels were near at hand to carry her to that city of light. It made my heart ache to see her leave, but again I felt like praising the Lord for the assurance that she was going home to be with the saints and angels.

Dear young friends, let us not wait until parents are in their casket before we heed their prayers and commands.

"Listen to their pleading,
'Wandering boy, come home;'
Lovingly entreating,
'Do not longer roam.'
Let your manhood waken,
Heavenward life your eyes;
If you love your parents,
Meet them in the skies."

If we want to meet our parents in the skies more than obedience to them is necessary. There is a great God in the heavens above whom we must be obedient to if we want to get home.

"Say, children, will you meet them,
On Canaan's happy shore?"

Are you willing to give the answer?

"By the grace of God we'll meet them
On Canaan's happy shore."

This is a promise I have given to my departed mother, and above all things else I want to fulfill it.

"Some sweet day, when life is o'er,
We shall meet above;
We shall greet those gone before,
In that home above."

"Oh, ye gay, ye young, ye proud,
You must die and wear the shroud;
Time will rob you of your bloom,
Death will drag you to your tomb."

Smithsburg, Md.

WHEN THE MODERN TIDE STRUCK OUR HOME

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and tempermental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it;" and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference —stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," father told her, "but I run this house, I paid for your grub, I bought the clothes you have on, I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-by to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile-driver and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children and he did it as an under-master of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had that would not take that little mother and trample on her heart before he got through.

Lost Faith Found

God intended parents and children to live together in the unit He ordained. He commands parents thus, and with a covenant attached: "Train up a child in the way he should go: and when he is old, he will not depart from it."

I thought I was getting away with something. I left my father's Christ and the Bible because of the teaching in the universities into which I went. The Antichrist spirit of plunder in modern "kultur" clothes attracted me. I lost my faith. My father died about twelve years ago, and before he died, he turned his face heavenward with the happiest, most beautiful smile. Some one leaned over the bed and said, "Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered, "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strong-headed group, but God will lead them, He will bring them in."

And every last one of them is in to-night, yes, every one.

God talks to fathers and mothers, and God stands behind fathers and mothers with all the army and navy of Heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you God hears them, He hears, He hears!—Paul Rader.

SUNDAY SCHOOL LESSON

Lesson for July 31, 1927—I Sam. 18:1-4; 19:1-7

DAVID AND JONATHAN

Golden Text.—There is a friend that sticketh closer than a brother.—Prov. 18:24.

After the death of Goliath Saul received David with a very warm feeling. This signal deliverance from the menace of the Philistines was very welcome even to Saul who, in common with his people, felt a heavy load taken off the nation. But no sooner did Saul perceive that David was receiving greater plaudits than he was himself than a feeling of jealousy was aroused within him which later developed into an insane, murderous fury which stands as an appalling object lesson to all who are in any way tempted to become jealous-hearted. On the other hand, what was to Saul a temporary impulse after David's victory over Goliath was a lifelong bond which knit the heart of Jonathan to David as long as he lived. There is no more pleasing sight to be found anywhere than that of the unselfish friendship of Jonathan for David, and that under the most trying circumstances. As we thus behold the close bond of friendship and fellowship that existed between these two young men we are made to think of the greater friendship of Christ for us, and to appreciate the golden text of our lesson: "There is a FRIEND that sticketh closer than a brother."

The Vow of Friendship (1-14).—The battle had been won. The enemy had been put to flight. David had won the hearts of the people. Saul had been relieved of a perplexing load, and the nation had one more demonstration of the power of God to deliver them. Saul had given David proper recognition, but the event that grips us is the lifelong friendship that sprung up between David and Jonathan. With Jonathan it was more than a momentary impulse, more than a feeling of friendship for the advantage which such friendship brings, more than a mere admiration for the heroism of David. It was a lasting feeling of gratitude, a recognition that David was the called of God, and a loyalty to the will of God even above that of loyalty to his own father. Upon this basis the two young men vowed eternal friendship that should weld them into one as brothers; a "bond of perfectness" which no earthly power could sever. After events proved that the vow of friendship between David and Jonathan was indeed the expression of the bond which knit their souls in one and made them fast friends ever afterwards. We do well to contrast the selfish impulse of Saul for the moment with the overflowing gratitude of Jonathan. "Charity....seeketh not her own."

The Test of Friendship (1-7).—For all that we know, Saul may have been more profuse in his professions of friendship for David than Jonathan was. We know that for a time after the overthrow of Goliath they were both very friendly toward David. But there came a time when this profession of friendship was put to the test. For Saul, the joy over the death of Goliath was founded in a feeling that this meant greater fame and glory for the king under whom this great victory was won. So when he heard the women sing, "Saul hath killed his thousands, but David his tens of thousands," and when it dawned upon him that it was David and not himself who was getting the glory out of this victory, his friendship gave way to a feeling of envy, the exultant friend was turned into a murderous enemy.

With Jonathan it was different. His friendship for David was founded in a feeling of gratitude for what David had done, in a recognition that it was a victory for the Lord and that the Lord should have full credit for what had been achieved. Selfish interests were no part of his friendship for David, and therefore when Saul turned against his friend Jonathan remained true to God and true to his vow of friendship for David. Self-interest is the real test of friendship. When self-interest seems to stand in the way of our friendship, or such friendship seems to stand in the way of self-interest, the reality of our friendship will be determined by whether we will act in a way similar to the course pursued by Saul or by Jonathan.

Jonathan demonstrated his friendship for David when he proved himself a real friend when David was an outcast and when friendship for David meant danger for himself. In vain did he try to get his father to see that he who was thought to be an enemy was not an enemy at all but wanted to be friendly. Failing in winning his father's friendship for David, he helped David escape, and afterwards manifested his unshaken friendship for David at every opportunity. On David's part there was a like manifestation of undying and unshakable friendship of Jonathan, and after he had become king of Israel he remembered in an especial way the house of Saul for Jonathan's sake.—K.

Bible Meeting Topic

THE ADVERSARY OF OUR SOULS.—I Pet. 5:8, 9; II Cor. 11:13-15.

Topic for July 31

MOTTO

"Neither give place to the devil."

OUTLINE STUDY

I. How the Adversary Works.
1. As a roaring lion.—I Pet. 5:8.
2. As a trapper.—II Tim. 2:26; I Tim. 3:6, 7.
3. With power, signs, and lying wonders.—II Thes. 2:9, 10.
4. With organized spiritual power.—Eph. 6:11, 12.
5. Hurls fiery darts.—Eph. 6:16.
6. Buffets by messengers.—II Cor. 12:7.
7. Deceives by pretense of good.—II Cor. 11:13-15; Gen. 3:1-6.
8. Blinds unbelieving minds.—II Cor. 4:4.
9. Tempts men in the flesh.—I Cor. 7:5.
10. Fills the hearts unguarded.—Acts 5:3; Jno. 13:2.
11. Blinds bodies and souls.—Luke 13:16.
12. Catches away the Word of truth from hearts.—Matt. 13:19.
13. Is responsible for the mingling of evil people with the good in this world.—Matt. 13:38, 39.
14. Accuses saints before God.—Job 1:6-12; Rev. 12:9-12.

II. Overthrowing the Devil.
1. God's plan in Christ.—Gen. 3:15; I Jno. 3:8.
2. Christ overcame him.—Matt. 4:1-11.
3. Enlightened souls overcome him.—Acts 26:18; I Jno. 5:18; Rev. 12:11.
4. God will finally cast him out.—Rev. 20:10.
5. The use of God's armour.—Eph. 6:13-18.
6. Resisting him.—I Pet. 5:9; Jas. 4:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, "Satan," "Devil."
2. Satan Working Against Children.

For Young People.
1. Satan's Work.
2. How to Overcome.

For Older People.
1. The Deceitful Character of Satan.
2. The Destructive Power of Satan's Work.
3. The Doom of Satan and the Deceived.

PERSONAL THOUGHT

We must meet with strong personalities. Satan is a spiritual being of strong personal influence. But Christ is stronger than he. Let us meet our adversary in the power of the Christ.

SEED THOUGHTS

"Having organized his fallen associates into a kingdom dedicated to evil the leading features of which seem to be falsehood, malice, and destruction, he approached unsoiled Eden, gained the ear of his unsuspecting victim, and corrupted the fountain of the human race. Thus at one single stroke he robs heaven of unnumbered millions and gluts hell with wailing multitudes. It was there that he kindled the fire of sin that has burned down through the ages, leaving behind a moral waste, a desert of smoking ruins."—G. R. B., in Bible Doctrine.

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THURSDAY, JULY 21, 1927

Field Notes

Arrangements have been made for the erection of new mission buildings at the Peoria Mission and necessary committees appointed.

Bro. J. F. Brunk and wife of Peabody, Kans., are giving their services to the work at the Kansas City missions this summer.

Brethren J. F. Bressler and J. M. Nissley of Pennsylvania expect to give part of their time this summer to the evangelistic field in the Missouri-Kansas district.

Bro. Abram Risser was ordained to the ministry, July 14, in Hernley's Church, Lancaster Co., Pa. The Lord bless his labors, and make him a blessing to the congregation he has been called to serve.

A program in our possession indicates that a very interesting meeting is in prospect for Fairview, Mich., where the annual meeting of the Indiana-Michigan Sunday School Conference is to be held Aug. 2-4.

The brotherhood in the Mt. Joy-Kraybill congregation have made arrangements for a harvest home and Sunday school meeting at Kraybill Church near Mt. Joy, Pa., Aug. 6. All interested ones are invited to attend. L.

August 9 is the time set for the eighth annual Sunday school meeting to be held at Stony Brook Church, York Co., Pa. Among the speakers secured for the occasion we notice the names of Brethren N. H. Mack, J. H. Mosemann, and J. W. Hess of Lancaster Co.

A Sunday school meeting and harvest home service is to be held with the congregation worshiping at Kauffman's Church near Manheim, Pa., Aug. 4. Besides speakers from the home county we also notice on the program the names of Bro. Wilson Moyer of Sellersville and Bro. Paul Graybill of Philadelphia.

Correspondence

Bloomfield, Mont.

Dear Herald Readers:—We can truly say, "The Lord has done great things for us, whereof we are glad." On June 18, Bro. Milo Kauffman of Hesston College arrived here, and held a series of meetings for one week. Twenty-three precious souls came out on the Lord's side, and others are counting the cost. Bro. Kauffman left for a visit at Coalridge, Mont., then he expects to spend some time with his parents at Kenmare, N. Dak. We are sure that those who have labored at Bloomfield, and others who are acquainted with this corner of the Lord's vineyard, will rejoice with us that so many have taken the first step. We ask all to remember this little flock at the throne of grace.

Remember, we are a little flock without a shepherd, and all these precious souls to help in their Christian life. Won't you pray earnestly that in some way the Lord will provide a shepherd.

We also have had lots of moisture and crops are looking fine. There will possibly be lots of work through harvest and threshing. Possibly some young brethren would like to come out here for work during harvest and also help along in the Lord's work. Any one willing to be of service in the great cause of winning souls for the Master's use would be welcome. May all those who love the Lord put the Lord first. Our growing season has been cool and moist therefore our harvest will come later than usual, unless some unseen things happen. But there hasn't been as good an outlook for a crop for many years as this year.

Remember the believers at Bloomfield at the throne of grace.

June 29, 1927. Cor.

Detroit Lakes, Minn.

Dear Herald Readers, Greetings:—On the evening of June 29, Bro. Isaac Hartzler of East Lynne, Mo., preached one impressive sermon, at which time we also partook of the communion service.

We reorganized our Sunday school on June 5, as follows: Supts., Brethren Jacob B. Stehman, Joseph D. Stoll; Sec.-Treas., Margaret Gingerich; Chor., Lina Gingerich.

The brotherhood here has made arrangements to use the Seventh Day Advent Church building for this summer. We are looking forward to a series of meetings to be held at this place by L. A. Kauffman of Coalridge, Mont., some time in July.

We are blessed with abundant rainfall. We had very warm weather the past week. Health is very good among our little flock.

In His service,

July 3, 1927. J. D. Stoll.

White Sulphur Springs, Mont.

(Calkins congregation)

Greetings to all Herald Readers:—Truly we can say with the Psalmist, 'The Lord hath done great things for us; whereof we are glad."

The presence of Bro. G. D. Shenk, of Sheridan, Oreg., gave us seasons of refreshing. Bro. Shenk came here on June 30, from Coalridge, Mont., where he had been laboring since our conference in North Dakota. He left again on the afternoon of July 3, to attend the conference in Alberta. His stay was short, but very much enjoyed. We feel his stop and the time spent with us was not in vain. Among the visible results were six public confessions. May these dear young souls find grace to remain "faithful unto death."

The Lord has blessed us temporally too. We have had an abundance of rain this spring. Crops are a little late, but are looking very good.

Health in general is good.

"Brethren, pray for us."

Yours in Christian love,

J. G. Hochstetler.

July 4, 1927.

Washington, Ind.

(Berea congregation)

Dear Readers of the Gospel Herald:—May we ever be faithful and true to Him.

We expect to have our revival during the next month some time, the Lord willing. Don't know just who the revivalist will be.

Pray for this coming revival that more precious souls might be saved. Pray that the Lord might strengthen

REQUESTS AND SUBJECTS FOR PRAYER

Pray for the work and the few consecrated workers at Berea congregation, Birch Tree, Mo., also for the young minister.

—A Member.

That there may be more, real love, peace and unity in our churches.

—By a Sister.

Bro. and Sister Leichty in their work at Elnora.

Health is fair as far as I know.

July 5, 1927. Cor.

Hubbard, Oreg.

A few days ago Bishop Amos P. Troyer received severe injury by a runaway horse. He was preparing to drive to town, in starting away from the barn the horse became frightened, ran into the main road, the buggy turned over, and he landed across the fence in a corn field. His condition is critical.

July 5, 1927. A. D. E.

Springs, Pa.

Greetings to Herald Readers:—On July 4, there was an all day Sunday School Conference held at the Oak Grove Church. The many good thoughts given by the speakers (which were all present but one) will be helpful to us all. The singing, led by Bro. Walter Otto, also had an important part in making the meeting as pronounced by many "the best ever." We were so glad for the large number of visitors most of whom came from Scottdale and took such an active part in the discussions. The children's meeting conducted by Sister Lura Folk was helpful to young and old. The weather conditions were fine and there was a full house at every session. Bro. Norman Maust has been elected Moderator for July 4, 1928, Walter Yoder from the Pinto congregation Asst. Mod., and Menno E. Yoder Secy. We cannot be too thankful to our heavenly Father for allowing us such spiritual blessings here. If only we could get more from the outside world to realize that there is real joy in living the life of a child of God.

The Library Committee recently elected are Elmer Bittinger Pres., with Menno Yoder and Herman Bender Assistants. Bro. J. L. Stauffer spent a little time with us July 5 and 6, leaving July 7 for Masontown. While here he called on a number whose names he had as prospective students for the Eastern Mennonite School and preached for us on Wednesday evening from Acts 1:11, to a fair-sized congregation. May the Lord bless the efforts put forth at each place.

July 7, 1927. Cor.

Elkhart, Ind.

(Prairie St. congregation)

Dear Herald Readers:—Our Summer Bible school, which was in session three weeks, closed Friday, June 24. The attendance, while not so high as last year, was good. The enrollment was 76 and the average attendance 71. The work given this year was the last year's work in a four-year-course and dealt with the Early Church. Considerable time was spent on the Life of Paul. Four members of the advanced class have attended all four years, thus completing the four-year-course. Bro. J. K. Bixler again had charge of the work and taught the advanced class, and four of our sisters assisted in the primary department.

We were fortunate in securing Bro S. M. Kanagy of Chicago Home Mission to give us five lessons on the book of Ephesians in connection with the Bible school work.

We trust that the Bible school work will continue and be a blessing to all who are able to attend. We ask an interest in your prayers.

July 8, 1927. Cor.

Spring City, Pa.

(Vincent congregation)

Greetings to all Herald Readers:—On Saturday evening, June 11, Bro. Jacob M. Moyer of the Souderton Church commenced a series of meetings at this place and continued the following week, closing on Sunday evening, June 19. Bro. Moyer preached the Word faithfully and with power, with salvation as the principal theme. There were seven converts, who will be baptized and received into the Church on Sunday, July 17 (D. V.). Will you, dear reader, pray for these dear young people that they may, by faithful training in the home and church, grow up in the service of the Master?

On Sunday forenoon July 3, Bro. Noah H. Mack preached at our regular service, having for his subject, "Serve the Lord only". Text, 1 Sam. 7:3,4. We appreciated his visit and his discourse very much.

July 9, 1927. John W. Kolb.

Fisher, Ill.

We at this place enjoyed a short series of meetings, July 2—4. Our first meeting was held Saturday evening. Our home minister, Bro. J. H. Heiser, preached for us. On Sunday morning Bro. John Harnish of Eureka, Ill., came. He preached Sunday morning and evening. On Monday we held our annual all day meeting. Bro. Harnish preached three sermons. Bro. and Sister Jay Hostetler of Cullom, Ill., were also with us, taking part in the day's program. A children's meeting was held in the afternoon. The Men's Chorus, Ladies,' Male and Mixed Quartets furnished the special music for the day. The house was well filled at each meeting. One soul confessed Christ. A real spiritual feast was enjoyed by all.

July 9, 1927. Josephine Schrock.

Coalridge, Mont.

Dear Herald Readers, Greeting:—We have been having nice, growing weather and crops are looking good. Health is good with the exception of Bro. Menno Harshbarger who had the misfortune of being thrown from a plow and breaking his leg. He is improving, but will be laid up for some time yet. We feel to praise our heavenly Father for refreshing showers, both temporal and spiritual. On Monday, June 20, Bro. G. D. Shenk came into our midst, laboring faithfully for a week. One young soul was willing to accept Christ, others were counting the cost.

While the work of the Lord is being carried on, Satan is also busy trying to keep souls out of the Kingdom. From here Bro. Shenk went to Calkins, Mont.

Bro. Milo Kauffman also stopped with us a few days and preached two evenings. We are glad for these brethren and their admonitions to us. May the Lord bless them in their labors for Him.

Bro. Amos Kilmer filled the appointment here in June.

Bro. L. A. Kauffman is at present with the congregations at Ulen and Local Minn., holding meetings. We ask an interest in the prayers of God's children.

July 10, 1927. Cor.

Parnell, Iowa

(West Union congregation)

Greeting to the Herald Readers:—Our place of worship has been closed for a few Sundays to do some inside painting.

Bro. A. G. Yoder and family worshipped with the Sugar Creek congregation July 10.

Carrie Swartzendruber has an enrollment of 43, ranging in age from 6 to 13 under instruction, in a midweek singing class. Paul's admonition in 1 Tim. 4:12 might be helpful to both pupils and teachers.

Ruth and Lenna Heatwole of La Junta, Colo., enroute for Virginia, visited with old time acquaintances of 1907. Welcome, girls, come again.

On July 10 Jerry Kaufman known to a goodly number of Herald readers, passed away to his long home.

Bro. Dan. C. Yoder is quite ill at the present time with a complication of diseases. (Later: Bro. Yoder died this morning, July 11.)

Bro. Daniel Slanbaugh is reported better.

The Lord has been manifesting some of His power by sending some disastrous hail storms through near by communities.

There are yet a few days and then harvest comes, which is a promising crop. But, "Behold lift up your eyes

(Continued on page 365)

Miscellaneous

THE LORD'S PRAYER

The Lord's prayer may be summed up as follows:

Position. A son adopted. "Our Father which art in heaven."

Fitness. A worshiper sanctified. "Hallowed be Thy name."

Allegiance. A citizen enfranchised. "Thy kingdom come."

Usefulness. A servant employed. "Thy will be done in earth as it is in heaven."

Provision. A beggar fed. "Give us this day our daily bread."

Pardon. A sinner absolved. "And forgive us our debts as we forgive our debtors."

Safety. A pilgrim guided. "And lead us not into temptation."

Victory. A soldier succored. "But deliver us from evil."

Testimony. A witness's confession. "For thine is the kingdom."

Supply. A weakling empowered. "The power."

Praise. A chorister's song. "And the glory."

Assurance. A saint's belief. "For ever."

Prayer. A believer's acquiescence. "Amen."

Sel. by Alvah Wingert.

CHRISTIAN STEWARDSHIP

By Ruby Bellar

For the Gospel Herald.

According to Webster, Stewardship is the office of one employed to manage domestic concerns, to superintend other servants, to collect rents, a king's solicitor—treasurer, a person that exerts power or has power to act. Then Christian stewardship is the act of bringing in others to Christ.

To superintend other servants is the office of a minister; in giving work to the different members in his congregation. How then can this be done?

Let us use the parable of the laborers in the vineyard. Different groups of men were hired at different times of the day, and yet when the steward was called to pay them they all received the same amount, "a penny a day," from the last down to the first.

This clearly illustrates that the reward given by God, to all Christians, at the end of the day, is the same to each one—eternal life on the right hand and eternal death on the left.

Christian stewardship is the act of getting people to bring all the tithes into the storehouse and giving unto God the things that belong to Him in the shape of our time, our talents, our self, our reputation, our all, not omitting our silver and our gold. In that way we will be sending the good land-owner his own, and be faithful Christian stewards of what He has given us, and not be as the ten who were given a pound. Of these only three came back. The first had gained ten other pounds, the second gained five other pounds, and the third returned his pound wrapped in a napkin.

The faithful ones were placed over ten and five cities, but the one who had not gained anything had even that what he had taken from him. I Cor. 4:1, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God; moreover it is required in stewards that a man be found faithful."

When Christ came to earth, God gave Him power and authority to do the things He did, and as a result, we have a beautiful example of a true steward. He was sent to gather us unto Himself to be brought into God's kingdom. As he spoke the parable of the vineyard given in Luke 20:9-16, where the husbandman sent different servants to bring him the fruits of the vineyard. These were beaten shamefully and cast out of the vineyard. Finally, thinking they would have reverence for the heir, he sent his only son; but they conspired together and cast him out and killed him, thinking the vineyard would become theirs. But therefore what shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others.

I Pet. 4:10—"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

Prov. 25:19—"Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint."

Beemer, Nebr.

OUR TRIP TO CALIFORNIA

By Edna M. Becher

For the Gospel Herald.

In company with my father and mother, brother and sister, and my Uncle Aaron and Aunt Lovinia Newswanger and two children, I took a trip to Los Angeles, Calif.

We started from home on May 3 and went to Michigan first. We went over quite a few mountains. Some were very high. We went through Ohio and Indiana then we drove along Lake Michigan. It was the only one of the "Great Lakes" we saw. We got to Brutus, Mich., May 7, where we stayed about two weeks, with my aunt (who was with us), her mother and sister and family, and also visited many other friends. We also visited the church at Brutus and enjoyed the sermons very much. Then we went to Iron Mt., Mich., to visit a sister of my aunt's, and stayed there about a week. We had a nice time while staying there.

We left there May 23 for California. We went through Wisconsin, Minnesota, North and South Dakota, We had good roads except in Wisconsin.

Our next state was Montana, and there we had all mud road. One day we went 47 miles, as the mud was so deep we could not travel fast. We went through part of the Yellowstone Park in Wyoming. The only animal we saw there was the deer, as it was too early in the season for the others to be out. We also saw the geysers. They are a wonderful thing to see. We saw snow in the park too. But we could get through, as the roads were open. We left the park and went into the state of Idaho.

We got to Portland, Oreg., on Sunday, June 5. We went to the Mission at 739 Savier St. We enjoyed the sermon very much. After church the superintendent, Bro. Allan Good, invited us for dinner. After dinner we went to Sheridan, Oreg., and visited friends, and in the evening we went to church. We enjoyed it very much, as the young people had most of the evening.

We left Oregon June 7, and got to our uncle's at Los Angeles, Calif. June 9. We found them all well. But they had sad news to tell us. They had a telegram awaiting Uncle Aaron's telling them of the death and burial of their 2-year-old baby who had taken diptheria and died in a short time. It was a shock to all. We cannot understand such things. But we know it was the "Lord's will."

We only stayed a week at Los Angeles, so we did not see so much, as we did not have the time. Till we got our relatives visited it was time to come home. We left California June 16.

We took a different route coming home. We had all good roads. We were down farther south, going over the desert in Arizona. It was real hot. We drove one night until midnight, so we would be over the hottest part. We went through New Mexico, Texas, and Oklahoma. These states are nearly all desert and prairie and are real hot—then into Kansas and Missouri. They are very nice states as they are level and are the grain-growing section. We saw a lot of wheat. They had their harvest while we were there. We saw them threshing and cutting wheat all at

the same time. Then we went on into Illinois, Indiana, and Ohio. These are level states and raise some things about like Pennsylvania. We went through some of West Virginia, then into the southern part of Pennsylvania down into Maryland; from Maryland back into Pennsylvania by the way of Gettysburg. We went that way so we would not have so many mountains. We had quite a few and they were high. We went out by the way of Pittsburgh, and that way we had the most mountains.

We reached home at 7:00 Monday evening, June 27. It took us 11 days to come from Los Angeles, Calif., to our home.

Gordonville, Pa.

THE SUPERIORITY OF CHRIST

Sel. by Elsie Eigsti

From the dawn of creation through every age and dispensation, even unto the end of time when the joyous chorus of heaven shall sing praises to the Lamb, who is worthy of all honor and glory, the superiority of Christ shines forth, sometimes in gleam of prophetic light, sometimes in the glory of achievement.

Christ was present with the Father when He laid the cornerstone of the universe, He was with the Creator when God said, "Let us make man." By Him all things were created. Today His position is exalted, for He is the head of all principality, of power, might, and dominion, and every name that is named, not only in this world but in the one to come.

The superiority has been indicated in prophecy and revealed in the human life of Christ Himself. Prophetic utterances of the Old Testament designate Him as Conqueror, Redeemer, Law-giver, and a powerful and inspired Prophet. The glory of His superiority is reflected in messages from prophets who spoke of His incarnation, His life, and sacrifice for sin. They beheld Him as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." His coming into the world was proclaimed by the Star in the east, and an angelic herald attended by a Heavenly chorus. It was a fitting introduction to superior life that was to follow! See Him in the wilderness unswervingly resisting every temptation to physical comfort, position, or honor. Listen to One in whom are hid all treasures of wisdom and knowledge as He teaches His disciples and the gathering multitude, with authority. Follow Him as He, a man travels over Judea's hills with no place to lay His head. Yet in His humility, what majesty! Behold Him as a sinless One weeping over Jerusalem, agonizing for the lost world in the Garden, calmly enduring the taunts of the mob during His trial, and finally yielding Himself unto death. Man may triumph in His life, but only God can triumph in His death. Christ alone can conquer death, arise from the tomb, and thus insure the resurrection of the dead.

In a forceful manner in a letter written to the Hebrews, the writer sets forth Christ as the Superior One to the Jews. Before the incarnation of Christ, God spoke through the prophets. Jeremiah wept over a rebellious nation, Isaiah had prophesied much of the Coming One, and here is the Messiah, now fulfilling fond hopes and aspirations of Israel, One who truly represents God in image, in power, and glory, One who paid the full redemption in His own blood.

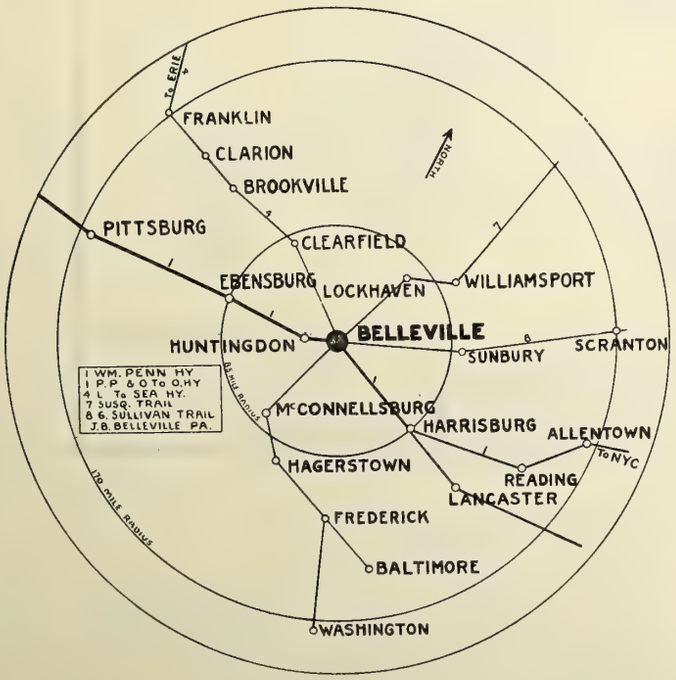
Angels had been the ministering spirits of God in ages past. Here is one greater than angels. They were the spirits sent forth as messengers to the saints, but He is the Son, exalted upon an everlasting Throne.

It was the high priest who entered the Holy of Holies once each year and presented the blood of sacrifice before God for the remission of sins of the people. But Jesus is made our High Priest forever after the power of an endless life, He who is holy, sinless and exalted. One doesn't need to offer sacrifices daily for the

GOING TO THE GENERAL CONFERENCE AT BELLEVILLE

By J. A. Ressler

The accompanying map was sent us by the General Conference Arrangement Committee of Belleville, Pa., with the suggestion that it be published in the Gospel Herald as a help in finding the place by auto.



Persons from the west who prefer to avoid city traffic can keep out of Pittsburgh in several ways, the two most practical of which are:—

1. Join the Lakes to Sea Highway at Meadeville or Franklin, Pa., (in the northwestern part of the state), and follow Route No. 5 to Belleville. Grades are easy through the mountains and the road is in good condition.

2. Find the best route from your place to Wheeling, West Virginia. Then take the following towns in order: Washington, Pa., West Newton, Greensburg, New Alexandria (on the Wm. Penn Highway), and follow Route No. 3 to Belleville. From Water Street, Pa., Routes 3 and 5 are the same.

Persons from the Shenandoah Valley region follow the route indicated on the small map herewith printed, via McConnellsburg, Pa., Mount Union, Mill Creek, where Route No. 3 is picked up. Inquire at Mill Creek.

Persons from the east go to Lewistown, then Reedsville, Belleville.

Main highways in Pennsylvania have the route numbers painted on a "keystone" on poles by the roadside.

Many persons have trouble with brakes when they first try to drive in Pennsylvania. With Fords, use the three foot pedals alternately, never keeping the pressure on for more than thirty seconds at a time.

With three-speed cars learn to go down the first hills by putting the car in second and using the brakes only to snub the speed down to a safe place. Never keep the pressure on the foot brakes long at a time. Release at frequent intervals. If second gear is too fast for your nerves go into low. In all cases go down hill with the engine in gear and ignition on, gas shut off as much as possible.

Safety is far more important than speed.

Scottdale, Pa.

sins of the people, for this He did once when He offered up Himself. Now we live in the glory of the Gospel dispensation, sanctification, and redemption. What richness, grace, blessings unparalleled in any age are proved through our wonderful Savior!

We stand amazed in His presence. There is none to be compared with Him among men. He is the Rose of Sharon, Lily of the Valley, fairer and brighter than the morning sun, higher than the heavens, a mighty Savior, Conqueror, and King. Let us worship at His feet and help crown Him King of kings and Lord of lords, for He is ever worthy of the highest praise.—From Beulah Echo.

Morton, Ill.

THE GREAT BIBLE ILLUSTRATION OF THE NEED OF THE MIDDLE CROSS

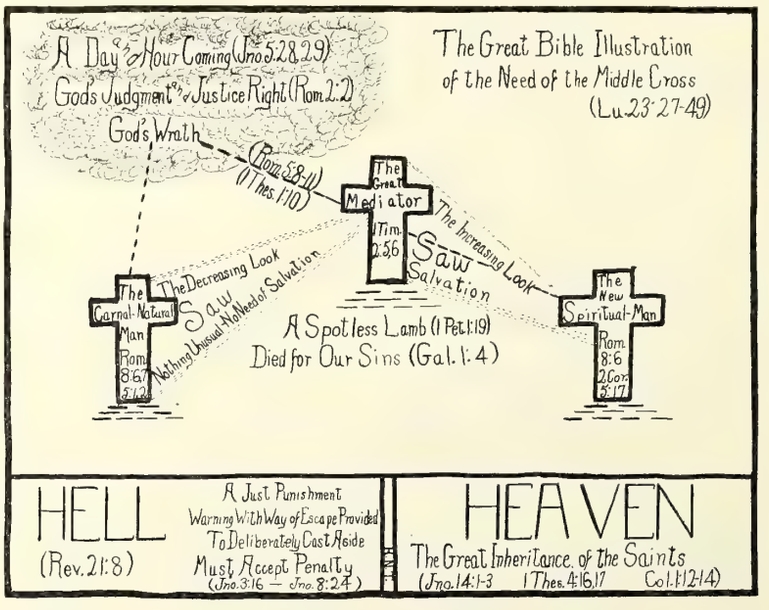
By H. N. Troyer

(Continued from last week)

We can only understand the First Cross and the Middle Cross by fully understanding the Third Cross. Here we see the effect of the Middle Cross coming between us and God as well as seeing that nothing bears the wrath faling upon the First Cross.

Undoubtedly this thief was saved through faith, but as we look further we see something that preceded. He was not saved by baptism nor by joining Church, nor by observing the ordinances. He had no morality nor charity to fall back upon. He saw that he was being punished justly for the crimes he had committed and that Jesus was being punished unjustly. We believe that in this picture of death staring him in the face, he felt his own guilt and condemnation and then was ready to accept any way that would prove effective. This is where all true salvation begins. We must see our own utter lack of self righteousness and worthlessness. We must see that a just punishment is ours for what we are. We must have godly sorrow for our wrong doing, and then turn, through faith to God through the Lord Jesus. This is real repentance. Repentance is one of the great necessary things laid down by Jesus in Luke 13:3—"Except ye repent, ye shall all likewise perish." This was the one thing held up for all who wished to accept Jesus as their Lord. The apostles and the seventy were to go out with the same message. Peter and Paul continually used it when working with the unsaved. A thorough study of repentance on the part of all of us might have an effect little thought of at present.

Paul's old nature was nailed to the Cross with Christ and Christ lived in him instead (Gal. 2:20). With this crucifixion went the flesh with the affections and lusts (Gal. 6:24). From now on he was a new man bearing in his body "the marks of the Lord Jesus." He was in the same class as the Ephesian brethren (2:13) when he wrote: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." He had forgiveness of sins according to the riches of His grace (1:7) and had such a peace (2:14) as he never had experienced before when he so zealously worked for the old Church at Jerusalem. His joy now was to do the will of God and help spread the wonderful message of The Middle Cross. The longer he lived the more he took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." He "gloried in his infirmities that the power of Christ might rest upon him" for he had been told, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9, 10). He knew now "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Such ought to be the experience of each one born again.



The Final Results

There is a great day and hour coming "in which all that are in the graves shall hear his voice. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29). At that time all must pass before Him for judgment and will pass to the left or the right of the Judge. "The FEARFUL, the UNBELIEVING, the abominable, the murderers, the whoremongers, the sorcerers, the idolaters, and ALL LIARS shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). This is a just punishment, for God will judge according to truth against them which commit such things (Rom. 2:2). They have had warnings on what was coming, and a way was provided for them to escape (Jno. 3:16). The Middle Cross was set up for them to hide behind and so avoid the blow of God's wrath. Jesus Himself said, "If ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). They may have meant to accept later but neglect of this will not allow escape. Neither will any other excuses. "To-da , **IF YE WILL** hear his voice, harden not your hearts" (Heb. 3:8). Note that it does not say, "If he will speak" but—will we hear? He speaks whenever we are ready to hear.

What a contrast to look the other way and see a glimpse of that place Jesus has prepared for us and will come again to receive us so that we may ever be with the Lord (Jno. 14:1-3)! What a wonderful time all believers will then have! While the place will be glorious, yet it will be but little compared to being in close communion and fellowship with our Lord!—And all possible for us on account of the Middle Cross.

A Summary

It is always well to go back and summarize the chief points so as to get the connection of all and make one whole that can more easily be remembered. Let us therefore briefly go over the work again.

The day and hour is coming when the time will be here for God to complete His great plan of the ages of having his redeemed Church at home (Rev. 19:7-9). In that hour all shall hear His voice and come before Him for judgment (Jno. 5:28, 29). The justice given each one will be right being based on truth (Rom. 2:2).

To be a God of justice He dare not be partial but must exact full penalty for every transgression; for He has said, "The wages of sin is death" (Rom. 6:23). Therefore, since nothing is between the wrath of God (Mar. 16:16) and the natural man (Rom. 5:12; 8:6-8) who does not believe on Christ and has his mind set on earthly things that will perish, he will perish (Jno. 3:16) and be sent to hell (Rev. 21:8). This is a just punishment because warning was given (Jno. 3:16) but deliberately cast aside. This natural man is steeped in sin, his works being evil (Rom. 3:10), his words not justifying (Matt. 12:36, 37) and they flow from an evil heart (Matt. 12:34). As this natural man looks at the cross he sees nothing unusual (I Cor. 2:14) but simply another man crucified; sees no need of salvation which is so near (Luke 19:10).

Through the Bible, death for sin is held up. In Old Testament times something alive must be sacrificed for an atonement. Later God provided a Sacrifice, "once for all" (Heb. 10:10), for all who would accept. So Christ now becames the great Mediator (I Tim 2:5, 6) between God and man and lets the wrath of God fall upon him (Rom. 5:8-11) instead of on the believer, and God, seeing the travail of his soul, shall be satisfied (Isa. 53:11).

The effect of all this is that the believer becomes "a new creature" (II Cor. 5:17), is spiritually minded; the Middle Cross being between him and the world (Rom. 8:6) and he is saved by faith (Eph. 2:8). He realized that he was a sinner, repented, sought forgiveness and life, and Christ received him. His future home will be with the inheritance of the saints (Col. 1:12-14; Jno. 14:1-3; I Thes. 4:16, 17).

East Orwell, Ohio.

CORRESPONDENCE

(Continued from page 361)

and look on the fields, for they are white already for harvest" (Jno. 4:35).

July 11, 1927. Cor.

Manson, Iowa

Dear Herald Readers, Greetings:—Bro. Amon Egli worshiped with the congregation at Wood River, Nebr. on Sunday, June 19.

On June 26 we held our Y. P. and S. S. Quarterly program. A lively program was presented, with good interest and attendance. May the many truths presented be made practical in our lives. Bro. Jno. Y. Swartzendruber of Kalona, Ia., also Bro. Joel Reber and two daughters and Sister Elza Brenneman worshiped with us on that day. Bro. S. preached an interesting and Spirit-filled sermon in the morning and took part in the quarterly program in the evening.

Recently Sister Tillie Gingerich and daughter and Sister Barbara Swartzendruber and three children of Wellman, Ia., spent a few days with us. Mrs. J. R. Moery of Carlisle, Ark., also visited among us., We enjoyed all their visits and invite them and others to come again.

Bro. Paul Bender spent a few days with us in the interests of Hesston College.

Remember us in your prayers.

July 11, 1927. F. Zehr

Osborn, Ohio

(Medway congregation)

Dear Herald Readers; Greeting:—On Sunday, July 3, a number of folks came to visit the church at this place—Bro. Jacob Greider and wife and Bro. Geo. Ross preached the morning sermon. We were made glad especially for one thought which he brought out in the hymns:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
Oh watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day
And help divine implore."

In the evening Bro. D. B. Raber gave us the sermon, which also was food for our needy souls. He with his son Roy left on Tuesday morning for Kentucky.

On Sunday, July 10, we were privileged to have with us Bro. Christner, a former native of Calcutta, India. He preached the morning sermon.

Paul said in II Cor. 12:15, "And I will very gladly spend and be spent for you though the more abundantly I love you the less I be loved."

July 11, 1927. Jennie M. Greider.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—Bro. Andrew Shenk of Orongo filled the regular 3rd Sunday appointment in May. He brought with him his wife and grandson, also Sister Esther Detwiler who spent several weeks in Wichita and around Hesston.

Sisters Mary and Martha Wenger came here June 16 and stayed over the following Sunday. Both Sisters gave us an interesting talk while here.

Bro. Samuel Detwiler is again with us after attending school in Hesston. We are always glad for these visitors and invite others to stop with us when possible. Pray for the work at this place. We are in need of more workers. "The harvest truly is plenteous, but the laborers are few."

The weather is very hot and dry at this time.

We wish God's choicest blessings on all of His true followers.

July 12, 1927. Mae Cowan.

Kenmare, N. Dak.

Dear Herald Readers, Greeting:—We have many reasons to be grateful to our heavenly Father for the many blessings He has bestowed upon us. Bros. G. D. Shenk of Oregon and L. A. Kauffman of Coalridge, Mont., were with us over Sunday, June 26. They preached two sermons while here.

On June 29, Bro. Abner Yoder of Parnell, Iowa, came into our midst, remaining with us until July 5, preaching each evening. We also had two days Bible Conference with Bro. Yoder and Milo Kauffman instructors, these meetings were both inspiring and interesting. Three young souls stood for Christ and will be received into the church by water baptism later. Will you remember these dear ones at the throne of grace? As they are young in years they need the prayers of God's people that they may hold out faithful to the end.

A few of the Brethren and sisters from this place went to Wolford, N. Dak., on the 8th to attend the funeral of Sister M. F. Yoder, which was held on the 9th.

Fine growing weather, crops are looking well.

Pray for the work in this part of God's vineyard.

July 12, 1927. Cor.

Elida, Ohio

(Central Congregation)

Dear Herald Readers:—The work at this place has been strengthened and encouraged during the past few months. A number of visitors from other congregations have worshiped with us at regular as well as special services. We have enjoyed stirring messages from ministers and active Sunday school workers.

Bro. Vernon Reiff of Elkhart, Ind., worshiped with us and gave helpful thoughts upon the Quarter's Sunday school lessons.

Bro. A. I. Yoder, West Liberty, Ohio, held our communion service, preaching three sermons while in our midst.

Bro. Maurice Yoder, Goshen, Ind., spoke to us in the interest of Goshen College.

Bro. J. B. Brunk, Lyman, Miss. preached an acceptable sermon at our regular Sunday evening service.

His brief stay with relatives and friends was greatly enjoyed.

Bro. S. C. Yoder, Goshen, Ind., filled an appointment on Sunday afternoon. His message was timely and inspiring.

(Continued on page 368)

SPECIAL MEETINGS

Duchess, Alta.

Report of the annual Sunday school meeting held at Duchess, Alta., June 12, 1927.

Organization: Mod., David Ramer; Chor., Joe Steckley; Secy., C. J. Ramer.

Order of Program:—**Sunday School Period; Children's Service,** Lydia Miller; **Peter Delivered from Prison, Power of Prayer,** Ammon Ramer; **Missionary Sermon, Peter at Pentecost,** H. J. Harder; **Forsaking All for Christ,** Bernice Harder; **Our Young People's Present Day Problems, How to Meet Them,** Joe Steckley; **Discussion on above Subject,** Howard Stauffer, Isaac Miller; **Peter Undaunted by Persecution—Source of True Courage,** H. J. Harder; **Gift of Songs, God's Gift** (Essay), Phoebe Brubaker; **The Good of Special Meetings,** Geo. Brubaker; **Power in Prayer,** Will Lauver; **Timothy, an Example for Young People,** Marlin Brubaker; **Prayer, the Best Way for Young People to Solve Their Problems,** Clarence Ramer; **Doctrine of Repentance,** Abram Reist; **Doctrine of Judgment,** Isaac Miller.

Thoughts Gleaned:—A prayerless church has no power. God's ways are the best ways. There must be purity of heart if we want God to answer our prayers. We must be faithful witnesses, depending on the leading of the Spirit. Christ wants those who are willing to consecrate their lives to Him. Christianity is the only true religion. The education of our young people is a problem. Their literature must be safeguarded. Timothy is an example of purity to young people. Prayer is one of the means Christian people have of correcting their lives. Young people should pray more about their problems, trusting God for guidance. Repentance is the first essential to salvation. We must repent first, then be baptized.

Secretary.

Rensselaer, Ind.

Report of the Sunday school meeting held at Burr Oak congregation near Rensselaer, Jasper County, Ind., on June 8, 1927.

The meeting was attended by members from the congregations at Kouts, Holdeman, and Howard-Miami.

Some thoughts gleaned from the meeting are: Only heaven will reveal the power and influence of our songs. Our singing should be unto God. Teach reverence to children. Restrictions are necessary to a reverential life. Friction and reverence cannot be together. Prayer and study of the Word remove any irreverence. His doctrine is for all men, not just a few. We should consecrate our **all** (soul, body, family, material things) to God. A truly consecrated life will secure results in our Master's vineyard. Influences of the S. S. follow children through life. Few with God have often done much.

J. Z. Birkey preached from Jno. 7:17 and S. E. Weldy preached on **"Why and How the Sunday School Should Branch Out."** "Verily, verily, I say unto you, If a man keep my saying he shall never see death."—Jesus.

REPORT
Of the Christian Worker's Band of Goshen College for the Year 1926-27

The Christian Workers' Band of Goshen College has as its object the following:

1. To encourage a deep missionary spirit.
2. To cause every Christian student, in deciding his or her life work, to face the call to home and foreign missions.
3. To study the qualifications of successful workers.
4. To seek to have students, after the above consideration, to definitely volunteer for some special phase of Christian work.

Any student, who desires to study prayerfully and sincerely the problems of both home and foreign mission fields, may be a member of the Band and also any student who has decided upon some specific line of Christian work. This year the Band met on Saturday evenings from 7 to 8 o'clock.

Several meetings were devoted to a study of **The Worker's Call.** Other subjects discussed were:

The Need and Knowledge of Salvation, Personal Work, Missionary Work in the Sunday School, The Holy Spirit, and **Practicing the Presence of Jesus.**

On several evenings members of the faculty addressed the Band on subjects such as, **Work in the Near East, The Christian Worker's Library, The Farm Church,** and, **The Need of Mennonite Literature.**

The book on our India mission, **Building on the Rock,** was reviewed in four evenings. The various chapters were discussed by members of the Band.

A special feature of the work this year was the correspondence between Band members and our missionaries in India and South America. The Band decided to write to the people who were representing them in foreign lands, inquiring about their work and assuring them of their interest and prayers. The letters which were received in reply and which were read at the meetings, were a very great help and inspiration. The personal letters brought the missionaries and their work closer to the students. One especially helpful meeting was given entirely to reading letters received and to special prayer for our mission work.

Elvin Snyder, President.
Mary Royer, Secretary.

REPORT
Of the Mennonite Home, Lancaster, Pa.

(April, May, June)

The following contributed to the Home in fruit, eatables, and wearing apparel: Emanuel Gochenauer, Joseph Gochenauer.

The following sisters helped to clean house: Lillie Kauffman, Mrs. Daniel Good, Nora Good, Mrs. Warren Farmer, Mrs. Martin Swarr, Mabel Stoner, Susan Shank, Mrs. Harry K. Shank, Ada M. Hershey, Cora Lefever, Mary Irene Peifer, from the East Petersburg Church; Clara Harnish, Alice Hershey, Mamie Baker, Anna Mowrer, from the Landisville Church; Katie Nissly, Anna K. Nissly, Mrs. Levi Eby, Mrs. Harry Rohrer, from the Erisman's Church.

Cash.—Anna M. Graybill, $5.00, Elmer Thomas 5.00. Harry Brenneman 1.00, Wilson Byer 2.00, Hettie Buckwalter 4.00, Annie Snavely 1.00, Lizzie Herr 1.00, Aldus Goss 1.00, Ida Goss 1.00, Frank Goss .25, Samuel Eby .50, Contribution box 4.00.

Services.—April 17: Regular services and counsel were held this afternoon by Bros. Maris Hess, Martin Metzler, and Deacon D. S. Metzler. Text (by Bro. Hess) Matt. 8:1-20. Peace was confessed and communion desired.

May 1: Regular services were conducted this afternoon by Bros. John B. Senger and Amos G. Kauffman. Text, Mark 16: 16. One person made the glad confession and made application for church membership.

May 15: Regular services were conducted this afternoon by Bros. Noah Hess, David Mosemann, and Aaron Harnish. Text, I Thes. 4:18, by Bro. Hess.

May 29: Regular services were conducted this afternoon by Bros. H. F. Reist of Texas and Martin Metzler, William Heisy, and Deacon D. S. Metzler. Text, by Bro. Reist, Luke 20:11.

June 20: This afternoon we held the funeral services over the remains of Bro. Cyrus Witmer who died on the 17th. Sermon by Bro. Frank Herr. Text, I Sam. 20:3, last clause. Bro. Witmer was aged 75 y. 9 m. 12 d.

June 25: This afternoon we held the preparatory services for communion and also baptismal services for Levi Stoner conducted by Bishop Isaac H. Brubaker and Deacons Amos G. Kauffman, J. C. Charles, and D. S. Metzler. Text, Matt. 6:16-23, by Bro. Brubaker.

June 26: This afternoon communion service was held by Bros. Isaac H. Brubaker, Hiram Kauffman, Henry Longenecker, and Deacon J. C. Charles. Bro. Kauffman gave the types and figures, and Bro. Brubaker preached from Luke 22. Communion was observed by most all members and also feet washing.

This ends six months of our labors of 1927, and we can say with pleasure, "Hitherto hath the Lord helped us," blessing us with help and good health. We lost one of our number in death this quarter, showing us and putting us in remembrance that we have no abiding place here. With all the comforts we have here, this is only a short stay compared to eternity. We ask the prayers of all God's children in our work here.

T. E. Moyer, Supt.

Married

Sommers—McClaine.—Bro. Henry Sommers and Sister Beulah McClaine, both of Fisher, Ill., were united in marriage July 5, 1927, at the home of the officiating minister, Bro. J. A. Heiser. May God's blessing attend them through life.

Martin—Martin.—On July 10, 1927, Bro. Emanuel Martin and Sister Rachel Martin, both of the Indiantown congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's richest blessings ever be with them.

Beck—Frye.—On July 2, 1927, Bro. Albert Beck of the Middlebury congregation and Susie Frye of the Shore congregation were united in marriage at the home of the bride's parents, Bro. and Sister Peter Frye. May the Lord bless them through life. Bro. Silas Yoder officiated in the ceremony.

Brenner—Mowery.—On Saturday, July 9, 1927, Bro. Frank M. Herr at his residence, Willow Street, Pa., united in holy matrimony Bro. Irvin H. Brenner and Sister Edna V. Mowery. We wish them God's choicest blessing thru life.

Obituary

Birkey.—Eli, son of Valentine and Anna Birkey, was born near Hopedale, Ill., Apr. 19, 1896; died June 30, 1927; aged 31 y. 2 m. 11 d. He united with the Mennonite Church early in life and was a faithful attendant as long as health permitted, but for a number of years he had not been permitted to attend. He leaves his mother, three brothers (Chris, Aaron, Walter), one sister (Barbara Cripe), besides many other relatives and friends. His father preceded him in death a number of years ago. Funeral services were held July 3 conducted by Bro. Ezra Yordy of Eureka, Ill. assisted by the home ministers. Text, I Cor. 13:12. Burial in the Mennonite Cemetery.

Shank.—Noah Shank, of East Palestine, Ohio, was born June 14, 1856; died July 5,

1927 (just 16 days after his wife's, Lucinda Shank, death had taken place). He was quite feeble at the time of his wife's funeral, but was able to be up and about. Complications set in and about 24 hours later the grim reaper death called him. He reached the age of 71 y. 21 d. He leaves 11 children, 20 grandchildren and one great-grandchild. One brother remains from a family of 13. Funeral services were held at his late home and at the Midway Mennonite Church, near Columbiana, Ohio on July 8, Bishop A. J. Steiner officiating. Text, Heb. 7:16. Burial in the adjoining cemetery.

Albright.—Christian Albright was born near Berlin, Germany, Nov. 30, 1860; died at his late home near Dillsburg, Ill., May 31, 1927; age 66 y. 5 m. 29 d. He came to America about 28 years ago and settled in the vicinity of Dewey, Ill. Apart from about 2 years spent in Ohio he lived in this community until death. On April 12, 1904, he was married to Eliza Carle. To this union 2 sons were born, one son (Chris August) preceded him to the spirit world. He leaves his wife, 1 son, and one sister in Germany. He united with the German Lutheran Church in his youth and remained a faithful member to his death. Funeral services were held at the East Bend Church June 2, 1927, by Bro. J. A. Heiser. Text, I Tim. 4:13, 14.

Shank.—Lucinda Klingelsmith Shank was born in Miami Co., Ind., April 22, 1865; died at her late home in East Palestine, Ohio, June 18, 1927; aged 62 y. 1 m. 26 d. In the year 1880 she was united in marriage to Noah Shank, to which union 14 children were born, 6 sons and 8 daughters, three of them preceding her in death. She united with the Mennonite Church many years ago and remained a member till death. She leaves 11 children, 20 grandchildren, and 1 great-grandchild. She was a mother that tried faithfully to perform her duties in the home, making many sacrifices for the welfare of her family. Funeral services were held at the home and the Mennonite Midway Church, near Columbiana, Ohio, on June 20, Bro. A. J. Steiner officiating. Texts, Prov. 16:31; Job 5:26.

Yoder.—Joseph H., oldest son of Gideon J. and Barbara Yoder, was born Aug. 20, 1871, in St. Joseph Co., Mich. He moved with his parents to Indiana when a child, later moving to Missouri in 1883. In 1909 he came to Idaho, where he resided with his father and one sister until he calmly fell asleep in Jesus on the evening of June 6, 1927, after a lingering illness of heart trouble and Bright's disease; aged 55 y. 9 m. 17 d. He accepted Jesus as his Savior in youth but drifted back into the world. Then realizing that life without Christ was a failure he renewed his covenant with God about three years ago, and was faithful to the end. He is survived by his aged father, one brother, four sisters, and many other relatives and friends.

By a sister.

Speicher.—Milton Melroy, son of Noah and Polly Speicher, was born in LaGrange Co., Ind., March 9, 1884; died July 4, 1927, in the Elkhart General Hospital from complication of diseases; aged 43 y. 3 m. 25 d. He was united in marriage to Zula Mallon Dec. 23, 1909. To this union were born eight sons and three daughters. One son and one daughter preceded him to the spirit world in their infancy. He became a member of the Mennonite Church in 1901. In this faith he lived at the time of his death. Besides his immediate family he leaves a father, a step-mother, three brothers, and seven sisters. His mother, one sister, and one brother preceded him in death. Funeral services were held Thursday July 7 from the Maple Grove Mennonite Church in Topeka, Ind., conducted by O. S. Hostetler, Jonathan Kurtz, and E. J. Yoder.

Reinhardt.—John Reinhardt was born in France, Sept. 18, 1844; died June 18, 1927, at his home in Minier, Ill.; aged 82 y. 9 m. He immigrated to America when 19 years old and came to Illinois having lived in the vicinity of Minier the greater part of his life. He was married to Kathryn Egli Dec. 12, 1868 near Pekin, Ill., who survives him. Fourteen children were born to this union, four having preceded him. Besides the widow there remain to mourn the death of a loving father and grandfather 10 children, 43 grandchildren, and 27 great-grandchildren. The family lived in Kansas nearly 3 years, about 40 years ago. Deceased was a member of the Mennonite Church for many years, but was a member of the Methodist Church at time of death. Funeral services were conducted by Pastor Hartley of the Methodist Church. Burial in Minier Cemetery.

Shank.—Elizabeth Catherine Shank, only daughter of Mr. and Mrs. Henry Minnebraker was born July 15, 1844, at Maugansville, Md.; died March 5, 1927; aged 82 y. 7 m. 20 d. She was united in marriage with Otho W. Shank to which union were born, ten children, two having died in infancy. Those surviving are Annie M. Horst, Henry, Harvey, Mary Barnhart, Elizabeth Rice, Otho, Florence Summers, and Lillie Binkley. Fifty-four grandchildren and twenty-one great-grandchildren also survive. She united with the Evangelical Church in her girlhood. Later she and her husband united with the Mennonite Church, to which they were faithful until death. She lived a prayer-life, being interested in her offspring's welfare and that of her Church. She often spoke of longing to depart this life. Funeral services were held at the home of her son-in-law Allen Binkley, and Reiff's Mennonite Church by——— Sheesely of the Evangelical Church and C. R. Strite of the Mennonite Church. Text, Col. 3:4. This text was also used at her husband's funeral, eleven years ago. Interment in Reiff's graveyard.

Leitzel.—George S. Leitzel was born in Snyder Co., Pa., Sept. 10, 1850, and quietly fel asleep in Jesus June 20, 1927, in St. Francis hospital, Wichita, Kans. In 1870 he was united in marriage to Sabilla Hummel. To this union were born two sons (David—deceased—and John) and two daughters (Fannie and Ida—deceased). He united with the United Brethren Church in 1877 at Dimsville, Pennsylvania. He was bereft of this companion and later July 4, 1895, he was married to Hulda Bitmer at Cross Roads, Pa. To this union six children were born (two dying in infancy, and Raymond, Mrs. Kathryn Dunkin, Mrs. Hattie Mae Morgan, and Daniel). He is survived by his widow, five children, a stepson, and 8 grandchildren. They moved to Harper, Kans., in February, 1904, at which place he united with the Mennonite Church and lived faithful to the end. His one great desire was that he might be at rest. In 1924 they moved to Wichita, Kans., at which place he held his church membership at the time of his death. Funeral serivces were held at the Wichita Mennonite Church conducted by Bro. H. J. King of Harper, Kans., assisted by Bro. Thayer of the home church. Text, John 5:29. Burial in Maple Grove Cemetery.

Swartley.—Christina, daughter of the late Bishop Samuel and Lydia Gross, was born at Fountainville, Pa., Nov. 7, 1864; died at her home in Bucks Co., Pa., June 22, 1927; aged 62 y. 7 m. 15 d. On Jan. 22, 1887, she was married to Wm. H. H. Swartley. This union was blessed with 9 children, 8 sons and 1 daughter. She is survived by her husband, 7 sons (Harvey, Mahlon, Henry, Jacob, Raymond), 1 sister (Lydia Gross) and 2 brothers (Isaac Gross, Henry Gross). A son, a daughter, and 2 grandchildren preceded her. She was a consistent member of the Doylestown, Pa., Mennonite Church 40 yrs. She will be greatly missed in her home, in the community, in the church, and the Sunday school of which she was a teacher for many years. She was stricken suddenly with a heart attack on the morning of June 4, and was critically ill for 18 days, when she peacefully fell asleep in Jesus. We have the assurance that our mother is now among the redeemed ones. It was her desire to go home. She already had a glimpse of heaven before she passed over. Funeral services were held June 27 at the house by Bro. Jacob Moyer and G. Kuns (of the Brethren Church) and at the Church by Bros. Mahlon Gross, Jos. Ruth, and Jonas Mininger. Text, I Cor. 2:9.

"The parting here was full of pain,
But we shall never part again
When we go home.
Although it was so hard to part,
Help us to say with all our hearts,
Thy will be done."

Family.

Martin.—David, son of John and Nancy Horst Martin, was born near Buffalo, N. Y., Oct. 5, 1829; died at the home of his daughter, Mrs. Jonas Alspach, June 29, 1927; aged 97 y. 8 m. 24 d. He was the sixth child, and the last surviving member of a family of nine children, four sons and five daughters. At the age of nine he moved with the family from Buffalo, N. Y., to Wayne Co., Ohio, where he grew to manhood. He moved to Franklin Co., in 1851. On Oct. 3, 1854, he was united in marriage to Elizabeth Hoffman, and they established their home and he resided for 47 years on the farm now owned by H. S. Brenneman near Canal Winchester. To this union were born six daughters and two sons, all of whom grew to manhood and womanhood, with the exception of John, who died in infancy. He with his wife united with the Mennonite Church in 1857, in which faith he lived and died. In 1860 he was ordained to the ministry of his Church and served in this capacity until the infirmities of age prevented him from active service. His wife was called to her reward Oct. 25, 1888. He was again united in marriage to Barbara Cobaugh, on Feb. 18, 1890. This union continued for sixteen years. During this time they moved from Canal Winchester to Dalton, Wayne Co., Ohio, that they might be near the church of their faith, the congregation at Canal Winchester having disbanded. On Aug. 8, 1906, he was again bereft of his wife. On Aug. 1, 1912, he was married to Susan Shoup. This union continued but two years, when death again invaded his home, taking his wife on Aug. 7, 1914. In April 1922, at the earnest solicitation of his daughters, he gave up his home in Wayne County and returned to Franklin County to make his home with them, who tenderly cared for him to the end. He is survived by four daughters and one son (Mrs. Jonas Alspach, Mrs. A. R. Smith, Mrs. William Hathaway, Mrs. Rebecca Wortman, and Samuel H. Martin), together with 27 grandchildren and 31 great-grandchildren. He was preceded in death by two daughters (Mrs. John Bender and Mrs. H. S. Brenneman). Bro. Martin came from a sturdy Pennsylvania Dutch family. Of the nine children all with one exception attained the ripe old age. The remarkable age reached by Bro. Martin is not surprising when it is known that his father's age was 82 years, his mother's 95 years, and one brother's 94 years. Funeral services were held at the Reformed Church in Canal Winchester, July 1, 1927, in the presence of a large number of relatives and friends. The services were in charge of Bishop A. J. Steiner. Text, Prov. 16:31. Other ministering brethren who spoke at the services were—Royer, Aaron Eberly, and Jacob A. Good. Interment in the old Mennonite Cemetery.

CORRESPONDENCE

(Continued from page 365)

On Sunday, July 3, a number of brethren and sisters worshipped with us at our regular services from West Liberty, Ohio., Orrville, Ohio., Goshend, Ind., and La Junta, Colo. On Sunday July 10 an all-day Missionary Meeting was held. Quite a number from other congregations were present and gave valuable assistance in the discussion of missionary topics.

Bro. A. H. Leaman, Chicago, Ill., very ably discussed three subjects during the day. He has had many years of experience in City Mission work, and his discussions were very interesting and profitable.

Others who took an active part in the meeting were: N. E. Troyer, Samuel Plank, J. Y. Smucker of West Liberty, Ohio., and Noah Oyer of Goshen, Ind.

This meeting has been the means of creating a greater interest in missionary work at this place, and we feel that it was a day well-spent.

Will you remember us, that our greatest interest in life may be the extension of Christ's Kingdom and the salvation of souls?

July 13, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—A feeling of sorrow has settled over our communiay as a result of the sudden death of Bro. Russell Mumaw, who departed this life on Thursday evening, July 14. On Saturday, July 9, he was taken to the Mt. Pleasant Hospital where he at once underwent an operation for appendicitis. He stood the operation fairly well and seemed to be making gradual, though somewhat slow, progress, until Thursday afternoon, when he took a decided turn for the worse, and in a few hours passed away. His death was very unexpected and is a severe shock to the family, church, and community. Bro. Russell's genial disposition and Christian character had endeared him to the people of the community, and we shall feel his loss very keenly, yet we can only bow in humble submission to the Lord and say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A number of relatives and friends from eastern sections are here to attend the funeral, which will be held at 8:00 o'clock this evening. The services will be held at this time in order that the body may be taken to Ohio for burial on Monday, July 18.

Visitors to Scottdale during the week were Bro. and Sister John K. Smoker, Christiana, Pa., who were with us over last Lord's Day; Noah O. Shenk, Elida, Ohio, and Sisters Ruth and Lenna Heatwole, La Junta, Colo., who were on their way to Virginia; Sister Florence Bittinger, Springs, Pa., who is visiting friends in Scottdale; Sister Emma Townsend, and four children Masontown, Pa., who is spending the week end here, visiting in the home of her father, Bro. J. A. Ressler.

Bro. Benj. N. Gamber and family, and Sister Mary Schload are spending a few weeks in Lancaster Co., visiting home folks.

Remember the work at Scottdale in your prayers.

July 16, 1927. Cor.

CONFERENCE ANNOUNCEMENTS

Virginia

The seventeenth annual session of the Mennonite Conference of Virginia will convene, D. V., Friday and Saturday, Aug. 5 and 6, 1927, at Weaver's Church, Middle District, Rockingham County, beginning Friday morning at 9:00 o'clock and Saturday morning at 8:30 o'clock. A cordial invitation is extended to all who wish to attend.

Prior to Conference, the following bodies will meet at the above named church:

Wednesday, Aug. 3, at 9:30 A. M., the Virginia Mennonite Aid Plan Board; Wednesday afternoon at 1:00 o'clock, the Virginia Mennonite Mission Board.

Thursday, Aug. 4, at 9:30 A. M., the Conference Arranging Committee; Thursday afternoon at 1:00 o'clock, a preliminary session of Conference members.

H. D. Weaver, Secretary.

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

The Hydro brethren will add a note in reference to the R R. and other connections.

J. R. Shank, Sec'y,
Carver, Mo.

OHIO SUNDAY SCHOOL CONFERENCE

The Thirty-third Annual Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martins Church near Orrville, Ohio, Aug. 9-11, 1927. All Sunday schools are urged to elect delegates and plan to attend the Conference. Everybody invited to come. For information concerning transportation, write to J. A. Leichty, Orrville, Ohio. For information concerning program and Conference work in general write to

I. W. Royer, Sec'y,
Orrville, O.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Sunday School Conference will meet with the Fairview Congregation at Fairview, Mich., Aug. 2-4, 1927. A program of interest and help to all Sunday school workers has been arranged and all are invited to meet with us. The first session will meet at 7:30 P. M., Aug. 2, and the programs will continue to Aug. 4, closing with an evening session on that day.

Those going by rail will take note of the following: There are only two trains each week running to Commins. Take the D. and M. Ry. at Bay City, Tuesdays and Fridays, at 4:40 A. M., arriving at Commins about noon. Notify Menno Esch, Mio, Mich., of your arrival.

Those going by auto from Indiana and points south take U. S. 27 to Roscommins and there inquire for Mio.

Those going by way of Bay City take U. S. 23 to Standish and there inquire for Rose City and Mio.

These roads are all improved except about 12 miles and are well marked. Excellent camping facilities on Church grounds for those wishing to camp.

C. L. Graber, Secy.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." — JULY 21, 1927 — "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"God be thanked, that ye.....have obeyed from the heart that form of doctrine which was delivered you."

For good, solid doctrine we find nothing better than this sage advice given by Paul to his son in the faith Timothy:

"Take heed unto thyself,
"And unto the doctrine;
"Continue in them: for in doing this
"Thou shalt both save thyself,
"And them that hear thee."

The kind reader is invited to read carefully the line of thought presented in the five editorials immediately following this one. We separated this line of thought into five parts that each point might be emphasized the more. Let us make sure that these four corner-stones are found as a part of the foundation upon which we stand. Taking these four cardinal points together, we will see in them Jesus Christ as "being the chief Corner-stone."

The four corner-stones of the Christian faith are, (1) belief in the existence and sovereignty of the Triune God —Father, Son, and Holy Ghost; (2) belief in the authority and inerrancy of Scripture, the whole Bible being given by inspiration of God and is therefore the Word of God; (3) belief in the Gospel of Christ as our rule of life, the law of God for the present dispensation; (4) belief in the divine provision for rewards and punishments, including heaven for the saint and hell for the sinner. When our faith wavers on either of these cardinal points or corner-stones, it puts us upon a topply foundation that is not safe.

The Triune God means more to us than a mere vague, indefinite idea of a "Supreme Being" without a clear idea as to whom or what He is. Our God is a personal God, the Infinite Being of whom man is a finite image, a Being who responds to our cries and supplies our needs. There is no God, save the Father of our Lord Jesus Christ. There is no Christ, save the Son of the living God, who as a babe in Bethlehem was born of a virgin, being without human father, and in whom "dwelleth all the fulness of the Godhead bodily." There is no Holy Spirit, save the Spirit of the living God, sent into the world by the Father and the Son, the Reprover of the wicked and the Comforter and Guide of the children of God. This blessed Trinity constitutes the ONE GOD whom we worship.

"All Scripture is given by inspiration of God, and is profitable." The Christian faith includes more than a belief in the excellence of the Bible as compared with other good books, but also a belief that it is all from God, that in compiling it "holy men of God spake as they were moved by the Holy Ghost," and that therefore the entire message is from God, a revelation from God to man, inerrant and complete, suited to the needs of man in every clime and age. The religion which it teaches is not only "the best religion" known to man but also the ONLY religion which man has from God. Take away the idea of the Bible having a message direct from God —reliable, inerrant, authoritative, a divine revelation— and you place Christianity upon the same plane as paganism.

The Gospel of Christ is that part of God's Book of revelation to man that is applicable to man in the present dispensation. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." As a lawgiver, Christ is to the New Testament what Moses was to the Old. He is the great New Testament Prophet to whom the world is directed by the Father in heaven. Matt. 3:17; 17:5; Heb. 12:25. It is this Gospel which is declared to be the power of God unto salvation" (Rom. 1:16). And we are warned against false teachers who, posing as men of God, presume to bring to the people some "other gospel." Read Gal. 1:8,9; II Jno. 10. The commandments of our Lord are authoritative, given in the wisdom and love of God, and should be literally and willingly obeyed by all believers. Read Jno. 15:14; I Jno. 2:3-5.

Rewards and punishments are necessarily connected with sovereign power. In things temporal, there is no phase in life—social, business, political, domestic, professional—into which the principle of rewards and punishments does not enter. We need not be surprised, therefore, to find this same element in God's dealings with man. We understand, of course, that where our course in life is determined by the hope of reward or the fear of punishment that selfishness is the ruling motive of our lives, but this fact does not take away the other fact of the principle of rewards and punishments being present in every phase of human endeavor. The prospects of brighter times ahead is an incentive to greater efforts, while human standards are invariably lowered as the fear of punishment is taken away. God made no mistake

when He placed HEAVEN ahead as the goal for every believer, and painted in lurid colors the reality of an endless HELL for all who die in their sins. Where hope of reward and fear of punishment are lacking the mind is not normal and the life is depraved.

This makes the eighth number of the Doctrinal Supplement, finishing out two years of its history. For the benefit of those desiring to keep these eight numbers of the Supplement together in more permanent form, we have included in this number a table of contents for the past two years. A glance at this table of contents reveals the wide range of Christian Doctrine covered during this time. Together, they form 128 pages of solid reading matter in Christian Doctrine, the equivalent of about 500 pages in a book of ordinary size. It gives the reader an idea of what he has been getting without any extra outlay of money.

What the future of this Doctrinal Supplement will be depends largely upon how it is appreciated by the body of our readers. We have printed enough numbers to give the readers an idea of what it is like, and of whether it fills a practical place in our literature, to a sufficient extent to merit its continuance. We will be glad to hear from any one who has an opinion to express on this question. Any suggestions you may have to offer about this or any other department of the paper will be welcome. We ask a continued interest in your prayers, that the Gospel Herald may continue to promulgate "all things whatsoever" our Lord commanded us.

CHRISTIAN LIBERTY

By Ira Landis

For the Gospel Herald.

The central theme of Galatians is Christian Liberty. In Paul's absence after possibly two former visits they were "quickly removing" (R. V.) unto "another gospel." Paul says, "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again" (5:1). He knew that "whosoever committeth sin is the servant of sin" (Jno. 8:34); and in the other camp: "If the Son shall make you free, ye shall be free indeed" (Jno. 8:36). A Christian is a **follower** of Christ and consequently has "crucified the flesh with the affections and lusts" (Gal. 5:24).

"Where the Spirit of the Lord is there is liberty" (II Cor. 3:17). Liberty to do as we please? No, that is license, "entangling again" (Gal. 5:1), producing "the works of the flesh" (5:19-21) without a promise. License is never justifiable. But where the Spirit of the Lord is, THERE is the liberty of the Spirit.

The cause is: (1) a Spirit work—a NEW creature (6:15); (2) a Spirit life—(a) led by (5:18); (b) walk in (5:16, 25); (c) live in (5:25); (d) wait through (5:5).

The effect is fruit; indeed, "much fruit" (Jno. 15:8)—but that fruit not of us, but of the Spirit. Not fruits, but **fruit**—God's perfect sacrifice, producing a perfect fruit in our lives with the proper attention, giving even more application through Bible study, prayer, and watchfulness to produce the same, than the most careful orchardist does.

The fruit under the old dispensation was a blameless walk in all the ordinances and commandments (Lk. 1:6). Under the New (5:22, 3):

1. **Love.**—Do I love Christ supremely? His Church intensely? my fellow-man truly?
2. **Joy.**—Is my joy religious? Is my religion joyous?
3. **Peace.**—Do I live fearless at all times as though God is my rewarder (Heb. 11:6)? Do I have "peace on earth" (Luke 2:14) with God and man (Acts 24:16)?
4. **Longsuffering.** — Am I willing to suffer long (Matt. 5:11)? To be defrauded rather than suffer the loss of eternal interests (I Cor. 6:7)?
5. **Gentleness** (or Kindness).—"A virtuous woman builds her house with the law of kindness" (Prov. 31:26). Am I?
6. **Goodness.** — Just One Good (Matt. 13:17). Am I growing like Him (I Pet. 3:18; II Cor. 3:18)?
7. **Faith.**—The pure in heart shall see God (Matt. 5:8). Is my faith in the arm of flesh (Jer. 17:5)? Is my faith in God the type that stands the test (Eph. 6:13, 4)? Produces results (Matt. 27:54)?
8. **Meekness.**—Has Christ the victory in my life over self? over my ambitions? Does He get the praise? It is one of the steps down in Matt. 5, but note the promise and the steps up.
9. **Temperance** (or Self-control).—Is my flesh crucified? Are my passions subdued? my desires His desires? my walk, His walk?

Then if we can give an affirmative answer to each issue above referred to, His benediction will follow our lives; "The grace of our Lord Jesus will be with our spirit" (Gal. 6:18). Then, we are truly free—ready to live now—FREE, awaiting our inheritance: the glorious liberty of the children of God (Rom. 8:21).

Lititz, Pa.

CHRISTIAN TOLERATION

By J. R. Shank

For the Gospel Herald.

Keep thyself pure.—I Tim. 5:22.

The purest and most faithful men and women have been persecuted by intolerant and unwise men because their persecutors knew not God nor His Word. Very faithful leaders are sorely criticized for their action in conducting the affairs of the Church because they have seemed severe toward the unruly and the sinful. Presumptuous men have sought and are seeking to lay claim to toleration when their connection with the body is destructive to her existence. God has taught the principle of toleration and of intoleration in His Word. There is a true course to follow which has the approval of the Lord. There is a time when toleration is sin and intoleration is a virtue. There is also a time when intoleration is a sin and toleration is a virtue. It behooves us in these times, in the face of so much fanaticism and confusion of doctrine, so much unrest, and so great a clamour for toleration, to have a clear understanding of our duty that the good and the true may prevail and the unwary may be kept safe.

God is Our Pattern

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). He has demonstrated His wrath against sin in very striking severity again and again. Under the law, in a dispensation of justice, He gave stern lessons of how intolerable sin is in His sight. Sodom and Gomorrah and the cities about them, Korah, Dathan and Abiram, Uzzah, Uzziah, the Egyptians, Israel, each in their day of transgression learned how intolerable sin is in God's sight, by suffering lessons of the burning wrath of God in wonderful severity. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "But we are sure that the judgment of God is according to truth against them which commit such things" (Rom. 2:2).

On the other hand, we may "behold the goodness of God" as it is manifest in longsuffering toward sinful and erring humanity. It has unmistakably been demonstrated that "He delighteth in mercy" (Mic. 7:18). "As I live, saith the Lord God, I have no pleasure in the death of the

wicked, but that the wicked turn from his evil way and live" (Ezek. 33:11). Well has it been written that He is "not willing that any should perish" (II Pet. 3:9). God has provided a way in harmony with His justice so that He can be "just, and the justifier of him that believeth in Jesus" (Rom. 3:26). He tolerates the sinner and makes provision for his pardon. He waits in long-suffering and continues to make "His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Old Testament Intolerance

God through Moses directed that any who suggested idolatry and led the people aside from the worship of God were to be put to death (Deut. 13). False prophets were not suffered to live. Lawbreakers were stoned to death (Ex. 35:2; Num. 15: 32-36), or punished in various ways to teach the people the exceeding sinfulness of sin in God's sight. It was demonstrated that sin is not only dangerous to the sinner himself, but to the people among whom he is associated. The safety of the nation depended on their faithfulness to God and His laws. To tolerate sin in Israel was like leaving a fire kindled upon a house and doing nothing because it seemed too severe to put it out. Such a course would soon see the whole building going up in smoke. Far better to extinguish the fire at once, with all that is connected with it.

Israel neglected to do all that God commanded. Their tolerance of various forms of sin and idolatry finally ruined the nation. God scattered them to the ends of the earth. Again, He brought them back and gave them another chance. When Jesus appeared on the scene, they were so completely wrapped in hypocrisy and perversion of the truth that Jesus was very offensive to them when He taught the true interpretation and application of the Scriptures. They tried to apply the law of Moses in its intolerance of false teachers, to destroy Jesus. They "shut up heaven against men." They "hindered" those who would enter in and would not enter themselves. They followed up with their intolerant spirit in the persecution of the believers who followed the teaching of Jesus.

Light for the Present Dispensation

With the dawn of grace through Christ has come a different plan for the preservation and promulgation of the truth of God. Jesus taught that "the Son of man did not come to destroy men's lives, but to save them" (Luke 9:54-56). Grace has gone out after those who are intolerant and seeks to bring them to the light. Jesus teaches toleration of the intolerant in this that His followers are to love their enemies. "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus we show that we hate sin but love the deluded victim of sin, and extend grace toward him; being ready to suffer ourselves rather than to inflict punishment upon him. Instead of destroying all the wicked from the land Jesus taught by a parable that both the bad and good are to "grow together until the harvest," when God's angels shall separate the one from the other (Matt. 13:30). It is evident that the death of the sinner for sin is not in the hands of God's people. They are messengers of grace seeking to save the lost of every nation (Matt. 28:19, 20).

But what about toleration in the Church of Jesus Christ? The parable of the tares does not apply there because it is dealing with the world field and not the Church body (Matt. 13:38). Jesus taught something of the spirit of religious toleration when John and others forbade certain men from casting out devils because they did not follow them (Mark 9:38-40). **"Forbid them not,"** is the plain command of Jesus. We are not to have the monopoly of religious activity and expect all under our organization alone to do all the work. If others are not against Him then they must be for Him. At least we are not to throw a barrier in the way. We may not know what other religious bodies are doing outside of our Conference connections, but if they are doing a good work, it is wrong to be intolerant and to try to forbid them.

But by the side of this truth comes another truth that men overlook. If we are **not to "forbid,"** why not all **unite?** All right, if there is **not** something in the organization that either violates or neglects the teaching of the Word. Right here is where such toleration over-reaches the bound of New Testament teaching. "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). "A little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (I Cor. 5:6, 7). There comes a time in the work of the Church when the conduct of the individual requires an act of intolerance on the part of the body for purposes of safety. In such a case Jesus says, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican," and Paul writes, "Put away from among yourselves that wicked person" (I Cor. 5:13). It is a severe measure. But there is **greater mercy** in it than there is in **toleration;** because "it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29). Just so there is a limit to our yoking up in organization, for similar reasons. "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). They may not claim to be unbelievers. Then, let them prove it by coming out from among them and being separate (II Cor. 6:17). With the charity that **"forbids them not" in the good** that they do, and the wisdom which **"lets them alone"** wherein we see that they **do not obey the Master,** we are compelled, for the sake of loyalty, to keep separate as far as organization is concerned because it binds us under a common yoke.

What Shall We Tolerate?

1. **We are to tolerate the babes in Christ.**—No family that does not bear with the children can expect to prosper long. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves" (Rom. 15:1). Babes are weak in body and in understanding and sometimes make mistakes, but no one would think of casting them out of the home for that reason. They will need training and discipline, and in due time will grow for the better if they respond to the care that is given them. "Take heed that ye despise not one of these little ones" (Matt. 18:10). "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). It will require some self-denial to tolerate such, but it will be all the better for the development of the strong to make the denial. We may not be able to eat just as we did. We may not be able to go as we would. We may have to dress differently. We may have to change our plans of work. But wherever we can save these brethren and sisters for whom Christ died by our self-denial we are engaged in a work of love and God will prosper the service (Cf Rom. 14).

2. **We are to Tolerate One Another.**—"With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2, 3). What a wonderful work is accomplished where the Spirit is given right of way and each brother and sister bears with the failings of the other in a way that all are made stronger and the whole cause is made stronger because they work together. Without this Spirit there could be no local congregation, and the power for good in the community would be lost. Without this Spirit there could be no conference, and the power for effectual work in general would be cut off and the congregations them-

selves would be weakened. Then let us work together in the spirit of humility and love and stand firm for the truth, and the churches will be established in the faith and increase in numbers (Acts 16:4, 5).

3. **We are to Tolerate Human Instrumentality.**—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account" (Heb. 13:17). "God has set some in the Church, first...., secondarily...., thirdly...., after that...," etc. (I Cor. 12:28). Each are to be respected in their office. Each are to obey for the good of the entire body. An official may have infirmities at times. These infirmities are to be borne with, and the weak places are to be strengthened. "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. 35:3). Because of the danger in losing respect for those in authority, we are commanded not to rebuke an elder, but to "entreat him as a father" (I Tim. 5:1). God has placed a bound to an elder who "lords" it over God's heritage (I Pet. 5:3), but we should not be hasty in destroying the respect for a ruler by criticism and faultfinding over trivial shortcomings. Rather prayer and intercession should be made that such might be strengthened and upheld to the upbuilding of the Church, and that all failures might be overcome.

4. **We are to Tolerate New Light.**—"God hath shewed me that I should not call any man common or unclean," said Peter who had been slow to admit the Gentiles into the privileges of the Gospel. God does not intend that His people get so far along that they cannot learn anything new to the welfare of the cause and the glory of God. We are earnestly admonished to "watch" against perverse teachers (Acts 20:28-31). There is danger in giving too free an ear to every wind of doctrine (Eph. 4:14), but there is a Scriptural tolerance of new light when it comes in a proper and an orderly way that can be proved to be of God both by the tests of Divine leading and the teachings of the Holy Scriptures (Acts 15:13-18).

What Shall Not Be Tolerated?

1. **We are not to Tolerate Unregenerate in the Church.**—"Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God" (Acts 8:21). Thus spake Peter to Simon the sorcerer when his heart was unveiled by his covetous proposals. "Put away from among yourselves that wicked person," writes Paul to the Church at Corinth (I Cor. 5:13). "He that believeth and is baptized shall be saved" (Mark 16:16). Then they that gladly received the Word were baptized" (Acts 2:41). "And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added unto the Lord" (Acts 5:13, 14). The ungodly stand back and pick flaws with the Church because they see the shortcomings of her members. And it may be that they have right at times to their arguments, when they see glaring inconsistencies; but more often they are unwilling to recognize that spirit which tolerates the babes in Christ and those who are weak in the faith, not seeing the real spirit of their lives as they strive for higher and holier things, nor the spirit of the body of Christ which bears with their infirmities. But considering this phase of duty with full sympathy, it should be the aim of every Church to **keep out** and **put out** all those who are proved to be unconverted and who will not submit to the truth.

2. **We are not to Tolerate Obstinate Disobedience.**—"Now we command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us" (II Thes. 3:6). "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed" (II Thes. 3:14). "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Tit. 3:10, 11). The transgressor who neglects to hear the church shall be regarded as "an heathen man and a publican" (Matt. 18:17). These and other scriptures show plainly that God expects the Church to exercise diligence in dealing by disciplinary measures of various kinds to do away with disobedient members either by their reformation or their removal.

3. **We are not to Tolerate Unruly and Vain Talk.**—Men have been set in the Church for the defense of the Gospel. Such men must be chosen who are "able by sound doctrine both to exhort and convince the gainsayer" (Tit. 1:9). The mouth of the unruly and the vain talker "must be stopped," and it becomes needful that qualified men be chosen whose business it is to rebuke "sharply" those who are inclined to subvert the people for the sake of some selfish gain (Tit. 1:10-13). False doctrines and perverse teachings are like fire and are liable to cause a great destruction. Prompt and stern measures must be taken to keep such destructive fires from spreading. Such men are to be **marked** so that everybody knows who they are and the character of their work—"Mark them which cause divisions and offenses contrary to the doctrine that ye have learned; and avoid them" (Rom. 16:17). Jesus in a vision to John revealed His displeasure with the churches of Asia because they tolerated those who held destructive doctrines. The doctrine of Balaam, of the Nicolaitanes, and the prophetess Jezebel, influencing the leaders and teaching the people to practice fornication and idolatry (Rev. 2:14, 15, 20), are specially mentioned to the responsible ones, and their toleration is rebuked. Paul wrote warnings against preachers who went about corrupting the churches and he marked their characters with no uncertain sound (II Cor. 11:13-15). John also directed the brethren not to receive false teachers into their houses, neither to bid them God-speed (II Jno. 10, 11). Such sharp measures are needed for the safety of the many who look to the Church to guide them and guard them as God has ordained that it should. And all these measures must be taken—though while it is being done the spirit of the servant of God is not hateful and spiteful, only as in godly zeal he must show an abhorrence for all sin. Yet ever his spirit is tempered with such sentiments as this—"Yet count him not an enemy, but admonish him as a brother" (II Thes. 3:15); "In meekness instructing them that oppose themselves; if God peradventure may give them repentance to the acknowledging of the truth (II Tim. 2:25); "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3:18). Even those who are put away should be put away with the hope that they may yet repent and be saved (I Cor. 5:4, 5).

"Keep Thyself Pure"

It is evident that those who observe this motto of PURITY according to the standards of Christ Jesus will not come far short of the right principle in all questions of **toleration.** The Church is the purchased possession of Christ. He wants to "present her to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish" (Eph. 5:27). As servants of Christ we have a stewardship in which we are required to be faithful. Happy shall we be in that day when Christ comes for His bride if our service has been such that He will bless our labors and reward them.

Carver, Mo.

"We are not to gaze upon our sins; but upon Him who bore them on the cross, and put them away forever."

WHERE DID WE GET THE LORD'S DAY?

"In not a single text is the first day of the week called by any sacred title." Thus writes L. Erwin Wright in the Watchman Magazine (7th Day Adventist).

On the above proposition, the Adventist teacher has to fortify himself by twisting the statement of Rev. 1:10: "I was in the Spirit on the Lord's Day." He tells us that it means "the day of the Lord," or future day of wrath. Some other evangelical teachers have fallen into the same error. They would make the words mean that John's spirit was carried forward to the future tribulation period, enabling him to describe these coming events.

This is strange confusion, for the word "Spirit" is spelled with a capital S. John was in the Holy Spirit on a certain day, and these things were made known to him in precisely the same way that holy men of old saw future events by the illumination of the Holy Ghost. No one attempts to explain how man's own spirit could be carried forward hundreds of years to see events that have not happened. The meaning of the text is obvious, and why does John refer to the day as "the Lord's Day?" Had he meant "the day of the Lord," he would have used the usual Greek expression appearing in the New Testment. He does not do so, and nowhere in the Scripture is the coming judgment period spoken of as "the Lord's Day."

John used this title for the simple reason that the first day of the week was called, in the early Church, "the Lord's Day," a fact abundantly shown in writings of the first three centuries. At the late date of John's writing this title had come to be widely used for the day which Christ had separated by His resurrection, the day upon which we are told believers commemorated His completed redemption by the observance of the Lord's Supper (Acts 20:7). On that day, also, they took the offering for the needy saints (I Cor. 16:2). It was the day honored by all of Christ's post-resurrection appearances (Mark 16:2,9; Jno. 20:19,26). Not once did the Savior appear on the Jewish Sabbath, the day on which unbelievers continued their meaningless forms. It was also a day set apart by the descent of the Holy Spirit for the birth of the Church. Lev. 23:15,16 shows us that Pentecost fell always on the day following a Sabbath.

Is the First Day the Sabbath?

"Never once," says the Watchman magazine, "does the New Testament call the first day the Sabbath." This statement has caught many an unthinking Christian. It was not called the Sabbath for the simple reason that it was not the Sabbath but the resurrection, the Lord's Day. The old Sabbath ran on, as it still does among unbelieving Jews and those who have been led to think that it was the Pope of Rome who gave us the Lord's Day. The old Sabbath was the day of deepest gloom for Christ's followers, for it was the third day in which His body had lain lifeless in the tomb. That very day Christ's rejecters continued their sacrifices, as though God's Lamb had not been once for all sacrificed. But when the "first day" came, Christians worshiped a risen Lord, lived a new life, dwelt spiritually in a new sphere, became new creatures. Except for that day, there never would have been a church.

They tell us the Pope changed the day of rest from the seventh to the first day of the week. This position is proved absolutely untenable by the fact that the two days ran on contemporaneously from the days of the apostles until now. Christians went into the Jewish synagogues on the Sabbath to witness of Christ, but met as Christians to observe the Lord's Supper and to worship the risen Christ on the resurrection day.

What Did Early Believers Do?

From A. D. 30 to 67 we have the Gospels, Acts and Epistles. To the end of the first century we have the writings of John. Following this, we have the epistle of Barnabas written at the beginning of the first century; seven epistles of Ignatius, (A. D. 107); epistle of Polycarp, (A. D. 108); Pliny, (A. D. 111); Justin Martyr, (145-150); apostolic constitutions about the same date; Dionysius, (A. D. 170); Melito, (A. D. 170); Irenaeus, (155-202); Tertullian, (150-230); Clement of Alexandria, (150-220); Origen, (253); Cyprian of Carthage, beheaded for loyalty to Christ, (258).

These men are linked one to another. Ignatius, the pupil of the Apostles, was a friend of Polycarp. Irenaeus describes how he sat at Polycarp's feet. This living chain, fastened at one end to John, carries us to the third century, and is there united to a great group of Christian teachers spread over the Roman earth. Their writings have all been well tested by all the methods of criticism and found genuine. All testify that from the resurrection forward, the first day of the week was observed by Christians and called the Lord's Day.

Says Barnabas: "We keep the 8th day with joyfulness, the day on which Jesus rose from the dead." Says Ignatius: "Let every friend of Christ keep the Lord's Day as a festival—the resurrection day, the queen and chief of all days. If we live according to Jewish law, we acknowledge that we have not received grace. We have come to the possession of a new hope, no longer observing the old Sabbath but living in observance of the Lord's Day." Said Origen: "It is one of the marks of the perfect Christian to keep the Lord's Day." In the apostolic constitution we read: "On the Lord's Day assemble yourselves together without fail." Such quotations we can produce at great length.—K. L. B. in "The King's Business."

LIFE INSURANCE

By David Garber

For the Gospel Herald.

"Have you got your life insured?" said an oily-tongued life insurance agent.

"Yes," was the reply.

"In what company?"

"In the Everlasting Life Insurance Agency. I hold a 'Paid up' policy. Then too it is non-forfeitable IF I abide within the laws of this company."

"Who is the president of your company?"

"Jesus Christ, the Creator, possessor and preserver of heaven, earth, and all that in them is."

"What are the resources of your company?"

"Well, I will tell you: our President says, 'The world is mine, and the fulness thereof' (Psa. 50:12). 'The silver is mine, and the gold is mine, saith the Lord of hosts' (Hag. 2:8). 'The cattle upon a thousand hills—ALL MINE; If I were hungry I would not tell thee' (Psa. 50:10, 12). 'Put not your trust in princes, nor in the son of man in whom **there** is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, and the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:....the Lord preserveth the strangers; he relieveth the **fatherless** and **widow**: but the wicked he turneth upside down. The Lord shall reign forever, even thy God O Zion, unto all generations. Praise ye the Lord' (Psa. 146)."

"You say He is the God of Jacob?"

"Yes."

"Well, was not Jacob the father of Joseph who started the first Life Insurance Company?"

"Yes, Jacob was the father of Jo-

seph; but tell me **how** was Joseph the president of the first life insurance company?"

"Well, did he not provide the old corn in Egypt?"

"True, but please explain: How would you compare this instance with the present day 'life insurance?' I know, of course, that when the famine was prevailing in Canaan, Jacob sent his sons to Egypt to buy corn that he might preserve **life,** not knowing that his son, who was sold for silver and carried to Egypt, had through the providence of God made ample provision for the famine-stricken families of the earth, and, lo and behold, when Jacob's sons came to this **wise** 'ruler' of Egypt he filled their sacks full of old corn, and withal, put the purchase money in each sack which they had paid for the corn! May I now ask you, do you do likewise in your life insurance companies?"

"W-w-well, not quite so well as that."

"Oh I see! You have left the 'old paths' and are traveling on some by-way."

But stay! I will by the grace of God try and interpret the "Allegory" of Joseph, and the "old corn" in Egypt: Joseph is Christ in type.

Note—the comparison on a few points of similarity between Christ, and Joseph, and only a few:

Joseph was hated and sold for silver. Even so was Christ. Joseph returned good for evil, and made ample provision to preserve life.

So also has Christ through his redemptive work on Calvary. Joseph also maintained life. So also does Christ from his great storehouse of Grace, FREE GRACE.

Joseph was cut off from his tribe and hence had to find a "Gentile" bride.

So also Christ who came unto His own, and His own received Him not.

So He is gathering out a people from the "Gentiles," which will largely compose His "bride," and afterwards will He build again the Tabernacles of David which are fallen down. (Acts 15:14-17).

So also when the remnant of Israel will be hard pressed by the great famine, spoken of by "Amos the prophet" (ch. 8) will they in their affliction seek their rejected Messiah early. (Hosea 5:15). "Then will one say: What are these wounds in thine hands? Then will he answer them: Those with which I was wounded in the house of my friends" (Zech. 13:6). "In that day" will He pour out "the Spirit of Grace and of suplications upon the house of David, and upon the inhabitants of Jerusalem, and they shall look upon me whom they have pierced, and shall mourn for him as one that mourneth for his only son, and shall be in bitterness" etc. (Zech. 12:10; Rev. 1:7). In my humble judgment this is the essence of the account of Joseph and the old corn in Egypt.

A great gulf indeed between this, and the so-called life insurance agencies, invented by the "carnal mind," which, to say the least, suggests distrust in our blessed Lord as "everlasting Father."

1. So-called life insurance is rather "death insurance," so proved in more cases than one.

2. It is an unfair business proposition, as statistics show, that only about two dollars out of five go back to the investor. It is said, that the president of the New York Mutual L. I. Co. gets $100,000 salary a year, more than the President of the United States gets, and some one has to pay the bill. Considering this, with the loss of many poor people with their lapsed policies, enriching the few, we call it nothing less than ROBBERY!

3. It is deception—Oh how the oily-tongued agents delight to quote Scripture to the unwary! Such as I Tim. 5:8—"But if any provide not for his own....hath denied the faith, and is worse than an infidel"—just as though we were under obligation to accept their "private interpretation" of this one Scripture, at the expense of many others—such as, "Be ye not unequally yoked together with unbelievers." Many other scriptures might be cited. The devil is never so dangerous as when he quotes Scripture, because he either misquotes or misinterprets; so did he with Christ.

"What saith the scripture?" "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5). "Woe to them that go down to Egypt for help" (Isa. 31:1). "It is **better** to trust in the Lord than to put confidence in man" (Psa. 118:8). "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me" (Jer. 49:11). "Be content with such things as ye have; for he hath said: I will never leave thee nor forsake thee" (Heb. 13:5). "I have been young, now am old, yet have I not seen the righteous forsaken nor his seed begging bread" (Psa. 37:25). Note—**A sure investment:** "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth" (Eccl. 11:1, 2). Again, "He that hath pity on the poor **lendeth** unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

I would suggest to those that are too blind to see the inconsistency of a child of God, in putting such unwarranted confidence in man and his God-dishonoring methods, to buy a little "Eyesalve" that they may see. Amen. (Rev. 3:18).

Harrisonburg, Va.

REJECTING GOD

Israel was making progress in the world. There was a progress of knowledge and a progress of numbers and some progress in possessions. But their progress in knowledge was not along lines spiritual. They knew more of the world and its ways. They had caught a glimpse of how other nations did. It was very irksome to be bound (?) down to the oddities of a theocratic government in which God was their king and chosen leaders were God's agents who taught the people God's will. They were alert to the issues of the day. How were they to meet the forces of the nations who came against them and disputed their possessions? Other kings led their people in war. God had promised the people of His choice peace if they were faithful to Him. But this was not the way a stubborn and rebellious people hoped for peace. It is evident that their knowledge was leading them farther from God and His plans into the plans of human invention and into dependence upon the power of man for protection. This backward progress from God led them to ask for a king whom they could see and one who could match the kings of other nations.

God has a plan for the chosen people to-day. It is not a plan of conformity to this world. It is a plan in Christ Jesus for their salvation and their well-being in this life. It makes those peculiar who follow the plan of God. It brings the Church of Christ into the limelight before the world where she bears more or less of the reproach and enmity which the world feels toward Christ. But as the Church comes in contact with the world she learns more of the world's methods of doing things. There is bound to be a clamour for progress, but it is no evidence that the progress is in the direction of real spirituality and power. It is rather a progress like that of Israel by which the Church becomes more like the world yet more in bondage to the evils of the world and in greater danger to the foes that threaten her very life. Shall we follow Israel of old in having the way of worldly conformity, or shall we learn the path of going "forth unto Him without the camp, bearing His reproach?"—J. R. Shank in "Teacher's Quarterly."

WHY DO WE PRAY?

By A. C. Kolb

For the Gospel Herald.

In choosing this topic for consideration, it is with the hope of finding something by which our inmost souls might be stirred; for there come moments in our lives when we find ourselves in retrospective mood, or disposed to wish for lofty and holy things which we do not know how to obtain. Or, perhaps there may arise within our breasts eager longings for a better understanding of things which lie beyond our individual powers. Just how to satisfy these longings is not always easy to determine. They come to us uninvited, and though shrouded in haziness so that they cannot be clearly defined, they nevertheless demand, and even compel, our attention, and in some inexplainable way leave impressions which are not easy to efface.

But why bother about prayer, anyway? Even granting that God created the universe, why should we pray to Him? What difference will it make to Him or us? Every honest, right-thinking person values his honor, and is disposed to do his best to play the game of life fairly and squarely. This involves obligations, however, which we are sometimes slow in discharging. A doctor, wishing to awaken a real sense of true appreciation of the value of normal physical powers, in addressing a large audience, offered a great sum to any one who would sell him his eyes. There was no response. You wouldn't do it, would you? No amount of money would be a sufficient inducement to you to voluntarily sacrifice your eyesight. Yet, have you ever thanked God for your sight? Have you ever thanked Him for the mental powers you possess? for the measure of health that is yours? You enjoy the companionship of your family and friends, your pleasures and your studies; perhaps, and some even enjoy work. Have you ever thanked God that you have employment, or a good position, or a remunerative profession? And while your mind may be active in planning for the future, have you stopped to consider that all you have has only been given you to use wisely, and that you are merely a steward? Yet, day in and day out; week in and week out, we enjoy innumerable things which God has given us, not because we have deserved them, but because God takes delight in surrounding us with countless comforts and bestowing upon us rich gifts that our happiness might be enhanced, and that there might be awakened in us a consciousness of the origin of these blessings. But not one word of thanks is uttered, and often not even a thought of Him is given room! When we come to think of it, that isn't "playing fair," is it?

We find that even in the time of Moses it became necessary to exhort the children of Israel that they forget not the source of their prosperity and happiness, and to remind them that it was God who GAVE them the blessings they enjoyed. We read in Deut. 6:10-12: "It shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob to give thee great and goodly cities, which thou buildedst not, and houses of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the Lord."

Then again, we want to understand things. We wouldn't think of studying any subject with a teacher who was not familiar with that subject. We don't go to a blacksmith to learn art, nor to a domestic science teacher to study music. Our good judgment tells us that the right place to learn any particular subject, is to go to one properly qualified to teach it. Just so in regard to living. There has never been any one who understood about living as Jesus Christ understood it. There was power and sureness, love and influence so different from that of any one else that has ever lived, that we must acknowledged that He knew how to live better than any one else of whom we have record. If, then, we wish to know the greatest secrets of real living, the logical place to go is to the Master of life Himself, and as we study His life, we find it to be always in accord with the will of God. Thus Paul in addressing the Colossian believers, writes in these words: "Set your affections on things above, not on things on the earth. For.... your life is hid with Christ in God" (Col. 3:2, 3). The harmony between Christ and God was sustained through frequent prayer, and we read of various times when, confronted by seasons of strenuous activity, or following a busy day's work, He retired to the seclusion of the hills, or the quiet of some unfrequented spot, there to commune with God. There He spent hours—sometimes whole nights—in fervent prayer. It was there he obtained all His mastery of life—His sureness and His power.

If, therefore, He who proved Himself the greatest master of life, chose to find strength and power through prayer, surely we may show wisdom by following His example instead of trying to accomplish this in our own strength. Because so many of us choose to take our own way, is doubtless the reason why we register so many miserable failures.

But, some one will say, "I know of So-and-so who never or very seldom goes to church, and who makes no pretence of being a Christian, and I suppose never prays, and yet he is one of the most highly respected men in the community." Yes, there may be such. Can you imagine, however, how much finer such a man might be if the great Master of men could mold his life and add to it of the beauty and greatness and life which He alone possesses? How much more could he honor God if he worked with Him! But aside from this, let us not forget that every one must, at some time or other, face a critical moment when, because of desperate circumstances, he will need to know how to pray. Was it not Robert Ingersoll, the agnostic, who, while crossing the Atlantic ocean, and, overtaken in a storm so great that it was feared the ship would sink, turned to a Christian minister and asked if he wouldn't pray to God that the storm might abate? He recognized the need and evidently also the efficacy of prayer; but, having never practiced it, did not know how. Suddenly, with anguish gripping his very soul, he realized that it was possible for a moment to come when the vain boastings of men were futile.

No life can possibly be as complete without God as with Him. And while even the wicked may seem to prosper for a season, yet their prosperity may easily become but a snare to them. David, in the 10th Psalm, points out the characteristics of those who "have no time for God or for prayer." Here are some of the things he tells us: "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts. His ways are always grievous; His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it." This is not a picture we delight to gaze upon or contemplate.

Prayer brings our life out into the open before God. Perhaps that is why some neglect it. Only He knows our possibilities. He has made us, and has planned our lives for us, and no one but He knows how beautiful and strong—how far beyond our fondest dreaming—are the lives He

has thus planned. Are we living mistakes? Let us not blame God. The trouble is that very few people reach God's first plan, and only for the reason that they do not struggle for higher things. So God has to give us, again and again, poorer and cheaper things than He wanted to—smaller opportunities, smaller joys. In God's plan for our lives, as everywhere else, the carrying out of the plan is contingent upon the way we do our part. One who is conscious of God all the time, has learned the greatest secret of life. Most of us are conscious of Him now and then—by spells, as we say—then that consciousness leaves us. How then, may we retain that consciousness? By engaging in prayer often. If we keep our prayer engagements faithfully, though quietly but surely, that consciousness will come to us. David says in Psa. 55:17, "Evening, and morning, and at noon, will I pray, ...and he shall hear my voice." Daniel, that valiant man of God whose courage we all admire, steadfastly refused to cease from his habit of kneeling three times a day, in prayer and thanksgiving to God, with his window open toward Jerusalem, notwithstanding the decree of King Darius, that any one found asking a petition of any God or man during a period of thirty days, would be cast into a den of lions.

God's plan for our lives means the utmost achievement and the utmost joy of which we are capable. There cannot possibly be anything better for which we can strive. He does not compel us to follow His plan, but if we insist upon turning aside from it, we shall suffer experiences very similar to those of the children of Israel. God had promised to care for them. He promised them great possessions. He promised them Canaan, and all they needed to do was to go and possess it. But they chose to listen to other counsel, and what was the result? Forty years they wandered about in the desert, enduring hardship and privation, during which time all who were adults at the time God made the promise, died, with just two exceptions—Joshua and Caleb—the two spies who were ready to go forward and take God at His word. Refusing to take God's way, the people brought upon themselves great disappointment and many sorrows. Even Moses, because of an act of indiscretion (God called it disobedience) could not enter; but his sincere repentance found a response in God's heart, as true repentance always does, and he was given an opportunity to view the promised land, though not permitted to enter. God could not break His word, and Moses died without its borders; but God honored him in his death for his great fidelity and unselfish service, by sending angels to bury him. Never was like honor bestowed upon any man!

We may deal lightly with the things God has planned for us, but in so doing we shall always be the losers. No man has ever yet been able to fool God. On the contrary, we are continually brought face to face with the fact which Paul recorded in his letter to the Galatians, when he says in Chap. 6, v. 7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

But why pray? First, it is not "square" to accept God's gifts without acknowledgment. David didn't, and Daniel didn't. No godly man or woman does. Second: the great Master of life got His power through prayer. He felt the need of it and exercised Himself in it often. Moreover there are thousands of people through all the ages who have testified to the help obtained through prayer. The Bible is full of marvelous answers to prayer, but other instances very similar to many of them, have occurred since the records of the Bible were written. And God does not change. Take just one instance of more recent years, and examine into the experiences of George Mueller, of Bristol, England, who supported thousands of orphans by prayer and faith, and had a record of 22,000 answered prayers in his own life!

Then again, we NEED to pray, for emergencies come when nothing but prayer can help us. Nehemiah experienced this when he rebuilt the walls of Jerusalem. Help was urgently needed without delay. He prayed! "Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity." Well, God heard him, and saw fit to answer. Of course, not every man's prayer is answered, for some prayers are utterly selfish and foolish, and if God answered them in conformity with the requests made, the petitioners would be worse off than before. Because God does not answer all prayers, however, offers us no excuse for saying, "Well, what's the use?" Jesus taught, as recorded by John, in Chap. 15, v. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In His great agony in the Garden of Gethsemane, Jesus gave us the secret of effectiveness of prayer through a complete surrender of the will, when He said: "Nevertheless not my will but thine be done." When He had said that, the Sacred Record tells us an angel came and ministered to him. What a comfort! What a consolation! What an assurance!

We pray because only through prayer can we become our possible selves, and only through prayer can we become what God wants us to be. But it is necessary for us to understand what prayer is. It is not sufficient for us to merely say words. That is not prayer. Neither is prayer getting something by a magic formula; as, for instance, we utter any kind of petition and expect it to become effective because we append the words, "In Jesus' Name." More than that is necessary. Nor is prayer begging God until we make Him change His mind. All the prayers in the world couldn't make God love us better than He does. And prayer is not breaking any law. God's laws cannot be broken. The very thing that makes a law in God's universe, is that it always does the same thing under the same conditions. Twice two always makes four. Water is always composed of two parts hydrogen to one of oxygen. Nothing can change these laws. Nor can prayer change any of God's laws anywhere.

What, then, is prayer? Any one can ask for things in word or thought, but it is not so easy to pray with the life, and that is what becomes necessary if we are to get what we call answers. Shut yourself in a room: close the door and windows tight to keep out all the fresh air: draw the curtains and keep out the light. What will happen? You will soon feel yourself getting sick. If you asked God to make you well, do you imagine for one moment He would do it by a miracle? No doubt He **could,** but would He? Why should you presume upon His goodness and compassion and ask Him to do for you what you can do for yourself? But He would, nevertheless, be offering you an answer, though in an entirely different way. Every minute the fresh air would be trying to get into that room, through the tiniest crack or crevice; every minute the health-giving light would be shining against the windows. You could pray as long as you liked, or were able to do so, and still get no answer until you opened the door and windows and let the light and the air in. Health would come back. God furnishes the air and sunshine, but we must open the doors and windows ourselves. Prayer is opening our lives to God so that His love and power and joy can fill them. We must keep them open. Many things can shut the door if we are not watching. Sin always does it; laziness does it; indifference does it; just being too busy to have time for God does it most of all. We are admon-

ished to "Watch and pray," not pray and then watch afterwards.

Jacob Riis, the noted lecturer, said on one occasion: "I put myself in the way of things happening and they happened." What a revelation it would bring to us if we could but learn to understand the great laws of prayer, and make use of them in our lives! Well may we profit by the experiences of Henry M. Stanley, the great African explorer, who said: "I, for one, must not, dare not, say that prayers are inefficacious. Where I have been in earnest, I have been answered. Without prayer for it, I doubt that I could have endured the flourish of the spears when they were but half a dozen paces off. On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes nor dull my ears; but on the contrary it gave me confidence. It did more; it gave me joy in my work and lifted me hopefully over the one thousand five hundred miles of forest track, eager to face the day's perils and fatigues." And this would seem to confirm what the great Huxley said: "It does not take much of a man to be a Christian, but it takes all there is of him."

This subject is so vast that I cannot hope to exhaust it. I have barely touched the fringes. I haven't mentioned the experiences of men like Elijah, or Paul, or Samuel, or Peter, or many of the other Bible, or even more modern characters which shine out so prominently in connection with the practice of earnest, fervent prayer, but time will not permit me to tarry longer now. I would just like to close with a few thoughts which I trust may enable us to summarize what I have tried to bring before us, and help us to visualize our own lives if we might but learn the lesson of a fuller surrender of our wills to the will of God, and allowing Him to choose our paths. It is the only sure way that will lead us to His hallowed presence where by the grace of His dear Son, and through the merits of His great atonement, we may stand acquitted before Him on the great day of reckoning, which not one of us can escape. It is then, above all other times, that we shall wish to find favor, for there is no retracing our steps.

In closing, let us consider seriously the wealth of truth left to us by S. M. Zwemer, who writes thus: "Every man's life is a plan of God. If we thoroughly believe that, then these lives that are stunted, broken and incomplete are simply evidences of our laziness—our unwillingness to follow out to the end the plan of the Architect. Every one of us can have a perfect, full-orbed, rounded life in Christ Jesus if we will ask God to show us His plan and then act according to it."

Herbert, Sask.

PRAYER HEAD COVERING

By Ira Landis

For the Gospel Herald.

"Ye shall receive power" (Acts 1:8), on the Gentile Apostolic Church in its workings, can best be seen at Corinth, for I and II Corinthians give us our first chapters of ecclesiastical (i. e., Church) history. Here was a cleansed church (6:9-11) recently established in what was the most corrupt city of Greece. New—it needed some instruction, requesting same on four or five issues; young and distantly situated from Paul, amidst such surroundings it needed II Tim. 3:16 for at least nine different evils that had crept in. One of the latter had to do with the unfeminine deportment of the female members of the Church, especially the laying aside of the prayer head covering (A. V.) or "veil" (R. V.). (11:3-16.)

Paul, one of the holy men of old moved by the Holy Ghost (II Pet. 1:21), wrote and constrained by the love of Christ (II Cor. 5:14), lived the doctrines which he enunciated; and gave them to the churches (then and now) that the Church might be sanctified on earth to be glorified in heaven. No one questions his authority after a II Cor. 12:4 experience and his I Cor. 4:15,6; 15:3 statements. It was not a local doctrine, because of harlotry. For why should 11:3-16 be discarded (Rev. 22:19), and 11:17-34 be sacredly guarded by nearly all trinitarians?

From 4:17 we observe that Paul teaches the same "everywhere in every church" and again, "And so ordain I in ALL churches" (7:17). "Now I praise you, brethren that ye remember me in ALL things, and keep the ordinances AS I DELIVERED them to you" (11:2).

In the Church of Jesus Christ, God is the head of Christ, Christ is the head of man, man the head of woman. That this relationship might continue to exist, woman naturally was given long hair for her glory; spiritually the prayer head covering. Covering (11:25) in Greek means "something thrown around one" as hair is about the head. Covered (twice in verse 6 and negative in 5 and 13) means to "cover **wholly**." This latter helps the Church decide the size of covering worn. Try verse 6 and see short hair a fulfilment of prophecy: "If not covered, all one as if shaven." Again with two tumblers observe if hair is the covering spoken of: (1) that if uncovered she could not be shorn; (2) if not shorn nor shaven, there would be no necessity of covering.

It is verse 10—"power" (A. V.), a "sign of authority" (R. V.)—showing the true relationship to God's order (11:3) and to God Himself, "because of the angels" (R. V.). The latter are always covered (same Greek word as 11:6) or veiled (R. V.) before God (Isa. 6:2). Thus we are also mindful of the important ministry of **their** angels who always behold God (Matt. 18:10). To hold same sacred, of course the covering should be worn at all times. Then too this is more than a devotional covering (for the sanctuary only), but a prayer covering. And Paul says, "Pray without ceasing" (I Thes. 5:17). Wherefore we should always be in an attitude and position to pray.

May we ever recognize His mercies that we direct our talents in the line of faithfulness (7:25); that regardless of what others may do (Cf. Jno. 21:19; II Cor. 10:12), Paul directed the churches to be followers of him (11:1), and had full confidence that if taught they would accept it. For (11:16) "we have no such (i. e., other) custom, NEITHER the churches of God," (coupled with 15:11)—"So we preach and so ye believe."

The child of God is transformed (Rom. 12:2) and does those things that please Him (I Jno. 3:22)—i. e., not contentious (11:16)—but rather applying Paul's acid test: IF ANY MAN BE.....SPIRITUAL, LET HIM ACKNOWLEDGE THAT THE THINGS I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD" (14:37), by precept as well as example. Then the blessing is ours.

Lititz, Pa.

FRUITS OF CHRISTIAN GIVING

It is often said that "All is well that ends well." Christian giving certainly ends well. Notice below some of its results:

1. **Needs supplied.**

For the administration of this service not only supplieth the want of the saints,..... II Cor. 9:12.

2. **Causes thanksgiving.**

It is abundant also by many thanksgivings to God. II Cor. 9:12.

3. **God is glorified thereby.**

....By this ministration they glorify God. II Cor. 9:13.

4. **The fellowship of love and prayer is increased.**

And by their prayer for you, which long after you for the exceeding grace of God in you. II Cor. 9:14.

5. **Sincerity of love proved.**

I speak not by commandment....

to prove the sincerity of your love. II Cor. 8:8.

6. **Provoke others to liberality.**

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready to year ago; and your zeal hath provoked very many. II Cor. 9:10.

7. **Develops Christian growth.**

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, it tendeth to poverty. Prov. 11:24, 25.

8. **Great joy.**

Then the people rejoiced, for that they offered willingly because with perfect heart they offered willingly to the Lord. I Chron. 29:9.

9. **Barns filled.**

Honor the Lord with thy substance ....so shall thy barns be filled and thy presses shall burst out with new wine. Prov. 3:9, 10.

10. **More blessed.**

It is more blessed to give than to receive. Acts 20:35.

11. **Treasures in heaven.**

But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. Matt. 6:20.

12. **God loves.**

Every man as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver. II Cor. 9:17.

13. **God is well pleased.**

But to do good and to communicate forget not, for with such sacrifices God is well pleased. Heb. 13:16.

14. **Pour you out a blessing.**

Prove me now, herewith saith the Lord of hosts and see if I will not pour you out a blessing, that there will not be room enough to receive it. Mal. 3:10.

15. **Increased ability to give.**

And God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound unto every good work. II Cor. 9:7-11.

16. **Power in prayer.**

And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight. I Jno. 3:22.

17. **A loan that will be returned.**

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. 19:17.

18. **Bounteous reward.**

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

—Tract, by J. D. Mininger.

IS YOUR CHRISTIANITY ONLY A CREED?

By O. D. Yoder

For the Gospel Herald.

Is your religion only a creed? It is not Christianity if that is all it means to you. Buddhism, Hinduism, and all religions may be called creeds, but Christianity is far more than a creed. Christianity should not be spoken of as a creed, in the manner in which we speak of other religions as creeds, because Christianity is fundamentally a life, and the only creed or religion in the world which is a life, and which can give life. May we forever get away from the idea, that among all the religions of the world, Christianity is one among them, only it is **better** and **higher** than any other religion. Christianity is unique. It is a religion inncomparable to any other religion.

Why is it that so many people are to-day professing Christianity and are at the same time denying the principles of Christianity? Why are Christians (?) more ready to accept the delusions of Satan than they are to hold on to the truth of God's Word? It is because they have accepted Christianity as **a creed, and not as a life.** Their religion means no more to them than does the Hindu religion to the Hindu. Perhaps not as much. They have never accepted nor experienced the Gospel of eternal life. We would not deny, however, that many who are to-day departing from "the faith" were partakers of that life, and still forsook it for the vain things of this world, but with the great majority of those who are apostatizing from the old-time Gospel it is not a matter with them of giving up their life in Christ Jesus because they never had life, they never accepted the gospel of life. Apostasy with them is merely a matter of changing and adjusting their creed to fit the carnal desires of their depraved heart. It is an easy matter to change one's creed, but it is something else to give up a life in Christ Jesus.

Oh, the great need to-day—and that in our own Mennonite Church—for men, who will not represent Christianity as a mere creed in which a man may believe and then go to heaven in the end, but who will represent Christianity as **a life.** We need men like Moses who will cry out God's invitation in the words, "I have set before you **life** and **death**.... therefore choose **life**" (Deut. 30:19). We need men who will truly represent Jesus Christ the Savior of the world who said, "I am come that they might have **life**" (John 10:10). The individual Christian worker or Church who does not uphold Christianity as a life, which is to be lived and experienced, is misrepresenting God and the Gospel of His Son Jesus Christ.

Let men and women become "born again" and they will manifest the **Christ-life,** not merely a so-called Christian creed. Let men and women accept the Gospel of Christ as **a life,** and you will see Christian workers who are alive for God, and filled with the fire of the Holy Spirit. Let men and women become quickened (made alive) by the Gospel of Jesus Christ and you will see that ungodly lodges, life insurance companies, pleasure resorts, and other pitfalls of Satan, will have little or no claim on the professed people of God.

Jesus Christ said, "I am the way, the truth, and **the life.**" The religion of Jesus Christ is **a life,** and it is **"the life."** Are you, dear reader, enjoying it as such? Are you trying to quicken and satisfy your dying soul with a cold formal religion named after Christianity, or do you possess the life of Jesus Christ in your heart? Creed and religion can be had to-day in any form, and at any cost, but Christ alone can satisfy and give life to dead souls. God's gift is not a mere creed, or religion, but it is "eternal life through Jesus Christ our Lord."

Mattawana, Pa.

FOUNDING A CHURCH ON "DOGMA"

Some time ago we stepped into the office of an old Seminary friend in a large city, whom we had not seen for a good while. After inquiry as to what he thought of a proposed semi-union of two churches having very different beliefs on an important point of Christ's teaching, the brother replied: "Well, don't know; but one thing we have learned, we can't found a church on dogma." We questioned this statement at once. And the more we think of it the more it seems that the opposite is nearer the truth, using the word "dogma" in the sense of true doctrine. Otherwise, why is the Bible so full of injunctions to love the truth, and statements that some would be lost because they loved not the truth, that believers shall be sanctified through the truth, and many other like expressions of the imperative importance of gospel truth as distinguished from the heathen or Jewish error with which it was in conflict. Why did Christ Himself, in Matt. 16:12, tell His disciples so pointedly to "beware of the leaven of the Pharisees and Sadducees;" and in verse 18 tell Peter who had just voiced the doctrine of the deity of Christ, that "upon this rock will I build my church?" Of

course we well know the poor grammar of Romanism in this passage, making the feminine noun in Greek, "petra," meaning underlying the ledge of rock, refer to petros, Peter, masculine, meaning a piece of the foundation rock of the divine Christ; and also of the Mormon equally wrong interpretation, making "petra" refer back to the fact of revelation and teach that the church was to be founded on their doctrine of "continuous revelation" through priests, etc. But Christ says nothing of either kind. He can mean only that his church, by whatever name it may be called, will always found itself on the eternal truth of His own Godhead! And so church history has always found it; no matter how divided on lesser things, here the church has always been one, if it was entitled to be called by His name at all; this belief is the fundamental of its existence.

It looks to us as if the position of the brother is thus seen to be fundamentally unsound and dangerous. Furthermore, is it not true that all the great denominations have prospered about in proportion as they have been true to the great truths of the Gospel? We do not refer to the little, divisive things, on which the Word is not itself plain — left obscure enough, probably, to stimulate thought and Bible study. But show us a church which has not held strongly to these great truths which are emphasized in the Bible and which has been a power for God and mankind! We are sure it cannot be done! And is not even this also true; that the best way to get followers, even for a mistaken cult, is to emphasize its peculiar beliefs till people feel that they are important and will hold to and strive for them among others? This is surely true of Mormonism, made root and branch out of erroneous doctrines as far as all its peculiarities are concerned; true of Christian Science, with its vagaries of higher grade; true of every cult that can be mentioned. Of course so; the old question "How can two walk together except they be agreed" is psychology enough to explain this—and to contradict the philosophy of our friend.

And the prevalent but rather cheap cry against "doctrine" and "theology" is shown in its true light by such facts. Theology and doctrine, if true, are just as scientific as gravitation, though in a different sphere; and no less important to souls that must be guided by some doctrine, and will go wrong if they do not have the right kind. The trouble with those who go astray into religious fads is first of all, usually, that they are not rooted and grounded in the real true doctrine of Christ, and have not fully received Him who is the Incarnate Truth. We need nothing, it often seems to us, more than a new emphasis on the old, great, majestic truths of the Bible which in all ages have made the Church whatever it has been of power for good; the truths for which the martyrs died, and to spread which they had lived for Him.

And we are sure that the trouble with many objectors is that they have lost somewhat of reverence for the Source of truth in these things, the very Word of God. Losing that, the foundation is gone; keeping and using it rightly, we keep all the best, and make it grow more beautiful daily.—Light on Mormonism.

D. L. MOODY ON "SECRET SOCIETIES"

The Church of the Lord Jesus Christ was becoming honey-combed in Moody's day with oath-bound secret society influences, the effect of which was to sadly deplete its spiritual vitality. Far more so is this true to-day. Said D. L. Moody, speaking on **"Be ye not unequally yoked together with unbelievers:"**

"Some say that refers to matrimony. When I was in Philadelphia,....a minister said: 'I don't think that meant secret societies.' 'Do you belong to one?' I asked. He said, 'Yes.' You see the people will not admit that a text applies to themselves.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. **They are unequally yoked together with unbelievers.**

"I would rather have ten church members who were separated from the world than a thousand unseparated members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up."

To Moody's strong plea may be added this: that the "yoke" in the secret lodge is the oath binding men of dissimilar mind together, and COMPELLING them as it were to go in the same direction; just as the yoke COMPELS the oxen (however dissimilar they may be in ox mind) to go in the same direction. The believer's mind is supposed to be that of Christ, and he is headed heavenward. Are these things true of the unbeliever? If the believer is headed heavenward, and the unbeliever hellward, are they not "unequally yoked together" by the oath which binds them together—ONE OF GOD'S SHEEP AT ONE END OF THE YOKE, AND ONE OF THE DEVIL'S GOATS AT THE OTHER END? And is not this responsible for much of the Church's present-day apostasy and worldliness? "How can two"—A SHEEP AND A GOAT—"walk together except they be agreed?" Either both having the sheep mind, or else both having the goat mind! Lodge-trained sheep in the Church; church-trained goats in the lodge; and both, in both Church and lodge, trying to pull in the same direction, although their respective goals are in EXACTLY OPPOSITE DIRECTIONS. Wherefore GOD commands: "Come out from among them, AND BE YE SEPARATE, and I will be a Father to you." "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? OR WHAT PART HATH HE THAT BELIEVETH WITH AN INFIDEL?" (See II Cor. 6:14-18).

Pray for the cleansing of Christ's polluted Church.

Pray for Revival!

—Great Commission Prayer League.

OUR COMFORTING HOPE

The closing word of the Holy Spirit in the special revelation of the Lord's Coming as recorded in I Thes. 4:13-18 runs thus: "Wherefore comfort one another, with these words." The Blessed Hope is to be of the most practical use and help to the believer in the Lord Jesus, while he sojourns in this scene, this side the glorious event. In no part of all this age have we had such need of its practical help and blessing and power than at this present moment.

As the age draws near its close, and the time of the departure of the church is at hand, the enemy is more busy than ever in his last great efforts against the cause and the people of the Lord. Nor is it to be forgotten that the Lord's hand is upon many of the saints. And all this for a manifold purpose. We all need a richer, fuller heart knowledge of Christ Jesus, and a growth in grace that can come only in this way. Moreover the trials and difficulties of the way, and the pressure make for our greater usefulness to our Lord Jesus Christ, whether in the Gospel to the unsaved or the ministry to the saints. Nor does anything so make for our personal growth into the likeness of our Lord; for these very things bring us near to His heart in and through the Word. In all this

our Lord seems to be specially preparing His church for its nearing departure from the scene. The very pressure and trial and difficulty and sorrow that are upon us are so many signs of the nearing advent of the Lord Jesus Christ in power and glory. Coupled with many other things that are now transpiring in the world and the professing church we need not feel that we are at all amiss in saying "the coming of the Lord has drawn near." We are on the eve of the greatest event that ever occurred in the history of this globe, save that of the death of the Lord Jesus on Calvary's cross. The way in which it will change everything in this scene in a moment, in the twinkling of an eye. The tremendous results that follow in its wake are beyond our comprehension.

One phase of this Blessed Hope is set before us in this fourth chapter of I Thessalonians. Our coming Lord gives the bidding shout that gathers all His saints, whether sleeping or living, into His blessed presence, that in bodies of glory and resurrection power like unto His own. And then the Spirit closes the revelation with the words, "Wherefore comfort one another with these words." The term He uses is suggestive in a very special way. It holds in itself the same thought as His own name, "the Comforter." The One called in to the side of another to have full charge of his case and of all that concerns Him in any way, while we are here in this scene. It has the thought of real solace and comfort of heart to the people of God. Nor is there anything like it to minister joy to the soul amid all the difficulties and trials and sorrows of the way. That coming of our Lord Jesus Christ will put an absolute end to all that now presses upon us in any way. It will dry every tear, hush every sigh, stop all the heartache, remove us beyond the power and presence of pain, sickness and death, and bring unto us a glad reunion with the loved ones who have gone before us into the presence of our Lord; for we are to be caught up together with them in clouds to meet the Lord in the air. But best of all we shall then have the unspeakable joy of seeing Him face to face, and of there being altogether like Him and with Him in that glory. Surely there is unfailing consolation and comfort in all of this. And when once the heart has truly taken in this truth in its preciousness and imminency there is great and abundant joy and blessing. And we go on step by step with the thought that the very next moment He may come. There is heart joy and soul strength ministered to us thus amid the greatest possible pressure here. He would fain have the full comfort of it enter our hearts through faith to-day. His tender sympathetic heart is saying now, as never before, "Behold I come quickly."

Yet not only for the comfort of the saints does the Lord give us the revelation of the Blessed Hope. One of the chief dangers that now menaces the saints is that of worldliness and spiritual lethargy which usually go hand in hand. The very sad condition of Lot in Sodom is being reproduced in many cases to-day to the dishonor and shame of the Lord and His cause. Like the angelic messengers who came unto Lot with their necessary startling and unwelcome tidings, this Blessed Hope comes to the people of God to-day who are in this worldly state as a word of reproof and warning. Remember that the very things you are so entangled with to-day, and the world which you are hoping to make better by way of reform and education, etc., is under the curse of God for the murder of His Son; and is doomed. In a moment you are to be taken out of it, while it goes on with increasing rapidity to its awful doom. The Lord is crying aloud now that it is high time to awake out of sleep, for now is our salvation nearer than when we believed. In a special manner is the Holy Spirit now calling the attention of the worldly minded Christian to the nearing event, if peradventure at last they may be delivered from their sad complicity and fellowship with the world; and be restored to spiritual vigor and strength, and fellowship in and with the Lord.

Nor is it amiss to see in this injunction of the Spirit that phase of the exhortation which reaches many a weary worker who feels that so much of his labor is in vain. The coming of the Lord will put an end to all our service for Him, and bring the glad day of full reward for every service, even to the gift of a cup of cold water. Not long now to sow the seed, and till the soil. Not long to bear the burden and heat of the day in the fields that are whitening to the harvest. Not long to herald the Gospel of God's grace to the poor, perishing souls around us. Only a little while more for the closing ministry to the saints. Oh, what an incitement to earnest labor and unwearying toil does the coming of our Lord bring to us in these closing moments of the age, and of our present ministry and work. The very thing I am now engaged in may be my very last work in this scene. And as the need grows upon us, the heart feels more and more the power of the call of the Lord, "Son, go work to-day in my vineyard."

Beloved child of God, look up and lift up your head for your redemption draweth nigh. Any one of these days while you are busy at your desk or counter or in the shop, or upon the street or in the home looking after the details of the house, the Lord may come, and you will instantaneously be changed and caught away. Any one of these nights as you sit at the family board or pass the evening at home or with the saints; or are at rest in your beds that bidding shout may be heard. And then in a moment, in the twinkling of an eye, "forever with the Lord." Surely there is comfort and blessing and strength, and reproof and encouragement for us in this word. May the hope grip our hearts in the fulness and freshness of its first power in these closing hours that are most surely upon us. And may we live and walk as those who momentarily expect their Blessed Lord and Master to come.—Sel. by Stella M. Kauffman.

THE CHRISTIAN'S ASSURANCE OF HEAVEN

By R. B. Glick

For the Gospel Herald.

This seems to be a question at this present age among Christians, (or, in other words, among Christian professors). They are not sure of heaven. They liken it to a journey. They hope to get there, and that is as far as they can go.

I am glad that God's Word gives us something more than hope—it gives us full assurance through Jesus Christ.

In Jno. 14:2 He tells us about the mansions "in my Fathers house," and in v. 3, "I will come again, and receive you."

Our assurance of heaven is only through salvation by faith (Heb. 10:22), "A true heart, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." It is only when one becomes a true child of God, and willing to make a full surrender and live for Jesus, that he is able to stand the trials of this life. True, our life is (or can be) compared as a journey; but we not only hope, but try to make our mark sure. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

If we are asked, "Are you true Christians?" how many can say of a truth, "Yes, I am?" Here is where so many people fail. They are not willing to make a full sacrifice. They love the worldly pleasures too much and go to questionable places. Satan says it is all right, but what does God

say? "Abstain from all appearance of evil." I am afraid many names are on the church roll that have not that true knowledge of Jesus Christ, and therefore they have a doubtful hope of some time getting to heaven, but they are not sure.

Our full assurance of hope is in Heb. 6:11, 19 and we desire that every one of you do show the same diligence "to the full assurance of hope unto the end; which hope we have as an anchor of the soul, both sure and steadfast."

Then comes the question: "Well, Satan may cause us to sin?" Yes, if we yield to him; but sin cannot enter heaven. We must be washed in the precious blood of Jesus. If we give our lives wholly unto God, the Holy Spirit will dictate to us right and wrong; and a true child of God **will not sin willingly.** I do not mean to say that we are perfect, because there is none perfect. Christ alone was without sin. He had the sin of the whole world **on** Him, but not **in** Him. Our assurance is confirmed by love. "We know that we have passed from death unto life, because we love the brethren, he that loveth not his brother abideth in death" (I Jno. 3:14). Also "There is no fear in love" (I Jno. 4:18).

Love is the foundation of salvation. It is only by the grace of God that we are saved.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

Here we have the result of hopes. They hope to get there, but fail to put hope into action.

One who has lost his fellowship with God is not happy, and has no assurance of heaven. Read the first chapter of I John. "That your joy may be full" and our assurance is complete.

If we believe, we may know. Therefore if we believe God's Word, it is no longer necessary that we only hope, but our assurance is full in Jesus Christ, who made the atonement for every sinner. But it is for us to accept; and we must confess our sins, and believe in Him who is able to "save to the uttermost." Then by His grace we can live the overcoming life. Read Rom. 8:38, 39.

Denbigh, Va.

WHERE IS COMFORT?

By Samuel G. Musser

For the Gospel Herald.

It is self-evident that Mary had more comfort while sitting at the feet of Jesus, hearing His words, than Martha with her cumbersome care and trouble; besides, Mary had the assurance of having chosen the good part which shall not be taken away. We have things in this world that may be good, but they may be taken away from us, but the words of Jesus, if obeyed, shall not be taken away, neither in time nor eternity.

Now to make an application. I can not see how any one can find comfort in the care and trouble in trying to see how nearly they can conform to the shameful fashions of the world and still retain their membership in the Church. Let us be modest, as Paul admonished, and follow Jesus, from whom we learn meekness and humility, and obtain rest for our souls. I was young, and now am old, but I have always found more comfort in obedience than disobedience. "Take fast hold of instruction," obey the ambassadors of Christ who have to watch over us, and thank God who gave us the Bible as a guide for the youth and a staff for the aged.

Mohnton, Pa.

FIVE REASONS
Why Prayer Must Be Answered

I asked, "Will you please give me your reasons for this confident faith?" "Yes," said he, "I believe my prayers will be answered because I have fulfilled these five conditions:

FIRST. "I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the truth' (I Tim. 2:4), **'and this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us"** (I John 5:14).

SECOND. "The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is on the ground of His merit and worthiness, and on that alone.

THIRD. "The third reason is, I have always believed in the ability and willingness of God to answer my prayers. (Mark 11:24.)

FOURTH. "The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart the Lord will not hear me.' (Psalm 66:18.)

FIFTH. "The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke 18:7: 'Shall not God avenge his own elect, which cry day and night unto him?'"

And surely this has made the difference between George Müller and ten thousands of God's dear children. Whenever the Lord showed him that it was His will he should pray, he continued in prayer until the answer came.—George Müller.

REAPING WHAT WE SOW

Rufus Buzzard

For the Gospel Herald.

Do men ever gather grapes of thorns, or figs of thistles,
When earth's ripe, delicious fruit with joy, is gathered in?
Nay,—a tree good only,—bringeth forth good fruit to relish,
When the pleasures of ingathering, in time begin.
Indeed! surely, every tree that bringeth not forth good fruit,
Is hewn down, and in the fire then is cast,
For a good tree can not evil fruit bring forth in growing,
Nor a tree corrupt, bring forth—on earth, good fruit at last.

As good fruit is richly gathered, from earth's good trees only,
And by their fruit, men do recognize them evermore—
So men by their fruits in life, on earth, are known to others,
And thru life can be, what holy men, and God adore,
Men should sow and reap, what God in love could gladly honor
And by holy adoration—filled with love,
Which shall prove to bless, his zealous faithful Christian stewards,
Till they're called to that celestial home, with God above.

Out of the good treasures of his heart, a man forth bringeth,
That which good is, and a blessing proves, which gladly brings;
But the treasures of an evil man's heart, evil treasures forth brings
Which is proved, by what his tongue speaks, from the abundance of his heart.
Blessed are ye that now hunger, for ye shall be then filled,
Blessed are ye that weep now for ye shall laugh;
And now thru the hour's darkest, God leads you victorious
By His blessed, chosen Shepherd's hand, with rod and staff.

Ah alas! for souls who faithless, drift on toward destruction,
And press not forth toward the mark, with zeal, for that true prize
Of that calling high, in Jesus Christ our Savior and Redeemer,
Whom they mock and scoff, and vainly in His love despise.
Yea, alas for prophets false who come to mankind, in sheep's clothing—
Come to men as chosen servants as from God!
Inwardly, are they wolves ravening, and sadly therefore
Must they reap, what Christ proclaimeth in His righteous Word.

It shall be, until that day, great Day of Christ's returning
When He'll judge the world in truth, and blessed righteousness;
And all men must then appear to give account before Him,—
When the Stewardship of faithful Saints, He'll love to bless.

Yea, all blessed Christian soldiers, He then fills and comforts;
With celestial bliss no mortal yet can tell;
But alike the tree that be cast in the fire,
Must the wicked meet their awful doom:
—be cast to hell!

Greencastle, Ind.

SPIRITUAL THERMOMETER

100—Glory, Happiness, Hallelujah, Paradise, Heaven.
Holy and heavenly death bed.
Dismission from the body.
80—Heavenly visions. Desiring to depart and be with Him.
—Patience in tribulation. Dead unto the world. No fear.
70—Glorying in the Cross. Heavy growth. Much fruit.
—Old man put off. Boldness in advocating true holiness.
60—Uprisings gone. Intense desire to get souls saved.
—Christian giving a delight.
Tithing adopted.
50—Heart made perfect in love.
Holiness meetings enjoyed.
—Love for God's Book, His saints, and His Church.
40—Entire sanctification received.
Feet like hind's feet.
—Full consecration. Appropriating faith.
Great victory.
30—Daily study of the Word a delight.
Testimony enjoyed.—Soundly converted—to God. Some growth in grace.
20—Repentance to God. Faith in Jesus.
Restitution made.
—Conviction for sin. Concern for the soul. Seeking.
10—Gospel truth and evangelical light recognized.
—Inclination toward right influence.
Thoughtful.
0—Cold Indifference.
All for self. Love for world.
—Family worship on Sunday only.
Formality in worship.
10—Secret prayer and Bible neglected.
God's house forsaken.
—Blessing asked only when the preacher is present.
20—Levity in conversation. Foolish jesting and talking.
—Fashions adopted, however indecent and expensive.
30—Questionable methods for raising Church finances.
—Leaning toward the Liquor Business.
40—Vote for rum.
—Tobacco and cigarette habit in full swing! Gambling.
50—Private prayer totally declined.
Love for novels.
—Dancing, theatre, games of chance, circus, etc.
60—White slave parlor, brothel, other places of sin.
—Sabbath desecration. Much wine and more rum.
70—Infidel literature read.
Skepticism. Dishonesty.
—Debauchery. Lewd songs.
Crime and drunkenness.
80—Scoffing. Infidelity. Church hatred.
Stealing. Vice.
—Contemplates suicide. Plans murder to cover crime.
90—Visits dens of iniquity. Has a foretaste of hell.
Death. Hell. Torment forever and ever. Wailing.

Note—Read from center (0) up and down.

—Selected by Alvah Wingert.

THE BRIMMING CUP

By Ethel Detwiler

For the Gospel Herald.

The cup that is filled with charity,
Of righteousness and faith,
Is better far than that of the other
Which is filled with riches' fate.
But this seemed not to occur to the rich man
Who grabbed at every cent,
Like the raven grabs food for her young ones
Yet nothing harmful is meant.
His cup was brimming with riches
Yet more he tried to push in;
He thought blindly of only himself
And forgot the unfortunate men.
Alas, with all of his riches,
He heeded not to the poor
Who called for his aid on every side
But tried for himself to gain more.

So what is a cup of riches
With nothing else beside?
For we surely cannot take it with us
When comes our time to die.
Alas! for the poor, rich man
His cup begun to shrink;
He tried to hold fast to his money,
But he soon stood on poverty's brink.
The poor man was blessed with riches,
But quite another kind;
This is free to all who are willing
To seek for it and find.
He kept not his hard-worked-for money
But willingly shared with other poor
He gave food and shelter to all
Who came and knocked at his door.

The poor man lost nothing by giving
And sharing with others what he earned
For what is given unto the Lord
The Lord will surely return.
And so the rich man ended
In poverty and sin,
But the poor man kept on going
When his cup was filled to the brim.

Harold, Md.

REPORT OF Y. P. B. MEETING PROGRAM ON THE DEVOTIONAL COVERING

In the Young People's Bible Meetings at the Eastern Mennonite School we are making special efforts to have every student thoroughly understand the doctrines of the Mennonite Church. On these programs a short time is allotted each two or three speakers to open the discussion of the subject. Ten "questioners," appointed by the committee, then ask such questions as demand an answer in defence of our belief. One member of the Faculty takes the platform with the speakers to help answer these questions. The audience also asks questions and gives answers in the open discussion.

The following is a complete report of one of these meetings. At the close of the meeting it was moved that the discussion of the evening be prepared for publication by the speakers—Ida Boyer, Sara Zook, and Elsie Clymer—and the Secretary of the Young People's Bible Meeting, Viola Rutt, together with Sister Zimmerman, a member of the Faculty.

The speakers referred to back numbers of the Gospel Herald and to the Mennonite book of Bible Doctrines in the preparation of their essays which follow here in somewhat condensed form.

Chr. Y. P. B. M. Committee.

SCRIPTURAL REASONS FOR THE OBSERVANCE OF THE ORDINANCE

Sara Zook

Paul introduces the subject of ordinances in I Cor. 11:2, praises the church for obedience, and then proceeds at once to set forth the ground, manner, and necessity of the practice as a religious duty.

His reason for the practice is based upon the relation of man and woman by original creation, and their relation to God and the angels, which are the same now as then. He also proves that the teachings rest upon religious principles, and not upon human policy which will change as conditions change.

I Cor. 11:4—"Every man praying or prophesying, having his head covered, dishonoreth his head." Man, who is the image and glory of God, and who has his headship in the unseen Christ, dishonors his head when he prays or prophesies with his head covered or veiled.

However, verse 5 says: "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one, as if she were shaven."

We notice that woman dishonors her spiritual Head (which is Christ) and her human head (which is man) if she does not observe this ordinance.

The Christian man who is the woman's human head is dishonored when the woman, created as a helpmeet for him, refuses to accept her position, when she does not veil her head when praying or prophesying. This was given to her as a sign that she has accepted her position.

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (V. 6). A woman that will not cover or veil her head when she is praying or prophesying deserves nothing less than to be shorn or shaven, which would be a shame unto her. If this be a shame unto her, she should be covered.

Man ought not to pray or prophesy with his head covered, as he is the "image" and "glory of God." Woman ought to worship with her head covered, for she is the glory of the man, as we read in verse 7. Man is the image and glory of God, having his primacy in Christ and God.

To prove the Christian woman's relation to man, reference is here made to the creation and the Lord God said: "It is not good that the man should be alone: I will make an help meet for him" (Gen. 2:18). "Neither was the man created for the woman, but the woman for the man" (V. 9).

"For this cause ought the woman have power on her head." The Revised Version says, "a sign of authority." The covering is to be a sign of authority or of power and is not to be worn for any protection, —it is a sign showing the Christian woman's restored position in and through Christ.

She ought to have power on her head because of the angels (V. 10). The good angels are "ministering spirits" and are sent forth to minister for those who shall be heirs of salvation. Heb. 1:14.

"Neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God" (11, 12). In these verses the main arguments are to show woman's position.

"Is it comely that a woman pray unto God uncovered" (V. 13)? Here Paul takes the woman on the ground of nature, aside from revelation, and shows nature's covering, the hair. With the hair only for a

covering, woman shows that her religion is only that which is shown by nature and not by our Lord Jesus Christ.

"Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (Vs. 14, 15). By nature we are to understand that man is to have short hair and a woman is to have long hair.

Finally let us not lose sight of God's order of arrangement, but hold fast to the blessed Word. This ordinance is a part of God's Word and should be obeyed reverently.

WHEN AND WHERE THE DEVOTIONAL COVERING SHOULD BE WORN

Elsie Clymer

When and where the covering should be worn is a problem confronting many of our sisters. Many failing to find an answer to their problem have gradually neglected to wear it, except at specified times; perhaps not even from one Sunday until the next.

It is not well that the covering be discarded going to and from the place of worship. Such persons are not usually prayerful at such a time, when prayer is very necessary, or they are dishonoring their heads by praying or prophesying with heads uncovered. Besides, it gives the world the impression that they are ashamed of the commandments of the Lord and are complying with the order because the Church compels them to. Inasmuch as we are admonished to let our lights shine, also to avoid "all appearances of evil," it is unbecoming and unwise thus to appear in such a way as to discredit the cause. And neither should we pin our covering inside our dresses, put it up our sleeves, or some other place about our person.

The covering gives us power with man (not **over** man but **with** man) to teach God's Word. If we have it elsewhere than on our head when we pray or tell others of God, we lose power with Christ. Our talking may be all in vain.

The covering marks the woman with power from God to come to Him in prayer or to speak, because she is taking her rightful place which God has appointed her.

It is not becoming for a woman to pray without her covering. The covering is a visible piece of fabric that has become a sign of what is in the heart of the woman. It may be asked: If it is in the heart, then, what use of having a piece of cloth on the head? The heart moves the hand to obedience. The hand moves to obedience, shapes the cloth, and does with it according to God's will. Man can see what the hand has done and knows what the heart has been willing to do. Now if that hand fashions the covering so small that it cannot be seen without walking around the woman, or if it makes it look like some ordinary headgear as nearly as possible, so that the eye cannot tell what it is for, what kind of a condition must be in the invisible part, the heart?

If you were called upon to die as Stephen died, or some accident happened when you were away from home, would you be ready to pray as Stephen did, or would you have to send someone home for your covering first? Or if you had it neatly pinned inside your dress, would you quickly get it, or pray without it and show to the world you too were disobeying Christ?

Should a girl going to town wear her covering? I say, "Yes." Should a girl having her picture taken by a photographer wear her covering? Again, I say, "Yes." Don't you ever pray when you go to town? I should think the fashionable evils you see to-day in a modern town would be enough to cause any Christian to send up a silent prayer, "Lord, preserve us from such evil." And then how about your covering if you don't have one on?

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." In public service, in the family devotions, at the table, during time of Bible reading, in all times of devotion, that "sign" or "power" should be in evidence. This should be done not merely because it is a church rule, for even when there is no rule like that in the churches, the Word of God still stands. A conscientious and prayerful observance of this ordinance will bring many blessings that would otherwise be missed.

Paul associates it with prayer and prophecy. Therefore the devotional covering will need to be worn so long as there is a need of prayer and prophecy.

Let us all, after a careful and prayerful reading of I Cor. 11:2-16, resolve by God's grace to be obedient thereto until the final summons to "come up higher" will render this "sign" no longer necessary.

"Wear it because the Bible teaches it. Wear it because it is a safeguard against drifting away from the simplicity of the Gospel standard of living. Wear it because you do not have to reflect that here is a scripture you have no use for. Wear it because all who see you wear it recognize you as a child of God and respect you accordingly. Wear it because it is right—and leave the rest to God."

SPIRITUAL SIGNIFICANCE OF DEVOTIONAL COVERING

Ida Boyer

1. Connected with headship of Christ.—Col. 1:18; 2:19; I Cor. 11:3.

2. Signifies power (authority).—I Cor. 11:10.

3. Shows spiritual relation of woman to man in the Lord—I Cor. 11:11.

1. Christ is at the head of mankind; man is head of the two sexes—not with such dominion as Christ, but nevertheless head. According to divine plan, woman is in subjection to man.

It is possible that Paul means to compare the relation between man and woman to that between Christ and the Church; in that light man is a type of Christ, and woman is a type of the Church. This shows clearly that woman, when in her proper position, is subject and obedient to man, just as the Church is under Christ.

2. "For this cause ought woman to have a **sign** of authority on her head, because of the angels" (V. 10 R. V.). Every Christian woman who wears the covering testifies to God's Word and rebukes the rejection of this requirement. It is a special sign with a spiritual significance. It signifies that the wearer is Christ's disciple, and that she accepts the position assigned to her by the Gospel. It is associated with prayer and prophecy. Any woman who prays or prophesies with head uncovered dishonors her head.

3. Man was made first and was given headship of the creation here below. Woman was made out of man, for his use, subject to him, for his comfort and help; not however to be his slave. It should be clearly understood that in her standing in grace with God she is man's equal, but in her human capacity her subjection in order and modesty must be maintained. The devotional covering manifests this relationship.

The glory which God has given to man and which is expressed by his uncovered head is the same as that given to woman and expressed by her covered head during worship and testimony. Christ, man's head, is not seen, hence man in Christ needs no visible covering; woman's head, man, is seen, therefore she wears a visible covering.

The glory which God has given to man and which is expressed by his uncovered head is the same as that given to woman and expressed by her covered head during worship and testimony. Christ' man's head, is not seen, hence man in Christ needs no visible covering; woman's head, man, is seen, therefore she wears a visible covering.

Man is to shelter woman; she is to acknowledge this by a symbol or sign—the covering. She should keep the rank God chose for her, and not dishonor her head which results in dishonoring God.

She should not affect to change places with the opposite sex. If she appears in the dress of her superior or throws off the token of her subjection, she might with equal decency cut her hair short. V. 6. The divine order of persons and things is best; to try to amend it is only to introduce disorder and confusion.

The covering does not make woman a slave and man a tyrant; it merely signifies her willingness to accept the place God has given her to fill. Just as natural hair signifies the relation between the natural man and woman, so the devotional covering signifies the spiritual relation between man and woman in the Lord.

To the whole world the covering is a sign that the wearer is obedient to God's order in worship, that she recognizes her heaven-ordained relation to man, and that she has authority to stand by man as helpmeet in Christian service.

THE QUESTIONS AND THEIR ANSWERS

1. Does not the Scripture say that Jesus is "the author and finisher of our faith," and since He taught nothing concerning such a head covering why should it be required?

Yes, the Scripture makes that statement, and He is, but He also taught the disciples many things concerning the kingdom during the forty days after His resurrection. He commanded them to teach "all things." Furthermore, Paul was inspired of the Lord to write as He did. He specifically states the things that he writes are the "commandments of the Lord."

2. Since the purpose of the covering is to show that woman takes her place of subjection in relation to man, should the covering be worn only in his presence?

The covering is to be worn during prayer and prophecy and shows that she takes her place of subjection. If she prays or prophesies uncovered she dishonors her head. She will dishonor him just as much in his absence as in his presence. A child disobeying in the parents' absence is dishonoring its parents equally as much as if they were present. The same principle holds true with the wearing of the covering.

3. Should a noncommunicant member who is out of harmony with God and the Church be encouraged to wear the covering?

An individual in such a condition should be appealed to from her spiritual need. Show her how she lost out with God and the Church. To ask her to give up her covering may be asking her to give up the last good thing she has left. Of course, if she persists in the way of sin she ought not be encouraged to continue to wear the covering.

4. If the hair is given for a covering,

why should not the covering cover all the hair?

It is too bad that there is a tendency among some sisters to make the covering so small. It shows a wrong motive in the heart. I believe we are safe in accepting the cut as recommended to us by the church leaders.

5. Are prayers not answered for Christian women in other churches where this ordinance is not observed?

The Lord has asked us not to judge. How much allowance the Lord makes (if any) to people who do not obey all His commands we are not able to say. To have the Biblical assurance that He will answer our prayers we must have the prayer covering. Why should an ordinance as clear as the devotional covering be disputed?

6. Since we do not use the strings for tying why do we wear them?

Even though the covering is not tied all the time, yet there are times when it is necessary to use them for that purpose. Men who only occasionally button their coats would not consider taking off the buttons. Furthermore, it has been observed that those taking off the strings are usually such who are drifting worldward.

7. Should the covering be worn at night?

If one has a conviction it should be worn, but not necessarily. It is well to have it convenient in case you desire to pray during the wakeful hours of the night.

8. Is it necessary to wear the covering while engaged in out-door work?

I would say yes, because at such times the Christian has frequently occasion to pray to the Lord. I suppose the only objection would be that it becomes soiled. That however is true of any other garment worn and is no reason sufficient for laying it aside.

9. Why will not the bonnet take the place of the covering?

In I Cor. 11 Paul speaks of a special sign covering to be worn by women praying or prophesying. In view of that a garment worn for protection could not take the place of the devotional covering specified in I Cor. 11.

10. Is there not danger of people missing the vital part of religion by placing so much stress upon outward ordinances?

There is danger along this line, because every good thing that God has given us is abused. However, though some do lose the spiritual point, that after all does not give us any license to ignore the ordinance.

11. When the Mennonite girl is in training will the nurse's cap answer for the covering?

I do not see how it could, since it is a part of her uniform and signifies her profession rather than a part of her religion. I could not do it.

12. How can the Mennonite girl take training in general hospitals, if a nurse's cap will not answer for a devotional covering?

That is a real problem that confronts our sisters, but we are glad that our own church has solved the problem for us by providing a hospital where we may take training with a covering that answers for that purpose.

13. If a sister is forbidden to wear her covering in the schoolroom by the authorities, should she give up the covering or the school?

"We ought to obey God rather than men." If her position means more to her than her faith, the covering will go. But she ought to stand for her faith and give up the position, if need be, rather than the covering. There are other places where she could teach; there are also many other positions open to Christian girls where she can live true to her convictions.

14. I Cor. 11:6—"If the woman be not covered, let her also be shorn." Does that mean that it is right to bob the hair if she does not desire to be covered?

In the original Greek the word "if" has a meaning that cannot always be fully and clearly expressed in English. In this case it does not express doubt or condition, but a fact that is taken as real. It could properly be translated "since," thus leaving no room for doubt or possibility. Since it is a shame for woman to be shorn, let her be covered. Again if she cuts her hair she loses her glory. Would we want to bear that shame and lose our glory?

15. In I Cor. 11:5 Paul permits women to pray or prophesy if their head is covered. Why then does he say in I Cor. 14:34, "Let your women keep silence in the churches?"

In the same chapter Paul twice tells the men to keep quiet. It is evident that a condition existed which brought about disorder in the church.

From other scriptures it is clear that a woman has a rightful place. Philip's four daughters prophesied. Anna was a prophetess. But it must be remembered that woman keep her place and not take a position in the church unless it is granted to her by Spirit-directed men.

16. Explain Verse 16: "We have no such custom."

There are several explanations on this verse, but the only logical one is that we have no such customs as our women praying or prophesying uncovered. It is unreasonable to think that Paul would give such a convincing exposition on the necessity of the sign covering, then end by saying they have no such customs as women being covered.

17. Should the covering be considered a mark of distinction?

No, it is not; it is an ordinance.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 28, 1927 (Gospel Witness Established 1905) No. 17

EDITORIAL

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Watch the last page in the Gospel Herald for announcements of important meetings to be held within the next month. As there are changes from week to week, it is well to have last week's paper handy for ready reference, and also to keep on the lookout for next week's paper for new announcements.

"Watch and Pray." — Not only should we "watch the last page" for announcement of important meetings ahead, but also pray earnestly that God may so perfectly direct the deliberations of our brethren in council that the greatest possible amount of good may come from these meetings. There is no stronger support that we can give our Church leaders than to remember them daily and fervently at the Throne.

Paul tells us that "we must all appear before the judgment seat of Christ." It will there be found that, not according to the dictates of an arbitrary Judge, but according to what our records have been while living in the flesh, our portion will be for good or evil. This is the day of opportunity. The day of reckoning will simply record the results arising from the fact as to whether in this life we are improving or neglecting life's great opportunity.

Simply because we agree with a certain individual or class of individuals on one or a few points of doctrine or standards of life is no reason why we should be drawn into a general alliance with them—unless we agree with them in the sum total of Christian faith and standards of life. For instance, on the peace question we hold a number of points in common with the Socialists; yet that is no reason why we should even be friendly towards their general attitude towards Government, their irreligion, and other points quite as vital as the peace question. We hold many views on the fundamentals of Scripture in common with the Catholics; yet that is no reason why we should join in partnership with them so long as they hold to their present standards of popery, priestcraft, ritualism in worship, and standards in life which we know to be unscriptural. We shout amen when some strong Fundamentalist upholds the doctrine of the inerrancy and absolute authority of the Bible as God's Word; yet that is no reason why we should form an alliance with men who are strong on what are usually called "Christian fundamentals" but skeptical on many of the Christian ordinances and Bible restrictions. Not, Do we agree on some things? but, Do we agree on "all things whatsoever" our Lord commanded His disciples to do and to keep? should determine the question of alliance with others. The only kind of union which we should ever sanction is a union which includes a full recognition of Father, Son, Holy Ghost, and the entire Gospel of Jesus Christ our Lord.

FAMILY ALMANAC

The time will soon be here when the material for this annual publication must be prepared for the printers. We ask all who have any corrections for the list of bishops, ministers, and deacons to send them in at once. Be sure to send in reports of all ordinations, deaths, and changes of address that have taken place since the beginning of the present year. The list was revised for the 1927 Year Book, which you should consult to notice what changes have not been made. Your coöperation in this matter will be greatly appreciated.

SOME HEART-TO-HEART TALKS

I. With Our Church Leaders

This is to be the first of a number of confidential talks with different classes, but it is not likely that the next talk will appear in print for a month or more, as there are a number of other things pressing for attention and space. While this message is for "our Church leaders," that is not saying that the rest of you may not "listen in." (The fact is, it is altogether probable that some who are acknowledged as leaders would not see this article at all if some of the rest of you would not call their attention to the message and urge them to read it.)

Who is included in this designated list of "leaders?" There are several classes: (1) men in prominent positions in the Church whose abilities are recognized and whose leadership is followed; (2) members of the more prominent committees in our General Boards—Mission, Educational, Publication, Sunday School; (3) prominent bishops, ministers, evangelists, missionaries, educators, editors, and others holding the eye and ear of the public; (4) men whose voices are frequently and respectfully heard in Conference and other Church councils; (5) young people endowed with the capacity for leadership but who are yet in training for future service. It is to these classes, principally, that this message is addressed.

Your Responsibility

This is probably the first thought that should be considered in connection with your leadership. Being leaders, you are responsible for what your work and influence mean for your followers; the impress which your leadership makes upon them will determine largely the destiny of both them and those influenced by them through your leadership. Your teaching, your example, your prepa-

ration for every duty, your warnings, your "rightly dividing the word of truth," and other things falling within the range of opportunity, all belong to the realms of responsibility on the part of those who are in the service of God in the capacity of leaders of men.

Matt. 7:13, 14

As leaders among the sheep in the flock of God you can not afford to travel on any other road than over the strait and narrow way. For that is the **only** way that will ever get any one to the place for which the Church is aiming. So long as King Saul stayed little his people prospered. When success wreathed his brows with laurels and his head began to swell, one disaster after another overtook him and not only he but also his nation suffered. You may be gifted with intellectual powers, with powers of oratory, with executive ability, with more than ordinary wealth and social powers. If you are, you have something for which to praise the Lord—provided all these gifts are kept upon the altar while you yourself stay little, and you avoid traveling over "the course of this world," leading your people over the strait and narrow way. Give God the glory for all things achieved in His name, and keep yourself hid behind the cross.

Your Size

I often think of something that I read in an article on farming by Dr. J. W. Sanburn. I first learned to know him as dean of the agricultural department in the Missouri State University. Later he went to Nebraska and rose to eminence in a similar position in connection with that institution. Still later, he went back to his native state, Vermont, to demonstrate to this own people there that it was possible to farm successfully even on the barren hills of old New England. In describing his methods he stated that he used both the "intensive and extensive" methods of farming. In other words: (1) Through proper planting, fertilization, and cultivation he made one acre produce what several acres produced for his neighbors. (2) He operated a very large farm, and thus multiplied his profits.

Church leaders may well pursue a similar policy. What you do you want to do well. Whatever may be your special line of work—minister, missionary, educator, superintendent, etc.—you want to be master of your job and do efficient work. On the other hand, you want to be big enough to make your influence felt outside your special field. It simply strengthens you in your special field when you prove yourself competent and helpful along general church lines. When you come to Conference, for instance, you want to be there as a general Church man **first**, regardless of what may be asked of you along your special line. While it is required of men of God to travel the strait and narrow way, they should also be like the commandments of God—"exceeding broad." That is one quality of leadership which no one should neglect.

Every one of you should make it a point to write an occasional article for one or the other of our Church periodicals—perhaps on the special line to which you are dedicated, but especially along lines of general Church enterprise **outside** your special line. The Church has a right to hear the voice of its leaders from the pulpit, in Conference, in the school room, on the printed page. Your greatest method of usefulness will be to combine the intensive and extensive methods. As

Watchmen upon the Walls

you have your greatest opportunity. Here the preacher, the teacher, the missionary, the Sunday school worker, and the leader along other lines may stand together as one man, sound the note of warning in every case of danger, give wholesome teaching along every line of Christian life and service, train the rising generation for faithful service in years to come, defend the faith and expound the principles of righteousness and everlasting truth, and as "ensamples of the flock" lead the Church to do the "greater things" which Christ committed to His disciples. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

WORK OF THE HOLY SPIRIT IN THE LIFE OF THE BELIEVER

By O. D. Yoder

For the Gospel Herald.

Our subject is an extremely important one. Since we have believed in Jesus Christ as our Savior, so we need to believe in the Holy Spirit as our Comforter and Leader. Since we have believed that Jesus Christ came to earth from heaven and gave His life for us, let us also whole-heartedly believe in the leading and directing of the Holy Spirit, and in His abiding presence with us. Since we have experienced the need of Christ's death and shed blood to reconcile us as sinners to God, may we with the same degree of faith, realize our need of, and our dependence upon the work and guidance of the Holy Spirit in our present and in our future Christian lives. As the handiwork of God as seen in the sun, moon, and stars is a conscious reality to us, and as we solemnly meditate upon the fact that Christ the Lamb of God bore our sins in His own body on the cross, may we also with equal consciousness and reality, reverently recognize the continual need of the work of the Holy Spirit in our Christian lives and of His abiding presence with us. As we have believed in a Triune God and as we think of God our Father, and Christ our Savior dwelling in heaven, may we never forget that the Holy Spirit, the third person of the Godhead, is on earth with us. Though invisible, Christ sent Him into this world to us because He knew that it is absolutely impossible for us to live the Christian life without His aid and help.

We can believe in the power of God as we see it in nature, and we can historically believe in Christ and His death for us; but the power and love of God the Father and of Christ our Savior can only become real to us through the power and work of the Holy Spirit. It was the Holy Spirit through the Word of God that convicted us of our sins and showed us our lost condition before God. It was He that called us to God, and helped us to become children of God and He is gently calling us still. He wishes to tell us what is wrong and what is right, and to direct our lives in paths of fruitful service for Jesus our Master who is now in heaven and who will return for us again.

The Holy Spirit is called our "Comforter" whom Christ sent to us when He ascended to the Father. "And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever." Is not this a blessed thought! As Christ was a Comforter to the disciples when He was upon earth, so the Holy Spirit, whom He has sent, is a Comforter to us. Christ was a real Comforter to His disciples. They could go to Him and tell Him of their troubles, they could ask Him concerning any question which arose in their minds, and He could explain to them the things which seemed dark and obscure, but is this "other Comforter" whom Christ has sent into the world, any less to us? Praise the Lord! the Holy Spirit is with us in reality just as Christ was with His disciples almost two thousand years ago, and we can go to the Holy Spirit with our troubles, with our limited understanding, and with our future problems, for Christ has promised that He shall comfort us, and He shall direct us into all truth and into the ways which we are to go. May we therefore welcome His continued presence with us and may we

cling to His guiding hand every step of the way. May this Holy Person, though invisible to our natural sight, be to us our most honored guest and companion, just as real as if we were entertaining Christ Himself and walking by His side.

It is the Holy Spirit who fills our hearts with the love of God. It is the Holy Spirit who has sealed us as children of God (Eph. 1:13; Rom. 5:5); who has come into our lives, that gives us power over our fleshly lusts and appetites and makes us to delight in things that pertain to a higher life; or, in other words, the Spirit enables us to live in the realm of "righteousness, and peace and joy in the Holy Ghost" (Rom. 8:2; Gal. 5:16; Rom. 14:17). If we permit Him to have full possession of our hearts and lives, we learn to hate the things which our flesh craves and we delight only in things that are pure and clean and that are edifying to the spiritual welfare of ourselves and others. We need the Holy Spirit therefore to keep us from sin and to help live the overcoming life.

We also need the Holy Spirit in our lives to empower us for Christian service. If we are now God's children and followers of Christ, we need to be engaged in some form of active service for Him, and this we can only do successfully by the power and aid of the Holy Spirit. We need to witness for Jesus, and this cannot be in our own power and wisdom, but it must be as it was with Paul, "not in the words which man's wisdom teacheth but which the Holy Ghost teacheth." Our Savior said: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We need to be filled with the Spirit (Eph. 5:18) if the power of the Spirit is to fill our lives and rule in them. Then it is that our lives will be fruitful for the cause of God our Father and our Lord Jesus Christ, for "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Mattawana, Pa.

IS THE STORY OF THE CROSS OUT OF DATE?

By Enos O. Stauffer

For the Gospel Herald.

> For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation.—Rom. 1:16.

Paul staked his all on the Gospel of Jesus Christ, believing in Jesus without any mental reservations whatsoever as the one and only Savior of men. What reasons have we for not doing as Paul did? Times and conditions have changed tremendously since Paul's time. We of to-day are in many respects not living in the same world as the people of the first century. Science and discovery and thought and culture have removed us as far from them as two generations can be. The question is, Have time and change invalidated the meaning of the Gospel?

Peter, speaking of Jesus before the chief priests and elders of Jerusalem shortly after the day of Pentecost, declared under the inspiration of the Holy Spirit that "there is none other name under heaven given among men whereby we must be saved."

Addressing the Galatians Paul said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May we assume for any reason that God does not forbid us to glory in something else if we choose?

Again, Paul said that he preached "Christ and Him crucified." Is there anything else that we of to-day might preach just as well?

In answer to the last question, some modern churches think it is well and good to preach Christ, but it is not necessary in this day to preach Him crucified. In other words, there are other things now to glory in, besides the cross of the Lord Jesus Christ, and that in this age we need no longer bother about the story of the cross; that it belongs to a bygone age, it being after all the life and not the death of Christ that really concerns the world.

This means that part of the Gospel of Jesus has been found useless. The portion about the blood that seemed so vital to Paul and the other apostles has at length been found unnecessary; and since it is rather distasteful anyway, it has been found possible to eliminate it from the plan of salvation. It is too bad that the world was not made in the twentieth century, so that the people of former times would have had a chance to know better and feel ashamed of the Gospel of Jesus Christ, as most people are now.

But, is there one substantial reason for rejecting the story of the cross? The world of to-day is just as much, if not more, in need of a Savior as it ever was. Besides the Gospel of Jesus there is no other power adequate for the salvation of men. What is there in discovery or invention or philosophy that will save a man's soul? The human race is full of sin. As the Bible says, "The heart of man is deceitful above all things, and desperately wicked." What will purge the heart from sin? Nothing, absolutely nothing but the blood of Jesus. If the Gospel of Jesus Christ means anything it means that it is the blood of Jesus that cleanses us from sin. You cannot discover sin out of the human heart, nor can you invent it out or think it out. There is no remission of sins without shedding of blood. Heb. 9:23.

A Christ without the cross is no Christ at all. True religion is one of BLOOD. It seems foolish, to the high-browed people of this learned age, just as it was to the reasoning Greeks. The Christian religion is beautiful and reasonable, they say, without that ugly doctrine of the Blood, the story of the cross. Christ is good and acceptable in every respect—until we make a sacrifice of Him. The world will bow the knee to Jesus as the embodiment of truth and virtue and love; but hail Him as the Lamb slain, declaring that only through His blood is there remission from sin and access to God, and the world will turn its face away in contempt.

But we are content to take Christ, cross and all. Unto us Christ is neither foolishness nor a stumbling block, but "Christ the power of God and the wisdom of God." We see in the cross of Christ the one and only hope for the world. Take away the cross, and there is no bridge to span the great abysmal gulf that yawns like a quaking chasm about the human race. Take away the cross, and there will be nothing else to hold to when the things of earth and time are collapsing under our feet. Stop that sacred fountain of blood, and there will be no stream to wash away the stains of guilt and sin. Take away the Christ of Calvary, with His wounded side and pierced hands, and there will be no mediator between an accursed and fallen race and an angry, vindictive God.

Picture before your mind a rich man on his death-bed, who lived without Christ trusting in his wealth and knowledge. Now he finds himself in misery and distress of soul. To what will he turn for comfort? He calls for his books, but their pages are dead. One after another he lays them away with a sigh. What next? He will recount his wealth, review his possessions. Through the window he can see his cattle, sheep and horses in vain! They give no rest. He calls for his friends! Not one of them can save his soul or give him peace of mind. He despairs, his end is near; but hark! There is a knock at the door. The servant announces a visitor, a minister.

He says, "Bring him in." The minister says, "I have come to tell you the story of the cross. You know it. Your mother and father

(Continued on page 398)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio
(1939 Third St., S. E.)

It has been some time since we have written in these columns, and perhaps some wonder if we are doing anything. We have just closed a four-week daily vacational Bible school. There were 176 children who attended the school some time during the term. The smallest attendance was 62, the largest 109, and the average daily attendance 82. There were 23 awarded prizes for perfect attendance. We carried a staff of 8 teachers and a superintendent during the entire term. We worked out our own course, as it is very difficult to obtain a course that a person can conscientiously follow. This made lots of work for the teachers, but we feel we are fully repaid for the work. On the evening of the 11th the children gave a program. They recited parts of the Scriptures they memorized; such as "the charity chapter," Psalms, and verses in alphabetical order; told Bible stories they had learned, sang songs, and did many other interesting things.

I wish to acknowledge the following contributions to this work:

Minnie Campbell	$10.00
Katie Smucker	10.00
Walter Bergy	2.50
Quintus Letherman	2.50
Grace Schwary	2.00
Portage Co., S. S. Conf.	3.50
Children's offerings	5.94
Collection at program	11.06
Total	$47.50

We wish to thank these in a special way for this support. Many were the testimonies at the program that the seed sowed was good. May the Lord reward you. We also wish to acknowledge the use of Bro. Joe Miller's truck to haul the children to the country for an outing. We only took children who were present 8 days out of the 20 days of school. There were around 90 who received tickets for the outing, as a reward for good attendance.

The Beldon Sunday school is in progress and Bro. Elvie Snyder is in charge of this work. We are indeed glad for Bro. Snyder to shoulder part of the work. We have 50 on roll, with an attendance of around 30. This Sunday school will be worked much harder since Bible school is closed, and we hope to build up a much larger attendance. The following contributions have been received for this work:

Bro. & Sister Joe Yoder	$5.00
A Sister	4.00
Tri S. S. Conference	19.55
Blough Cong., Hollsopple, Pa.	30.00
Viola Mast	10.00
A Brother	25.00
Howard Stahl	1.00
Total receipts	94.55
Previous report	29.50
Full Total	$124.05
Expenditures	
Benches	$34.20
Rent	23.00
Curtains	4.50
Table	4.00
Supplies	1.72
1 doz. Chairs	15.00
Paint, etc.	4.00
Supplies	4.70
Rent	23.00
	$114.12
Balance	$9.93

We are organizing a band of young people in the congregation here who expect to go out on Saturday evenings and hold street meetings, enter homes to do personal work, distribute literature, and in any way we can get in touch with people. What we need to-day is people who will go right out among them and gather them in. We will never get very far trying to get sinners into the house of worship. Go out, get them converted, then they will come to the house of the Lord. Moody never went to bed except he spoke to some one during the day about their soul. How many Christians are that zealous about the King's business to-day? We are co-workers with God, a responsible place to hold indeed. Then let us discharge our duty. Ezek. 3:17-21 shows our responsibility. Will our souls be free from the blood of all men? We must also work out our souls' salvation. We must free ourselves of duties. Salvation is free, but we also have our part to work out. Then let us go to work as we never did before. Pray for the work at this place, also pray that the Lord may keep us humble.

July 18, 1927. Ezra A. Shank.

Los Angeles, Calif.
(151 W. 73 St.)

Dear Herald Readers, Greeting:—We are thankful to our heavenly Father that we have the privilege to go to the house of worship to worship Him from time to time, and for the Spirit-filled messages which He gives us each Lord's day. We also thank the Lord for willing workers in His service, young people as well as older ones. Every Sunday afternoon a group of young folks and older ones as well go to Ocean Park to hold street meetings and hand out tracts and the little booklets (John's Gospel); and also every fourth (and sometimes fifth Sunday) they go to the County Hospital to sing for the sick, which is very much appreciated at that place. There they also hand out tracts and John's Gospels. Every Saturday night they also go to Belvedere to hold street meetings for the Spanish people, doing the same work. We ask that you pray for this work. There is a great door open for the Mennonite people if they launch out as the Lord opens the way. I believe our people ought to spread out more and have different churches over California, as well as other places. Other churches spread, why not us? If we believe, we will stand up for Gospel principles. Let us pray that the Lord may send out laborers into His harvest fields and gather souls into His garner.

If any one wishes my address it is 1412 W. 98 Pl., Los Angeles. I give this information to my relatives and friends in the East.

Yours in His service,
July 12, 1927. Lizzie Stauffer.

Job, W. Va.

Dear Herald Readers, Greeting:—Sister Josie Kiser, who was here for a short time last summer, has been with us again since school closed at the E. M. S. Two years ago she spent the summer as a worker at Whitmer. We are glad she was willing to come and help us in the Lord's work. We feel very keenly the lack of workers since there is no one at Whitmer, and the visitation work of that territory is added to our responsibility. Consequently we have four distinct communities to do visitation work in and are generally kept busy.

On the second Sunday of July, at the Pennington schoolhouse where we have Sunday school every Sunday afternoon and preaching twice a month, four young women were received into the Church by water baptism. Join in prayer with us that they may remain true to the vow and promise so sealed before God and a full house of witnesses. The attendance was the largest of the summer so far—it being 92, while the one-room house accommodates not more than 60. The average attendance is 47 there, but not quite so many at Bethel. The attendance has been a little slack on account of rainy Sundays.

We are looking forward to having several series of meetings at the different places in the near future.

Bro. Weaver is working at Horton, repairing the old houses for the new lumber company.

We are glad to report good health conditions in general and are espe-

cially thankful for the good health of the workers.

Continue to pray for us.

July 14, 1927. Vada Heatwole.

Norristown, Pa.

(21 W. Marshall St.)

Dear Readers of the Gospel Herald:—Truly God has been our helper and we praise Him for His goodness toward us.

With the coming of the heat of the summer our attendance at Sunday school has decreased considerably, but most of those who were faithful before continue so now. We are now in the midst of locating homes for a week for these children among the brotherhood in the surrounding community. We are depending upon the Lord to operate upon the hearts of our people to receive them, and we will be glad to be informed as soon as possible of openings in your homes so that we may arrange for all deserving to be located some week before the beginning of September when school again opens.

We appreciate the visits of brethren and sisters from near and far, and are hoping with the oncoming General Conference we may not be considered too far removed to have the pleasure of seeing more familiar faces from a distance.

All spring and summer we have had frequent callers at the back door for something to eat. Men who are out of work crave for natural food; would to God they had, too, such an appetite for the Bread of Life! As we hand them both it is not difficult to discern which is the more gladly received. We are praying that even though His Word seems to leave so light an impression upon some, that Day may reveal what is beyond our shortsightedness to ask or think in a non-void returning of His Word. We know He will not fail to perform His part if we are faithful in ours. We earnestly covet the prayers of all that He may indeed have His way in the work and workers here.

In His service,

Mary Mensch Lederach.

July 22, 1927.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(June 14)

By Vera Hallman

For the Gospel Herald.

My Dear Herald Readers:—We are glad to report that the sick again are on the road to recovery. The Lauver children who had been very sick with the whooping cough and other complications are getting along finely now. Also Sister Litwiller, who had gone down with typhoid fever, is able to be up a little each day although she still feels very weak. Their little Eunice has not been well for the last few days, so Sister Gamber is prolonging her stay.

On June 5 (Whit Sunday) the subject used for the evening service was "The Origin of the Church." This subject was used in all our mission stations. Bro. Hershey preached for us in this town. It was a very full topic and nearly all found it difficult to stop at the allotted time. A woman told one of our native preachers that she could have listened all night.

Last week Bro. Hershey went to America, where Bro. and Sister Rutt are laboring. He began a series of meetings. We have not heard results, but are sure that a number have made the wise choice.

Bro. and Sister Shank have found a little flock of believers in the city "San Luis," where they are living now. One of the converts had charge of the meetings. He is very glad to have someone to teach him more fully. He and several others have begun a Bible course with Bro. Shank. They already have finished "The Epistles," and are beginning on the book of Mark.

Last week one day Sister Swartzentruber spent a day at Pehuajo visiting Sister Litwiller.

May the Lord richly bless the readers, and may they continue to pray for the lost in the Argentine. We long to see a real revival in Trenque Lauquen, won't you please pray to this end?

Trenque Lauquen, F. C. O., Arg.

REQUESTS AND SUBJECTS FOR PRAYER

The Indiana-Michigan Sunday School Conference, to be held at Fairview, Mich., next week; also the conferences (Church and Sunday school) to be held within the next few weeks.

Bro. and Sister D. P. Lantz, missionaries to South America, about to sail for home on furlough.

The Kutch community, near Limon, Colo., where special efforts are being put forth, under trying circumstances, to bring the Gospel to people interested in their souls' salvation.

A lay brother has a tremendous power in winning souls for Christ. There are more souls won for Christ through them than through any other way.—B. B. King.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Will you please give me some light on Heb. 6:4 and Heb. 10:26? as I am worried that I have committed an unpardonable sin. etc., etc."

An anxious brother.

Dear anxious brother: Your letter gives every evidence that you have not committed the unpardonable sin. A person committing the unpardonable sin would not be concerned about his eternal welfare, as you seem to be. The unpardonable sin is mentioned in Matt. 12:31, 32 as the sin of blaspheming against the Holy Ghost. This the Jews were doing when they declared that Christ cast out devils by Beelzebub the prince of devils. In other words, they attributed the power that was in Christ to be the power of the devil instead of the power of God—that was the unpardonable sin to them.

As to Heb. 6:4 and Heb. 10:26, these were solemn warnings to Hebrew Christians in the apostolic days lest they "fall away" and wilfully turn away from Christ into the sin of rejecting Jesus Christ as the Son of God—for such there remained no more sacrifice for sin, as there is no other sacrifice that could ever remove a single sinful stain.

It does not, however, mean that if a person finds himself having committed errors or even sin, that there is no hope, for it is plainly written: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins and not for ours only, but also for the sins of the whole world" (I Jno. 2:1, 2).

This is one of the most comforting passages in the Bible for an erring Christian. Therefore take fresh courage, dear anxious brother, and "confess your sins; and He (Christ) is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness" (I Jno. 1:9).

"Now the God of hope fill you with all joy and peace in believing, (not doubting), that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Read Rom. 5:1; 8:26, 27; Heb. 2:17, 18; 4:14-16; 7:25; 9:12, 24. J. H. M.

"Every step of the believer's life may be taken in Christ; rooted in Him as a tree in rich soil; builded up as a house on a rock; inhaling His very breath as the life of life."

When life becomes easy then sacrifice often becomes hard.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

"HOME, SWEET HOME"

By O. D. Yoder

For the Gospel Herald.

Oh "Home, Sweet Home"—no sweeter sound
Can mortal lips record;
Blest "Home, Sweet Home"—no dearer place
Can human hosts afford.

Yes, "Home, Sweea Home"—no dearer thoughts
Can trembling hearts transcend;
Dear "Home, Sweet Home"—no kinder friends
Can wand'ring souls attend.

If "Home, Sweet Home" be home on earth,
Let me be there once more;
Or if it be in Heav'n above,
I yearn its golden shore.

For home on earth's a sacred place;
'Twas there a life began,
Which now I yield to Christ, my Lord,
As best I know I can.

'Twas there I learned a mother's love,
A father's watchful care;
'Twas there I learned of sister, dear,
And brother's joy to share.

'Twas there that I first prayed to God,
And read His holy Word;
There at the hour of closing day,
His name in prayer I heard.

Those holy lines, those sacred prayers!
Nobody really knows
How they shall echo in my soul
Till life's last day shall close.

A gift of God art thou, "sweet home,"
For thou hast left to me
A fortune greater than all earth,
More lasting than the sea.

Thou did'st portray a Savior slain
For sinners such as I;
Thou did'st command a righteous life
By God's free grace, and why.

Yes! thou, blest home, hast left to me
A transport full and free,
To an eternal happy home
Where time shall no more be.

A home where I shall meet and greet
Those dear ones gone before,
Who now enjoy their Paradise
On that bright golden shore.

How do I wait that mansion fair!
Which I love best and most,
Where dwell my Father, Savior dear,
And blessed Holy Ghost.

So whether looking back on earth,
Or up to heav'n above;
Sweet home shall tune my praise to God
For such a gift of love.

For "Home, Sweet Home"—that sacred theme
Has lighted up my past,
Shall glow throughout eternity
In Heav'n my home at last.

Mattawana, Pa.

"FROM OUR WINDOW OUT"

By W. A. Good

For the Gospel Herald.

Remembering the patience of Job, let us bear our afflictions with fortitude, even cheerfulness.

An optimistic mental attitude will do much to remove the cobwebs from our physical machinery.

Life between four square walls—the shut-in life—is pretty much what we choose to make it; there is much yet which we can enjoy, if we will, from our window out.

From our window out, we can enjoy nature's ever changing program. We can breathe the freshness and the sweetness of the big out-doors. We can use our God-given powers of observation and appreciation; tune our ears to the sweet song of the birds, the musical hum of the insect, the buzzing note of the busy little bee. We can enjoy the every day new pageantry of the sunrise, bask in the sun's midday brightness and delight in its indescribable colorful setting.

In the silent hours of the night we can turn our thoughts and minds to the blue canopy above and revel in the soft moonlight, watch the twinkle of the twinkling little stars and study the mysterious milky way all of which so richly and abundantly testify to the power and glory of God; for the firmament showeth His handiwork.

In the springtime we can watch, from our window out, the greening of the meadow, the budding of the trees, the coming of the bluebird and the robin and tune in on the "frog pond" chorus. In summer, we can smell the newly turned furrow, drink in the sweet fragrance of the new-mown hay, watch the ripening of the golden grain, listen to the musical hum of the reaper and the pitter-patter of the refreshing summer rain. In Autumn, we can watch the ripening of the corn, listen—though reluctantly—to the farewell song of the migratory birds, observe the ingathering of the fruits of field, orchard, and forest and join in thanksgiving to God for a bountiful harvest. In winter, we can watch the falling of the fleecy snow, hear the cheerful chirping of the sparrow, the twitter of the snowbird and inhale the pure, crisp, frost-tinged wintry air.

In the quiet hours of meditation, we can hold sweet communion with God; we can thank Him for the many blessings which we still enjoy from our window out.

Harrisonburg, Va.

BENEFITS OF SICKNESS

By Mrs. J. B. Eimen

For the Gospel Herald.

It is natural to wish to have one's health, but we should not overlook the fact that there are benefits in sickness also.

To begin with, sickness tends to make a person more thoughtful, to give him or her time for reflection and consideration. It helps him or her to correct mistakes and to remedy what has been imprudent in the past. An acute sickness has brought many a person to realize errors in living and action, which otherwise would have gone uncorrected for years.

Add to this the fact that illness tends to bring out the religious nature of man, to carry him nearer to God, to make him feel his dependence on his Creator. When in health it may seem to us that we are our own masters and we may forget God and His claim on us. In a time of sickness it becomes very clear as to how little we amount to of ourselves and how utterly we depend on the great Father of Lights from whom all gifts descend to us.

A period of sickness makes us realize very keenly, moreover, the value of health. We may go on for years without an ache or a pain, neither appreciating nor being grateful for the good health we possess. But let a stroke of sickness come to us and then, confined to our bed, weak and suffering, unable to go about our usual work, having to rely on the care of others, we begin to realize very vividly what a great blessing is health and we become eager to recover and to preserve what we so little appreciated when it was ours.

In time of sickness, moreover, our better nature has often an opportunity of coming to the surface. It is much easier to be good in affliction than in prosperity. Health and pleasure of themselves have not much power to improve us. They tend, in fact, to make us selfish and self-centered, and it needs the touch of affliction to stir us out of our forgetfulness of God and to make us turn to Him with love and confidence.

It is for such reasons as these that God allows sickness to come upon us. It is a messenger from Him reminding us that we depend on Him, that all we are and have is His. He sends this messenger to us out of love and a desire for our good. We should receive sickness therefore, as a reminder to turn to God; to have confidence in Him, and to love Him with all our heart.

Stuttgart, Ark.

"Have faith in God."

SUNDAY SCHOOL LESSON

Lesson for Aug. 7, 1927—I Sam. 26:1-25

DAVID SPARES SAUL

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Introductory.—The better side of David shines out in the lesson before us. By this time Saul had reached the limit of his raving madness against David. He had long since ceased to profess friendship for David, and had even avowedly been in search of David for the purpose of killing him. But David refused to return this kind of a feeling. He had profound respect for the Lord's anointed, even though in this case the Lord's anointed had proved himself unworthy of such respect. When the opportunity came to David to avenge himself and take the throne for himself he failed to avenge himself but on the other hand took special pains to do something that would convince Saul of his friendship for the king. His mission was not to kill but to befriend, to build, to do good. In this he was "a man after God's own heart."

Meditations on the Lesson.—1. Notice the great contrast between the attitudes of Saul and of David. While Saul was diligent in seeking the life of David, David was just as diligent in seeking to convince Saul of his friendship for the king. And after we have finished making a study of the attitude of David under such trying circumstances, let us pause long enough to listen to the voice of the Spirit, "Go, and do thou likewise" in the treatment of your enemies. David's attitude toward Saul is an exact likeness of the teaching of Christ the Prince of Peace on the subject of nonresistance. It is the business of the Christian to return good for evil.

2. There are two duties that we owe to our enemies: (1) to return good for evil; (2) to show by our actions that we really love them and in our hearts do not cherish any ill will toward them because of their enmity. This is what David did to Saul. He was not satisfied by merely living above malice or a disposition to "pay him back in his own coin." He made a studied attempt to convince Saul of his love. He not only spared Saul's life when he had it within his own power, but he did all he could to convince Saul of the sincerity of his love. "If thine enemy hunger, feed him; if he thirst, give him drink." This is not only your Christian duty, but it is also your opportunity of heaping "coals of fire upon his head," thereby often burning your love into his soul and winning him.

3. David's magnanimous attitude toward his enemy was not altogether lost, even in its effect upon the stony heart of Saul. "Is this thy voice, my son David?....I have sinned"—came from this hardened, stubborn sinner. It after all made him think. Of course, he was so far gone that he did not turn from his evil ways even though he promised to, yet there is enough in this confession to convince us that it is worth while to follow the ways of God, even in its effects upon the sinner. While Saul did not really repent, others have under similar circumstances. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him"—sometimes temporarily, other times permanently. "Be not overcome of evil, but overcome evil with good."

4. It takes more than a mere lip confession to constitute real repentance. Saul's confession, "I have sinned," was as clearcut as any confession could possibly be. His promise, "I will no more do thee harm," was all that any one could desire. But where Saul fell short was that he did not change his ways. Perhaps some may say, "David did not give him a chance." Better say, Saul did not give David a chance to regain his trust in Saul. The king had proved himself treacherous so many times that David was right in keeping out of his reach until he clearly demonstrated the genuineness of his repentance—which Saul never did. "Confess your faults"—and then prove the genuineness of your confession by forsaking and turning away from your sins. True repentance changes both lips and lives.

5. One of the advantages of David's actions in this case is the good case he makes out before the people. He presents his case with such clearness that it carries rebuke not only to Saul but also to those who were supposed to guard his safety. He convinces Saul and his company that he meant no harm against the king, but the most substantial contribution he makes is to convince an impartial world of this fact. It was clearly Saul's, not David's, fault. To-day the verdict is all on David's side—save such as are moved by prejudice to take sides against all men after God's own heart. We strengthen the cause of God whenever we are so completely on His side and fully in line with His Word and will that every reasonable man or woman can see that we are on the right side and have a good case.

6. It is clear to all people that Saul was unjustifiably unreasonable. Is it also clear to us that we should be like David in that we will not avenge ourselves when we have the opportunity?—K.

Bible Meeting Topic

BIBLE STORY DRILL (Jr.).—Heb. 11.

Topic for August 7

MOTTO

"Tell of all thy wondrous works."

OUTLINE STUDY

I. Stories that Illustrate Faith.—Heb. 11.

1. The Story of Abel.
2. The Story of Enoch.
3. The Story of Noah.
4. The Story of Abraham.
5. The Story of Sarah.
6. The Story of Isaac.
7. The Story of Jacob.
8. The Story of Joseph.
9. The Story of Moses.
10. The Story of Deliverance from Egypt.
11. The Story of Entering Canaan.
12. The Story of Rahab.
13. The Stories of Gideon, Barak, Samson, Jepthah, David, Samuel, and Prophets.
14. Stories of Dead Being Brought to Life.
15. Stories of Tortures of God's People.
16. Stories of Wanderers in Dens and Caves.
17. The Story of the Creation.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Tell."**
2. Let each child Prepare a Bible Story to Tell from the Above Characters, or from Some They Have Chosen.

For Older People.

1. What God Teaches By His Wonderful Dealings with Men.

SEED THOUGHTS

"There's a dear and precious Book,
Tho' it's worn and faded now,
Which recalls the happy days of long ago;
When I stood at mother's knee,
With her hand upon my brow,
And I heard her voice in gentle tones and low.

"As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their trials;
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

"Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled and died upon the tree;
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

"Well, those days are past and gone,
But their mem'ry lingers still,
And the dear old Book each day has been my guide;
And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."

—M. B. Williams.

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THURSDAY, JULY 28, 1927

Field Notes

The little flock at East Orwell, Ohio, is looking forward to a series of meetings, July 31-Aug. 7, with Bro. C. Z. Yoder in charge.

"Nice weather right now, but **very cold,"** writes one of the missionaries in South America. Rather a cooling message to one who has had to do with heat experiences here in this clime.

Brethren Loransa Kaufman and John Thomas of the Johnstown, Pa., district spent some time at the Publishing House recently, taking with them a supply of new Church Hymnals for the Stahl congregation.

Brethren A. D. Wenger and E. G. Gehman of Harrisonburg, Va., worshiped with the mission congregation in Altoona, Pa., on Sunday, July 17, at which time Bro. W. filled the regular appointment.

The brother sending in the death notice of Bro. Jacob K. Fisher, found elsewhere in this issue, has this to add by way of a personal testimony: "Bro. Fisher was the last of our congregation (Salem) that was born in Holland. He was the last one of the original trustees, and had served the Church well in other ways."

Change of Address.—Bro. Nelson Litwiller and family, from Pehuajo to Trenque Lauquen, F. C. O., Argentina. Sisters Vera Hallman and Selena Gamber, formerly stationed at Pehuajo, are also stationed at Trenque Lauquen at this time. "The work is prospering nicely," writes Bro. L.

From the Lima Mission we get the following message, dated July 21: "Overflowing crowds every night. Interest good. B. B. King in charge of meetings. Pray for us. Workers."

Sunday School Meeting.—The Landisville-Salunga congregation expect to hold an all day and evening Sunday school meeting at the Landisville, Pa., Mennonite Church on Wednesday, Aug. 17.

Bro. D. B. Raber of Aurora, Ohio, accompanied by his son Roy, has been spending a number of weeks in the mountainous districts of Kentucky and Tennessee, preaching the Gospel and distributing tracts as opportunity affords. In a recent letter Bro. R. expresses himself quite hopefully of prospects in that needy field.

Among those visiting the Publishing House and friends at Scottdale during the past week were Bro. and Sister Moses A. Bowman and Sisters Elizabeth Swartz and Rhea Schisler of Kitchener, Ont., Bro. and Sister Henry Lauver accompanied by their two sons Melvin and Marlin of Lititz, Pa., and Bro. Milton Buzzard, of Metamora, Ill.

We are asked quite frequently whether we still continue to send gratis the Gospel Herald for a year to newly married couples whose marriage notices are published in the Gospel Herald. To all such inquiries we reply that this is our established rule, provided we know the addresses of the newlyweds. Where such information is not furnished we publish the notices but send no papers.

Change of Address.—Bro. and Sister D. P. Lantz, missionaries in South America, from Bragado, F. C. O., Argentina, to Lancaster, Pa. Bro. Lantz writes us that they will probably sail for home about the latter part of July, and while in Lancaster their mail should be addressed in care of W. B. Rohrer, 1010 N. Duke St. May the protecting care of God be with them on their homeward journey.

Correspondence

Stuttgart, Ark.

Dear Herald Readers, Greetings:—Our little colony was greatly saddened Saturday evening, July 9, by the news of the death of Bro. Simon Gingerich who passed away at St. Vincent's Hospital at Little Rock. He leaves a wife and six small children who will greatly miss this kind and loving husband and father. His death resulted from what was considered a minor injury which he had received about four weeks ago, but inflammation set in, causing death.

Short funeral services were held at 2 P. M. Monday, July 11, after which the body was sent to Kalona, Iowa, for burial.

Mrs. Julius Gingerich, Mrs. Harvey Gingerich, and John Stutzman, all of Kalona, Iowa, are here now visiting at the home of their sister and daughter (Mrs. Simon Gingerich). They are a great comfort to this sister in her bereavement. May all the Herald readers remember this sister and her children in their prayers.

John Sheffel and wife and three children of Kent, Ohio, were calling in this community July 9 and 10. We enjoyed their visit very much.

The weather has been rather warm lately, which is fine for the rice crop. Everyone is irrigating their rice now.

Mrs. J. B. Eimen, who underwent a serious surgical operation about four weeks ago at St. Vincent's Hospital at Little Rock, is at home again recovering very nicely.

Jonas S. Yoder of Kalona, Iowa was here visiting at the home of his daughter, Mrs. Eimen.

We are always glad for visitors, whether ministers or others, and wish you might all remember us in your prayers.

July 14, 1927. Mrs. Lloyd Knepp.

Petersburg, Ont.

(Wilmot A. M. congregation)

Dear Herald Readers, Greeting:—Perhaps a few lines from this place would be of interest to some readers. Brethren J. C. Frey of Archbold, O., and Ira S. Johns of Goshen, Ind., filled appointments at the Zorra, Baden, and Wellesley churches, June 5 and 6.

Bro. M. E. Brenneman of Albany, Oreg., filled appointments June 19 and July 3, at the Baden A. M. Church. Also at the same place on July 6 Brethren A. O. Histand and N. B. Stauffer preached to us, with remarks by Bro. Manasseh Hallman. Pray for the work at this place.

J. B. Swartzendruber.

July 15, 1927.

Fentress, Va.

(Mt. Pleasant congregation)

As the crops of another season are being gathered, we are made to realize that God still deals with us very mercifully. Do we praise Him enough for all His goodness?

Spiritual blessings continue to be ours, also. During the past few weeks, Bro. Geo. R. Brunk, Denbigh, Va., has been lecturing each Sunday night on the subject of Prophecy. We count this a very great blessing—to be instructed in the great truths of God's Word concerning the future.

Oh, why can't the Mennonite Church stand out clearly and emphatically on this great Bible doctrine of the second coming of Christ and the establishment of His earthly Kingdom? What a cleansing of lives, what a zeal in behalf of the lost, we would have, if this doctrine were taught as it should be throughout our church. Brethren, we gladly receive Christ as our Savior; shall we not also receive Him as King of kings?

The Quarterly Mission Meeting was held at this place on Sunday, July 3. We thank the Lord for the good meetings we enjoyed; and as a congregation may we seek to be used of the Lord in spreading the Gospel in the needy communities about us. Bro. Nevin Bender, Greenwood, Del., was the principal speaker of the day, bringing us messages on "The Life of the Missionary," and "The Call of the Missionary."

The family of Bro. A. D. Wenger, President of Eastern Mennonite School, is spending the summer at their home here; Bro. Wenger being at this time in Eastern Pennsylvania in the interests of the school.

Bro. John Kurtz and family of Harrisonburg, Va., are also spending some time here.

Bro. Silas Hertzler, of Goshen, Ind., worshiped with us on Sunday, July 3.

July 15, 1927. C. H. Warfel.

Haven, Kans.

(Yoder congregation)

Dear Herald Readers, Greeting:—On June 26 we reorganized our Sunday school: Supts., Clarence A. Bontrager, Oliver Yutzy; Sec-treas., Wm. R. Bontrager; Chors., T. C. Yoder, Emery Bontrager. May the grace of the Lord abound.

On the evening of July 3 Bro. J. M. Shenk of Elida, Ohio, came in our midst and gave us a good sermon on Faithfulness. On the evening of the 5th he preached another sermon, which was much appreciated. May the grace of God be with him in his declining years. We can say the Lord has blessed us, and we ask an interest in the prayers of God's peo-

July 17, 1927. C. C. Schrock.

Ephrata, Pa.

(Cocalico Station)

Dear Herald Readers:—The work at Cocalico is going on about the same as usual, the average attendance being 55. We had a two-week series of meetings. They were well attended. There was one confession. May the Lord bless her. We had Bros. Amos Horst, John Weaver, and John Hess to break unto us the bread of life. May the good Lord bless them in their work.

Are we doing all in the service of the Master that we can? It seems to me we are growing a little cold. Noah preached 120 years and it seems with little results. Jesus says that as it was in the days of Noah, so shall it also be at the time of the coming of the Son of man. It seems to me we are in that time. Let us, during the few days the Lord has for us, put our trust in Him.

We invite all who can to come and help in this work. May the Lord bless us all, is my prayer.

July 18, 1927. Daniel S. Stauffer.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Readers, Greetings:—As we look upon the fields and see the ripening grain, it reminds us of gathering souls into the fold before it is too late. Wheat looks very promising, and hay is in abundance; but are we all thankful to the Giver?

On July 4 Bro. and Sister S. W. Sommer of Dryden, Mich., came in our midst to visit her sister (Mrs. W. H. Lehman), who already had been sick for many weeks. Remember her at the throne of grace. But we believe she will also with Paul say, "For our affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

We also had the privilege to have Bro. Sommer preach for us on the evening of the 4th, choosing for his text Rom. 8:30-36; Gal. 5:1. It did us good to meet our old friends.

On the evening of July 10 Bro. C. Z. Yoder of Smithville was with us and preached an inspiring missionary sermon. May God bless the aged brother.

On July 8 Bro. Lewis Amstutz and wife, accompanied by Aaron Lehman and wife, left for Dryden and Pigeon, Mich., and on their way home also will stop in Fulton Co., Ohio, visiting with the churches at that place.

This afternoon quite a number intend to attend the funeral of Russell Mumaw held at Martins church; Bro. and Sister Mumaw have our sincere sympathy. May the God of love and comfort bless and sustain them in their life's journey and bestow upon them eternal happiness in the great beyond.

On the evening of July 24 we expect Bro. J. A. Liechty of Orrville to be with us and speak on the subject, Life Insurance.

July 18, 1927. Cor.

Orrville, Ohio

(Orrville congregation)

Dear Herald Readers, Greeting:—Our revival meetings closed Sunday evening, July 3. Bro. A. H. Leaman of Chicago conducted the revival meetings. We truly are made to praise the Lord for the spiritual feast we have enjoyed. The visible results of the efforts put forth were 18 confessions. We ask an interest in your prayers in their behalf.

Sister Anna Stalter gave us interesting facts about India recently, for which we can praise God for His goodness.

There were a number of other visiting brethren with us recently giving us their timely admonitions, for which we are very grateful.

We always welcome visitors to our congregations.

No preventing providence, we expect to have baptismal services on Sunday, July 31.

Again we sincerely beg an interest in your prayers for our congregation, that we may put forth greater efforts in God's work at this place.

July 18, 1927. C. J. S.

Limon, Colo.

Greetings to all Herald Readers:—On Sunday, the 10th, we were glad to have with us Bro. D. H. Bender of Hesston, Kans., who preached an impressive sermon for us on Sunday morning. Bro. Bender was traveling in the interests of the Mennonite Colonization Board. We greatly appreciated his stop with us and hope he will come again.

Bro. Paul Zook and wife of Hesston, Kans., are spending some time in our midst. We enjoy their presence very much.

Some new additions to our Sunday school department are a Sunday school library and a tract rack for the free distribution to tracts and our church papers. Sister Maude Shellenberger was elected Librarian and has direct charge of this work.

On the second Thursday of July, in the afternoon, the sisters of the Church met at the home of Sister Sarah Hartzler and organized a sisters' sewing circle. Sister Alta Hooley was elected chairman.

The Hall in the Kutch community, where services were held every Sunday afternoon by the pastor of our congregations, has been closed because of community disagreements. A Christian woman in the community has opened the doors of her home for the services to continue until the hall will be reopened. This community needs your prayers. In it is a family with eleven children, none of whom had ever heard a sermon preached until Bro. Miller held a revival there last winter. Many people there never go to religious services.

The older we get the more we realize that the work of the Church

(Continued on page 400)

Miscellaneous

"THERE WAS NO ROOM FOR THEM IN THE INN"

By Daniel Brenneman

For the Gospel Herald.

"He came to seek and to save that which was lost," but for all there was no room. For thousands of years the Jews were looking for Him, and when He had come there was no room for Him. "He came unto his own, and his own received him not" (Jno. 1:11).

He was rejected, despised, and at last was crucified. "They look and stare upon me, they part my garments among them, and cast lots upon my vesture" (Psa. 22:17, 18).

The sinner's heart is like that inn at Bethlehem — no room for Him. When a prince comes, or a king from another land, what a preparation there will be made. But here came the Prince of Peace but there was no room for Him in the inn of Bethlehem. Some say that the Jews did not know He was the Messiah, or they would have given Him a glorious reception. We read when the wise men came with the glad tidings, that He was the King of the Jews, Herod and all Jerusalem were troubled. Herod hunted for his life as if He were a terrible murderer, so that His parents were obliged to flee to another country.

Has the world grown better during these nineteen hundred years? If He should come again, would He be welcome? Has America got room for Him? I wonder if there is a nation that would welcome Him. Some say the world is growing better. There is no room in the world yet for Him. There is room for everything else, but for the Prince of Peace there is no room. In Jno. 7 we can read how the rulers and the Pharisees believed on Him. The last verse says, "and every man went unto his own house." In the first verse of the 8th chapter we read, "Jesus went unto the mount of Olives"—had to spend the night there! Oh, friends, think of the Prince of Glory coming in this world and having no place to lay His head. May God help us to make room for Him. If we make room, He will make room up yonder for us. He will come again by and by and receive His own out of this dark world into a home that He has prepared. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Albany, Oreg.

"Love not the world."

PRAYER AND ITS POWER

By L. T.

For the Gospel Herald.

One of the greatest weapons which men have or can use is that of Prayer. God wants men to pray; He wants men to ask. He has said: "Ask, and it shall be given; knock, and it shall be opened." When Christ was here He spent much time in prayer. He continued all night in prayer (Luke 6:12). If it was necessary for Christ to pray—He who was pure and holy, in all points tempted as we are and yet without sin—how much more is it necessary for us to pray, who are only "sinners saved by grace?" Oh the power in prayer.

Let us go back to when Peter was in prison with sixteen men to guard him. He was also chained, but the Church was praying for Peter. Prayer won. Their prayer laid hold on the almighty powers of heaven. An angel of the Lord was at work. Peter could not have gotten out of prison but by God's miraculous power.

God opens the way. He unlocks doors for men—and so it is to-day. His wondrous work He still performs. In Jas. 5:15 we see where "the prayer of faith shall save the sick, and the Lord shall raise him up." As we go through this uneven life and face the fiery trials, let all our wishes and wants be made known unto God who can supply all our needs. Let us live that life of prayer, as true prayer is the Christian's greatest privilege.

Shickley, Neb.

GLEANINGS

(Thoughts presented before a recent Sunday School Meeting at Erb's Church, Lancaster Co., Pa., and reported by John H. Mosemann.)

By Wilson Moyer

There would not be so much of the destructive spirit and insubmission in the Church if there were a better personal knowledge of the Scriptures.

I have this confidence: that God is raising up young people for the future work of the Church.

One of the pronounced evils of the day is the swimming pool.

It is only as we are obedient to God that we have power for service.

Unless we give ourselves in humble submission to the will of God we are not profited by the truths we have heard.

Some mothers think they must train up their children in the ways of the world—and find when they are grown to be unwilling to be trained in the ways of the Lord.

Let us have a vision of the great work of the Lord and seek to win souls to Christ.

Out of 3200 criminals, 90% were taught card-playing in homes; 80% were taught card-playing in socalled Christian homes.

We are sending missionaries to the heathen, and rightly so; but there are heathens who are living about us, to whom I fear we are neglecting to bring the Gospel.

An educated young man (as a member of the Church) who is not sound is a dangerous man.

By Henry Lutz

Satan is doing his utmost to disturb the unity of the Church and the Sunday school.

The disciples witnessed for Christ at every opportunity; we should witness for Christ similarly.

Our lives are more or less a failure at times, because we fail to live up to our convictions.

Unity is essential in the work of the Sunday school.

Unity prevails in the Trinity. God said: "Let **us** make man." "Let **us** go down and see what they do."

Unity is brought about by having peace among ourselves.

Before we can be effective workers we must have peace with God and man.

Abraham and Lot retained their peaceful relations by parting peacefully asunder.

If we take the seven qualities found in Eph. 4:3-6 and unite them together we have a strong bond of unity.

By J. W. Hess

A real Christian home is the nearest resemblance of heaven.

God will never turn away an honest soul.

Some of the things I remember best are the things I learned when I was but three years old.

A description of modern life is as follows:

1. Children born in the hospital.
2. Children raised by servants.
3. Children sent to kindergarten.
4. Children later sent away to other schools.
5. Children after having finished school usually go away somewhere other than home to become married.
6. Later, instead of having a real home, they start light housekeeping or boarding.
7. When sickness comes, hospital again.
8. In case of death, to the undertakers they go.

It is not a pleasant thing to the flesh to be persecuted.

There is real joy in suffering for Christ.

Christian joy comes through self-denial and cross-bearing.

THE DESTRUCTIVENESS OF WORLDLY PLEASURES

By Corah McCulloh

For the Gospel Herald.

Perhaps this subject is one which is given little thought because we are living in a pleasure-loving age. Never before has there been such a rush and unrest for pleasure-seeking people.

Worldly pleasures may be destructive in more than one way. It may destroy physically for some; others, morally or spiritually.

The physical nature may be broken down by excessive eating and drinking or by indulging in that which is not right.

Morality is undermined by many of the socalled pleasures; such as the dance, public swimming pool, movies, and many others.

There is a wonderful craze for dancing throughout the country. In many places young people are severely tried because it is so common among all classes of people.

Many a one has gone by the way of the popular dance to shame and ruin. Is the atmosphere surrounding the ballroom (to say nothing of those numerous other select but more popular dancing places) of a nature to stimulate religious impulses? Are the talk one hears, the actions one sees, or the thoughts one thinks of an elevated or noble nature?

The public swimming pool is one of the greatest places for loose morals. Truly a great curse rests upon America because of this line of sport.

The movies were first intended to be an exponent of the drama and thus help education and culture as one of the fine arts. But because of the profits derived therefrom it was soon organized as a commercial business and continued to develop.

The theatre has become a vital factor in our American life being one of the greatest teachers of the people. As such it calls for the most searching inquiry on the part of moral people.

The movies are now filled with such immoral plays that even those which might be uplifting and beneficial are unsafe to attend. Many a young person has led the life of a criminal because of the influence of the movies upon his life.

Spirituality is only nourished by that which is from above. There are many amusements which are seemingly harmless but gradually rob the soul.

Cards and gambling games are some which destroy religious ideals and standards. I recently read an article giving an account of a Sunday school teacher and a class of seven boys. She had them meet at her home each Saturday afternoon to study their lesson. One day she taught them the game of cards. The parents opposed, but she insisted it would be a rest for them and that they were too good to gamble. Gradually they were fascinated with cards and soon had no time to spend on their lessons. Soon, no Sunday school but card games, gambling, and drinking. Two of that class were hanged, three are in prison for life and the other two escaped the authorities.

Many of these entertainments which are under the pretence of education mix that which destroys, and poisons the minds and hearts of the hearers.

Why need more be said? Lives ruined, homes wrecked, parents, church officials, Sunday school teachers, not only robbed of influence but cursing the lives of others, how can we indulge or endorse the worldly pleasures?

It is up to us as young people in preparation for life's work to make an effort to uplift moral and spiritual standards.

May we choose to follow the example of Christ our Master rather than the fleeting pleasures of this world. As we see the destructiveness of worldly pleasures our hearts are made to say with the poet:

"Oh to be kept for Jesus,
Kept by the power of God;
Kept from the world unspotted,
Treading where Jesus trod."

Sterling, Ill.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"GIVE ME BACK MY GOD!"

TEXT: Ye have taken away my gods,.... and what have I more?—Judges 18:24.

"In those days there was no king in Israel," says the beginning of this thrilling chapter in Judges.

The tribe of the Danites were looking for an inheritance to dwell in. One of their marauding expeditions looted the house of a wealthy farmer named Micah. Six hundred of them with weapons of war drew up before Micah's house. A squad of five foragers were sent in and came out bringing among other plunder his household gods.

Micah was absent at the time, and when he returned he was overcome with grief, not only on account of the loss of his household goods and provisions, but chiefly because they had carried off his graven and molten images. He called together his neighbors and started out to recover his prized possessions. When they had caught up with the Danites, he made a great outcry. The bandit leader said, "What aileth thee that thou comest with such a company?" Micah said, "Ye have taken away my gods, and what more have I? Now you ask me what ails me!" The chief of the freebooters said, "Better speak a little more softly or these none-too-gentle fellows will not only take your goods, but your life as well."

When Micah saw that they were entirely too strong for him and were such a desperate lot he thought discretion to be the better part of valor and returned home. I do not know how Micah fared without his gods or anything of his after history. I only know what Micah possibly did not know, that these sons of the tribe of Dan set up his graven image in their chief city and there it stayed until they themselves were carried into captivity. At this time the Tabernacle of Jehovah was at Shiloh. It would be worth recording, if we knew, what Micah thought of the comparative value of his religion and that of the Danites.

He is an impious robber who steals a man's faith and leaves him nothing in its place.

Give Me Back My Faith!

The Danites are abroad in the land in this year of grace 1927 A. D. as they were in the year 1406 B. C.

You and I have been worshiping the God of our fathers—"The faith once delivered to the saints." It has been the backbone of our courage and consolation—possibly our very civilization. The good and gracious Queen Victoria once so declared to a delegation of Indian princes who asked the secret of the greatness of her mighty empire.

It seems that we were mistaken. We are told that our faith is a ridiculously out-of-date affair—really belongs way back in the childhood of

the race. It is puerile for us to hold on to it. We stood before our burning bush and took off our shoes, thinking the ground was holy. Folks smarter than we are assure us that the bush was of the common variety "Leguminosa"—very ordinary. They have kicked at its roots with their heavy heels, measured its height, pinched the berries, nipped off a leaf with their nail, felt the point of the thorn with their thumb. Of course there was no flame, we were mistaken about that, too—just an extra blush, an unusual glow of the sunlight on the foliage.

There is a vogue in art that comes and goes its cubist ways—but back of that are great principles of art, universally recognized, establishing permanent lines of beauty. There are fashions in architecture, as many a "freak" house testifies, but one who builds in conformity to the essential types of architecture "builds forever." There are fashions in politics, called "current issues," but there is a statesmanship that goes down into the eternal issues of human rights. There are strange forms in government, but an Emma Goldman comes back from Russia, for instance, and says there is no foundation for a permanent civilization in it.

And there are fashions in religions also; fads and fancies as grotesque and unstable as human vagaries may suggest; cults, and isms and osophies, too numerous to mention. These come and go, but back of all such there are sublime realities, stupendous truths, that go to make up our religion, so essential to the vital functioning of the human soul.

Give Me Back My Bible!

No book has ever endured half the cannonading that the Bible has.

We are told that it is a remarkable book, of course. I lectured on a platform once where it lay by the side of Paine's "Age of Reason" and Ingersoll's lectures, showing that the Bible was entitled to be considered at least on a level with the others. I have heard theological professors who did not give it quite as high a standing—they rejected much of it entirely. Annals that I thought historic they pronounced legendary or wholly fabulous. Prophecies that I thought had preceded fulfillment, or were in the process of fulfillment—were declared to be "ex post facto"—prophesied after the thing had happened. Entire books that I thought to be inspired by the Holy Spirit were condemned as clumsy forgeries. There wasn't much left when they were through.

A theological professor has said recently, "We have gone through the Old Testament and riddled the traditional view of Inspiration. We are now entering on a critical examination of the New Testament, and you may look for some startling developments."

On that third shelf yonder is book after book written by the great German theologians. I have studied them until my eyes ached. You could waken me in the middle of the night and I could tell you what Professor Grosskop said at the top of page 737 concerning the Inspiration of the so-called Scriptures and his famous distinction between Revelation and Inspiration.

In my confusion I turn from these human authorities to Christ and find that He accepts the Bible as quietly and simply as a child in my primary Sunday school. He quotes from fifteen of the major books, and most of the minor prophets. He makes reference to Adam and Eve, Noah, the flood, the destruction of Sodom, Lot's wife, Jacob's ladder, the burning bush, the manna, the brazen serpent—and, the butt of ridicule of the critic, the story of Jonah! Either He did not know as much as our modern critics or else He intended to deceive. If we accept Christ we must accept His Word. The conclusion is irresistible. Between the belief of the critic and the belief of Christ I prefer the latter, because He said, "For this cause came I into the world, that I should bear witness to the Truth." And in His sacerdotal prayer He said, "Sanctify them by Thy Truth; Thy Word is Truth."

He who takes away my Bible takes away my source of comfort, consolation, inspiration, guidance and my revelation of God.

Give Me Back My Church

Now and then the enemy shifts its attack.

One time it is the Bible, another the divinity of Jesus Christ, sometimes it denies God at all, then there is a period of indifference and agnosticism. Immediately following the great war there was a general charge that the Church had failed.

Whether you make the statement, "Where the Church is, there is Christ," or whether you state the reverse, "Where Christ is, there is the Church," in either case Christ is the center of the Church. To Simon Peter He said, "On this Rock I will build My Church." It is His. He stands voucher for it. He is the corner-stone of the building.

The Church is the vehicle through the centuries for carrying God's revelation; the story of creation; of man, his beginning, his fall, his redemption; of the Christ and the kingdom of heaven. It teaches of the sacraments; of God's loving care; of time and eternity.

"Failure?" What do we mean by failure? Men have failed, institutions have failed, devilishment has failed—but not the Church of Jesus Christ! Its work is tremendous. It is the great social safeguard, the foundation of education, the fountain of beneficence. It establishes hospitals, homes, orphanages, asylums, homes and foreign missions. It opens its arms to the sinful, and tells them of regeneration. The fraternal order may blackball a seeker, but the Church says, "Whosoever will." "Indeed, it goes out into the highways and hedges and pleads with men to come in. In every dark period of the world the Church has been the great moral and spiritual force to hold up a torch and lead men out to the light.

He who would rob mankind of the Church would leave it poor indeed, and society would become an infernal bedlam.

Give Me Back My God!

I do not mean "Law," "Force," "The Soul of the Universe," "The Great Unknown," "The First Cause"—I mean my Father.

My God is a personal God who cares for me. He sees my folly, pities my sorrows, forgives my sins, contemplates my deliverance. God is not only the maker of things, but the Father of His human children. He was not only present at the creation, but He is here now. Men sometimes care more for property than children, but never God! He careth for us!

Men there are who try to bow God out of the universe, who escort Him to the frontier of their puny knowledge—but they cannot dispose of the Almighty that way! They would build their intellectual Tower of Babel and become as gods themselves—and He that sitteth in the Heavens laughs! After I have heard of some men's idea of God I feel that I am in a terrifying world. My cry, like Job's is, "Oh that I knew where I might find God!" Then I hear the voice of my Savior. His sheep knoweth His voice! And He answers my bewildered cry, "He that hath seen Me hath seen the Father." Like Thomas of old, I cry, "My Lord and my God!"

I ask those who would take away my faith, my Bible, my Church, my God, "What other light do you propose to put, or suggest may be put, in the place of this, that will bless me, and the world which I am in, one ten thousandth part as much? If you deprive me of all the brightness which has illuminated my path through the dark years, take away my joyous hope that stretches away beyond the life which now is, how do you propose to compensate me for the loss? Will anything else you may substitute do as much to cheer

me, to ennoble me, to draw out all that is finest in my being? What other hope will be so good for living men to live by, and dying men to die upon? What other saving force have you for human society?"

I was in a town in Wyoming once where there was no church, no Bible, no Christ; the street was lined with saloons, gambling dens, houses of ill fame, bullets were flying in the main street—would these be a substitute?

I may be old-fashioned, but I feel safer with "the faith once delivered to the saints" than any other of which I know, no matter what may be the century that would put its stamp of approval upon it. Like Simon Peter, I am ready to exclaim, "Lord, to whom else shall we go—Thou hast the words of eternal life?" —Samuel W. Purvis.

A question for each one of us to solve for himself: Does the Lord take notice of our coming late to Sunday school or church services?—Bressler Buckwalter.

It is impossible to adapt the Bible to the world as it is under present conditions, but every one of us should adapt ourselves and our lives to the Bible.—Oscar Burkholder.

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Annual Mennonite Conference, held with the Salem Congregation near Tofield, Alta., July 7, 1927.

The conference delegates met in a private session early in the morning to arrange for the work of the day. At this meeting Bro. Noah Gerber of Mayton, Alta., who had been without church affiliation for several years, asked advice regarding his church relation. It was moved and carried that the question be referred to the Executive Committee for investigation and action.

Conference proper opened at 10:30 by singing several hymns and Bro. Isaac Miller read I Tim. 4 and led in prayer.

Bro. E. S. Hallman was appointed assistant moderator of this Conference.

It was moved and carried that the brethren, G. D. Shenk, of Sheridan, Ore., R. R. Smucker (missionary to India), and Noah Gerber, Mayton, Alta., be invited as temporary members of this Conference.

Bro. O. O. Hershberger was appointed song director.

The conference sermon was preached by Bro. G. D. Shenk. Text, Eph. 2:20. Theme: The Church of Christ—Her Origin, Her Birth, Her Foundation, Her Structure, and Her Mission. A few of the thoughts that were given follow:

The Church was ordained before the foundation of the world. The history from creation until Pentecost is a preparation for the Church. The tabernacle in its minuteness was typical of the Church. Jesus Christ is the chief cornerstone of the foundation, which is completed by the apostles and prophets, who are in perfect line with and center in Jesus, hence a sure foundation. Building upon the foundation is done by heeding His Word in all its doctrines. The superstructure is composed of those who have been washed in the blood of the Lamb. The mission of the Church is to bring the message of salvation to the lost and establish believers in the faith.

The brethren present gave testimony to the sermon as follows:

Bishops: E. S. Hallman, N. E. Roth.
Ministers: Isaac Miller, R. R. Smucker, H. B. Ramer, J. K. Lehman, H. J. Harder, I. S. Rosenberger, M. H. Schmidt, M. D. Stutzman.
Deacons: J. E. Kaufman, Noah Gerber, John Oesch, Aaron Beihn.

The congregation gave testimony by standing.

The following committees were appointed:
Resolutions: E. S. Hallman, R. R. Smucker, Isaac Miller.
Nominating: H. B. Ramer, M. H. Schmidt, J. K. Lehman.

The forenoon session closed with prayer.

Afternoon Session

After singing a few hymns, Bro. R. R. Smucker read Jno. 1:1-14 and led in prayer.

It was moved and carried that since Bro. E. S. Hallman was elected as assistant moderator and also appointed as member of the resolutions committee, he be relieved of the position as assistant moderator and Bro. G. D. Shenk take that place.

The minutes of the previous conference were read and approved.

Church records were read and approved.

Bro. R. R. Smucker brought greetings from the Mennonite Conference in India.

It was moved and carried that we express our appreciation for the presence of our Bro. R. R. Smucker with us and also send greetings with him to the India Conference.

The questions considered and answers given were:

I. **Christian Assurance.** Opened by G. D. Shenk.

Answer.—Since Christian assurance is a thing that we all want and also yearn for the fullness that God has for us, be it

Resolved, that, first we put away evil thoughts and filthiness of the flesh and spirit and, Second, that we lay hold on those promises of God and do the things according to His plan, be they the things of the Spirit or of the flesh, and so enter into the full realization of the blessings of assurance and true faith and love.

II. **Supplying of Ministerial Help to Creston, Mont.**

Answer.—Whereas, our congregation at Creston, Mont., is at present without a minister and since an opportunity presents itself to obtain help, be it

Resolved, that this conference body extend an invitation to Bro. Luke Weaver of Oregon to serve this congregation as a minister of the Gospel.

III. **Question concerning ministerial help in southern Alberta.**

Answer.—Because of the scarcity of ministerial help in Southern Alberta be it,

Resolved, that we leave the matter to the Executive Committee and ask the prayers of the conference district.

IV. **Blessings and benefits received by supporting the peculiar restrictions of our Church.** Opened by H. J. Harder.

Answer.—Because of the many pitfalls in this world of sin, and since our loving heavenly Father is safeguarding His Church on earth by placing certain restrictions in His Word to protect His believing people, be it

Resolved, that we encourage the brotherhood to uphold the teaching of God's Word, and urge them to observe and support the restrictions as laid down by Christ and the apostles, being inspired by the Holy Spirit, and as interpreted and applied to practical living by our ministerial body and by this conference.

A letter from the moderator of General Conference asking for a contribution of $4.00 (being one cent per member of this Conference) toward covering expense connected with General Conference, was considered. It was moved and carried that our District Mission Board Treasurer be instructed to send the above amount to J. C. Frey, Archbold, Ohio.

The minutes of meeting of the Mission Board were read and approved.

A letter of greeting and appreciation from the Pacific Coast Conference for the coöperation with the Alberta-Saskatchewan Conference as expressed in the person of our delegate, Bro. N. E. Roth, was read.

It was moved and carried that we accept the greeting of the Pacific Coast Conference and also send greetings to them expressing our gratitude for their interest in our work and the presence of their delegate, Bro. G. D. Shenk, with us.

Whereas, the Mennonite Board of Education has undertaken to raise an endowment for Goshen and Hesston Colleges, be it

Resolved, that we express our confidence in the Educational Board and also endorse the program they have undertaken to raise the said endowment and again that we promise to support them in carrying out their plan.

It was moved and carried:

That we again pay $25.00 to Bro. Aaron Loucks to defray the expense of the Educational Board.

That the expense of the Educational work be placed under the supervision of the Mission Board.

That we send a delegate to the Pacific Coast Conference. M. D. Stutzman was appointed.

That our next annual Conference be held with the West Zion Congregation near Carstairs, Alta.

The visiting brethren expressed their appreciation for the hospitality shown them.

Reports by the members of the Publication, H. B. Ramer, and Educational Board, H. J. Harder, were given.

Officers Elected

Moderator for next Conference, N. E. Roth.
Assistant Moderator, Isaac Miller.
Delegate to General Conference, N. B. Stauffer.

Board Members: Publication, H. B. Ramer; Educational, H. J. Harder; Men. Bd. of Missions and Charities, N. B. Stauffer; Canadian Mennonite Bd. of Colonization, E. S. Hallman.

District Mission Board: Pres., E. S. Hallman; V. Pres., M. D. Stutzman; Secy., H. J. Harder; Treas., Jacob Brenneman.

Local Members: Sharon, Ira Gingerich; Salem, O. O. Hershberger; West Zion, Elmer Shantz; Mount View, T. E. Bowman; Duchess, J. Brubaker; Creston, Mont., Sam Hoylman; Arcadia Valley, Norman Krempien; Calgary, E. W. Bricker.

H. J. Harder, Mod.
M. D. Stutzman, Secy.

THE STORY OF THE CROSS

(Continued from page 387)

told it. Your forefathers knew its meaning." "Tell it to me," gasps the man as a last resort. The minister tells it. The story is interesting. There is a softening in his heart. "Look and live," says the preacher, and the weary man turns to the cross of Jesus Christ, humble, contrite, repentant. A light bursts into his darkened being. A smile comes over his face. At last he dies, but the gulf is bridged. He goes out into eternity in peace, ready to meet his God.

Oh the cross! What would we do without the cross? When the world is coming to its final destruction, which the Bible says is coming, amidst its ruins, majestic and sublime will stand the cross, eternal and immovable, a sure repose for all who put in it their trust.

Ephrata, Pa.

Married

Zehr—Swartzentruber.—Bro. Peter Zehr and Sister Marian Swarztentruber, both of Tavistock, Ont., were united in marriage Wednesday afternoon, June 8, 1927, by Bro. Daniel Jutzi. May God's richest blessings ever be with them.

Brenneman—Schlegel.—On June 15, 1927, Bro. Edwin Brenneman of the Wilmot congregation and Sister Selma Schlegel of the East Zorra congregation were united in marriage by Bro. Daniel Jutzi at his home near Tavistock, Ont. May God prosper them.

Ruby—Schultz.—On June 22, 1927, Bro. Elmer Ruby anad Sister Vera Schultz, both of the Poole congregation, Perth Co., Ont., were united in marriage at the Poole Church by Bro. Christian Schultz. May the blessing of the Lord rest upon them thru life.

Derstine—Kolb.—On July 5, 1927, Bishop Clayton F. Derstine of Kitchener, Ont., and Sister Mary Elizabeth Kolb of Kitchener, Ont., were united in marriage at the First Mennonite Church, Kitchener, Ont., Bro. Manasseh Hallman officiating. May God's richest blessings be theirs through life.

Souder—Short.—On June 29, 1927, at the home of the bride's parents, occurred the marriage of Bro. Erie Souder and Sister Leona Short, both members of the Central A. M. congregation near Archbold, Ohio, Bro. E. L. Frey officiating. May happiness and peace attend them thru life.

King—Smoker.—At the home of the officiating bishop, Bro. Christian Brackbill of Kinzers, Pa., on June 4, 1927, Bro. Christian King and Sister Gertrude E. Smoker, both of Gap, Pa., Mennonite Church, were united in marriage. May the blessing of God attend them through their journey of life.

Hostetler—Hostetler.—On June 15, 1927, Bro. Harry Hostetler of Weilersville, Ohio, and Sister Esther Hostetler of Orrville, Ohio, were united in marriage at the home of the bride's parents, Bro. J. S. Gerig officiating. May the rich blessings of God be with them as they journey together through life.

Brenneman—Jutzi.—Bro. Rudy Brenneman and Sister Susanna Jutzi, both of Tavistock, Ont., were married June 29, 1927 at the home of the bride's parents, Bro. and Sister Christian Jutzi, by Bro. Daniel Jutzi. May the blessing of heaven be upon our brother and sister in all their labors in home and church.

Shrock—Lambright.—On June 5, 1927, Bro. Tobias T. Shrock of Clarence Center, N. Y., and Sister Sarah Lambright of the Shore congregation, LaGrange Co., Ind., were united in marriage at the home of the officiating bishop, Bro. J. P. Miller. Their many friends unite in wishing them a long and happy Christian life under the guiding hand of God.

Obituary

Swartzentruber.—Glen Elinor, infant son of Joseph B. and Barbara (Yantzi) Swartzentruber, died May 5, 1927, aged 1 y. 3 m. 27 d. His sickness was of short duration lasting only five days with pneumonia. Father, mother, two brothers, and one sister remain. We shall see his smiling face no more, until we meet in the Great Beyond. Funeral services were held May 8. Services at the home conducted by J. R. Bender and at the St. Agatha A. M. Church by Peter S. Zehr and D. H. Steinman. Burial in cemetery beside church.

"God saw fit to call him higher,
But it seems it can not be;
For the home is now so lonely,
Since his form no more we see."

Bollinger.—Kate H., wife of Phares Bollinger, was born Sept. 13, 1865; died June 22, 1927 of an illness of 2 days caused by pneumonia; aged 61 y. 9 m. 9 d. She was a kind and loving mother and a faithful member of the Indiantown Mennonite Church for many years. She is survived by her husband, 4 daughters, and 16 grandchildren who deeply feel their loss. Funeral services were held June 26 at the Hammer Creek Mennonite Church near Lititz, Pa. Interment was made in the adjoining cemetery. Services were conducted by Bros. N. L. Landis, John Hess, and Noah Horst.

"A precious one from us is gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled."

By the Family.

Eicher.—Eliza Eicher (nee Short) was born near Archbold, Ohio, Aug. 7, 1876; after an illness of one week of heart trouble she quietly passed away at her home near Stryker, O., July 11, 1927; aged 50 y. 11 m. 4 d. On Jan. 27, 1903, she was united in marriage with Noah Eicher. This union was blest with two children, one son (Joseph) and one daughter (Mabel). She leaves her sorrowing husband, 2 children, parents, 9 brothers, 5 sisters and many relatives and friends. Two brothers and one sister preceded her in death. Sister Eicher confessed Christ as her Savior in her youth, united with the Mennonite Church, and remained faithful until death. Funeral services were held July 14, at the Lockport Church, conducted by E. L. Frey assisted by S. D. Grieser. Text, Isa. 38:1. Burial in Lockport cemetery.

Sharp.—Lizzie K. Sharp, daughter of Simon H. Yoder, was born near Reedsville, Pa., Oct. 4, 1862; died at the home of her son (S. D. Sharp), Belleville, Pa., June 25, 1927; aged 64 y. 8 m. 21 d., after an illness of 2 months of a complication of diseases. In the winter of 1885 she was united in marriage to Christ Sharp. To this union were born 4 sons and 5 daughters. Father and one son preceded her in death. There remain to mourn her departure 3 sons, 5 daughters, and 35 grandchildren, 3 brothers (J. E., S. D., and Ben C. Sharp), and five sisters, Lydia A. wife of C. P. Yoder, Mary E. wife of E. J. Kurtz, Sadie C. wife of J. H. Peachey, Fannie B. wife of D. A. Yoder, Barbara Y. wife of J. Z. Yoder. She was a member of the old order Amish Church. Funeral services were conducted June 27, 1927, at the home of her son S. D. Sharp, by S. W. and J. B. Peachey. Interment in the Long Lane Cemetery.

Rest on dear mother your labor is o'er,
Your willing hands will toil no more;
A faithful mother true and kind,
No friend like you on earth we find."

Plank.—Mary Yoder was born Sept. 30, 1844; died July 14, 1927; aged 82 y. 10 m. 14 d. She was united in marriage to Joel Metzler Feb. 22, 1866. To this union were born 6 children of whom the following survive: Mrs. S. P. Blough, Henry, Joseph, and Mrs. A. F. Lehman. She was preceded in death by 2 daughters (Nettie and Mrs. J. L. Steiner), also her husband, March 22, 1894. She also leaves 21 grandchildren, 15 great-grandchildren, 1 sister, and 6 brothers. She was married the second time to S. K. Plank in July, 1921; who died 6 years ago. She was a member of the Mennonite Church, in which faith she died. Funeral services were held at the North Lima Mennonite Church, July 16, conducted by E. M. Detwiler and David Lehman. Text, I Cor. 13: 12—"Now I know in part; but then shall I know even as also I am known." Burial in adjoining cemetery.

Albrecht.—John A., son of John and Mary Albrecht, was born near Princeton, Ill., April 20, 1849; died at his home near Tiskilwa, Ill. (where he had lived for more than fifty years), July 3, 1927; aged 78 y. 2 m. 13 d. He was united in marriage to Elizabeth Birkey Feb. 9, 1873. To this union were born 3 sons and 3 daughters, all of whom survive except the youngest daughter, Anna, who passed away July 5, 1901. He leaves his wife three sons, two daughters, twenty grandchildren, one brother (H. V. Albrecht), and a host of relatives and friends. He was a faithful and regular attendant in Sunday school and church, having united with the Mennonite Church in his youth. On July 4 a year ago he was stricken with paralysis, and he was not able to walk or leave the house thereafter. While he desired to get well again, and during the first part of his sickness often spoke of soon being able to go to church again, he was fully resigned to God's will and on Sunday morning he peacefully fell asleep in Jesus. Funeral services were held from the Willow Springs Church July 5, conducted by C. A. Hartzler of Goshen, Ind., assisted by Ira Eigsti. Peace to his ashes.

Kauffman.—Barbara Yoder Kauffman was born in Somerset Co., Pa., April 6, 1845; died May 17, 1927, in Johnson Co., Iowa; aged 82 y. 1 m. 11 d. She was married to Jerry Kauffman June 19, 1881. To this union were born 1 son and 2 daughters (Emery and Sarah, deceased; and Mary, Mrs. J. P. Yoder) five step-childreen (Fannie, Mrs. John Hostetler; Barbara, Mrs. Benj. E. Brenneman; Ben, of Goshen, Indiania, Abner, and Simon, deceased). For the five years she has been living with her step-daughter Mrs. Benj. E. Brenneman, at whose home she passed away. She joined the Amish Mennonite Church in her youth and remained a faithful member until her death. She leaves her sorrowing husband, a daughter, 3 step-children, 18 grandchildren, 8 great-grandchildren, 3 brothers, 3 sisters, and many other relatives and friends. Funeral services were held at the home of Mrs. Benj. E. Brenneman, May 20, conducted by Chris M. Yoder and Isaac Helmuth in German and Joe C. Brenneman in

English. Text, Rom. 14:8. Burial in Timber Cemetery.

"All is over, hands are folded,
On a quiet and peaceful breast;
All is over pains are ended,
Now dear mother is at rest."

Kauffman.—Jeremiah, son of Jacob and Rebecca Kauffman was born in Holmes Co., Ohio, April 22, 1846; died in Johnson Co., Iowa, at the home of his daughter (Mrs. Ben E. Brenneman) July 10, 1927; aged 81 y. 2 m. 18 d. He united with the Amish Mennonite Church in his youth of which he was a faithful member until his death. He was married to Judith Yoder Dec. 16, 1866. She died July 20, 1880. To this union were born 7 children—Fannie (Mrs. John B. Hochstettler), Barbara (Mrs. Ben E. Brenneman), Ben, Abner, Simon, 2 infants (deceased). He was again married to Barbara, (a sister of his first wife) June 19, 1881. She died May 17, 1927. To this union were born 3 children—Mary (Mrs. Jepthah P. Yoder), Emery, Sarah, (deceased). He was the youngest of the family of 14 children, leaving 1 brother (Joseph), also 18 grandchildren and 8 great-grandchildren. Funeral services were held July 12, at the home, conducted by Gideon Kauffman of Arthur, Ill., and Sam Kemp of Kalona, Iowa, in German and Joe C. Brenneman in English. Text, II Cor. 5:1. Interment in Lower Deer Creek Cemetery.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over pains are ended,
Now dear father is at rest."

Yoder.—Hannah (Graber) Yoder was born near Loogootee, Ind., Nov. 4, 1882; died June 28, 1927; aged 44 y. 7 m. 24 d. She was a member of the Mennonite Church for over twenty-five years. She came to North Dakota in 1900. She was married to Moses F. Yoder in 1905. To this union were born four sons and three daughters: Albert, Sylvan, Fanny, Katie, Henry, Rosie, and Peter. She leaves husband and children (above mentioned), father and mother (Joseph and Salome Graber), brothers and sisters (Levi, Abraham, Albert, Daniel, Anna Schwietert, Amanda Helmuth, Henry, Lizzie Bontrager, Sarah Gingerich, Peter, Edna, Lucy Bontrager, John, Amos, and William) and a host of other relatives and friends. One brother and two sisters preceded her in death. Her death was caused by accident. She was leading a team, hitched to a wagon, loaded with wheat. They became frightened and ran over a fence. Both wheels ran over her chest. The fence raised the wagon, giving her some protection but she was crushed beyond help. Every possible effort was put forth to relieve her of pain until her death. The accident occurred Monday, June 27, 3 P. M. She lived until 10 o'clock P. M. the following day. Funeral on Saturday, July 2, conducted at the house by M. M. Yoder in German (I Cor. 15:35-58) and at the church by C. G. Ringler and Eli G. Hochstetler (Text, Rev. 14:13). Remains were laid to rest at the Mennonite Church Northeast of Wolford, N. Dak.

Heatwole.—Bro. Peter S., eldest son of Joseph and Maria Rhodes Heatwole, was born near Mole Hill in Rockingham Co., Va., May 25, 1843; died at his home near Dale Enterprise, Va., July 15, 1927 (where he had made his home for the past 60 years); aged 84 y. 1 m. 20 d. On Aug. 18, 1878, he was chosen by lot and ordained to the ministry at the Bank Mennonite Church, in which congregation he held membership from early manhood. The earlier years of his ministry were given to devoted service in West Virginia, where he occasionally went with fellow ministers as far as the central counties of Randolph and Tucker in that state. He is survived by his wife (who was Nancy Reiff), three sons, three daughters, forty-three grandchildren and forty-six great-grandchildren. On May 15 he was taken with a pronounced stroke of parlaysis that in great part removed the power to take, or assimilate food. Though there were moments of partial consciousness, no murmur of complaint was heard at any time during the long day and night vigils of waiting and watching by his bedside by his companion, his children, and sympathizing friends. But, like all things of earth, the most remarkable degree of vitality and recuperative power that the human frame may develop, finally found its limit, and the end came quietly and peacefully at 4 P. M. on the day of his departure. Sunday, the 17th, appropriate services—conducted by S. H. Rhodes, J. S. Martin, and L. J. Heatwole—were conducted at the Weavers Church, from Psalm 71:17-20. Six grandsons of the deceased carried the casket at the time of the funeral and burial.

Moser.—Elizabeth, daughter of Bishop Christian Sommer, was born near Dalton, Ohio., Nov. 23, 1849; died July 14, 1927, at the home of her daughter (Mrs. A. J. Sommer) near Orrville, Ohio; aged 77 y. 7 m. 21 d. On Nov. 10, 1870, she united in marriage with Peter P. Moser. To this union were born 8 daughters and 3 sons. She was preceded in death by one infant son (Peter) in 1888, by her husband in 1905, and by 2 grandchildren. Her lot of widowhood continued over 22 years. She leaves one brother (Peter Sommer), 10 children (Emma wife of Nathan Moser, Fannie, Dina, Lovina, Lizzie, Susan wife of A. J. Sommer, Bertha wife of C. B. Geiser, Caroline wife of Daniel Geiser, Frank Moser, and Edwin Moser), also 22 grandchildren and many relatives and friends. In 1867 she accepted Jesus as her personal Savior and was received into the Sonnenberg Mennonite Church in which fellowship she remained faithful unto death. She was a devoted Christian woman and a loving mother, deeply concerned in the spiritual welfare of her family. The Word of God was precious to her and the services of the house of the Lord were her highest pleasures. In her declining years she was kindly cared for by those to whom she had ministered in her days of strength. During the last week she went to visit with her children, just as mothers love to do, and right in the midst of this pleasure the Master came and called her to her home beyond, to the greater pleasures of the saints above. It was a mingling of sadness and joy when they went to call her in the morning and found her asleep in Jesus never to wake again on earth, but with the blessed hope that she will awake in his likeness. Funeral at the Sonnenberg Church on Saturday, July 16. Services were conducted by C. N. Amstutz, and Jacob Moser in German, and by I. W. Royer in English. Text, Psa. 116:15.

Fisher.—Jacob K. Fisher was born in Balk, Holland, July 18, 1849; died April 25, 1927; aged 77 y. 9 m. 7 d. At the age of about four years, he with his parents came to the United States and made their home in the Holland colony which had settled in Elkhart Co., Ind. In 1870 he was united in marriage with Martha Smith and settled at the site of his late residence, having gone into the forest and cleared a spot upon which he built their first log cabin. Bro. and Sister Fisher journeyed together through life for 36 years when she was called by death. There were born to them one son and four daughters; the son (Reuben), and one daughter (Hattie), preceded him in death. About fifty years ago he was converted and united with the Mennonite Church, of which he was a faithful member until death. He was one of the last few charter members of the Salem congregation. He was a most earnest and devoted Christian. His attendance at the house of worship was one of his chief delights, and the kindly Christian spirit manifested in his many acts of kindness and helpfulness shown toward his neighbors and friends will ever linger in our memories. In May, 1908, Bro. Fisher was married to Sarah Aikens and together they resided at the homestead until his demise. Bro. Fisher had been in failing health for the past four years, and about three weeks ago he suffered a stroke which hastened the end. During his sickness he manifested the same patient spirit which was so characteristic of his life and was always cheerful expressing his confidence in the hope of eternal life through Jesus Christ our Lord. There remain his widow, three daughters (Hannah J. Darkwood, Mary E. Heiber and S. Belle Combs), nine grandchildren, eight great-grandchildren, one brother (William), two sisters (Mrs. J. F. Scholl, and Mrs. G. W. Vanderwall), with many relatives and friends. Funeral services were held at the Whitehead Church Apr. 28, in charge of Bros. J. S. Hartzler and V. L. Stump. Text: Psa. 39:7. Interment in adjoining cemetery.

Mumaw.—Russell Joseph Mumaw was born at Orrville, Ohio, Sept. 8, 1905; died July 14, 1927, at the Mount Pleasant Memorial Hospital, Mt. Pleasant, Pa., following an operation for appendicitis; aged 21 y. 10 m. 6 d. He was preceded in death by a sister who died in infancy, and by his mother, who died January 10, 1921. He is survived by his father, his step-mother, three grandparents, and many other relatives and friends. He was baptized and united with the Mennonite Church at Scottdale, Pa., in 1916, and has been a faithful member of the Church until his call to a higher service. Russell graduated from Scottdale High School with the Class of 1923, after which he gave two years of service to the Mennonite Publishing House. He graduated from the Junior College at Harrisonburg, Va., in June of this year. He was a young man of pleasing personality and had won many friends in his home town, in school, and elsewhere. He was planning to take up a responsible position with the Shenandoah Manufacturing Co., of Harrisonburg, Va., and had intended to enter upon the duties of his position during the week of his death. He is much missed in his large circle of friends, and we can only explain this visitation by remembering that it is God's doing, and He is "too wise to err, too good to be unkind." Funeral services at Scottdale Mennonite Church on Saturday evening, July 16, were conducted by Brethren J. A. Ressler and A. D. Wenger. Text, Acts 20:24. His body was afterwards taken to Orrville, Ohio, where the remains were laid to rest in Martin's cemetery, by the side of his mother. Services by Bro. I. W. Royer assisted by Brethren David Hostetler, C. Z. Yoder, I. J. Buckwalter, and J. A. Ressler. Text, I Jno. 2:14.

Pain is over, care is ended,
Life has fled the trembling breast,
For dear Russell went to heaven,
There to be among the blest.
How we..'ll miss him, son and brother,
Always patient, loving, kind!
But he's joined his sainted mother,
There with Jesus to abide.

A Friend.

"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love;
I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else would do."

—Kate Hankey.

To know the Holy Scriptures from a child is a great blessing if we learn to apply its truths by faith in Christ Jesus.

CORRESPONDENCE

(Continued from page 393)

is great and the Master has need in His vineyard of all His followers. May we all do our duty!

July 18, 1927. Susie Mae Miller.

Fairview, Mich.

A Greeting of Love to All:—We have just closed a vacational Bible school which proved to be a spiritual benefit to all the boys and girls who attended. The average attendance was 65. This school was conducted by Bro. O. N. Johns, Canton, Ohio, and lasted nearly two weeks. This was our first trial in V. B. School and all who kept in touch with it were favoradly impressed with the results.

We are now looking forward to the time of our Sunday school Conference for Indiana-Michigan district, to be held at Fairview, hoping and praying that it may be a time when the body of Christians will be permitted to worship together, the Master whom we love and want to magnify His name for the continued blessings He gives to us.

Baptismal services will be held in the near future, when a number who have lately confessed Christ as their Saviour will be received into the church.

July 19, 1927. F. A. Pletcher.

Hopedale, Ill.

Dear Herald Readers, Greetings:—Bro. A. H. Leaman and wife of Chicago, Ill., were visitors in this community, arriving here Saturday evening, the 16th, leaving again on Monday afternoon. Bro Leaman's message on Saturday evening was, "The Wonder of the World." And on Sunday an all day Sunday school meeting was held, Bro. Leaman taking part in all three sessions. His message after Sunday school was on "The Christian's Charge." We were also privileged to have with us for the afternoon session Bro. Earl Miller and family of the Peroia Mission. The subjects discussed during the afternoon were Sunday school Inconsistencies by C. E. Martin. The S. S. Teachers Equipment, by Earl Miller; Essentials for a Successful S. S., by A. H. Leaman. Children's meeting in the evening by Bro. Leaman, which was followed by a sermon. The subjects were well discussed and the beautiful day made it possible for a large number to attend these services—both from the community around us and a number of visitors from the neighboring churches. May we not soon forget the many good thoughts brought out on these subjects, and also the messages of Bro. Leaman, that we be not hearers only but doers also. Remember the work at this place.

July 20, 1927. Cor.

OHIO SUNDAY SCHOOL CONFERENCE

The Thirty-third Annual Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martins Church near Orrville, Ohio, Aug. 9-11, 1927. All Sunday schools are urged to elect delegates and plan to attend the Conference. Everybody invited to come. For information concerning transportation, write to J. A. Leichty, Orrville, Ohio. For information concerning program and Conference work in general write to

I. W. Royer, Sec'y,
Orrville, O.

CONFERENCE ANNOUNCEMENTS

Virginia

The seventeenth annual session of the Mennonite Conference of Virginia will convene, D. V., Friday and Saturday, Aug. 5 and 6, 1927, at Weaver's Church, Middle District, Rockingham County, beginning Friday morning at 9:00 o'clock and Saturday morning at 8:30 o'clock. A cordial invitation is extended to all who wish to attend.

Prior to Conference, the following bodies will meet at the above named church:

Wednesday, Aug. 3, at 9:30 A. M., the Virginia Mennonite Aid Plan Board; Wednesday afternoon at 1:00 o'clock, the Virginia Mennonite Mission Board.

Thursday, Aug. 4, at 9:30 A. M., the Conference Arranging Committee; Thursday afternoon at 1:00 o'clock, a preliminary session of Conference members.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The annual Conference of the Southwestern Pa. District will be held, D. V., at the Stahl Church near Johnstown, Pa., on the week beginning Monday, Aug. 8, various meetings as follows:

Bishops and Executive Committee, Monday, 1:00 P. M.

Conference Members, Tuesday, 9:00 A. M.

Mission Board, Tuesday, 1:00 P. M.

Sunday School Conference, Tuesday evening and Wednesday.

Church Conference, Thursday and Friday.

The Mission Board Meeting, Sunday School Conference, and Church Conference are public meetings to which all are invited. C. A. Graybill, Secy.

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

The Hydro brethren will add a note in reference to the R. R. and other connections. J. R. Shank, Sec'y,
Carver, Mo.

MENNONITE GENERAL CONFERENCE

Announcement of General Conference and Related Meetings

The Executive Committee of the Mennonite General Conference has decided that the next session of General Conference shall be held at Belleville, Pa., beginning Wednesday morning, Aug. 24, 1927.

Conference is to continue its sessions until the completion of Conference work, probably closing Friday noon, Aug. 26. The regular sessions of Conference are public meetings, and a general invitation to attend is hereby extended. May the brotherhood consider this an opportunity to come in closer touch with the Lord and more helpful fellowship one with another, and to become better informed regarding the work of the Church. May we, the Lord permitting, have a goodly attendance of brethren and sisters and visitors, especially urging the ministry of the Church to prayerfully consider their responsibility to the General Conference of the Church. The brotherhood of Mifflin Co., Pa., have been diligent in making arrangements to provide for our comfort while in their midst, and are anticipating a large attendance. May the influence of each brother and sister attending be such that the churches of Mifflin Co., will feel repaid for their labors because of the spiritual blessings received through our association with them. No charge is to be made for entertainment. Homes of our brethren and sisters and of sister churches are open for lodging to us. May our attitude in their midst bespeak our appreciation of their hospitality and may sister churches have cause to feel that our presence with them has been a means of blessing to the spiritual welfare of their congregations. Opportunity is to be given for us to contribute toward the expenses of lunches served on the grounds.

Your Servant,
N. E. Miller,
Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 4, 1927 (Gospel Witness Established 1905) No. 18

EDITORIAL

"Ye are God's husbandry, ye are God's building" (I Cor. 3:9).

Take a good look at the request found in the center of this page. Send all your corrections, promptly, to J. L. Horst, Scottdale, Pa.

This is the time of the year when there are so many people (pastors included) off on vacation that in many cities and towns a number of churches continue to hold union services. We are not saying that it is wrong to take vacations, when there is a good reason for it, but no reason is good that does not stand the test of I Cor. 10:31. The cases are very rare when there are not enough members at home to carry on every Sunday. It has been truthfully said that "the devil is never off on vacation" and no church should be one whit behind him in the zeal manifested.

Our Junior Teachers' S. S. Quarterly.—Some time ago our attention was drawn to this quarterly in a very definite way, and we were impressed with the clear, concise, helpful features found in connection with each lesson in the quarterly. Sunday school teachers in the junior and intermediate grades will find this quarterly especially helpful in their work. If you have never taken the time to examine the quarterly critically, we advise you to do so. You will find additional reasons for appreciating the merits of this excellent help for teachers.

Church Hymnals.—During the past few months our book-bindery has been busy binding Hymnals to fill the orders received. To date the following number of Hymnals has been bound up: About 2,000 (round note edition), and 7,500 (shaped note edition). Some of these were with the German appendix, and some without. We are going to print another shaped-note edition immediately. We are ready to fill all orders promptly as they are being received, hoping to have the second edition in print before the first edition is completely exhausted. See announcement on last page.

That series of meetings which you have planned for this coming fall or winter will mean more for your congregation if you will remember the coming work daily in your prayers and see to it that there are no things about your life that will stand as a hindrance to the progress or success of the meetings. And the time to begin looking within to see that everything is right there, is not immediately before or during the meetings but **now,** that the influence of a godly life may help to encourage others also to get into line with God and the Church and help in getting the congregation and community into proper condition for a revival.

FAMILY ALMANAC

The time will soon be here when the material for this annual publication must be prepared for the printers. We ask all who have any corrections for the list of bishops, ministers, and deacons to send them in at once. Be sure to send in reports of all ordinations, deaths, and changes of address that have taken place since the beginning of the present year. The list was revised for the 1927 Year Book, which you should consult to notice what changes have not been made. Your coöperation in this matter will be greatly appreciated.

Promotions.—We sometimes hear of boys who started life in the midst of poverty and other handicaps who rise up to be men of renown, accomplishing things that appear great and marvelous in the eyes of fellow men. But we need not look to the world alone to find instances of this kind. God found in a shepherd lad on the Judean hills the qualities that stamped him as "a man after God's own heart," and He promoted him to be king over Israel. This is but a sample of God's recognition of the inherent qualities in man. He takes the humblest of human beings that have acknowledged Him as Savior and Lord and makes of them kings and priests to God. If we are thrilled with the thought that "there is plenty of room at the top," let us remember that the real "top" is in glory, not on earth. Let us therefore "seek those things which are above, not the things on the earth." There is a glorious promotion ahead for all who put their trust in the living God.

Influence.—One of our most active and spiritually-minded brethren, in a recent letter to a friend and brother, says, among other things: "The Sabbath or Lord's Day is becoming more and more disregarded by the people, and it behooves us especially as Christian workers to exercise great care that we do not follow their evil ways."

What is true with reference to Lord's Day observance is also true of every other problem in which the practice of worldly-minded people is contrary to the will of God as made clear in His Word. Every form of wickedness is a challenge to God's people to put forth greater efforts to foster among the people a higher standard of righteousness and godliness.

Speaking of influence, it appeals to us in two ways: (1) the influence of world over Church; (2) the influence of Church over world. When therefore the influence of the world is exerted in the form of Sabbath desecration, unrighteous business methods, vain amusements, pride and indecency in dress, covetousness, intemper-

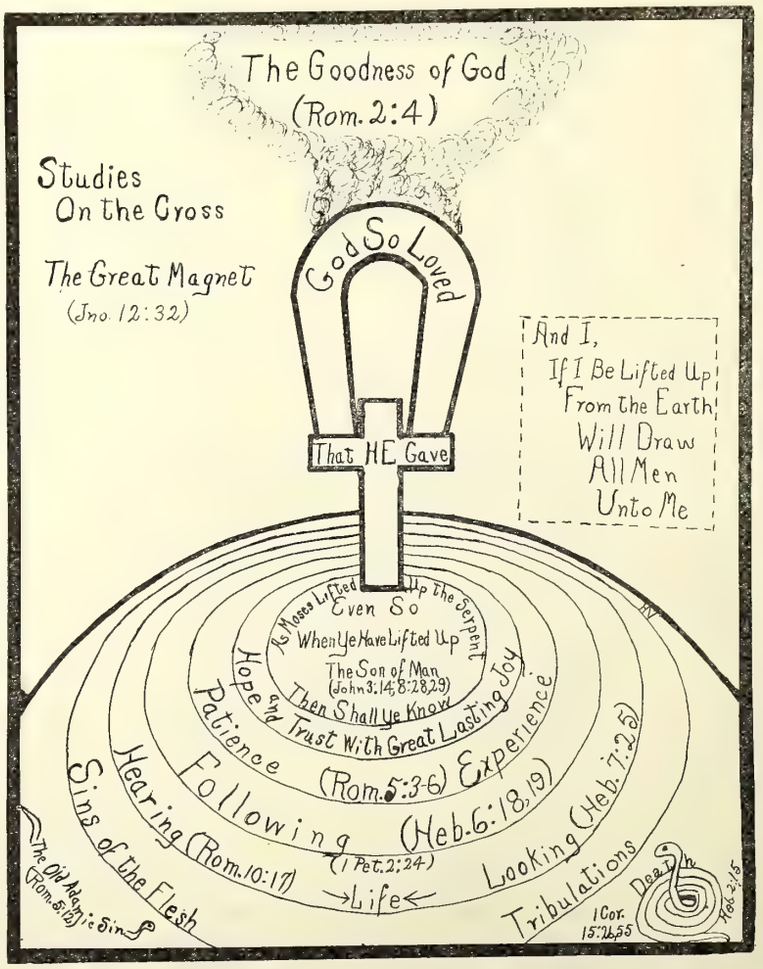
ance, immorality, and other forms of iniquity, instead of God's people yielding to such influences and becoming contaminated by them they should rise in the strength of the Almighty and exert a more positive influence over the weak and save them from becoming the victims of sin. Let us see to it that, under the providence of God and the leadership of the Holy Spirit, in our respective communities the influence for God and godliness is at least as strong, aggressive, and uncompromising as is the influence for world and worldliness. Read Matt. 28:18-20.

STUDIES ON THE CROSS

IV. THE GREAT MAGNET

By H. N. Troyer

We find our text for this study in John 12:32—"And I, if I be lifted up from the earth, will draw all men unto me." Since the Bible is its own best commentary, let us look at a very similar passage in John 3:14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." This at once refers us back to God's picture book in Numbers 21 where the serpent was lifted up and the children of Israel learned a great lesson in faith and obedience. All Bible readers are familiar with the journey of the Israelites through the Wilderness and how perfectly the experiences there portray our own experiences to-day. Paul himself calls our attention to this part of God's book in I Cor. 10:6 when he says," Now these things were our examples, to the intent we should not lust after evil things as they also lusted." In the 11th verse of the same chapter he again refers to it but in slightly different words: "Now ALL these things happened unto them for ensamples: and they are written for our admonition."



Let us look at this wonderful lesson of the lifted serpent to see how it drew, and so better understand how a lifted Jesus draws. The enemy of souls was very busy on this journey. Time and again he had caused the Israelites, by one way and then another, to fall away from God and murmur against Him. This is a very grievous sin in God's sight. One thing we must not forget is that all sin must be and will be punished. This we see illustrated all thru the Old Testament, and is one of God's laws which is as unvarying as God for their sins, and so it was not long before they recognized that these serpents were not just ill luck or chance but that they were God sent. They therefore came to Moses and asked him to pray for them.

Since another of God's great ways is His willingness to always provide a way for His people who really repent and desire to get back into the right relationship with Him. He here provides a way. He instructs Moses to make a serpent of brass and hang it up on a pole. He then promised that if the people who were bitten would look at this serpent they would be healed. God made this way of escape for the people because He loved them. A serpent is never attractive to any normal-minded person. But suppose now that we were in that multitude and the fiery serpents among us. We might not be interested very much in this serpent hung up but all at once we felt the sting of one. Before long we would feel the poison working. We knew sure death would follow because all bitten so far had died. No remedies had proved helpful. Death stared us in the face!! We were in great need. Our life was ebbing. What shall we do? A remedy is now suggested but it is so simple and so contrary to what we would expect. We can hardly see how it can work. Shall we try such a ridiculous thing? Simply look and be healed!!! But then we remember that God Himself gave this cure and his remedies always worked before. While we are thinking about it we feel our life going faster and faster. We must do something. Suppose we try it. We look! What a change we feel inside of us at once!! The poison effect has gone. Is the serpent hung up now repulsive? Do we now hate it? Suppose we are bitten again. We try the remedy at once this time and it works again! Is it repulsive yet or do we look at it with different eyes? Wouldn't it draw now instead of repel?

Let us now change the scene. When Adam sinned the old serpent not only stung Adam but every one of his posterity; for we read that "wherefore, as by one man sin entered into the world, and death by sin and so death passed upon all men, for that all have sinned" (Rom. 5:12). "The sting of sin is death" (I Cor. 15:55-57 and when the fear of death (Heb. 2:14, 15) begins to grip a person he commences to look about for a remedy. His conscience arises and he has anything but peace. The sins of the flesh and tribulations abound. His heart heaves as he sees the sword of God's justice and wrath overhung. What shall he do? He is stung and realizes that damnation stares him in the face. What shall he do?

As before, God's great way again asserts itself. Here is a truly repenting person who desires a cure. God's

goodness to us (Rom. 2:4) provided a way again of getting into fellowship. This time, however, it is not a serpent but His own beloved Son; as John 3:16 gives it, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again comes the declaration, " Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Shall he try it? How can it be possible that peace can come from simply looking at Jesus and Him crucified? However he has heard of how life was to be obtained, and faith cometh in that way (Rom. 10:17). The message is that "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I Jno. 4:9). Shall he try it? Death and damnation stare him in the face—no rest, no peace. He decides to try it. He looks! At once, what a change!! What a peace which he never experienced before! He has found the One that is able to save even to the uttermost those that come unto Him (Heb. 7:25). Is Jesus on the cross now repulsive? Is the Jesus that gave him such peace and life detestable to him? Or is he drawn towards Him as he experiences the great help he receives from Him? As he follows Him day by day and meets the fiery serpents continually, he finds a cure every time he looks. It is the power of God (I Cor. 1:18). He has found a sure refuge. He has found out by repeated experiences God's way of healing and helping. He has found out with Paul in II Cor. 12:9 that tribulations are great soul-builders and therefore glories in them. They help to make the great remedy, Jesus and Him crucified, all the sweeter. Trust is becoming stronger continually. Godliness with contentment is great gain (I Tim. 6:6). The love of God constrains him because he sees that Jesus died for all and that therefore all were dead and that he died for all that they which live SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES but unto Him who died for them and rose again. He therefore wants to be an ambassador for Christ, since the word of reconciliation is committed unto us (II Cor. 5:14-21). Since he has looked and has been healed he can now say by experience: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Therefore he is drawn more and more.

Let us summarize. Thru the goodness of God (Rom. 2:4) in giving His dear Son because he so loved us (I Jno. 4:9) we are drawn unto Him (Jno. 12:32). On all sides men are everywhere included under the old Adamic sin (Rom. 5:12) and death stares them in the face (I Cor. 15:26, 55-57; Heb. 2:15). The sins of the flesh and tribulations abound. However, when the sinners realize the death sting they are willing to follow any suggested remedy as the children of Israel did in the wilderness when the serpent was lifted up. So now when they hear (Rom. 10:17) of life (I Pet. 2:24; I Jno. 4:9) they at once look unto Him to save (Heb. 7:25). Finding a refuge and help (Heb. 6:18, 19) they follow Him the more. As tribulations and trials come (II Tim. 3:12) they flee to the refuge from whence their strength cometh (Psa. 46:1) and bear the afflictions, His grace being sufficient (II Cor. 12:9). Thus patience comes (Rom. 5:3-6), followed by experience. The oftener he has experience of help received, the stronger will be his hope and trust (II Cor. 1:10). The more trust he exercises the more contented (I Tim. 6:6) he will be to just let the Lord have His way. He has now lifted up the Son of man (Jno. 8:28, 29) and KNOWS the great love of God which sustains him at all times (II Cor. 5:14, 15).

Meditations

1. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:8). "Blessed be the Lord, who daily loadeth us with benefits, EVEN the God of our salvation" (Psa. 68:19). "Bless the Lord O my soul, and forget not all his benefits" (Psa. 103:2).

Carnal man soon gets his mind off of the goodness of God and His wonderful works to the children of men and centers it on the things ahead which he desires but does not have. Satan loves to have it so, and gives all the help he is capable of giving It makes discontented people. Discontented people seldom have a strong faith in God. They often do things for God because they think they ought to and not because the love of God constrains. A good memory coupled with a strong God-supported will will not forget all His benefits. In seeing the past benefits, the daily loads of benefits will become all the more clear to our eyesight. Let us meditate over the past and then classify ourselves as to the present. Are we being drawn more every day?

East Orwell, Ohio.

BEHOLD

By Levi Blauch

For the Gospel Herald.

In I Jno. 3:1 we have this language: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The word "behold" means to look upon, to pay attention to. Behold now, look and see, what manner of love the Father hath bestowed upon us. It is indeed wonderful to behold the great love that God has bestowed upon His believing children, to such an extent that we can be called the children of God. "Beloved, now are we the sons of God" (v. 2). Why are we the sons of God? Because of the great love that He has bestowed upon us in giving us the privilege to forsake the world and its amusements. Come out from among them and separate yourselves. Then and only then can we behold the beauty and the glory that there is in the religion that comes through Christ. "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Brethren, sisters, have we a living faith in this promise that some day we shall see our blessed Savior as He is and behold him? V. 3 tells us that "Every man that hath this hope in him purifieth himself, even as he is pure." May God help us to have this hope, then and only then can we be able by His grace to purify ourselves as He is pure.

Johnstown, Pa.

THE THEATRE

The theatre, as it looks to the writer, is the great schoolhouse of this world's god, the devil, where his many evils are being taught, both great and small. The primary school of the movie shows, pictures with a little scripture thrown in, but in a mocking way. No fountain can bring forth sweet water and at the same time also bitter. Then comes the Intermediate school with both movie and vaudeville acts, teaching gambling, stealing, murdering, etc. Statistics tell us that a score or more years ago the average crime age was from 22 to 42; now from 22 to 25. This shows that with so many more schools he gets them through so much sooner. You sometimes hear people say that the pictures are not fit for children to see. If they aren't fit for children they are not fit for grown up children to see. Jesus said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Then his high school with shows for men only. Actors mostly of the opposite sex, teaching things that lead to the great vice evil. "Choose ye this day whom ye will serve."—Sel. from "The King's Business" by Alvah Wingert.

"God is our refuge and strength,"

Preacher's Page

SERMON OUTLINE

A Message to Young People

by Aaron Loucks

Text.—1 Tim. 4:12. ....

Introductory

1. A message from Paul to his son-in-the-faith, Timothy.
2. The blessings of a God fearing ancestry.
3. Where the children and young people have been reared in the service of God.
4. This message to a young man may be appropriated by young people of today.

I. The Future of Our Children.

1. All parents should be interested in the welfare of their children.
2. What Timothy's mother and grandmother did for him.
3. The evils of procrastination in matters spiritual.
4. Preparing for a God-honoring career.
5. "Let no man despise thy youth."

II. The Development of Strong Character.

1. "The Lord looketh on the heart."
2. Doing things that God wants us to do.
3. Working according to the plan of God for our lives.
4. The cost of true manhood.
5. The advantage of keeping the mind properly employed.

III. The End of a Life of Faithful Service.

1. "Be thou an example."
2. Keeping the faith.
3. The vanity and disasters of a sinful life.
4. Wherein we should set proper example.
5. A crown of righteousness in the end.

IV. Safe in the Hands of God.

CHRISTIANS

"The disciples were first called Christians at Antioch."

Children of God	Rom. 8:16
Heirs of God	Rom. 8:17
Redeemed of God	Rev. 5:9
Imitators of God	Eph. 5:1
Servants of Christ	Eph. 6:6
Temple of God	I Cor. 3:16
Image of God	Rom. 8:29
Approved unto God	II Tim. 2:15
New creatures	II Cor. 5:17
Salt of the earth	Matt. 5:13

"Walk worthy."

—Sel. by A. W.

A POINT ON PREACHING

By J. C. Clemens

For the Gospel Herald.

Let thy words be few.—Eccles. 5:2.
Use not vain repetitions.—Matt. 6:7.

For correct doctrine we go to the Bible. For methods of presenting this doctrine, preachers often build on the traditions of the elders or perchance on popular methods current in the world.

Why not consult the **Good Book** for methods also. One of the secrets of success in the preacher is attention, and the best we can do to hold the audience is to avoid repetitions and long drawn out sermons.

You attend a meeting and the report is that the interest is good. What does that mean? Surely the Spirit of God is the magnet, but God will not do man's part. I Cor. 3:9. It is needless to say that if the congregation knows what the preacher is going to say in the opening before he reads his text, they are liable to fall asleep before his message is begun, and the attention is already gone.

Should not the introduction be of few words except we have something to say that introduces the text? The text will be new to the audience unless we have the habit of using the same text repeatedly at short intervals. This is not necessary. If we desire to speak on the same theme, often we can find other texts that cover the same ground and will thus create new interest.

An outline is helpful, but must not be so long that it will reach to "fifthly" or "sixthly." If possible, the outline should be so concise that the outstanding divisions can be committed to memory and so preach the sermon without the outlines and hold the audience.

An old preacher said if he had four divisions to his text he thought of the four corners of the audience room—one thought in each corner If he had a fifth, it was in the stove pipe (had stoves then). I heard him preach many times. He held the audience—had no need of taking his eyes off the people and watching the outline.

Solomon writes of the vanities in divine service and says: "Let thy words be few" (Eccl. 5:1, 2).

We are not saying how long a sermon should be, for the Bible does not and we know that there are different things to be considered. If one tries to hold an audience forty-five minutes because another preacher successfully held it for that length of time he may be altogether at fault, for his thoughts and references may have run out at the end of thirty minutes and surely that was the time to stop.

The Bible does not say how many minutes, but it does say, "Let thy words be few." That this has reference to divine service is evident as we read the context.

Christ says, Do not use vain repititions—and is here referring to prayer. The habit of a long, formal, drawn-out prayer, is burdensome to an audience, especially at the close of a service. Children and mothers are tired and restless and we believe many of these prayers are prolonged to be heard of men, and surely "they have their reward;" so had the hypocrites and the heathens.

The Lord knows what we need before we ask Him, so we need not repeat it over and over to Him (Matt. 6:7, 8), and so far as the admonitions are concerned that find their way into a socalled prayer they should be kept for the next sermon. Surely we can all improve along these lines and do much to please God and grip the hearers. Would this be a good rule? "Shorter sermons and more of them; shorter prayers and every utterance a petition to God."

In contracting our methods we must be careful to cover the whole counsel of God and in our prayers not neglect to pray for all that God would have us pray for. We have the secret prayers when we may linger (according to Scripture)—if it be for a whole night. Luke 6:12. For public prayer we have the Lord's Prayer for an example; for Jesus says, When ye pray, pray after this manner, etc. We notice how **brief** and **to the point** this "manner" is.

If the farmer is deserving of the most improved methods of sowing the natural seed, surely the man of God should not use poor methods that are hindering in scattering the precious seed into the hearts of the children of men. But Christ says the children of this world are wiser in their generation than the children of light. Luke 16:8.

The context speaks of the utterance being before God. God being in heaven and thou on earth. Keeping this fact in mind vanities and repetitions will be eliminated. The message will be for the souls and not for the ears of the hearers. Every word will be inspired and carry weight, the church will be edified, and God will be glorified.

Lansdale, Pa.

GETTING THE GOSPEL FROM THE PULPIT TO THE PEW

By A. J. Metzler

For the Gospel Herald.

Of course the title is partly figurative. There can be no mistake as to what we mean by the term Gospel. By pulpit and pew we do not mean only the two points in a church building, occupied by the preacher and the congregation respectively. But what we do mean is the getting of the message from the message bearer to the heart of the individual for whom it is intended, whether that be inside or outside of a church building.

Undoubtedly the greatest thing in the solution of the problem of getting the Gospel to the pew is to be sure that it is first in the pulpit. No more can we as ministers expect to feed our congregations on the Gospel if we are not full of it ourselves, than we would expect to draw water from a well that is dry. We believe a simple test of one question, if put to every sermon, every visit, every conversation, and in fact to all our

work for the Lord, will tell us if we have the Gospel in us to give. It is simply this: "Is Christ being lifted up in my life and work?" If that question can be answered satisfactorily then we can rest assured that our life and work is doing that which God intended, namely b r i n g i n g strength to the saint and conviction to the sinner.

There is a beautiful picture repeatedly referred to in God's Word that we will here look at and possibly refer to later. It is suggested when Christ told Peter to feed His sheep. That picture is likening the minister and his congregation to the shepherd and his flock. Oh how beautiful! Now applying the picture to our title we have, the Gospel (our feed), the pulpit (the shepherd), and the pew (the sheep).

Looking at the natural picture, if the sheep were not thriving properly the trouble may be with the feed, with the shepherd, or with the flock itself. But applying it to the spiritual, we know that there can be nothing wrong with the feed—the Gospel. But there can be much wrong with the shepherd or with the sheep. So we shall notice some things which may hinder or help in getting the Gospel to them.

We shall first look at some things in the shepherd that may hinder the proper feeding of the sheep; among other things, there is possibly no greater hindrance than an inconsistent life on the part of a minister of the Gospel. It takes a knowledge of God's Word, the teaching of God's Word, and the living of God's Word. And the minister who does not have or practice all three of these at all times, in all places, and under all circumstances is bringing starvation to his congregation, destruction to himself, and shame to the cause of Christ.

Another hindrance that we must all guard is the one that Paul warned Timothy about in I Tim. 5:21. That is partiality. It is something that will creep in on us unconsciously. It takes a constant watching and analyzing of ourselves and our work to see that all are alike precious in our sight. The shepherd who leads some sheep to a little greener pasture, and a little the coolest water, and a little the safest places is only courting trouble for himself and the sheep too. Partiality is such a subtle thing and gets us into trouble at times that we can hardly see the cause of it ourselves. It certainly would be well if a brother or sister, when seeing the minister doing that which would appear to be showing partiality, would openly and frankly, with all Christian love, call our attention to the thing. It would be for our good.

Quite a number of other hindrances might be named which we can class under the lack of proper pulpit eitquette. Poor delivery is one. This can be helped by the proper study, practice, and above all definite prayer to God. A lack of judgment in the choice of a sermon may hinder the best possible feeding. Know the people and the food needed and by God's help give it to them. Preaching those things in public which is intended for one or a few individuals in the congregation often does more harm than good. We should be careful to know when to give a thing in public and when to give it personally. Let us be careful with what some one has called "the preacher's hash." The same old themes with a different subject, the same old thoughts in different words, the same old illustrations using them for different points, these all tend to tire our listeners.

We shall name a couple of hindrances on the part of the members. The disinterested member will certainly not feed and grow well. There seem to be those who will not feed regardless how well the Spiritual food is prepared and served. Of course each such case needs special care and study. If I am such a member I have no right to blame my trouble on the minister. I should awake to my responsibilities and obligations and take my part in the Church work. And yet we as ministers have our part in awakening such a one. It may be a personal chat in the home, at work, on a little trip. We must be awake to an opportunity of helping such an one.

Lack of love among members is an awful hindrance to good feeding. Sheep cannot feed while quarreling, a mule cannot pull while kicking, and neither can a Christian receive the proper spiritual food with enmity in the heart.

We will name just a few helps in getting the Gospel to the individual. First of all we must remove the above named hindrances. Then we may name an intimate relation between the minister and the members, as Paul suggests in I Tim. 5:1-3. We like to think of each being truly the confiding friend of the other.

The minister must know each member personally, just as the true shepherd knows his sheep. If we want to supply their spiritual needs in every detail, as we would we must know them personally and intimately.

Proper preparation is essential to proper feeding. God made potatoes for natural food and they are fine if rightly prepared. But we want to have very little to do with them if the cook makes as poor a job getting them ready for the table as some of us preachers do in the preparation of the spiritual food.

Say, ministers, let us waken up and realize our job is feeding. No, not feeding horses and cattle. It is an infinitely greater work than that. It is feeding souls. Those souls are given by God. We got our job from God. Those souls will be claimed by God. And we must some day give an account to God. What will that account be? Brother minister, how is your congregation growing spiritually? Are you giving them plenty of spiritual food? Is it well prepared? Are they in fine growing condition? If this is not true in my congregation, the first person to blame is myself. Who do you think is at fault if your members are not getting the right food and showing the proper growth?

Masontown, Pa.

SAMUEL A MODEL MINISTER

Samuel's life was an open book which all his people could read. It was also a life lived in the conscious presence of God who knoweth all. Samuel was above covetousness in his service of the Lord and the people. He did not stoop to judge after the plans of men who had money to give for favors. He knew no favorites except those whom God favored. No one could buy favor of Samuel. He did not take advantage of men, when it was in his power, and exact more than was right. His ministry was far above fleshly motives and earthly ends.

How much the world needs a ministry of the Samuel type to-day; men who are called of God to a service for God in behalf of His people; men whose first motive is **obedience** to God. Such a motive despises honor, or gain, or earthly favor, when these come at the price of compromise of truth, or right, or obedience to God. What zeal for missions we sometimes hear from the lips of men and women when they see ahead of them a well laid out plan for their bread and butter for some time to come. But when it means much privation, and the seeking of those who have little to give in return for the benefits they receive, except the reward that comes to the heart of those who delight in the salvation of souls; we often find these same zealous men and women cutting across lots to a place where there is promise of a fat time, and dodging the needy ones for which sacrifice is required to bring them the message of life. Oh, for a ministry unshackled by earthly motives, living above the mean and debasing things of earth, unswerved by kindred ties and earthly friends from the plain path of obedience to the whole counsels of God!—J. R. Shank in "Teacher's Quarterly."

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

JUST TO BE KIND

I do not ask that I may ever see
The reason, Lord, when Thou dost chasten me;
But seek the gift of perfect peace to find,
By trying toward all creatures to be kind.

I do not ask Thee for the matchless grace
To meet my troubles with a smiling face;
But pray Thee for the strength and power, dear Lord,
To keep from speaking any unkind word.

I do not ask that Thou wilt favor me
With special blessings for the world to see;
But pray that love will ever fill my mind,
Leaving no room for thoughts which are unkind.

Within my soul let bitterness ne'er dwell,
And from my lips let harsh words never well;
Let acts of mine ne'er cause one tear to start,
Nor fill with sadness any lonely heart.

I do not ask to see the path I tread,
But pray Thy smile will light the way ahead.
O teach me how another's wounds to bind,
And help me always, Lord, just to be kind!

—Mary Davis Reed.

MODERN FORMS OF WORLDLY PLEASURE AND PRINCIPLES BY WHICH TO DISCERN THEIR EVIL TENDENCIES

By J. Irvin Brunk

For the Gospel Herald.

Peter gives a list of things that we indulge in when we live in the flesh, and he tells us to put off these things when we are born again.

The Bible does not mention everything from which we should abstain, but it mentions a few and includes the rest under the general title of "and such like."

God has ordained bishops and ministers over us to direct us concerning things we should not do, and it is our duty to obey them. They do not ask us to obey these rules for their sake, but it is for our own good that they make these rules.

We so often hear, "I can't see any harm in that; there is nothing wrong in it." By God's grace we wish to point out some of the pleasures that are harmful to the soul. We will not mention every one, but a few.

The Theatre.—"Oh!" you say, "there's no harm in them, the children must have some place of entertainment." There is something wrong in the home when the parents cannot entertain the children at home. And you say they show Bible pictures too. The devil knows full well that if he mixes some good with the evil he can draw the Christians more easily. Then some people think the good will overbalance the evil. Rest assured, Satan will not put enough good in to overbalance the evil. Take a look at the women on the street to-day with their short skirts, their short sleeves, or no sleeves at all; dresses with low-cut neck and their hair cut like the men. Where do these styles come from? From the theatres, in Paris. Boys and girls go to the movies and see all kinds of pictures of murder and robberies and things that give them a thrill. Then they have a desire to go out and have a thrill in life. Then we wonder how such men as Loeb and Leopold can commit such cold-blooded murders. Here is what one man says about the theatre: "The theatre as it looks to the writer is the great school of the world's God, the devil, where his many evils are being taught, both great and small..... with a little scripture mixed in, but in a mocking way." No fountain can bring forth sweet and bitter water at the same time.

The Dance.—"Oh, there's no harm in a clean dance. It's good exercise." But does it stop with a "clean" dance? It may start with a clean one, but it ends in shame and disgrace. Thousands of young Christian girls have gone to ruin and hell because of the dance. They dance all night, first with one man then with another. They drink wine or other intoxicating liquors and their would-be friends take them to private rooms or out to some secluded place. When they become sober they find to their sorrow that they have been disgraced for life. Then many of them ,instead of repenting, throw their lives away entirely.

What is the cause for so many divorces? Married people go to public dances. There one man dances with another man's wife in his arms and arousing their passions, while the other man is doing the same with some one else's wife. She finds him more attractive than her husband, and there is a separation. Is it scriptural? Read, "From Ballroom to Hell," by a converted dancing master. If you can read that and say there is no harm in dancing, then I say you are one that the devil has got to believe a lie.

The Swimming Pool—has the same evil tendency. The bathing suits they wear now are not fit for any decent man or woman to see another in. They are made in such a style to display the body.

The harm is not alone in the thing itself but also in what it leads to. If you saw you were in danger of contracting some dread disease and you could remove the danger, would you not remove it? Then why not remove the danger of ruining your souls?

Improper Coutrship.—There is another thing that is so prevalent with out Mennonite young poeple—courtship behind drawn curtains and in dark rooms. Why do they prefer such places if they spend their time in a clean decent way? **Young man, can you face the girl you expect to marry and truthfully tell her you are guiltless?**

Sunday Afternoon Sports.—How do we spend our Sunday afternoons? I am afraid here is where the Mennonite Church is drifting the most, along with dress. A brother recently said, "We are drifting so slow we hardly notice it." Playing games and pleasure rides on Sunday afternoons, passing our time in foolish conversation—these seem small, but they are leading to greater things. Satan will not object to us joining Church if he can get us to indulge in some of these things. "Ye cannot serve God and Mammon." How much more pleasing to God if we would spend our Sunday afternoons in singing and talking about things pertaining to God.

Someone suggested that sleeping on Sunday afternoons was not the right thing to do, that we should spend it in a more profitable way. God gave us the Sabbath to worship and meditate on His Word. But if we spend half of the day in sleeping we have lost half of the blessing.

Playing Cards—is another pleasure that leads to great evil. It may be true that some never go any farther than social game. If it would stop there, we might hold our peace; but 9 out of 10 end in a gambler's grave. A professed Christian mother taught her son to play cards. When he grew older he left home and got with bad companions and became a professional gambler. One night he saw his opponent getting the best of him, pulled out his revolver, and shot him. For this he landed in the pen. His mother sent her picture with a Mennonite minister to her boy. When the picture was handed to him he cursed and dammed his mother, and said, "Take it back, I do not want to see her; she sent me here by teaching me to play cards."

Bad Literature.—How about the novels and trashy literature that come into the home? Can there possibly

(Continued on page 415)

SUNDAY SCHOOL LESSON

Lesson for Aug. 14, 1927—II Sam: 2:1-4; 5:1-5; 6:1-15

DAVID BRINGS THE ARK TO JERUSALEM

Golden Text.—We shall be satisfied with the goodness of thy house, even of thy holy temple.—Psa. 65:4.

Lesson Story.—After the death of Saul, David inquired of the Lord as to whether he should return to Judah from the Philistine country. He also asked the Lord to tell him definitely as to which place he should go. "Unto Hebron," came the answer. Hebron was situated in the mountains about twenty miles south of Jerusalem. It was here that the men of Judea came and anointed David king over the tribe of Judah. This was the first step in the fulfillment of God's plans that David should be king over all the Israelites.

The Philistines still had control of the most of the southern sections of the country. Abner, who was Saul's commander-in-chief, now appointed Ishbosheth, one of Saul's remaining sons, king over the northern tribes. However, he had to make his headquarters on the eastern side of the Jordan, to be safe from the Philistines. Then for a number of years there was war between David's forces and those of Ishbosheth, the king of the northern tribes. David gradually grew stronger and, in the course of time, both Abner and Ishbosheth were killed. Then all the people of Israel came to Hebron and asked David to be king over the entire country. They gave three reasons for desiring David to be their king: he was an Israelite, one of their kin; he was the one, who, in Saul's army won some of the greatest victories; and last of all, the Lord had anointed him king over all Israel. There they made a covenant, and David was crowned king of Israel, reigning over all the tribes. David was thirty years old when he began to reign at Hebron, and it was not until seven and one half-years later that he became king over all Israel. He reigned forty years in all.

One of the first things David did after becoming king of the whole nation was to change his capital from Hebron to Jerusalem. This city was still in the hands of the Jebusites, a Canaanite people, and David had to capture it first. Up until this time it had been known as Jebus; it was now called Jerusalem for the first time, and it soon became both the civil and religious center of the nation.

Having established a national capital for the reunited kingdom, David now remembered that the ark of the Lord was still in the house of Abinadab at Kirjath-jearim, where it had been taken upon its return by the Philistines. I Sam. 6,7. His deep religious nature could not bear to think of having the ark of the Lord neglected in this way. Accordingly he made arrangements to bring it to Jerusalem. He sent a new cart that had never been used, and the ark was placed upon it and started on its way. Two of the priest's sons, Uzzah and Ahio, accompanied it and drove the oxen. It was a joyous procession, for a great number of worshipers preceded the ark to the strains of all manner of musical instruments. It was a nine-mile journey, and all went well until they reached the threshing floor of Nachon. Here the ground must have been rough, and as the cart began to shake Uzzah reached forth his hand to steady the ark. Instantly the anger of the Lord became evident in some miraculous way and Uzzah was smitten to death.

This terrible event stopped the procession and the gladness was changed to fear. It was a terrible punishment but no doubt it was necessary to teach the lesson of reverence for the things of God. The Lord had given explicit instructions as to how the ark should be moved. Num. 4:15 It was to be carried by the staves provided for that purpose, and only by Levites, and no one was allowed to touch it. Both David and Uzzah should have known better than to put the ark upon a cart, contrary to the Lord's instructions. Let us be sure we do the Lord's work in the Lord's way. The ark was then carried into the house of Obed-edom, and the attempt to move it into Jerusalem given up at this time.

For three months the ark remained in the house of Obed-edom, whose household was greatly blessed by its presence. When the king learned of this he made another effort to bring the ark to Jerusalem. This time he had learned his lesson. He obeyed the law of the Lord and had the Levites carry the ark. The bearers went six paces. No doubt, every one was watching anxiously to see if the Lord would again show His displeasure. But all went well, and they immediately stopped and sacrificed an ox and a fatling (young fatted animal) in thanksgiving for the evident favor and blessing of God. In those days dancing often accompanied religious ceremonies or celebrations. It was quite a different thing from our modern dancing. So overjoyed was David at the prospect of successfully moving the ark of the Lord that he danced before the Lord with all his might. He had laid aside his kingly robes and dressed himself in the garb of a priest. "David was not alone in his joy, nothing is more contagious than happiness." It was a wonderful time of rejoicing. From I Chron. 15:25 we find that thousands of people were in attendance. It meant much to the Israelites to have the ark of God once more in a place of worship where it could be properly taken care of.

Lesson Truths.—Neglect to consult and read the Word of God brings disastrous consequences. Holy things must be treated with reverence. Some of the things that we should reverence to-day are: the Bible, the Lord's Day, the name of the Lord, and the Lord's house. Many people ignore and desecrate these, and it is sure to bring disaster to their souls. The presence of God is sure to bring blessing to our homes and our hearts. Nothing can bring more joy than the presence of the Lord and true worship in spirit and in truth.—J. L. H.

Bible Meeting Topic

CHRISTIAN HUMILITY.—Luke 14:7-11; Matt. 18:1-4; 20:20-28.

Topic for August 14

MOTTO

"Before honour is humility."

OUTLINE STUDY

I. Christian Humility:

1. Is the self-life brought into submission to Christ—Luke 9:23, 24.
2. Is the Spirit of Christ manifest in His followers.—Phil. 2:3-8.

II. How It is Illustrated.

1. In the little child.—Matt. 18:2-4; Luke 10:21.
2. In the position of a servant.—Matt. 20:26-28; Luke 22:24-27; Jno. 13:14-16.
3. In the taking of the lowest seat.—Luke 14:10; Rom. 12:10.
4. In regarding our service with modesty.—Luke 17:10; Rom. 12:3.
5. In confessions of unworthiness.—Luke 18:13, 14; Jno. 1:27.
6. In condescending to the lowly man.—Rom. 12:16; Luke 15:1, 2.
7. In casting off world-glory for things that are little esteemed.—I Cor. 2:1-3; I Cor. 1:26-29.
8. In accepting privations for the sake of others.—II Cor. 8:9.
9. In turning away from honors of men.—Jno. 6:15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, "Humility."
2. Following the Lowly Life of Jesus.

For Young People.

1. True Christian Humility.
2. Walking in the Way of Humility.

For O'der People.

1. Our Example of Humility.
2. Practical Ways to Overthrow Pride.

PERSONAL THOUGHT

May we come to the One who is meek and lowly in heart that we may truly learn of Him who will give rest to our souls.

Gospel Herald

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THURSDAY, AUGUST 4, 1927

Field Notes

Harvest Home services are announced for Weaverland, Pa., Mennonite Church for Aug. 6, in the afternoon.

Harvest Home services at Boyertown, Pa., on Saturday, Sept. 10, and at Bally, Pa., on Saturday Sept. 17. Both services at 2 P. M. All welcome.
E. W. K.

Bro. Ezra Yordy of Eureka, Ill., preached at the East Bend Church near Fisher, Ill., on the evening of July 24. Theme, "Four Hand-writings."

A letter from Fairview, Mich., dated July 25, says: "Baptismal services at Fairview yesterday. Eight were received by baptism. We are busily preparing for Sunday School Conference."

Brethren Jos. E. Lehman and Daniel Kuhns of Chambersburg, Pa., broke the bread of life to the congregation worshiping at Weaverland Church, Lancaster Co., Pa., on Sunday morning, July 24.

Bro. John W. Weaver of Union Grove, Pa., one of the contributing editors of the Gospel Herald, was a pleasant and welcome caller at the Mennonite Publishing house on Wednesday of last week.

A Harvest Home and Sunday School Meeting will be held, the Lord willing, at the Willow St. Mennonite Church, Lancaster Co., Pa., on Aug. 17. A general invitation is extended to all. Pray for the meeting that it may be a rich spiritual feast for our souls.

Bro. John F. Grove will preach the harvest sermon (D. V.) at the Marion, Pa., Church on Saturday evening, August 6.

Bro. C. R. Strite of Hagerstown, Md., well known to many of our readers, has been in ill health during the past few months. We are glad to hear that he is getting better, and hope and pray for his complete recovery.

If previous plans were carried out a Sunday school meeting was held at the Cedar Grove Church near Greencastle, Pa., on August 2, 3. Speakers from a distance were C. Z. Martin, Mountville, Pa., and J. A. Ressler, Scottdale, Pa.

The brotherhood at Rohrerstown, Pa., has arranged to hold the annual harvest home service at that place on Thursday, Aug. 18. An all day meeting has been provided for, and all interested ones are invited to attend.

Word reaches us that Sister Esther, wife of Bro. Warren A. Kratz, who was formerly a worker in the West Virginia mission field but now of Harrisonburg, Va., passed to her eternal reward on Wednesday morning, July 27. May God comfort our brother in his sore bereavement.

REQUESTS FOR PRAYER

The family of Bro. J. P. Miller, bishop of the Shore congregation at Shipshewana, Ind., desires the prayers of God's children in behalf of Bro. Miller, who is suffering with hardening of the arteries. C.

A brother desires the prayers of our readers in behalf of those who are responsible for making coverings for new converts, that the coverings may be made of a size and pattern consistent with the teaching of the Bible.

The Lord willing, votes will be taken for a minister at the Reiff's Church, near Maugansville, Md., on August 7, and the ordination is to take place the forenoon of August 10 May the Lord direct in this important work. Harvest meeting is announced for the same place for the afternoon of August 6.

Bro. C. F. Derstine and wife of Kitchener, Ont., spent Tuesday and Wednesday of last week at the Publishing House and with friends at Scottdale. Bro. D. preached for the congregation at the Scottdale Mennonite Church on Tuesday and Wednesday evenings. They left Thursday morning for Eureka, Ill. Their visit here was much appreciated.

Bro. Henry Garber of Mt. Joy, Pa., accompanied by Sister Garber, daughter Catharine, and Sister Frances Nissley of Florin, Pa., spent a day at Scottdale recently. They left July 28 for parts farther west, expecting to visit friends in several parts of Ohio before returning home.

On Sunday afternoon, July 24, Brethren Enos Wismer and Alfred Detweiler of the Franconia district filled the regular appointment at Cocalico, Lancaster Co., Pa. In the evening Bro. Wismer filled the regular appointment at Ephrata and Bro. Detweiler performed a similar service at Bowmansville.

The auditors of the books of the Treasurer of the Southwestern Pennsylvania District Mission Board met at Scottdale on Saturday, July 30. The auditing committee was composed of Brethren Noah Hershberger, Davidsville, Pa., Elmer Bittinger, Springs, Pa., and C. F. Yake, Scottdale. Bro. Bittinger was accompanied by Bros. Herbert and John Maust of Springs.

The following communication was received for publication from Bro. Warren G. Bean, Collegeville, Pa.:

As the Lord has again abundantly blessed us in the past year, giving increase to the seed sown, by giving us an abundant harvest, health, and strength to gather it in the proper place, and since not only has the tiller of the ground been blessed, but also those that work in various vocations, therefore the Lord, the Giver of all these perfect gifts, requires from all of us a thankful heart. Psa. 103:1-5. Therefore we have arranged Harvest Meetings in the various churches as follows:

Skippack, Tuesday, August 16.
Providence, Thursday, August 18.
Worcester, Tuesday, August 23.
Everybody is invited to these services.

Correspondence

Flanagan, Ill.

Greetings in the name of Jesus our Savior:—July 10, Bro. M. E. Brenneman and family stopped with us. Bro. B. spoke to the Sunday school and preached an inspiring sermon.

July 17 Bro. J. A. Heiser, Fisher, Ill., and family were with us in our Sunday School meeting, also quite a number of visitors from other churches. Many precious truths were brought to us.

On July 24 the Brethren S. M. Kanagy, Chicago; J. A. Heiser, Fisher; A. L. Buzzard and H. R. Schertz, Metamora, Ill., members of the executive committee of Conference, and Bro. A. A. Schrock and family were with us.

Bro. Heiser preached an impressive sermon on the qualifications of a bishop. Text I Tim. 3:1-7; after

which votes were taken. Brother J. D. Hartzler received the majority of votes.

In the evening Bro. Kanagy preached to us from Hebrews 13, making very plain to us as members our responsibility toward the bishop and minister, after which Bro. Hartzler was ordained to the office of bishop, by the laying on of hands. We wish him God's blessing and the Holy Spirit's guidance in his responsible calling. May God give us grace to uphold him by our prayers and by living such lives that our ministers as they watch over our souls may do it with joy and not with grief.

We ask an interest in your prayers.

For His name,
Lydia H. Smith.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers, Greeting:—The Lord has been good to us, during the month of July, whereof we are glad. Health has been good in the Home with the exception of a few minor ailments.

Sister Ilda Bauman from Waterloo, Ont., Canada, is taking a few weeks' vacation after having been at the Home nearly a year. Sister Bauman spends her vacation at her home.

Brother Elmer Hartman, our farmer, and his companion were agreeably favored last Sunday with relatives from Indiana. Those spending the week end with us, were Brother Hartman's parents, Aaron Hartman and wife, Grandmother Hartman, Esther Hartzler, and Viola Hartman. This visit resulted in a little motherless girl finding a home with Aaron Hartman and family. We trust that God will bless such Christian efforts. We realize once more that we are indebted to express our appreciation especially to our "Foster Home" people who are so nobly assisting in this work.

Because of your efforts and kindness we are able to report a lower number of children in the institution than has been known for a number of years (probably twenty years). There are several reasons for the low number: First, because children are more easily supported and cared for in private homes this time of the year, and as a result of this few children have been admitted during the summer. On the other side of the question we are glad to say that our people are willing to take dependent children into their homes We have evidence that there will be more children here soon, as there are admissions pending, and as the Lord blesses and leads, so will we care for the boys and girls, God giving grace. We have twenty four inmates at present.

Brother Noah Thut has donated two loads of hay, and twenty four pounds of bee-honey. Others have given help in times of need. The workers appreciate very much the kindly and respectful attitude which is continually manifested toward the Home. The present workers are enjoying the work and working with joy, then it is joy to work, indeed.

Orders for fruit jars will be sent upon request, as in previous years.

Pray for us,
L. L. Swartzentruber.

Freeport, Ill.

A few lines from this congregation may be of interest to some of the Gospel Herald Readers. Most of the members from this place were privileged to attend the Sunday School conference held at Sterling, Ill., last month and were benefited by the very inspiring meetings. Those who were unable to attend on account of ill health were privileged to attend the meeting held at this place on July 4.

We were glad to have with us brethren and sisters from our neighboring churches—Morrison, Sterling, and Chicago; also Bro. Buzzard and family from Metamora. We appreciate the fellowship and the assurance that we have spent the day in a way pleasing to our heavenly Father. The brethren, A. C. Good of Sterling and S. M. Kanagy of Chicago, with their families, returned to their homes the same day, but Bro. Buzzard remained several days and preached for us the following evening.

Bro. J. V. Fortner and wife and son Almon Fortner and family are making a tour through the East visiting friends, intending to stop at the General Conference on their return.

We are expecting Bro. Oscar Burkholder to hold a series of meetings at this place in the near future. Pray for the work.

July 21, 1927. Cor.

Wolford, N. Dak.

Greetings to the Herald Readers:—Our annual Church and Sunday School conference was held at this place, which we greatly enjoyed. Following the conference Bro. Abner Yoder of Parnell, Iowa, preached for us every night for another week. We also had a three-day Bible conference during this time. Two public confessions are the visible results of these meetings, and I am sure many were brought closer to the Lord. We praise God for these blessings.

July fourth we reorganized our Sunday school. Those elected were: Supts., Bros. John Stoll and Perry P. Yoder; Y. P. Meeting Supts., Bros. Sylvan Yoder and Abe Stoll; Secys., Fannie Mae Yoder and Fannie Yoder; Libr., Albert Yoder; Cor., C. G. Ringler; Trustees, Peter Yoder and Simon Slangbach; Church Treasurer, Jerry P. Yoder.

Pray for us at this place

July 23, 1927. C. G. Ringler.

Rockton, Pa.

Dear Herald Readers, Greetings to all:—To those west of us coming east to General Conference by the way of northern Ohio, you will find your best route over the Lakes to Sea Highway Route No. 5 through Pennsylvania. This route passes within three miles of the little congregation worshiping at Rockton. We extend to you a hearty invitation to stop with us.

Would be glad to make special appointments for any ministering brethren if informed of your coming.

Leave highway at small town of Luthersburg.

Remember the work here in your prayers.

Yours for Him.

July 23, 1927. I. K. Metzler.

Westover, Md.
(Holly Grove congregation)

Dear Readers, Greeting:—On July 13 we were pleased to have Bro. John Mosemann of Lancaster, Pa., preach for us.

Bro. Clarence Miller's have been blessed with the arrival of a son.

The Lord willing, we expect to have our revival meetings begin Aug. 6 and continue over the following Sunday. Bro. J. D. Mininger will be the evangelist.

On Aug. 14 we expect to have our annual all day Sunday school meeting Come and join us.

Roads are fine at this time of year. Come and bring your friends. If you can't come pray for the meetings anyway, and especially for our revival meetings.

Bro. Geo. Hostetler expects to leave for Ohio on Friday, where he expects to do evangelistic work.

July 24, 1927. Cor.

Middlebury, Ind.

Greetings of love to all Herald Readers: On July 17 was a day of rejoicing with our church at this place. Five young souls were received into fellowship by water baptism, and four were taken in by letter, bishop D. D. Miller officiating. Text, Heb. 1:1, 2. May the Lord bless these young sisters that they remain faithful, and may we as older ones and as a church pray for them and lift them up to the throne of grace that they may lead clean useful Christian lives.

In His service,
Lizzie A. Kauffman.

July 25, 1927.

(Continued on page 413)

Miscellaneous

THE OVERCOMING LIFE

by Rufus Buzzard

For the Gospel Herald.

When we are born of God —thru Christ,
We want to know our Father's will;
For He knows what for us is best:
And this—our hearts with joy should fill.
We need a knowledge of God's Word,
(To help us on thru life's sore trials)
Which proves to be the Spirit's sword
For saints and brings His smiles.

If we again in Christ be born,
We be new creatures justified;
We thus our life thru Christ adorn,
By whom we're sanctified.
This brings true victory thru Christ
To us the overcoming life;
It is a Christ-life highly priced:
Free from earth's sin and strife.

Old things must pass in life—away,
When we become Christ's creatures new;
We thus for victory then pray,
To God our Father ever true
For whosoe'er is born of God,
The world oe'rcomes thru blessed faith;
Thus we for victory can be shod,
Thru life—till we meet death.

If man repents, and is converted,
His sins are blotted out, thank God!
His soul to God is consecrated;
And proves with Him has faithful trod.
Our hearts then filled are to God,—love
That thru the Holy Ghost be giv'n
Which never faileth if we've proved
Love redeeming, Messenger of Heaven.

"Fight the good fight of Faith"—admire—
"Lay hold on life eternal"—heard
"As newborn babes—the milk desire
The sincere milk, of the Word
We thus the Holy Spirit follow
"For it is not by power nor might
But by my Spirit,"whom we hallow,
That helps us win Faith's fight.

Greencastle, Ind.

GOING TO GENERAL CONFERENCE BY AUTO?

By Levi Mumaw

For the Gospel Herald.

Inquiries are reaching us for the best route to Belleville, Pa., the place of meeting of the General Conference this year, from the West. When traveling by auto it is always well to have a late reliable Auto Road Map. The Publishing House is in position to supply the Rand McNally State maps for 35 cents each or a General Road Atlas for the United States for 75 cents.

In studying the late road maps for the central and eastern states one may easily be confused by the many roads outlined as improved roads and only those having had some experience in using them are able to select the most direct routes without some disappointment in detours, etc. This article will not guarantee a through route that will avoid some of these difficulties but we shall endeavor to give several reliable routes which we trust will be helpful to those who are not familiar with the through highways.

There are two general routes that can be taken from northern Indiana Those traveling from the South by way of Indianapolis, Ind., or Columbus, Ohio, have only one main highway to follow, being the National Trail to Washington, Pa., with the general instructions applying to the balance of the route as outlined in July 21 issue of the Gospel Herald.

The routes from northern Indiana divide at Ligonier, Ind. The one leading to Bryan, Ohio, on a route towards Toledo, Ohio, leaving that route about 10 miles outside of the City on another route leading through northern Ohio to Akron, Ohio, on to Youngstown, Ohio, Newcastle, Pa., Butler, New Kensington, reaching the Wm. Penn Highway, Penn'a Route No. 3, at Delmont, Pa. Route 3 goes direct to Belleville, Pa.

The other route goes through Ft. Wayne, Ind., following the Lincoln Highway to Lima, Ohio, and the Harding Highway from that point to Mansfield, Ohio, following the main route to Canton, Ohio. Here there are several alternative routes. The one leading through Pittsburgh going via Salem, Ohio, to Rochester, Pa., and then across the Ohio River to Monaca, Pa. From this point there are two routes to Pittsburgh, the best one being shown on most of the late auto maps as leading away from the river front which is more hilly than the front route along the river. However most tourists prefer the hilly route. Either route leads direct through Pittsburgh to Wilkinsburg, Pa., where the Wm. Penn Highway, Penn'a Route No. 3, takes up the trail.

The other route from Canton, Ohio, avoids Pittsburgh. It is the Harding Highway to Steubenville, Ohio, crossing the Ohio River and following down to Wellsburg, West Va., across a new route just opened, to Washington, Pa. The balance of this route is given in the July 21 issue of the Gospel Herald.

In the Northern Route there is an alternate route leading from Akron, Ohio, to Franklin, Pa., where Route 5 is reached, which leads direct to Belleville as outlined in the July 21 issue of the Gospel Herald.

The distance from Pittsburgh, Pa., to Belleville, Pa., is about 150 miles. The approximate distance from Goshen, Ind., to Belleville, Pa., is about 520 miles. The distance from Columbus Ohio to Belleville, Pa., is about 350 miles. Scottdale can be reached from any of these routes except the one leading through Franklin, Pa. A state route leads through it and it is shown on late Auto Maps. The junction points are Delmont, Greensburg, and West Newton, Pa.

CHRISTIAN LOVE

By Oscar K. Buzbee

For the Gospel Herald.

Does the true Church of God, composed of true and Spirit-filled Christians, care and feel for each other as commanded?

I Cor. 10:17 says. "For we being many are one bread and one body." From I Cor. 12:12-27 we learn that every believer who has truly repented and is living a consecrated life in the service of Christ is a member of the true Church or the body of Christ.

Paul speaks of this true Church as being "without spot or wrinkle" (Eph. 5:27), and let it be remembered that we who are in this body should care and feel with greater sympathy for each other than members of our own physical bodies care for each other. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). In I Cor. 1:11-13 you will see that they are carnally-minded who bite and devour each other.

Is it not too true that churches have gone to fighting each other to-day more than they are fighting sin? Christ commands His disciples to love one another, as I have loved you;" and by loving each other in this manner all men will know that "ye are my disciples." They knew them in that day by that sign, but how shall they be recognized by that sign in this present age, when men despise and hate those who are not of the same denomination with them?

Could it be possible for you to injure one of your hands or to have a foot amputated, and the rest of the body feel no harm? No. Paul says that where one member suffers all members suffer with it, and where one member is honored all members are honored with it.

Neither could it be possible for some members to suffer reproach and imprisonment and to be abased with the very lowest, while others who claim to be of the same body receive honor and praise from the same lips or source. The question is, Are they all of the same body? If so, the latter was the kind of a body that James speaks of, when he said "the body with out the spirit is dead." A dead body can suffer no pain, neither can a church without the Spirit of Christ even if some of its members suffers death.

During the time that Paul was persecuting Christians he did not honor some and imprison others, but all that called upon that name Christ Jesus were counted the sect: and those whom he did not find, instead

of giving their voice against them that were suffering, no doubt were lifting their voices to God in behalf of their fellowmen, as the disciples were on the night that Peter was sleeping bound between two soldiers. They were gathered together lifting their voices to God in such travail that he heard their prayers and sent an angel from heaven and delivered Peter. That is the true and genuine Christian love that each of us should have for each other. My greatest hope is that God's children will have the love for each other that Christ commanded.

Let each of us be sober in our thinking; let no idol rest within our home that would cause us to neglect reading the holy Scriptures, that the day of Christ would come upon us unawares.

Olney, Okla.

OPPORTUNITIES FOR OUR YOUNG PEOPLE

By Levi Blauch

For the Gospel Herald.

First, in the Christian home there are great opportunities for our young people. There are the sweet influences exerted by Christian parents in a way that it cannot be given by others.

These parental influences lead and point our young people to the house of God which every son and daughter should appreciate. There, first of all, they have the opportunity to recite the Sunday school lesson, which is indeed a great help to start them on their way Zionward. The Sunday school is the place where every son and daughter should be seen on the Lord's day, and they should then stay for the preaching service. This then affords a great opportunity for our young people.

Next comes the young people's meeting, which gives our young people an opportunity to develop their talents. Our young people should consider their talents as a valuable gift from a kind heavenly Father, and should therefore make good use of the opportunity placed before them.

The series of meetings held yearly are also a great opportunity for our young people. And I'm glad that so many of them attend, even at four or five different meeting houses.

Bible conference is also a valuable opportunity to educate our young people along Bible lines. Sunday school conference is another valuable opportunity by which our young people can be benefited greatly, and so is the local mission meeting. And we aged people need to rejoice to see that many of our young people are taking advantage of these opportunities. We must believe that they are greatly benefited.

Now I have in my weak way mentioned a few of the many opportunities that you young people are blessed with. I hope and pray that you may appreciate these golden opportunities as they come to you from a kind heavenly Father. Many of us who are now past seventy years of age could not in our young days enjoy what you enjoy.

Another opportunity for our young people is that of reading and studying the Bible; for it is by watching and praying and reading the Word that our souls are blessed. Oh that our young people would take advantage of this opportunity to **Read, Read, Read**: Pray, Pray, Pray—and, above all, do not forget to **Watch, Watch, Watch.**

Brethren and sisters, we need to remember that the opportunities for our young people do not all come from a kind heavenly Father. Satan, "the prince of the power of the air," is setting great opportunities before them—such as the theaters, moving picture shows—showing, as they say, Bible pictures; but some of these pictures are untrue for they do not harmonize with the teachings of the Bible. Sometimes we hear aged people say, "I can go to the theaters and the movies, and I see no wrong there." Why? Because the devil "hath blinded their eyes."

Many are tempted to go, on the Lord's day afternoon, about the swimming pool. Perhaps if there were more afternoon religious services in our meeting houses, many would stay away from the swimming pool and serve God. Another opportunity from the evil one is fashionable, indecent, unbecoming apparel worn by young women, which is not fit for decent people to look at. An aged lady living in Johnstown, Pa., told me recently that she is ashamed to go to church because of the way women are dressed and stand up front on the pulpit to sing. What can be done to save them from this sin?

Mothers, have you lost your controlling power? Is your influence over your daughters gone? Has disobedience taken the place of obedience? Fathers, how about your influence? Bishops, ministers, deacons, is your influence felt by the audience as it ought to be?

Johnstown, Pa.

"Luther said, 'To pray well is to study well,' and we may add, to preach well."

"There is great danger of the intellect outstripping the conscience and the affection."

WORLDLY PLEASURE

(Continued from page 406)

be any harm in reading such literature? Let me ask you, does reading it help you to know more of God's love? Does it help you to understand the Bible better? Does it cause you to have a greater burden for lost souls? If it cannot stand this test it is not fit to read. This is one of the devil's habits in luring young souls away from God. They become so fascinated in the stories, they sit up till early in the morning to see how the story comes out. They forget to read their Bibles and soon do not care to read it. They neglect to pray and slowly drift away from God.

The Sunday News Paper is taking the place of the Bible in the majority of the homes. It seems the children and older folks too can hardly wait till the Sunday News comes with the "funnies," and the Bible is lying on the shelf completely covered with dust, or put away in the trunk so the children do not tear it (?).

If you ask them what happened down town and who won the game, they can tell all about it. But they do not even know the title of the Sunday school lesson.

Reading shallow literature gets our brain in such a condition that we cannot concentrate on deep things.

Indulging in these things destroys our purity, our reverence for God and religion.

Dear reader, would you rather enjoy the pleasures of sin and miss an eternal home of bliss? or like Moses: "Choose rather to suffer the afflictions of his people than to enjoy the pleasures of sin for a season."

Scottdale, Pa.

MUCH IN LITTLE

By Rufus W. Heisey

For the Gospel Herald.

"Ye call me Master," and obey me not.
"Ye call me Light," and see me not.
"Ye call me Way," and walk with me not.
"Ye call me Life," and desire me not.
"Ye call me Wise," and follow me not.
"Ye call me Fair," and love me not.
"Ye call me Rich," and ask me not.
"Ye call me Eternal," and seek me not.
"Ye call me Gracious," and trust me not.
"Ye call me Noble," and serve me not.
"Ye call me Mighty," and honor me not.
"Ye call me Just," and fear me not.
"If I condemn you, blame me not."

Manheim, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"IS IT I?"

By J. P. Brubaker

For the Gospel Herald.

TEXT: And they began to be sorrowful, and to say unto him one by one, 'Is it I?' and another said, 'Is it I?'—Mark 14:19.

Those twelve men, who reclined around the table with their Lord, were perhaps a little more than ordinary men. They had imbibed His personal influence, and felt his personal touch, had seen his miracles and heard his gracious words; yet, when the Master's lips uttered those shocking words, "one of you shall betray me," not one was so exalted, so presumptuous or felt himself so faultless but that he was prompted to say, "Is it I?" Perhaps we need among us to-day that constant knowledge of possible failure, that daily self-examination that will keep us humble. The Master would say of His people to-day, some one is going to come short, someone is going to betray me, some one is going to fall, Shall the response come from our inmost heart, "Lord, is it I?" What a blow to bigotry, what a cure for eyes that magnify the faults of others, if one would practice the art of questioning one's own demeanor. Would it not be casting the beam out of our own eye that we might see clearly to cast the mote out of our brother's eye? For our edification, let us notice a few very common failings and apply to each one the question, Is it I?

Never again will the Savior be betrayed personally, but, continually men are betraying the trust God has placed in them. The baptismal vow is broken, the promise of fidelity and faithfulness is forgotten, and the first works of salvation have been in vain. Some one just now is betraying afresh the Lord Jesus. Is it I?

Some one is leaving their first love. Is it I? Some one has enjoyed the fellowship of the saints but is now growing cold to things spiritual. Some one is beginning to feed less frequently at the Lord's table and is found more often vainly trying to feed upon the husks of a sinful world. Some one is turning from the means of grace and allowing his life to be blasted by sin and vice. Someone is a reproach to the cause of Christ. Is it I?

Some one is causing a gap in the Lord's army. Selfishness, indifference, or fear of sacrifice is keeping some one out of the Lord's service. Some one has endeavored to go, but like Achan failed because of sin in the heart. Some one like Moses tried to conquer in his own strength and had to flee. Some one is willing to go but wants his own way in all things and can not be used. Each lacks the courage and determination of the apostle Paul. Each is a self-styled warrior lacking the whole armour of God and not going forth in faith shouting, "the sword of the Lord and of Gideon." Some one is a traitor. Is it I?

Some one is hindering the Lord's work through destructive criticism. Like Balak he would speak only evil of God's people. His eye is focused to catch only the misdeeds of his fellow-men, and his ear set only for the improper speech. His standard of life is apt to be one of his own making and judges the other man from his own viewpoint. Some one is spending his energy hammering the inconsistencies of others instead of lifting with his own free life and the Spirit of the Master, those who are groveling in sin and darkness. Some one is an undesirable destructive critic. Is it I?

Some one is failing to give sufficient of his means to support the Lord's work. Some one is hoarding it away like a miser, spending it selfishly for his own comfort or wasting it upon the vain follies of sin. His ear is stopped to the plea of the Church for support. His heart is set on his pocket-book, but his hand has not learned to distribute. Some one has not learned by experience that, "it is more blessed to give than to receive." Is it I?

Some one is failing to support God's Church. They are willing to have their names on the Church roll, and attend her worship, at least occasionally, but they would rather not have any responsibility in promoting the cause of righteousness. In their work or play they find it more convenient not to practice their religion too hard. Some one is a slacker and a coward. Is it I?

Some one is failing to hear the Lord's invitation, "Come." The body is so weary from toil and activity, the mind so filled with vain and evil thought, the heart so set on the thrill and excitement of indulgence that there is no inclination to sober and honest meditation. Some one is engulfed and going down in the whirlpool of pleasure. Is it I? The cry of warning from loved ones reached their ear and was unheeded. Soon, some one will hear the cry again, but it will be too late.

Some one who has accepted the great salvation, is turning a deaf ear to the Spirit's call. He is not failing to try the spirits so much as he is quenching the Spirit. He has not learned to follow his guide in faith and obedience. He is stumbling along in the dark, defeated at every step, not having found the path of light that leads to victory. He has not learned the secret of the abiding Christ. He is not free as the truth makes free but is a slave to the cold form and letter of the Word. Some one is trusting to meet God on the merit of their own achievements only to hear in the end the words, "depart from me, ye that work iniquity."

On the other hand, some one is rejoicing in a Savior's love, is walking in the light of the Gospel, is dwelling in full assurance of faith and is abiding in the living Christ. Some one is giving faithful service day by day in his own little sphere, satisfied to do his Master's will, whether his calling be lowly or great. Some one is waiting for the coming of his Lord, with thanksgiving and prayer. He has on the wedding garment of Christ's righteousness. He is patiently bearing his burden now, willing to be faithful unto death to receive a crown of life. He looks ahead with hope and anticipation, for "eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." Some one will hear the summons, "Come in, ye blessed, inherit the kingdom prepared for you from the foundation of the world." Is it I?

In conclusion, might we not often profit by personalizing the great salvation offered to us? May we accept its privileges as our own individual blessing and its duties as our own responsibility. Let us first look at our own selves through the mirror of God's Word; see there our own short comings and received light as to how we might appropriate the grace of God to the needs of others. When we see about us the need of a deeper spiritual life, a greater sacrifice, and a fuller consecration, and there comes to us the keen sense that someone has failed may we on bended knee and in humble submission ask, "Is it I?"

"He that exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke 18:14).

Elkhart, Ind.

CORRESPONDENCE

(Continued from page 409)

Bennetts Switch, Ind.

Dear Herald Readers, Greeting:—As many of you know, we have an invalid Sister living at Fairmont, about 30 miles south and east from our place here, in the person of Lena Armstrong. On Sunday, July 24, about 100 from here motored to that place and had Sunday school and church services in behalf of the sister there who is seldom permitted to attend services, and especially Mennonite services. Brother Noah Oyer of Goshen, Ind., was with us and conducted the services, which were much enjoyed by all. We were granted the privilege of the use of the Wesleyan Methodist camp meeting grounds which is located just outside of the city and is a very beautiful and suitable place for meetings of this kind. May the Lord bless the dear sister and the work of the church. And may we branch out and do more extension work of this kind.

Mrs. Menno N. Troyer.

July 26, 1927.

Jet, Okla.

(Milan Valley congregation)

Dear Readers of the Gospel Herald:—May we ever be faithful and true to Him. The little flock at this place again has many reasons to be thankful for the many blessings we have been enjoying.

On July 3 Bro. and Sister S. J. Troyer and son and Bro. Levi Hershberger visited in McPherson Co., Kans., returning the next day.

We were permitted to have with us on Sunday, July 10, Bro. and Sister S. N. Troyer and family, Bro and Sister M. A. Troyer and two daughters, Bro. and Sister M. F. Boyts and daughter and Sister Myrtle Zimmerman, all of Crystal Springs, Kans. We appreciated these visits, come again!

We are having very warm and dry weather at present. Health is good as far as I know.

We ask you all to pray for us and the work here. May we ever be faithful to the end. Wishing you all God's richest blessings.

July 26, 1927. Cor.

Elida, Ohio

(Pike and Salem congregations)

Dear Herald Readers:—Sunday evening, June 26, Bro. P. S. Hartman of Harrisonburg, Va., took part in the Y. P. B. M. giving some very timely and pointed admonitions and warnings on the subject of marriage.

The following Wednesday evening at the Salem church he gave some of his Civil War experiences, and also gave us a short history of the mission work in W. Va.

Monday evening, June 27, Bro. Ira Johns of Goshen, Ind., preached for us at the Pike Church.

Tuesday evening June 28, Bro. C. K. Lehman of Harrisonburg, Va., conducted a singing at the Salem church.

July 10, Bro. Noah Oyer of Goshen preached for us at the Pike Church in the forenoon and evening.

July 17, Bro. E. L. Frey of Wauseon, O., preached at the Salem Church in the forenoon. In the afternoon a special meeting was called to consider the question of the merging of the Ohio and Eastern A. M. Conferences.

The church voted unanimously in favor of merging.

The same day Bro. John Kaufman of Smithville, O., Bro. J. I. Weldy, wife and son Dwight, and Bro. Geo. Weldy, wife and daughter Mary of Wakarusa, Ind., worshiped at Salem. Bro. J. I. took an active part in the evening meeting.

Last Sunday at the Pike Church a native of India gave us some of his experience as a heathen, and of his conversion to the Christian religion.

Other visitors from a distance were Sisters Ruth and Lenna Heatwole of La Junta Colo.; Sisters Gladys King and Ethel Sloan of the Ft. Wayne mission.

Quite a number from our congregations attended the meetings held at the Lima mission last week by Bro. B. B. King.

July 30, 1927. M. S. Shenk.

SPECIAL MEETINGS

Marion, Pa.

Report of the Twenty-second annual Sunday school meeting held at the Mennonite Church near Marion, Pa., May 29, 30, 1927.

Organization:—Mod., Amos H. Shaub, Chor., Amos W. Myer, Sec., Lizzie Martin.

Topics and Speakers:—**Qualifications of a Christian Worker,** N. E. Miller; **Sermon** (I Jno. 3:7), S. H. Rhodes; **What Part Should the S. S. have in Stemming the Tide of Worldliness?** S. H. Rhodes; **The Sunday School—Why Evergreen?** A. W. Myer; **Why Attend Regularly?** Henry Martin; **Why Be Punctual?** J. F. Bressler; **A Well-spent Saturday Evening,** N. E. Miller; **Children's Meeting,** David H. Lehman; **The Work of the S. S. Superintendent,** N. E. Miller; **The Ideal Home—Parents,** Joseph E. Lehman; **Children,** Walter Lehman; **Servants,** Lewis S. Martin; **Alone With God,** S. H. Rhodes; **Workers' Meeting; Symptoms of Carelessness in the Christian Life,** S. H. Rhodes; **Sermon** (Jno. 3:3), N. E. Miller.

A Few of the Thoughts Given:—When Christian workers lose the spirit of humility they lose their place in the Lord's work. Seek to please God; be a unit with Him. The devil appeals to the world through the senses of the body. The S. S. teacher has advantages that the minister does not have in stemming the tide of worldliness. Every time we are absent we miss a blessing. We may judge a home by what is eliminated. Saturday evening is a time of preparation that we may be ready for the best service on the Lord's day. The S. S. Superintendent is working for the parents of the community. The opening of the S. S. should not be monotonous. The ideal S. S. Supt. is not the one that can do the work of twenty men, but the one that can get twenty men to work. Children should praise the Lord for admonition given them by their parents. God dealt with Jonah as fathers do with their boys. God met Jonah alone and gave him correction. The Lord could do much more through us if we would be humble afterwards and give God the glory for what we accomplish. Man must repent that the seed of God can germinate.

Secretary.

Allensville, Pa.

Report of Bible Conference held at the Allensville, Pa., Church, June 16-19, 1927.

Organization:—Mods., J. B. Zook, Ellrose Yoder; Secys., John Esch, Christ Peachy.

Instructors:—N. E. Troyer, Cable, Ohio; Oscar Burkholder, Breslau, Ont.

Topics and Speakers:—**Sermon** (I Cor. 1:18), Burkholder; **Secret Organizations,** Troyer; **Departure from the Faith,** Burkholder; **Modernism,** Troyer; **Evils of the Tongue,** Burkholder; **Obedience,** Troyer; **Consecration,** Troyer; **The Christian Home,** Burkholder; **Sermon** (John 16:7), Troyer; **I Cor. 11:1-16,** Burkholder; **Responsibility of Ministers,** Troyer; **Sin and Its Results, Troyer; Sermon,** (Matt. 11:28), Burkholder.

Some Thoughts Presented:—Lodge members may be honest, but they are in danger of accepting the lodge as a substitute for salvation through Christ. The first ten chapters of Genesis are denied by many people. Some of the evidences of the departure from the faith are: covetousness, self-love, boasting, pride, disobedience, lovers of pleasure more than lovers of God. Modernism denies the inspiration of Scripture, and takes up anti-Scriptural teachings such as evolution. The tongue, if not controlled, is full of deadly poison. Consecration means more than surrender. Most people say, "I will follow Thee, but—" The home is a place of worship, instruction, discipline, preparation, love, shelter, refuge, and sacred memories. The Holy Spirit is our guide and teacher. He sanctifies, cleanses, builds up, reproves the world of sin, unrighteousness, etc. Sin had its origin in Satan and results in eternal death if not repented of.

Secys.

Tofield, Alta.

Report of the fortieth quarterly Sunday school meeting held at the Salem Church near Tofield, Alta., June 26, 1927.

Officers:—Moderator, O. O. Hershberger; Secretary, Fannie Bender; Chorister, J. J. King.

Program:—**Devotional** (II Pet. 3), J. E. Kauffman; **Lessons from the Apostle Peter:** (a) **As a Fisherman,** Dan Lauber; (b) **As a Disciple of Jesus,** Joe Voegtlin; (c) **As an Intimate Associate with Jesus,** Ezra Stauffer; **Essay,** Kate Kauffman; **Peter's Denial and Repentance,** N. E. Roth; **Children's Exercises,** Fred S. Brenneman; **Triumphant Resurrection of Jesus Witnessed by Many Infallible Proofs,** Roy Zook; **Essay,** Annie Burkholder; **Persecution in Peter's Time Compared with Ours,** Dave Roth; **The Gospel for All Men in All Lands,** M. D. Stutzman; **Essay,** Petra Stauffer.

A Few Thoughts Presented:—Peter made a full surrender and forsook all and followed Jesus. If God could make such use of a man like Peter what can He do for us if we allow ourselves to be used? The many witnesses and also the new birth are proof of Christ's resurrection. Persecution strengthens faith. God wants all to be saved and has said that one soul is worth more than the whole world.

Secretary.

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Sunday School, Mission, and Young People's Conference Held at Wolford, N. D., June 14-16, 1927

Tuesday Evening

Song Service—Conducted by Nelson Kauffman.
Devotion, Rom. 12, I. G. Hartzler.
Organigation: Moderator, G. D. Shenk; Asst. Mod., Abner Yoder; Sec., J. L. Lehman; Ass't. Sec'y., Sylvan Yoder; Choristers, Nelson Kauffman, J. L. Lehman.

I. Topic, **The Supreme purpose of this meeting**—John G. Hochstetler.

To have Christian fellowship with each other and for the extension of Christ's kingdom. That we might become acquainted with each other and discuss the problems that come up in S. S. work. That we might be better fitted and qualified to carry on the S. S. work which God has entrusted to the Church. To reconcile the world to Christ.—II Cor. 5:18-20.

Sermon, Text, II Cor. 6:1,—G. D. Shenk.

Wednesday Morning

Song Service—J. L. Lehman.
Devotion, Eph. 3.—E. G. Hochstetler.
I. (a) **Helps and Hindrances**—Archie Kauffman.
Three classes of people:
1. The older brethren.
2. The young people now in active service.
3. Children growing up that have not yet had any part in the work.

Ways of helping:
1. Our presence.
2. Be on time. People coming in late, great hindrance to the work.
3. Be there with a prepared lesson.
4. Having as little confusion in and about building as possible.

Ways the teacher can help:
1. Be Spirit-filled.
2. Interest in students—teacher has most responsibility in helping to keep up the interest in S. S.

Things that keep up interest:
1. Teachers' meeting.
2. Mid-week prayer meeting.

(b) **Helps and Hindrances**—I. G. Hartzler.
Three kinds of people:
1. Workers.
2. Shirkers.
3. Jerkers.

Helps in Sunday school:
1. Be a worker.
2. Be on time.
3. Talk about the good points and not about the bad ones.

Hindrances:
1. Be absent from S. S. or be there only half of the time.
2. Be sure to magnify the faults of ministers and workers.
3. Always be tardy.
4. Leave S. S. before it is over and go for a joy ride.
5. Be a shirker or jerker and not a worker.

II. 1. **How to foster a deeper soul winning spirit in S. S. workers.**—G. D. Shenk.

Earliest impressions received in S. S. Primary object of S. S. is to win souls for the Master. Children receive their first spiritual thoughts in S. S. and perhaps the foundation of their future Christian life. Must be zealousness in the work of the Lord.

2. Open Discussion.
   a. Each teacher should feel his responsibility of winning souls in his own class.
   b. Each teacher and worker should have a deep infilling of the Spirit.

III. (a) **Evidences of a Spirit-filled life**—John G. Hochstetler.

1. Christian has different traits and inclinations from a worldling.
2. A consecrated life, full consecration necessary to have a Spirit-filled life. The Spirit-filled life is awake and alert.
3. A bridled tongue, one that is entirely upon the altar of the Lord.
4. A passion for lost souls.
5. The every day life is a testimony to the Spirit-filled life.
6. The tongue a testimony of things the heart is filled with.
7. A life that is victorious over sin.

(b) —J. E. Hershberger.
1. Nature gives evidence of what it contains.
2. Fruit of the Spirit, Gal. 5:22-23.
3. Our work is evidence of our fruit.

IV. (a) **The value of a personal knowledge of the Bible**—Floy Kauffman.

1. Makes wise unto salvation.
2. It gives us a personal message that we may use to our personal benefit.
3. That we may use it in helping others.
4. That we may know and realize the will of God.
5. That we may look foreward to Christ's second coming.

(b)—Alpha Kauffman.
1. Helps to give answers on the spur of the moment.
2. A sword against sin.
3. The needs of the world can be met by an acquaintance with the Bible. Youth is the opportune time to get acquainted with the Bible.
4. Helps us to become more like God.
5. Helps us to help others.
6. Helps us to witness for Jesus.

V. **Prevailing Prayer in S. S. Work**—Abner Yoder.

Prevailing prayer is prayer that reaches the throne of God.
1. It is offered in faith and in the Spirit.
2. It consists of confession of sin.
3. Thankfulness to God for things already received.
4. Doing things that are pleasing in His sight.

Hindrances to prayer.
1. Praying selfishly.
2. Disobedience.

Wednesday Afternoon

Song Service—Nelson Kauffman.
Devotion,—Rom. 14—J. C. Gingerich.
I. Children's Meeting—L. A. Kauffman.
II. **How hold interest of pupils from 12-16 years of age.**—J. C. Gingerich.

If a teacher teaches the pupils in the right way he can interest them and give them a desire to come to S. S. Sometimes even in spite of opposition from parents.

Qualifications of S. S. teachers:
1. Soundly converted.
2. Love for the cause and for souls.
3. Working knowledge of the Word.
4. Teacher must present the truths as if he really believed it, and with enthusiasm.
5. Apt to teach.
6. Quit when you get thru.

III. **Teachers' Meeting—**
(a) **Their value.**—Andrew Glick.

Teachers' Meeting not a place to study the lesson, but to decide best methods of presenting the lesson to class. Teachers and Superintendents only should attend. They help to unify teaching. Teachers also have opportunity of discussing problems if they have any. Three things are to be gotten in these meetings —(1) Intelligence, (2) Inspiration, (3) Improvement.
1. Teach the lesson intelligently.
2. Present lesson with inspiration that it may make impressions.
3. Improve methods of teaching, also pupils may be improved spiritually.

(b) **How stimulate interest in the rural field in Summer months.**

Help people to see their privileges and opportunities and that causes them to realize their responsibilities to the lost and dying world, and the teacher does all within his power to teach the lesson effectively, and thereby the interest is stimulated.

IV. **Need of cooperation in S. S. work**—L. S. Glick.

We are workers together with God (I Cor. 3:9). Paul says—labourers together with God. Cooperation is needed to carry on the work of the Lord, or our work will fail.

V. (a) **Rewards of faithfulness**—Curtis Ziegler.

Sunday schools have been established in many districts as a result of faithfulness in the work of the Lord. Much missionary work that has been done is due to faithful efforts in spreading the Gospel of Jesus Christ. That faithfulness is rewarded is shown in the parable that the Lord gave: "Well done thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord."

(b)—L. C. Kauffman.

God rewards faithfulness not only in the future but also at the present time. The Lord has promised to hear and answer prayer.

Paul in II Tim. 4:8, feels the reward he is to receive for his past work in the Lord's service.

Wednesday Evening

Song Service—Nelson Kauffman.
Devotion, Eph. 6:10-20—L. A. Kauffman.
Workers' Meeting—The sheep of God's pasture, John 10—Milo Kauffman.
Sermon—I. G. Hartzler.
Text: Three Questions:
1. What hast thou done (Gen. 4:10)?
2. What doest thou here (I Kings 19:9, 13)?
3. What will you do in the end thereof (Jer. 5:30-31)?

Thursday Morning

Missions

Song Service—Nelson Kauffman.
Devotion, Psa. 145—J. L. Lehman.
I. **A lost world**—I G. Hartzler.

The Bible the great instrument through which lost souls must be brought to Christ. We cannot estimate the value of a lost soul. Christians should not be discouraged, for they should remember the great promise that Jesus gave: "Lo I am with you alway."

II. **What do we mean by mission work?**—H. L. King.

Mission work is holding up Christ before the world, in whatever phase of work we may labor for Jesus. Jesus was our great example as a missionary and the great love which He manifested was evidence that He was interested in lost souls.—John 3:16.

Every Christian a missionary.

III. **Bible standard of Christian living**—L. A. Kauffman.

Jesus Christ our pattern, the one who gave us a standard. Christ is depending on us as Christians to bring the standard to the world. Matt. 7:12, a real standard.

Young People's Conference

I. **A definite aim in life**—Elmer Glick.

It is not sufficient to have just an aim—but a definite aim.

Paul's definite aim was Phil. 3:14. Results of a definite aim aim will be seen in Phil. 4:8.

II. **Their needs**—Nelson Kauffman.

1. A deeper consecration—young people between the ages of 13 and 18 are subject to many influences.
2. We need advice of older people.
3. We need a Christian education that we might serve God more efficiently.

III. **Their problems**—Milo Kauffman.

Young people have problems and many need help to solve them.

The fact that our young people have problems and do not always receive help to solve them has been the cause of many backsliding in their Christian lives. The pastor's work is to establish young souls in Christ and also to build them up in Christ. We need to try to interest our young people in Christian activities.

IV. **Their opportunities**—Sylvan Yoder.

1. Many opportunities of serving God continually—Obedience to God, living a life pleasing to Him.
2. Witness for Jesus.

If we are ashamed of Jesus we cannot witness and our influence will not be what it should be. We may not be able to say much, but a testimony may be the means of saving a lost soul. We can tell the love of Jesus—how He died for all.

3. Opportunities in prayer.
   Pray to help see our opportunities.
   Pray for the work of the Church.
   Let us make use of all of our opportunities and we will receive a blessing.

V. **Our young people: What we expect of them**—I. S. Mast.

We as older ones have not accomplished all we have expected—we have come short—so have our young people. But we must give them credit for doing great things because they are strong—John says, young men are strong. God is calling young people to service—we need our young people and cannot afford to lose any.

Contribution for missions, $80.46.

—Secretary.

Married

Weaver—Hertzler.—On July 5, 1927, Bro. Samuel Roy Weaver and Sister Leah M. Hertzler were married at her home. Bro. Noah Mack, New Holland, Pa., performed the ceremony. May God bless this union.

Moyer—Stoner.—On July 23, 1927, Bro. Raymond H. Moyer and Sister Mable K. Stoner were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the Lord bless them through life.

Christ—Martin.—On June 18, 1927, Bro. Edwin Christ and Sister Grace Martin were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the Lord bless them through life.

Lichti—Meyers.—On June 19, 1927, Bro. Ezra Lichti of Town-Line congregation and Sister Martha Meyers of Sand-Hill congregation were united in marriage by Bro. C. L. Ressler, Clarence, N. Y. May happiness and peace be theirs through life.

Vogt—Kulp.—On Sunday, July 24, 1927, Bro. Milton C. Vogt of the Hesston, Kans., congregation and Sister Esther Kulp of the East Holbrook congregation were united in marriage at the home of the bride's parents. Cheraw, Colo., Bro. D. H. Bender officiating. May God's blessing attend them.

Obituary

Weaver.—Wayne Alvin, son of Bro. and Sister Benj. Weaver, of near Terre Hill, Lanc. Co., Pa., died July 10, 1927, of pneumonia. The parents and one sister, (Virginia) survive. Funeral was held on the 12th at Bowmansville, Pa. Services were conducted by the brethren, Moses G. Gehman, Isaac W. Geigley, and John W. Weaver. Text, Mark 10:13-16.

Oberholzer.—Daniel Edwin Oberholzer, son of Samuel and Fannie (Haldeman) Oberholzer was born near Greencastle, Pa., May 16, 1921; died July 22, 1927. Death was due to lockjaw. He was aged 6 y. 2 m. 6 d. Besides his parents he is survived by the following sister and brothers: Martha A., Clifford C., Walter H., and Richard E. Funeral services were held at the Cedar Grove Church near Greencastle, Pa., on Sunday afternoon, in charge of the brethren John F. Grove and John D. Risser. Text, II Sam. 12:23.

Winger.—Sister Susanna Winger of Farmersville, Lanc. Co., died of infirmities due to old age, at the ripe age of 87 y. 11 m. 15 d. Funeral services were held at Groffdale on July 6. Services in charge of the Bro. Frank Hurst at the home, and Bish. Benj. Weaver and Amos S. Hurst at Groffdale. Text, Heb. 4:6. Sister Winger was a faithful member of the Mennonite Church at Ephrata. She was very much interested in the welfare of the Church, was always a very liberal giver in financial support. In her years of feebleness and old age she was very well taken care of by Isaac and Rebecca Hoover, a nephew and niece of Sister Winger.

Martin.—Sister Edna Witmer Martin, wife of Bro. Jonathan Martin, of East Earl, Pa., died in the St. Joseph Hospital, Lancaster, Pa., after an illness of eight weeks; aged 27 years. Funeral was held July 12 at Weaverland, where a very large concourse of people assembled to pay the last tributes of respect to one who was held in high esteem by her many friends, old and young. She was a faithful member of the Weaverland Mennonite Church, at which place she was seldom absent. She is survived by her husband and her mother. She will be missed in the home and in the Church. Services in charge of Bro. I. B. Good and Bro. Frank Martin.

Metzler.—Elizabeth H. Metzler died June 10, 1927; aged 84 y. 10 m. 18 d. Her husband (the late Daniel W. Metzler) preceded her to the heavenly home eighteen years ago; also a daughter Hettie (Mrs. Ammon Brubaker) in the year 1914. She is survived by one daughter (Lizzie, wife of Pharos R. Kreider) Willow Street, Pa., with whom she spent the last seven years of her life and who so faithfully cared for her during her illness and one son (Abram), also five grandchildren and three great-grandchildren. She was a member of the East Petersburg Mennonite Church where funeral services were held June 13. Bros. F. N. Krieder, John Gochnauer, and Aaron Harnish officiating.

"Some sweet day, when life is o'er,
We shall meet above;
We shall meet those gone before,
In that home of love."

Baer.—Henry H., son of Adam and Hannah (Herr) Baer, was born near Landisville, Pa., May 15, 1853; died June 18, 1927; aged 74 y. 1 m. 3 d. At the age of 16 he moved with his parents to Washington Co., Md., where he resided the remainder of his life. Mar. 16, 1874, he was married to Susan Horst of Franklin Co., Pa., who died in 1884, leaving 5 children. He was again married in 1885 to Barbara, daughter of Abram Martin and widow of John Risser, to which union were born 7 children. Besides his wife all these children, including 3 step-children whom he brought up, survive him save one infant daughter. He began farming in 1875, at which place he continued until he retired. In 1883 he was ordained a minister of the Mennonite (Millers) Church which he served diligently until 6 months before his death when he was taken ill with cancer. Besides thrift, diligence, industry and faithfulness, his career was marked with a benevolent and hospitable spirit. Notwithstanding the collection of children that constituted his family, they are united in the testimony that they all shared due regard and respect in his care of them. Funeral services conducted by Brethren C. R. Strite, Denton Martin, D. M. Strite, and John Grove at the Paradise Church and buried in cemetery adjoining.—Family.

Saltzman.—Barbara (Eigisti) Saltzman was born near Morton, Ill., June 16, 1871, and passed away at the home of her son Alvin near Flanagan, Ill., at the age of 56 y. 1 m. 3 d. She lived near Morton until Feb. 12, 1892, when she was married to Joseph C. Saltzman, Minonk, Ill. The remainder of her life was spent living in Flanagan and vicinity. To this union were born four children, three sons and one daughter. Her husband preceded her in June, 1913, and her daughter,

Elsie ,in May, 1915, leaving three sons to mourn the loss of a mother (Alvin of Graymont, Ill., Lester, of Abilene, Kans., and Irvin of Flanagan). One granddaughter, three brothers, and three sisters also survive her. In her early life she accepted Christ as her personal Savior and became a member of the Mennonite Church and remained faithful until death. Her peaceful and unassuming manner won her many friends, who, with her family, will greatly miss her. The last few months were accompanied with much suffering, but God gave her grace to bear it all patiently. The last few days of her life she continually prayed that God might take her home. Funeral services were conducted at the house by Bro. A. H. Leaman, Chicago, Ill., and at the Waldo Church by Bro. D. W. Slagel and Bro. Leaman. Many were gathered to pay their last respects. Burial was made in the Waldo cemetery at the side of her husband.

MENNONITE PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will be held at the Delaware Mennonite Church near Thompsontown, Pa., August 17-19, 1927. All members of the Board are hereby notified of the meeting and a general invitation is extended to all who are interested in the publishing work of the Church. Copies of the program may be had on request.

S. H. Miller, Secy.

Thompsontown is located on the main line of the Pennsylvania Railroad leading from Pittsburgh to Harrisburg, Pa. Through trains do not stop at Thompsontown, consult your local ticket agent for information regarding trains, etc. Those traveling by auto will find it on the William Penn Highway, Penna., Route No. 3, about 36 miles east of Belleville, Pa. The Deleware Church is about 2 or 2½ miles north of Thompsontown. Those coming by rail or desiring further information should write to Eli W. Graybill, Thompsontown, Pa.

MENNONITE GENERAL CONFERENCE

Announcement of General Conference and Related Meetings

The Executive Committee of the Mennonite General Conference has decided that the next session of General Conference shall be held at Belleville, Pa., beginning Wednesday morning, Aug. 24, 1927.

Conference is to continue its sessions until the completion of Conference work, probably closing Friday noon, Aug. 26. The regular sessions of Conference are public meetings, and a general invitation to attend is hereby extended. May the brotherhood consider this an opportunity to come in closer touch with the Lord and more helpful fellowship one with another, and to become better informed regarding the work of the Church. May we, the Lord permitting, have a goodly attendance of brethren and sisters and visitors, especially urging the ministry of the Church to prayerfully consider their responsibility to the General Conference of the Church. The brotherhood of Mifflin Co., Pa., have been diligent in making arrangements to provide for our comfort while in their midst, and are anticipating a large attendance. May the influence of each brother and sister attending be such that the churches of Mifflin Co., will feel repaid for their labors because of the spiritual blessings received through our association with them. No charge is to be made for entertainment. Homes of our brethren and sisters and of sister churches are open for lodging to us. May our attitude in their midst bespeak our appreciation of their hospitality and may sister churches have cause to feel that our presence with them has been a means of blessing to the spiritual welfare of their congregations. Opportunity is to be given for us to contribute toward the expenses of lunches served on the grounds.

Your Servant,
N. E. Miller,
Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Thirty-third Annual Ohio Mennonite Sunday School Conference will convene (D. V.) at the Martins Church near Orrville, Ohio, August 9-11, 1927. All Sunday schools are urged to elect delegates. Every body invited to come. For information concerning transportation write to J. A. Leichty, Orrville, O. Those coming on train—come to Orrville. Those coming by auto from the east on Lincoln Highway, turn off one mile west of Dalton at School house—Watch for sign. Those coming from the west, turn in on the Orrville Road at Riceland, and go one mile north. Watch for sign.

I. W. Royer, Secy.,
Orrville, Ohio.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The annual Conference of the Southwestern Pa. District will be held, D. V., at the Stahl Church near Johnstown, Pa., on the week beginning Monday, Aug. 8, various meetings as follows:

Bishops and Executive Committee, Monday, 1:00 P. M.

Conference Members, Tuesday, 9:00 A. M.

Mission Board, Tuesday, 1:00 P. M.

Sunday School Conference, Tuesday evening and Wednesday.

Church Conference, Thursday and Friday.

The Mission Board Meeting, Sunday School Conference, and Church Conference are public meetings to which all are invited.

C. A. Graybill, Secy.

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

Hydro is on the Rock Island R.R. and Bus Line. Bus leaves El Reno 9.30 A.M., 4 P. M., 6:30 P. M., arrives at Hydro 2 hours later.

Trains will also be met at Thomas which is on the Orient and Frisco R.R.

Auto route from Hydro to church 3 mi. N., 2 W.,3 N., 1 W.

Auto route from Thomas to Church 2 mi. S., 3 E., 5 S., 3 E.

Church telephone No. 308.

All trains will be met and any other information will be gladly given by notifying R. J. Miller, Hydro, or Amos Bontreger, Thomas.

The Hydro brethren will add a note in reference to the R. R. and other connections.

J. R. Shank, Sec'y,
Carver, Mo.

Iowa-Nebraska

The Lord willing, the next session of the Iowa-Nebraska Conference will be held with the brotherhood at Woodriver, Nebr., Sept. 7-9, 1927. Ministers' meeting in the afternoon of Sept. 6.

Any one wishing to be met at the train, please correspond with Dave Lehman or John Schweitzer, Woodriver, Nebr. Trains can be met at either Cario, on the Burlington, or at Woodriver, on the Union-Pacific.

Everybody cordially invited to attend this session of conference.

J. E. Zimmerman, Mod.
Wm. R. Eicher, Sec.

"Never was the need of prayer more imperative than to-day. May the home Church with renewed consecration and real passion for souls fall down at the throne of God and pray for the conversion of many of India's millions of hungry souls who will go out and give the good news to their brothers in heathen darkness."—J. J. Detwiler, in "A Visit to Our Mission in India.."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the AUGUST 4, 1927 Interests of our Mission Activities

EDITORIAL

So built we the wall.—Nehemiah 4:6.

* * *

It took a long time for Nehemiah and his men, sometimes faithful, sometimes otherwise, to build that wall, but a few hundred sticks of modern dynamite could have blown it to atoms in less than ten seconds. A cross-cut saw in the hands of two skillful woodmen can fell a giant oak in an hour. It takes a century and a half to grow one. It takes several thousand dollars and much time to build a modern house, but a match not worth one tenth of a mill U. S. curency in the hands of a thoughtless cigarette addict can reduce it to ashes and scrap iron in half an hour.

* * *

Wreckers and destroyers, as a rule, do not get big pay for their evil deeds—they work on their own time. It is people who do constructive work that get pay, whether the rewards be in the currency of earth or the more substantial values of heaven. It is true that in order to build the wall Nehemiah talked about, they had to remove the "rubbish," and this was a cause of much uneasiness for the workers. It is easier to work, after some one has gone before and cleared away the wreckage of the storm, after some one has gone through the forest and blazed the way, after bridges have been built over bog and streams. Let's be careful lest we unjustly criticize by calling those who clear the place for the foundation, ruthless destroyers.

* * *

Nevertheless, honor belongs to the builders. It is easy to say, "Why didn't you?" but it is more to the point to be on hand early enough to answer an earnest, perhaps desperate, appeal for advice with a sympathetic, "Here's a plan for you! Let me give you a lift!" "Why didn't you?" is too late. You were not there with your wisdom when the toiler in the foundation, fighting Satan against terrific odds, had to make quick decisions and many of them in rapid succession. Perhaps the present structure would be different if you had been there to offer advice when foundation work was being done. Perhaps you would have done as did the one whose foundation work you now criticize with "Why didn't you?" Perhaps you would have thrown down the pick and shovel and said, "It's of no use—I'll quit!" But the toilers down there out of sight did not quit. The fact that a building is standing there is evidence that they did something.

* * *

What is all this parable about?

* * *

Far back there, nearly three hundred years ago, the first Mennonite immigrants came to America from strife-torn Europe to seek a refuge in a wilderness. They did little, if any, mission work among the Indians; they did little, if any, proselyting among the settlers who came over with them. We have often heard them criticized for losing the mission spirit in the struggle with material difficulties. Perhaps if you and I had been among them we would have done differently—and perhaps we would not have maintained as much of the essential doctrines of the Church as they did. They faced a situation and met it with the grace and the strength and the wisdom God gave them. We might have done better, we might have done worse. We may well spare our criticisms.

* * *

The next generation—perhaps we might say the next two centuries—saw material growth, growth in wealth, some growth in numbers, and migration. No mission work! No mission work? Pause a moment. Was it no mission work to travel hundreds of miles on horseback or foot through a dreary wilderness to reach outlying settlements with the Gospel, as did many of the ministers during the two centuries between the first settlements and the first city missions? Was it no mission work to push forward to the frontier and build rude log houses of worship and set up the standard of King Jesus in the wilderness? Perhaps if we had been the preachers in those early days we should have held meeting oftener and pushed harder into the unworked places—and perhaps we should have done less. They did what they thought best, and the fact that we have a Mennonite Church in America is evidence that they did something. We may save our breath from the effort it takes to say, "Why didn't they?"

* * *

With the close of the second century of the Mennonitism in America came the first timid efforts at city mission work. There was a wave of enthusiasm, then the trough of the wave when there was fear that the whole plan would have to be abandoned for lack of support. A rallying of some faithful ones, then a storm of protest and criticism. Was it discouragement? was it lack of faith? or was it a master stroke of diplomaacy? that closed the work for a time? I don't know. As the workers went away from the mission hall that last day of Sunday school a little fellow came up to one of the sad-eyed men and pulling at his coat said, "Say, mister, is it all over now?" It would be easy to criticize. "Why didn't they?" There was a situation, and they met the situation as best

they could. They were doing foundation work. Off at a safe distance from the storm of abuse that often burst about them, safe from the stones that sometimes flew (one of the workers still can show a scar on her head from a stone in the hands of a Jew while she tarried behind the other workers to save some little Jewish children from being trampled on by the Jewish mob), off there in the safe security of country farms and firesides cricitism was easy. But the Mennonite Church in Chicago, built up of living stones, is a monument to the foundation work that was done back there in the early nineties.

* * *

The parable has been given and the first part of the application, but we have left the "this story teaches" unspoken so far. Look about you for the many examples of similar applications. Someone is serving the Master in the best way he knows how. Those who would not touch the load he is carrying with one of their fingers, use those same fingers to point with scorn at his effort. They may even wait until apparent failure has well nigh laid him low in the dust of discouragement, and then they say, "Why didn't he?" The American Indian, after he has learned a little English, has a way of saying, when he gets to the point of difficulty, "Now what do?"

* * *

Now what do? In a certain church there was a heavy debt on the building. The congregation was rather small and very much discouraged. They had met to consider ways and means for either paying the debt or getting rid of the building. One voice after another came from under the juniper tree, and it looked as if the church building would be sold. Then a Swedish widow, who made her living by washing, spoke up. She said it was all wrong, this way of looking at the Lord's work. God was still as able to help in time of trouble as He was in the time of David and of Paul. "Ve ought to shame ourselves," she said, "to think of giving up the vork. Let us try vounce more. Let us all put the wheel to the shoulder, and push, and ve can easily raise the money ve need to pay the debt." Her courage and enthusiasm, together with the little slip she made about the shoulder and the wheel, saved the day. Those who could if they would took hold. The money that was needed was subscribed then and there and soon afterward paid. The church entered upon a new era of prosperity.

* * *

Put the shoulder to the wheel! There are some things wrong? Sure. There have always been since our first parents sinned and always will be until Jesus comes to take us away and destroy all that is left of wickedness in this wicked world. As long as men and women are human there will be mistakes to criticize. But the way to make matters right is not to stand back with our hands on our hips and say? "Why didn't they?" but put the shoulder to the wheel and help move the load if we cannot be in the thickest of the dust ourselves. A cheer when a toiler is hard pressed is worth a thousand criticisms in getting the work of the Lord done. At the very least, save your criticisms until you have a better plan to suggest!

* * *

But with all this criticism of criticism, we have not a word to say against, but much to say in commendation of the criticism that sees a way of helping out of a difficulty and says and does the proper, practical thing. A wall is out of true. A man with a keen eye comes along in time and points out the defect. The mistake is remedied, the builder is grateful to the critic, and much trouble is saved for those who work afterward in completing the structure. Let us have the loving, helpful help that makes for the building of the temple of the Lord in the present age.

IDOLATRY IN ARGENTINE

By J. W. Shank

For the Gospel Herald.

It was a great holiday for the devout Catholics of the city. They called it **the day of San Antonio** (Saint Anthony) who is supposed to be the patron saint of the poor.

We asked a young woman, resident of the city for many years, something about the proposed celebrations. She began by telling something of the beginning of these annual celebrations. Many years ago an Italian family came to this country bringing a life size image of San Antonio. This they kept in their house. Gradually it was noised abroad that that this image had healing virtues. People began to flock to this house in large numbers hoping to receive physical benefit from the image. They were charged an admittance fee. This brought considerable gain to the Italian family. Then also the family had a saloon in an adjoining part of the house where they sold wines to the visitors. This business also become a thriving one. But along with it came quarrels, which frequently occur in all drinking places. This led to an order from the authorities to remove the image to some other place farther removed from the saloon. A place was built for the image on the same property at a distance from the other buildings. As years went by the fame of the image continued to grow and the wealth of the family increased. Finally the bishop, who had come annually to hold special services in the presence of the image, ordered that the image should be removed to the Catholic church.

Since that time the image has been given a special place in the church. In the evening before the day of San Antonio the writer observed that a special service was going on in the Catholic church. Going in we observed that they were celebrating a mass in preparation for the following day. In front of the audience the image of San Antonio was placed in a specially decorated shrine that was lit up with hundreds of lights. The priest later gave a special sermon about the virtues of this saint and the respect the people should render to it. The church was crowded to its capacity with people who were evidently in sympathy with the service.

It was announced that immediately after the service some special pictures would be shown outside the church. Supposing that it would be a series of religious pictures related to the celebrations, we waited a while to see what they would be. Imagine our disappointment when we saw that they were nothing but comical pictures made by some North American picture company. They were not even morally instructive.

Early in the morning of this special day there were salutes sent up at the rising of the sun. During the morning special masses were held at various hours. It was announced that at four o'clock another mass would be held and that this would be followed by a great procession. Our curiosity led us to pass by at the time so that we might see to what extreme the religious fanaticism expresses itself. At the appointed hour for the procession great bombs were fired and then the church bells began to ring. There are a number of bells and each one was beaten with

rapid strokes making a tremendous noise that could be heard from all parts of the city. This ringing was continued for some ten minutes.

Finally the procession began to pour from the church. It was headed by some boys dressed in gowns. They were carrying a banner about fifteen feet long. Behind them came priests and a bit farther back a number of men carrying the celebrated image of San Antonio. It stood high on a platform completely above the heads of the people. This was followed by a great crowd of people. Farther back came another group of men carrying an image of Christ. Observe that this image had to take second place to that of San Antonio. The two images were followed by some ten or twelve hundred people. They went down the street and made a circuit of about a dozen city blocks. A band followed the procession playing march music.

We were told that the Italian society of the city pays the expense of these annual celebrations. The mass alone costs them $1,500. (pesos). One wonders how these people can continue to follow such antiquated customs as to follow several images along the streets. As we saw the image of Christ being carried out of the church a feeling of great sorrow welled up in our hearts, for it seemed to us that Christ would suffer to look upon such idolatry.

San Luis, F. C. O., Argentina.

THE PRINTING PLANT IN ARGENTINA

By T. K. Hershey

For the Gospel Herald.

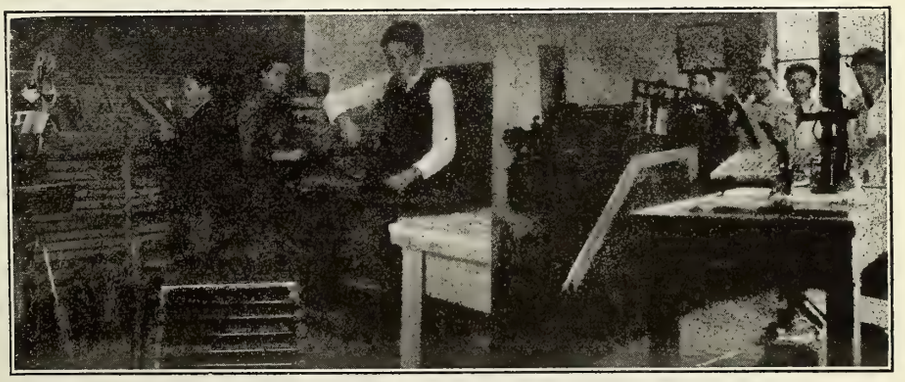
The long looked for and often prayed for Printing Plant for the Argentine is no longer mere talk, but through the prayers and contributions of certain brethren at home, it has become a realization.

The accompanying picture gives a partial view of the printing press, the type cases, and the operators. Already it has brought blessings to people in more ways than one. Our paper, called, "The Camino Verdadero," is now published by us. Ten thousand copies are printed each month and sent to all the towns in our district as well as to many outside of our field of labor. Each congregation receives a given number monthly, which they distribute freely putting one in each home. The Name "CAMINO VERDADERO," means THE TRUE WAY, the WAY that so few people know about. On the last page of our four page monthly paper, appear the announcements of each station, the hour of service, and a general invitation to the public to attend these services. Brother Albano Luayza is the editor, and is doing his best to make it a paper worth while. Pray for him.

Through the printing plant, we hope to do much propaganda, such as special announcements for special services, the printing of tracts, and the like.

The whole outfit cost a bit more than 3,000 pesos or about 1,400 dollars U. S. currency. We have to pay monthly for operators 150.00 pesos. Mr. Emilio Wetzel is a son of one of our members who was in the printing business for more than 30 years. He will manage our plant. He himself has had 17 years experience in the business. He is not a member of the church, but since his parents are so very active in the work, he too is attending church, and we are hoping for his conversion. The 14 year old boy as an apprentice is a member as well as his brother an his mother.

In order to help meet the expenses, we will do some job work. However, the prime motive and purpose of the plant is for the spreading of good, solid, wholesome, sound Gospel literature. To do this justice we cannot expect to do much outside work.



The New Printing Office at Pehuajo, Argentina

We have to pay these two operators as already said, 150.00 pesos or about $65.00 a month. This together with the expense of paper, ink, cuts, electricity, for the motor and light, means considerable expense.

The brotherhood has decided to give their offerings of one Sunday a month for the spreading of Gospel literature. Our churches have adopted the weekly system of giving I Cor. 16:1, 2, accordingly we have prepared sobres for the same. The first Sunday's offering goes toward the support of the orphan work, now located in Trenque Lauquen. The third toward the expense of the printing plant, and the other Sundays the money received goes for the expenses of the local congregation. This weekly system has doubled the offering thus far, but is not sufficient for the expenses of the plant. With the offerings of the third Sunday of each month and some little work we may do outside, and the offerings from individual members in the home land, who are interested in the spread of the Gospel through tracts, etc., we believe we shall be able in these last days to get the WORD OF GOD to many thousand people that we could not otherwise reach.

Dear brother, are you a tither? If you are not, you ought to be. If you are, here is a good way to use part of the Lord's money. The larger the offerings are from the home Church, the less we will have to do outside, and the more printing we can do for the churches and lost souls in Argentina. We are hopeful that through time, we shall be able to make the printing establishment self supporting, but until that time we shall have to expect help from God's tithers. Will you be one?

All contributions for the "Imprenta" Printing Plant, in Argentina should go through the regular channel, and for the "Publication Fund."

Pray that the special efforts now made for the spreading of the Gospel, through the printed page be the means of saving many souls in this great priest-ridden republic of the south.

THE HARVEST IS GREAT, BUT THE LABORERS ARE FEW

By J. Irvin Brunk

For the Gospel Herald.

The harvest truly is great but the
bourers are few: Pray ye therefor
Lord of the harvest that He may
forth labourers into His harvest.
10:2.

Christ spoke these words
sent out the seventy. "Lift up
eyes, and look on the fields; for
are white already to harvest."
the storms of life are blowing
of the precious grain to the

Dear reader, go with m
jungles of India or Afric

groping in heathen darkness, a soul passes into eternity without Christ every time the clock ticks—and every time the clock ticks three souls are born into this world. To read some of the superstitious beliefs of those poor, ignorant people makes one shudder. I think every Christian should read the book, "Building On The Rock." It is a brief history of the work of our Church in India. It will make you realize more keenly the great need of carrying the Gospel to them. I believe there are many Christians who hear the call "come over into India, South America, Africa or some city and help us," as Paul.

A missionary was telling an old woman the story of Jesus. She said, **"Why did you not come sooner and tell my mother?"**

Go with me to the slums of any city into some of the homes. The children are dirty, the mother is dirty, the house is dirty; the father probably is a drunkard and does not more than half clothe his wife and children. They run in the cold winter barefooted. The children are kicked around. There is anything there but peace and happiness. Some missionaries come along and get permission to take the children to Sunday school. They continually visit that home. Then come back after several months and you hardly think it the same place. Why the difference? Because Jesus lives there now. The father and mother are Christians now. Not all homes, however, show such a change in so short a time.

You do not need to go to the city to find these conditions. You can find them in the mountains or back woods. "The harvest truly is great, but the laborers are few." It's a sad fact that there are people in this so-called Christian Nation that do not know anything about Jesus except as His name is heard in profanity. They really do not know there is such a person as Jesus Christ. Sad, sad, indeed! Yet there are many Christians—I will make it plainer: Mennonites—living in fine homes and riding in fine automobiles, but when you ask them to give something to help save souls from eternal destruction, they hardly have anything to give. I wish our ministers would thunder our responsibility more from the pulpit.

"Go ye into all the world, and preach the GOSPEL to every creature" (Mark 16:15.) "GO ye therefore and teach all nations,.... and, lo, I am with you alway, even unto the end of the world" (Matt. 26:19, 20). This is a call Jesus gave to every Christian. But He calls some of us in a very personal way. We so often hear some young person say: "I would like to be a missionary, but my parents don't want me to;" or, "I would like to go if I would not have to leave home and friends." Did you ever stop to think that God might take your child or friends away in order to get you to go? Oh, why do you stand in the way of your child when God calls it to the field? It should be your greatest joy to know your child is saving souls from eternal destruction. I fear we do not appreciate our own salvation enough. There is opportunity on every side to save a soul, but let us not be satisfied with only the few golden grains that are growing along the way. But let us go into the field and gather there where the grain is perishing on every side.

Do you say, "I do not have enough education?" You don't need a finished education. Did Christ choose the most learned men? No; they were only fishermen, and fishermen as a rule do not have education. Neither did He send them to college The kind of missionaries we need are those who are filled with the Holy Ghost. (There is no man, I care not how much education he has, who can preach a greater sermon than Peter preached on the day of Pentecost.) One that is consecrated to God and will let God use them any place. Sometimes God has to take us through some fiery trials to make us willing to say.

"I'll go where you want me to go dear Lord
Over mountain or plain or sea.
I'll say what you want me to say dear Lord,
I'll be what you want me to be."

Jonah had to pass through a sore experience before he was willing to go where God sent him.

Let us turn to Ezek. 33:7-9, and see what our responsibility is to our fellowmen and God. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shalt surely die; if thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

Dear Christian reader, that is a great commission from God. What will you do with it?

God has promised a great blessing to those that obey the command: "Go .....and, lo, I am with you alway even unto the end of the world." He has promised a home in heaven—I am not sure that we will be worthy of it if we are too selfish to tell others about it. I do not believe we would enjoy it if we were to get there and think that we did not do our best to bring others with us. How will we feel when we get to the judgment bar and see the lost souls there that we had a chance to save but did not? Can we hear the Master's voice, "Well done, thou good and faithful servant?" He surely will not say it if we have not done our part. And have we done our part when we buy the finest cars and homes when cheaper ones would do just as well? Can we say with the poet;

"The time for toil is past,
And night has come,
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

"Full well I know I have more tares than wheat,
Brambles and flowers,
Dry stalks and withered leaves;
Wherefore I blush and weep as at thy feet
I kneel down reverently, and repeat,
"Master, behold my sheaves."

"So do I gather hope
And strength anew;
For well I know Thy patient love perceives
Not what I did, but what I strove to do—
And tho the full ripe ears be sadly few,
Thou wilt accept my sheaves."

Or will we say:

"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet.

"Oh, the years of sinning wasted,
Could I but recall them now,
I would give them to my Savior,
To His will I'd gladly bow.

"Oh, ye saints, arouse, be earnest,
Up and work while yet 'tis day,
Ere the night of death o'er take thee,
Strive for souls while still you may."

This was written by a young man who a short time after his conversion became seriously ill, and on his death bed a distressed look came upon his face. He was asked if he feared death. He replied, "No, but the years of sinning wasted."

" The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest."

May we answer the call, "Here am I, send me."

Scottdale, Pa.

A good follower makes a good leader; and, mark you, he that will not follow can not lead in a way that is pleasing to God.—Lloy A. Kniss.

OUR ARGENTINE NATIVE HELP

By T. K. Hershey

For the Gospel Herald.

One of the fond anticipations of the pioneer missionary in the work of the Lord in Argentina has been the looking forward to the time when there would be native ministers, evangelists, Sunday school teachers, school teachers, editors, and other help in the work. Some of these have been realized. There are to-day thirty-one Sunday school teachers and seven Bible Readers who give part time to their respective lines of work, and there are three brethren and three sisters who give all their time to the Mission.

This series of articles has been suggested, first by the desire on the part of these workers as well as the missionaries, for the prayers of the Church at home, and second, that the necessary finances may be given to support the native help.

Some one has said that the biography or the usefulness of a man should not be written while he is still living. To some extent, I agree with that. It is not intended to eulogize beyond what they merit, nor to claim that they are infallible.

On receiving a statement that the General Board was not able to increase the Native Workers' Budget by $40 as asked for, and that last year they had paid out more than they had received for that fund to meet the present budget, I thought of the text, "Where there is no vision, the people perish," but I want to word it thus, "Where there is no knowledge of a need, the people do not give." The real purpose of these articles is to introduce the Church to our native Argentine workers with the hope that this will inspire giving, and the Board will be able to meet the present budget and to increase it as this growing work demands.

Our Native Help.

Albano Luayza

I shall introduce Bro. Albano Luayza first to our readers. This brother had been preaching the Gospel for 14 years before we became acquainted with him. In 1921, when the brethren S. C. Yoder and S. H. Musselman were here, he made application to unite with us on the ground that he observed we were teaching the prayer head covering, feet-washing and nonconformity to the world. The simple life appealed to him. The brethren Yoder and Musselman presented the matter to the General Mission Board.

Bro. Luayza was then examined as a candidate for a worker in the Argentine Mission exactly the same way as a North American missionary is examined, only it was done by correspondence. The same questions were used, having been translated into Spanish, as were his answers translated into English. After which, the Board unanimously appointed Bro. Luayza as a missionary in the Argentine Mennonite Mission.

He was sent to Santa Rosa, 150 miles Southwest of Pehuajo, where he has been laboring for the spread of the Gospel for six years. His faithful wife, Querubina, formerly a school teacher, has been a great help to him. They have eight children, six girls and two boys. Their names and ages are, Inez 12, Naomi 11, Elizabeth 9, Albano Junior 8, Rachel 7, Ida 5, Benjamin 3 and Esther 1. I trust our boys and girls in the homeland will pray for these children. Inez is a member of the Church.

Bro. Luayza is an able speaker, and he soon wins the confidence of his audience. Being an Argentine, his message grips the people. Besides preaching in his own town, he has held series of meetings in all our stations, and in some several times. He has been placed on the Resolution Committee at our Annual Conference several times. At present, he is a member of several committees, and is the editor of our four-page monthly, El Camino Verdadero (The True Way).

This article is being written on the train en route from Santa Rosa where the writer had been called to hold baptismal services. Two men and one woman, who had been previously indoctrinated by Bro. Luayza, were received into church fellowship, making thirty persons baptized since the work began.

The question naturally arises, What allowance must the Board give this experienced brother?

When he first began working with us he had five children and received an allowance of 200 pesos with house rent free. As the family increased, as well as the cost of living, his allowance was increased until he now receives for himself and wife the same as a North American missionary and wife, $75 U. S. Currency, or 206.25 pesos per month. In addition, he receives 10 pesos more for each child of school age making a total of 256.25 pesos.

On the 25th of May of this year, a new church building was dedicated in Santa Rosa. The Board now has property in this town that is worth several thousand more pesos than when it was bought, due to the raise in the value of property.

We are hoping to see the work in Santa Rosa go forward, and ask the prayers of the entire Church in behalf of Bro. Luayza and family. May God bless the congregation supporting them, and may this article serve as an incentive to continue his support.

Pehuajo, F. C. O., Argentina.

SIX YEARS AGO AND NOW

By Florence B. Lauver

For the Gospel Herald.

Six years ago to-day, June 29, we and the Lantzes arrived in the Argentine. We spent our first year in Trenque Lauquen with the Shanks, where we enjoyed Christian fellowship in the same home. Exactly one year later, also on June 29, we moved to Carlos Casares, a town of about ten thousand, without the Gospel. We had just finished our first year's language study and as there was no one here who could speak English, we were forced to practice the Spanish language.

For the first few months we had no meetings but visited regularly a number of homes reading and explaining the Word. From these homes were our first converts. Later a hall was rented and Bro. Luayza came for a week of evangelistic meetings. Before long five were baptized, two women, a girl of twelve, and two men, one of them a Jew. Later more and still more were baptized. Now we have forty two members. Six have moved to other towns, and three have passed to their heavenly home. Besides these, some converts not baptized died believing in Christ as their Savior.

During these six years we lived in rented houses but just recently we moved to the new mission home and are indeed glad to be here. The church is also nearing completion and we expect to have dedication services on July 24, D. V.

At first we felt like strangers in a strange land here in Casares but it is different now. We know many people and feel very much at home.

The Lord has given us four dear children which are a blessing in the home and the natives love them very much.

After having worked so many years at a place, the work is too far advancd to be left without any one to look after it. Our furlough is approaching rapidly. If an established work is left alone, Satan gets busy or is more than usually busy. Perhaps Tom has insulted Dick. Harry has trouble in the home, there is gossip among the sisters, some leave off coming, others find it hard to overcome certain sins, all need the prayers, love, patience and guidance of the missionaries who live in the town and understand their problems. Most of all, they need to be taught the Word and other lost souls must be reached.

Our prayer is that new missionaries will arrive real soon so as to get as many months possible of language study before we leave in March, and in our absence live in the new mission home, oversee the work, do visitation work, and with the help of the other pastors be able to feed the lambs and sheep in Casares. Jesus said "Lovest thou me?" "Feed my lambs." Again he said, Lovest thou me?" "Feed my sheep."

We were reading with interest the articles of the six new missionaries sent to India in the past year and also that two more were to be sent soon. How hurriedly we read the report of the board meeting to see who was being sent to S. A. But we looked in vain, for nothing was mentioned. Later a letter comes saying, We cannot send missionaries to S. A. because we have not the means for their support. How disappointed we felt that we have not enough to care for the work already established besides the places around us that are calling for the Gospel.

"Lovest thou me?" "Feed my lambs." "Go ye into all the world and preach the Gospel." "How can they believe without a preacher? and how can they preach except they be sent?" And how can they be sent without money? How can we leave unless they come? You may say, "Use the converted natives." Yes, we have some promising young natives but with so short a time knowing the Gospel and so little teaching, they are not experienced enough to put in charge of a station. At present we have two native pastors from other denominations. Bro. Luayza from the Alliance, and Bro. Anton from the Brethren Church who will take Lantzes' place. Bro. Luayza is very firm on our doctrine, and we believe Bro. Anton will be also. But there is the possibility of one who has been converted in a popular church and a minister there to feel that some of the things, perhaps the covering, or other things are minor details and will not be so careful to see that they are always observed. They of course understand those things before they come, but they have always been used to something so different.

Five years ago we had many little Jewish children in the Sunday school, but later they were prohibited from coming. I remember very well one boy with knee pants who always came both to Sunday school and the evening meetings. To-day in a store where we deal, the mother and three daughters invited me into the parlor. They had a piano, we sang a few hymns. A young man was present. He said "Do you remember me? I used to come to culto." I saw he was the same boy but now a young man of twenty. He says, "There is one hymn that I cannot forget all these five years. It keeps coming to my mind. Then he sang, having the words and tune just right: –

Have you found in Christ a Savior?
Are you washed in the blood of the Lamb?
Wash me, Wash me,
In your blood, O Lamb of God.
Then with a clean heart I will present myself
Before your throne of light.

May he find Christ, the Lamb of God, as his personal Savior.

Six years ago we had a certain little girl in the home. She became converted. Now, her brother, two grown uncles, an aunt and her grandmother are in the fold.

Six years ago we prayed for a Bible reader for Casares. Three have been given. In the one we have seen such a change, that we praise the Lord.

Six years ago five precious souls knew nothing of the Gospel: they said they were afraid of death. They are now in heaven. Because the Gospel was sent to this town just when it was, they died expressing their joy and peace in Christ as their personal Savior. One soul is worth more than the whole world. Pray ye therefore that the Lord of the harvest may send forth more laborers. For how can these souls be saved unless they believe? How can they believe unless they hear the Gospel? How can they hear without a preacher, and how can they preach except they be sent? They cannot be sent without means. May the Lord bless the Church at home that someone may say, "Here am I; send me" to feed the sheep in the Argentine and to preach the Good News of salvation to those who are yet out of the fold

Carlos Casares, F. C. O., Argentina.

THE VOICE OF GOD

By Ella Heller

For the Gospel Herald.

God has spoken to us in many different ways. The letter to the Hebrew Christians begins by saying: "God.....spoke in times past unto our fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the world."

Even Jesus Himself, came to speak to us the will of the Father in heaven; and when Jesus ascended to His glory on high He left us His teaching and commanded His disciples to teach and preach to all creatures, and then He sent His Holy Spirit to guide us into all the truth.

Many people do not hear the voice of God because they close their eyes and their ears, and their hearts are not in a condition to listen. Then some hear the voice, but through some one else do not obey. There is a story told about a young boy who felt the call to be a missionary, and wanted to go to the Philippine Islands as a medical missionary, but his mother said, "No, you cannot go. You are my only son, and I never can consent for you to leave me." Later he was called to go to France. With tears in her eyes she said: "Today I am left alone: my son is a doctor in the trenches. How many times I have wished I had consented to his being a missionary."

God is calling men and women of this country to become preachers and teachers of righteousness and give their entire time to Christian work. The missionaries that were sent out from Antioch traveled over land and sea, preaching the Word of God with power, and many were converted to Christ. They did not stop in Asia, but also entered into Europe, where many churches were established. Thus the command to carry the Gospel to all nations was continued by one generation after another.

Our foreign missionaries heard the call, and they left their homes and their loved ones, some went to India and some to South America. Let us pray that many more may hear the call and go to other parts of the world so that many more may be saved. Though sometimes it may seem hard to leave our father and mother when we get a call to go as a missionary.

But Jesus says "He that loveth father or mother more than me is not worthy of me. Jesus once thought it necessary to remind His mother that the most important thing for Him was to be about His Father's business.

There is the satisfaction of a noble service, rendered for our fellow human beings and for God. Just to see sinners come to repentance; to see drunkards become sober; gamblers and thieves turn into honest and useful citizens; and then at last to witness these same souls, who at one time were vile and wicked, happily and smilingly leave this world and fly to eternity—that is a joy unspeakable.

Most of us are familiar with the life of Samuel the prophet. When Samuel was yet a little boy he began to minister in the house of God.

One night after going to bed God called him, and he answered, "Here am I," and he ran to Eli, the old man who was in the temple. But Eli said, "No; I did not call you; lie down again," and he went and lay down. And God called him again, "Samuel!" And Samuel arose and went to Eli and said. "Here am I, for thou didst call me." But Eli said, "No, my son I did not call you." And when this

occurred the third time, then Eli perceived that it was the Lord that called the child. So Eli said to Samuel, "Go and lie down and if the voice calls you once more, answer and say, Speak, Lord, for thy servant heareth." When God called, for the fourth time, Samuel answered, "Speak for thy servant heareth." It was when the boy was ready to listen that God revealed His will to him.

Isaiah heard this still, small voice and he answered, "Here am I, send me." The great apostle Paul heard it on the way to Damascus, and when he replied Lord, "what wilt Thou have me to do?" the Lord showed him great wonders that were to be accomplished through his ministry.

Will we not open our hearts to God, listen to His voice and when He calls us for some definite Christian work, and say "I'll go where you want me to go?

Who says "Retrench," ye brave missionary hosts?
Who commands retreat from our many out posts?
Does God call them back whom he sends out to teach?
Will Jesus recall those commissioned to preach?
"Has the work all been done in the faraway fields?

Have the sheaves all been gathered which harvest time yields?
Are the heathen all saved whom our church seeks to win?
Have we finished our task, are the five million in?

"Who says we'll withdraw the messengers we've sent?
And cease to conserve the vast sums we have spent,
To build churches and schools and hospitals, too,
To educate and train with the Kingdom in view?

"Shall we call back our doctors, our preachers, and all.
And send back the converts into heathendom's thrall?
Is God's arm shortened that he cannot give aid,
Or is Satan making our people afraid?

"They say there's no money to send out recruits,
Though we've prayed long for workers to gather the fruits.
Who in the churches are withholding the tithes?
Who failing to pray and to make sacrifice.

"Will we stand the test in this critical hour?
Shall we pray and expect God to give us the power
To meet this crisis with hearts true and brave,
And the church from defeat and dishonor to save?

"Shall a few stand in the breach for us all?
Shall not the whole church hear the master's call,
And give enough extra beyond what we've done,
Till the deficit's reached and the victory won.

"Lord God of Hosts, only on Thee we depend;
The 'baptism of power' we pray Thee to send.
Let it sweep o'er the church with its tongues of flame,
And bring honor and glory to Thy holy name."

CONDITIONS AT HOME, THAT HINDER WORK ABROAD

The following article, taken from the Missionary Review of the World for May of this year, is printed in full as a provoker of thought. There are some of our readers that might not agree with all that is said, but we leave the writer and the reader to give and to get truth as they can and may.—Editor.

The conditions in the Church at home, which hinder the cause of foreign missions may be fairly characterized as ignorance, indifference, critical disapproval, unwillingness to assume responsibility, and a distinct hesitancy in responding to financial appeals.

Since the missionary motive is implicit in the Church, one concludes that serious fault must lie in the working plans and methods of the Church, or at least, that these do not lend themselves, either adequately or successfully, to promotional activities along missionary lines.

This statement is not intended as a criticism of either pastors or church members. It is simply a citation of facts with which any student of present-day conditions must concern himself. We are passing through some strange and startling experiences. As a nation we entered the world war to help "make the world safe for democracy." Now we are confronted with a larger, more difficult task, that of making democracy democratic.

As a Christian Church we have been engaged for a century or more in sending Christianity to the pagan nations of the world. Now a rude awakening comes to us, as these selfsame folk show us conclusively that the real task of the Church is to make Christianity Christian.

Have we, in these two experiences, a criterion that enables us to understand conditions in the Church which hinder or thwart missionary procedure? Does the Church need to be demoralized? Does the Church need to be Christianized?

For generations the Church has maintained that its principal function is prophetic utterance! The prophet's influence and authority have rested upon the assumption that his message was of divine inspiration. And now the people have grown accustomed to the message!

They see only small results accruing, and with new demands upon their time, due to countless intriguing innovations, they go unmoved upon their individual ways. The pastor's time is filled to overflowing with the preparation and delivery of his message and with the harrassing demands of modern life. He looks on with perplexed and troubled mien at Sunday services that are no longer commanding in influence, and at a Lord's Day that is losing its sanctity.

But in spite of all, the Church continues to expend ninety per cent of its effort, its time and money on the tradition-honored method of pulpit presentation, entirely regardless of the fact that the great problem of the Church at present is not how to create emotion and inspiration, important and necessary as those are, but how effectively to translate those moral and spiritual assets into action.

The message may be very vital, wonderfully scholarly, and Spirit-filled, but if there is no corresponding Spirit-imbued plan for putting into immediate practice the truths presented from the pulpit, then the whole Christian system breaks down. A congregation or church membership whose only concerted action relates itself to a financial campaign, which has no recognition of the duty of corporate Christian service, is unworthy the name of a church. It is just here, where the prophetic leaves off and the application of the message is supposed to begin, that we are without adequate leadership and organized expression.

It is in dealing with childhood and youth, in the homes, the public school, the community, in all this great and significant realm of religious, civic and industrial beginnings, that the Church, while claiming to occupy the field, finds its working plans entirely inadequate.

The missionary undertaking, like the moral and spiritual training of youth, lies in this" No-Man's Land" of the Church! The investment of initiative and responsibility in one man, which has been of natural and logical growth in the past, manifests itself in connection with the missionary enterprise in a very definite way. The promotional and educational lines extend from the Boards, down through secretaries and pastors, to the local church. In the very nature of the case the duties and responsibilities of the pastor preclude the possibility of his becoming a promoter, in any large way, for the various benevolent activities of his denomination. The local need demands most of his time and his best efforts. As the church is at present constituted, the demand upon the pastor that he shall be agent, representative and chief executive for the benevolent boards of his communion forms one of the greatest hindrances to the adequate promotion of missionary interest.

This brings me to the main point

of my presentation. The Church needs to be democratized. In far too much of our current vocabulary the "Church" connotes the clergy! It must, in a wholly new sense, come to mean the laity as well. In a little booklet on "Democratic Christianity" by one of our most trusted leaders, I read these words:

"The church does not belong to men until they feel that its program is their program, and that they can have some part in shaping the program. It will not suffice to approach a class of men with the sweeping statement that the church belongs to all men. The church must be more concrete, more specific."

A way should be found to bring the laity into a definite and sustained participation in church work.

There is need of distinct separation between the promotional and administrative supervision of applied Christianity, of which missionary endeavor is a part, and the basic work of prophecy or preaching. An adequate organization should be effected, the sole purpose of which should be the training and use of the laity, not only in local and community activities but also in the direction of the world-wide activities of the Church.

This lay organization should be connected through official lay channels with the great Boards of the Church and receive plans from them and report progress to them. It should be both promotional and administrative in its scope.

A "spoon-fed" laity will not meet the requirements in this day of world needs. Challenging tasks must be assigned to them, responsibilities great enough to command their respect and attention must be given them and they must be made to understand that the task assigned is theirs alone, and that none other will assume it.

All this presupposes on the part of the church leaders a clear perception that "prophetic utterances" are valueless immediately and visibly expressed in terms of action; that appeals calculated to stir the emotions are demoralizing unless such emotions find a channel at hand for logical and natural expression. It presupposes finally a recognition of the fact that responsibility placed upon the laity will result eventually in opening reservoirs of power, ability and finances hitherto unreached.

Representing as I do a lay missionary organization which has been in successful operation for fifty-seven years, during which time it has made a consistent advance, I speak with confidence when I say that if the Church is to meet the exacting conditions of the present, the laity of the Church must be definitely organized and given a place in its councils. When a lay organization is effected, that shall have promotional and administrative functions, I believe that we may confidently expect certain outstanding results to accrue.

1. A new day of spiritual power will dawn in the Church. Confronted by a world task of immeasurable consequence, laymen will be forced to their knees for wisdom and guidance. Learning to pray they will learn to serve, and sacrifice.

1. A wide dissemination of missionary facts and knowledge will almost certainly follow.

3. There will be a growing intimacy between the missionaries on the field and their supporters at home. Similarily, increased interest in the foreign projects of the Church will be noted.

4. Finally, a large increase in volunteer workers may be expected.

The Church must be Christianized, if Christianity is to be Christianized. Since the Oriental world is beginning to look to Jesus as the only hope of the nations, while it is refusing the Christ of our creeds and churches and turning the search-light on to the so-called Christian nations, we have no choice but to look the whole situation fairly in the face. If we are really to Christianize all our contacts, we must begin at the beginning—at the local church in the community. A conquering church means a clergy revitalized and filled with the sacrificial spirit. It means a laity trained, enthused, willing to assume responsibility, willing to serve in any capacity and willing to give sacrificially. —Mrs. F. F. Lindsay, Minneapolis, Minn., in The Missionary Review of the World.

PERSECUTION AND REVIVAL IN CHINA

A large part of China is in the grip of an intense anti-Christian agitation which has resulted in widespread persecution of the Christians The methods of the movement are more subtle but less sanguinary thus far than in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and hymn-books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield of Sun Wu, Kiangsi, recently gave me an account of the Work of Grace at Kanchow, a city of some 200,000 people. He said:

"About a year ago Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer meetings that were held each morning at daybreak. These prayer meetings started a revival. Small soul-winning bands were also organized. They met together for prayer, and then went out two by two to to personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter anti-Christian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern Forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission

compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On another occasion, after a visit from the Russian Comrade Borodin about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an anti-Christian leader got together a mob of about four thousand of the worst elements of the city. He drove out the Mayor and made himself Mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuominchun General told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the Superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the Boys' School in Kanchow. Mr. Jamieson protested but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred saying it was needed for their services, but the officers insisted they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked 'Whose is it?' He replied 'It is God's.' Then they said, 'We are prepared to challenge God: and you can report it to Him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer-meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over 100 soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the Work of Grace at Kanchow Mr. Taylor said "The real power house of the revival has been the early morning prayer meeting that began a year ago and has continued ever since. The prayer meting began as early as 4:30 in the Summer; but later in the Winter. Neither heat nor rain nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer meeting 'has been the basis of all the power that has been put forth to save souls.' The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with spread of the anti-Christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two hundred thousand Testaments have been sent out to missionaries and Chinese Pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, exangelists, Bible women and other workers.

A missionary from Anhwei recently told me of twenty young men, some of whom were influenced by the anti-Christian movement, and were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivatal men of China at this critical period of her history."

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and Churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the Books daily.

"It is a spiritual warfare that is sweeping over china at this time: and the power that can win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from Heaven, and glorious revivals are in progress. Mr. L. C. Osborn of Chao Cheng, Shantung, in applying for 2000 copies of the pocket Testament, writes:

"The Missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious Work of Grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, is sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys and girls primary schools, later to the out station, and has now reached most of the main stations.

"The missionary from Kuang Ping Fu writes, 'Seems surely as if something miraculous had happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest believing prayer for a mighty revival that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homeland. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Skilful swimmers are not afraid to go beyond their depth, whereas young swimmers feel for the ground, and are loath to go far from the bank side. Strong faith fears not when God carries the creature beyond the depths of his reason,..... when as weak faith, that is groping for some footing to stand on, is taken up with how to reconcile the promises to the creature's understanding.—Wm. Gurnall.

TOURING WITH CHRIST IN ARABIA

"No I don't want to see you."

The irritated skipper of a British India steamer was talking to an itinerant medical missionary, who did not believe in the Nordic myth. "All I want is for you to understand that you cannot travel deck on this steamer. I wont have white people mixing with the natives that way."

In vain did the missionary protest that the company's Bombay agents sell just such tickets.

"No, sir, no mixture of Europeans and natives on this ship."

So the missionary unwillingly surrendered twenty-four additional mission rupees and added a millionth part of a percent to Lord Inchcape's dividends. The missionary did not even try to present the Gospel to the skipper. It was needed badly enough but the time seemed unpropitious. More or less silently he paid the second class fare from Lingah to Dubai and afterward unlimbered his camp cot among the deck passengers, where he found good air to breathe and more congenial company.

"Come over here, I want to talk to you" said an Egyptian Arab, a fierce and bitter nationalist. He had just come from a visit of some weeks to Bahrain, where he had been preaching the evils of British suzerainty and the need of solidarity among Moslems. The seed had fallen on stony ground, and he bemoaned the degenerate times. Now he was on his way to Dubai where he hoped to stir the faithful greatly. It is hard to get such a man to listen to the Gospel. He is full of politics. The old Turkish rule he immoderately praised, which panegyric left quite cold those of us who had lived under their rule. Several attempts were made to get his attention for Christ's message, but with no success. Even the missionary's composure was upset temporarily by his vociferous assertion that America's present policy was obviously dictated by fear of England. That night we had to ask forgiveness for forgetting that "the Lord's servant must not strive."

But Dubai was afraid of foreign complications so the Egyptian missionary of nationalism was not allowed to land. We fared only a little better, not being permitted to enter Dubai itself, the commercial center of the district. Half a loaf, however, is better than no bread and we accepted an invitation to visit a much smaller town twenty miles further on and to treat one of its prominent merchants who needed surgical attention.

The whole trip was one of surprises. I had never met so unreasonable ship captain, nor such a fire eating nationalist. I found myself later the guest of a man affording perhaps the finest example of unostentatious hospitality and benevolence that I have ever seen. Though himself needing care for six weeks, my host provided generous quarters where other sick and needy people might come for attention.

Across one end of the large courtyard he built a shelter from the sun, providing in this way a veranda twenty feet or more deep, an ideal shelter for the patients who came in large numbers. We had thirty or more inpatients much of the time, and every morning, noon and night slaves came from the house bringing milk for those whose diet had been so limited by the doctor's orders, and meat and rice for all who might eat more substantial food. Those lacking a bed were provided with one, and anyone needing fuel had only to ask for it. I have seen many beautiful things among the Arabs, but I think I have never met with anything equalling the simple, unostentatious, almost automatic benevolence of that house.

It was easy to talk of the doings of Christ with that man, but very difficult to make any real impression. All he wanted, he found living as a Mohammedan. It is true, he did not find all of it in his religion. The intense Mohammedan puritans of Inland Arabia reckon such as he, infidels. To a very unusual degree he walked in "the light that lighteth every man coming into the world." Nevertheless he was a sincere Mohammedan and any faith in Christ beyond regarding Him as a superseded prophet seemed beyond his reach. A sense of desperate inadequacy and helplessness comes over the missionary at such a time. If Christ could meet and talk with such a man, surely He could put His finger on some hidden area of consious spiritual need, just as He did with the Samaritan woman, and he might thus lead him straight into the Kingdom of God.

That hospitable, kindly old man is typical of the Arabs of his district. Courteous and earnest and tolerant, they offer a marked contrast to the men and women whom we meet in other parts of the peninsula. Several came to ask us to conduct a Christian service on Sunday so that they could come and listen. What an opportunity! That first Sunday seventy-five men were listening for the first time to the Good News of Christ. The missionary goes to his knees when he faces such a service. Just what does God want us to present to these people? That first Sunday we tried to tell them what Christ meant when He told Nicodemus "Ye must be born again," for in Nicodemus Christ met a man who must have resembled these Arabs very closely. They listened with great courtesy and agreed that they needed new hearts. Thus they

were able to go on one step beyond Nicodemus in their comprehension of the message, but no further. All we could do was to pray that, like him, they might later come into an effective faith.

On the second Sunday we told of the nature of Christ's salvation, how His own life flows into us to be our life just as the life of the tree flows into the branches. Orthodox Mohammedanism is mechanical and cold, the most formal intellectualism imaginable. As might be expected mystical movements have run from time to time through it, gaining temporarily a tremendous vogue. The great Shiah schism has that as its underlying basis. This mystical aspect of the Gospel made apparently a deeper impression than that presented on the previous Sunday. It seemed to the speaker that some of those Arabs looked into the open door of the Kingdom of God with real longing of heart that Sunday morning. But the price of entrance is high in Arabia, and the inevitable reaction after such a service seems to be a renewed effort to find the blessings of Christ in their own religion.

There are two things that make it hard for the Arabs to enter the Kingdom. One is the price that must paid for gaining the new the other is the very great attractiveness of the old. The great feast of the Mohammedan year came while we were in Ajman and, as always, everybody went out to attend a sunrise prayer meeting. The whole town was there. A row of men five to ten deep, in bright holiday clothes, stretched for a hundred yards and more. Ten feet behind them was a similar row of women shrouded in black. The preacher stood in front on a raised platform, and after a short reading, led the worshippers in prayer. It was a wonderful sight, perhaps two thousand people reverently seated on the desert sand. in the cool of the early morning, the sun just appearing over the mountains in the distance. The deep blue of the sea was in front, and the desert stretched out to definite distances behind. Palm trees were scattered thinly over the landscape as in a park at home.

As the service grew toward its close the low thunder of cannon in the distance told us that fifteen miles away to the west morning prayers in Sharga had ended. A few minutes later a louder boom from Um el Gowein on the east announced the same thing from there. Our prayers came to their close a moment later and the earth shook with a tremendous report from the guns by the Sheikh's castle. Ajaman also had finished. I have been in Catholic services where the elevation of the Host is accompanied by a peal from the great bells of the cathedral, and a man must be made of stone to be unmoved by such a service.

But the aching desire of the missionary's heart to give this people Jesus Christ is not diminished by seeing such a superb service. He knows that this is the one nest of chattel slavery still remaining in the world. He knows that of all Arabia this district is most terribly cursed with immortality, unless perhaps following its rapid Westernization, Bahrain can now compete for this evil preeminence. He knows that the pearl divers are oppressed and mistreated unspeakably. He knows in short that the splendid Arabs in this district of Oman, like every other splendid people in the world, are not delivered from the power of sin and selfishness by any services however beautiful and moving, by anything except by the power of Christ. Therefore he prays not simply that God may give him on this trip the wisdom and the grace to present a picture of Christ free from its Western defacements, he prays even more that those to whom God has entrusted wealth at home may be guided by His Spirit to such gifts as will make possible for that country of hospitable and kindly people, not only an occasional visit by a missionary but a permanent mission station with a continued and prayerful, and please God, an adequate and effective presentation of Christ. Then we will see services of worship that are not only simple and sincere and beautiful, but also powerful and transforming because in them the people shall meet Christ.—By Paul W. Harrison in the Missionary Review of the World.

So many are confessing sin without forsaking their sins, and thus are a poor light to the world.—Jos. Ruth.

"Is God known, loved and trusted? If He be, the heart will delight in the most absolute dependence upon Him."

CORRESPONDENCE

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting:—"Great is the Lord and greatly to be praised." He alone is worthy to be adored. Since our last writing the three weeks Summer Bible School and evangelistic services, held in a tent about four blocks from the Mission, have passed into history.

Varied have been the experiences and privileges.

The first meeting was held Sunday evening, June 26. Monday morning there was quite a lively scene around the tent where a large number of children and older ones had gathered together, some one with the intention of looking on from the outside. Of these we had about 125 enrolled the first day. In a few days the number dwindled down considerably, so that during the term we had possibly an average of from 60 to 65, some of these were our own Sunday school scholars.

Quite a number came every day and did good work. There were five regular teachers with the assistance of Bro. D. S. Krady for the first week.

The evening services were fairly well attended, quite a number preferred sitting on their doorsteps to coming inside the tent, where they could hear very well.

Each evening before the sermon we had a service for the children, which was usually well attended and enjoyed by all.

We were glad for the brethren and sisters who visited with us during this time.

The people of the community showed us every kindness and appreciation for which we are truly grateful.

We were not molested in any way. It seemed marvelous to some that we had such good order. We appreciate the help of the officers, who did much for us, yet above all do we keenly recognize the providence of God.

The Gospel was sounded forth in power and we praise God for the privilege of coming in closer touch with the people and that they have been so favorably inclined toward us.

During the meetings, and even before, an opportunity presented itself to continue more definite work in that vicinity. A store room has been rented where we plan to have a children's meeting and Bible Study at least once a week. Two meetings have been held thus far.

Bro. John Burkholder has charge of this work during the absence of Bro. Graybill, who is at present in Lancaster, helping with the Bible School and evangelistic work.

We keenly feel the need of your prayers.

In His service,
Barbara H. Herr.

July 27, 1927.

Portland, Oreg.

(739 Savier St.)

To the Herald Readers, Greetings:—This finds us all very busy about the Portland Mission having had Daily Vacational Bible School for three weeks, with a very good attendence the average about 135 with good interest. Everybody seems to be pleased with the results of the efforts put forth.

The evangelistic campaign will close Sunday evening. We are glad

to report that we have had a real profitable meeting thus far, and are hoping for still greater results. There have been eight confessions thus far, with a number under conviction.

The next in order was to take care of the fresh air children, distributing them to the country homes, our Gospel truck certainly helps out fine for this work.

Another big item is the building project. We are glad to report that we are getting along just fine with the work. We have completed the foundation this week, and will be ready for the first floor next week.

We are pleased to report that we are getting some very interesting responses from the appeals for funds for the new mission hall. Permit us to suggest to the ministering brethren to whom these circulars or appeals were sent. Please do not forget to hand them out, but if in your judgment you deem it advisable to just hold off a little, till your people are in a better position to help along. That will be perfectly all right with us, although we are very anxious to get in all the cash possible in August and the first part of September, as we will have to buy most of our material in the next sixty days.

We have this confidence that nearly every church will want to do some little or big part in helping along with the Lord's work in this part of His vineyard, for LITTLE is MUCH when God is in it.

A number have written in for more information, which we cheerfully give, so that if there is anything that we did not make clear, be free to ask.

We at this time wish to thank all of the doners, those that have given and that are going to give, craving a continual interest in your prayers in behalf of the work and workers at Portland.

Yours in His very glad Service,
Allan Good.

Notes From India.

Dear Herald readers, Greetings:—We were all saddened with the news that sister Miller was stricken with the dread disease Diptheria but fortunately it did not take a serious turn and she was able to return to Dhamtari with her husband the last week of June. We praise God for His preventing a severe attack of this dread malady.

Bro. and Sister Kniss were afflicted while at the Hills but have recovered and were able to spend some time in hard language study before returning to Dahmtari. They with Bro. and Sister Beare and Sister Esch and family were due to return from Landour, Mussoori, about July 2. Bro. and Sister Graber and Sister Kanagy and Hartzeler returned on Tuesday June 28. Bro. and Sister Lehman have returned from Darjeeling and Bro. and Sister Troyer are due to return about July 2 or 3. Bro. and Sister Friesen will also return to their work in Sankara by the end of June. Sister Kaufman returned on Saturday June25. Bro. and Sister Brunk returned from Kashmire the same time and are now settled in their station Balodgahan for the rest of the year. Bro. and Sister G. J. Lapp returned to Ghatula to settle down for the work of the Bible School, Thursday, June 16, which was just the day before the rains broke over our land in earnest and would have hindered motoring over part of the Dahmtari-Ghatula road.

On June 20 the Bible School opened with twenty students enrolled of whom twelve are single young people. Four are young men and eight are single young women. Coeducational work among young people along any line in India is carried on to a very limited extent But dormitory room has been provided in such a way as to insure the moral protection of both sexes while attending the Bible School.

The young women of this country are much more closely chaperoned than they usually are in the homeland although one wonders whether under present conditions closer chaperonage in America would not be a good thing. The Bible School promises to be one of the most interesting we have had because of the wide awake young people composing the classes. Classes in Scripture Memorizing, Doctrine, The Four Gospels, Epistles, Bible History and Geography, Comparitive Religions, Major Prophets, Singing, First Aid and Simple Remedies, and Practical Church Work are being conducted every day. Much of the work requires extensive note writing which also keeps the students busy during the time when recitations are not held, re-writing and neatly keeping their permanent copies. They generally groan under the burden of their work before the year is ended but are grateful for the help they receive.

In other stations missionaries and Indian helpers are busy with their various duties. With the coming of the cooler weather of the rainy season work is started again with new life. The hot season was very severe and we who stayed down during the heat suffered more or less the after effects resulting in fever or at least a feeling that much of our vitality was taken from us by the intense heat. We are thankful for the cooler days and hope they will remain. Our Indian brethren and sisters suffer from the heat as well as we, and many of them grew thin and lost in strength during those trying days. But they were free from illness.

Small-pox is raging in the surrounding villages. So far it has not started in our Christian communities which stands as a testimony in favor of trusting God and using precautions against exposure to the dread disease. All have been carefully vaccinated and they see that their children are treated as soon as possible after they are born. Government vaccinates all the village people, but once the disease has broken out among them they resort to their heathen practices to appease the wrath of the Goddess "Mata" and ofttimes gather in the little stuffy room of the patient and there go through their idolatrous orgies. This of course spreads the disease and the thousands of bed-bugs that infest their homes are of course happy to help in every way they can, and they keep busy going from one victim to another inoculating them with the disease. We wonder that more do not die from small-pox. Vaccinating undoubtedly is a great preventative.

Cholera had broken out in Dahmtari and we sincerely hope it will not spread to the surrounding villages and the institutions of the Mission located near by. We have had to move the institutions in the past on account of cholera and hope it will not be necessary this time. The institutional work of the Mission has proven a great blessing to the work. The children of the Christian homes receive training they otherwise would not, and the orphan children have been saved from death or perhaps what would be worse, shame and virtual slavery. Only a few weeks ago a wandering class of people came to the Widow's Home and claimed one of the women inmates. They said she was married to one of their servants and they wanted to take her to their own home. After investigation it was found she had been a kidnapped girl from Madras and had been their slave girl for years and had been forcefully married to a young man. They had no right to her but she told us privately that she would be willing to live with him provided he left this tribe of people and would become a Christian. His last word was that he would. They need our prayers.
June 28, 1927.—The Workers.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Salena N. Gamber

For the Gospel Herald.

To the Readers of the Gospel Herald, Dear Brethren and Sisters, Greeting:—Now that the cold days have come the attendance in our church services, Sunday schools, and kindergartens is not so good. We are

pleased with the interest by those who do come. Our cold season is very short. It will not interfere with the meetings for more than about two months.

Last week the congregation at Santa Rosa had baptismal and communion services. Three precious souls were received into the Church.

The new church at Carlos Casares is about finished and the date for its inaguration has been set for July 24. We thank the brotherhood at home for making it possible to have another church building in the Argentine.

Bro. Litwiller and wife have been appointed to take charge of the work in Trenque Lauquen. They will be moving into the mission home soon. Sister Litwiller has recovered from an attack of Typhoid. We praise the Lord for her speedy recovery and trust that she may soon feel strong again and be able to enter more fully in the Lord's work.

Pray for your work and workers in South America.

Trenque Lauquen, F. C. O., Argentine.

June 24, 1927.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

June, 1927

General Mission Fund

Forks Cong Ind	31 95
Conestoga Cong Pa	57 00
A Bro & Sister Pa	200 00
Missionary Meeting Dak-Mont (May)	20 35
Springvalley Cong N D (May)	12 50
Lakeview Cong N D (May)	12 10
Endowment Interest	574 00
Investment Interest	168 75
Lankeview Cong N D (June)	9 00
Coalridge Cong Mont (June)	5 00
Sjringvalley Cong N D (June)	7 00
E Union Cong Ia	23 06
Daytonville Cong Ia	29 80
Manson Cong Ia	37 39
Sugar Cr Cong Ia	101 31
Beech Cong O	32 48
Plainview S S O	13 68
Mission Meeting of Logan & Cham Cos O	6 50
So Union & Walnut Grove S S O	95 20
Pleas Grove Cong Ill	13 17
Weaver Cong Pa	23 71
	1,473 95

INDIA

General

Hay Cong Ont	7 00
Wanner Cong Ont	15 08
Hagey S S Ont	11 81
Waterloo Cong Ont	86 84
A Sister O	25 00
Pleas Grove Cong Ill	14 36
A Sister O	12 00
Fairview Cong N D	5 00
Calkins Cong Mont	4 00
Endowment Interest	363 75
J. C. Miller	10 00
A Sister Ont	5 00
Coalridge Cong Mont	5 00
Dak-Mont Dist Conf	40 35
Waldo Cong Ill	31 00
Union Cong Ill	10 09
Plum Cr Cong Neb	11 20
E Fairview Cong Neb	65 80
W Union Cong Ia	31 15
Pleasant View S S O	6 25
Blough Cong Pa	18 00
Schellburg Cong Pa	5 00
Scottdale Cong Pa	28 77
Hopewell Cong Ind	6 35
Zion Cong Ore	12 11
Goshen Coll Cong Ind	44 13
Lanc Pa E Chestnut St Cong Pa	34 53
Kaufman S S Pa	16 23
St. Jacobs Cong Ont	137 10
E Zora A M Cong Ont	77 30
Lower Salford S S Pa	50 00
Providence Cong Pa	30 00
Deep Run S S Pa	26 71
Souderton T M Pa	18 00
	1,269 91

Missionary Support

Hesston Coll S S Kans	100 00
Endowment Interest	123 75
Maytie Fletcher	1 50
Lockport S S O	45 79
A Sister Ont	5 00
Roanoke Cong Ill	40 00
Central Church Elida O	50 00
Stahl Cong Pa	45 00
Weaver Cong Pa	15 00
Thomas Cong Pa	15 00
Kaufman Cong Pa	15 00
Elkhart Cong Ind	40 00
Sara A Lehman	5 00
Lanc Conf Pa	150 00
	651 04

Missionary Children Support

Mr & Mrs Harvey Handrich	10 00
Endowmnet Interest	27 50
	37 50

Native Evangelist

Wideman Y P M Ont	22 50
A Sister Pa	75 00
Catlin S S Kans	5 00
Endwoment Interest	35 00
Young Mothers Cl So Union S S O	56 25
A Family Berea Cong Ind	45 00
Y M Berean Cl Elkhart S S Ind	37 50
Chambersburg S S Pa	20 00
Manheim B S Cl Pa	11 00
E Petersburg S S Y M Bible Cl Pa	7 50
Millersville S S Lydia Sauder's Cl Pa	18 75
Hagey-Wanner Y P M Ont	30 00
St Jacobs Y P M Ont	15 00
Vineland Y P M	20 00
A Bro Pa	15 00
	413 50

Bible Women

Aaron F Stoltzfus	20 00
Willing Workers Cl Ook Grove S S O	6 00
Endowment Interest	22 50
Sisters SS Cl Limon Col	10 00
W H Lehman	10 00
Dorcus Oak Gr S S O	10 00
Cl 5 Walnut Gr & So Union S S O	15 00
Catherine Mumaw	6 00
	99 50

Teacher Support

A D Snyder & Fam	40 00
Walnut Gr & So Union S S O:	
Class 1	10 50
Class 4	12 00
Class 8	2 50
Class 9	9 00
Class 12	60 00
Class 13	20 00
Class 15	15 00
Class 16	9 00
Half Century Cl	24 00
Cl 6 & 7	15 00
Menno M Troyer	10 00
Scottdale SS (Mens Cl)	12 00
Myrtle Thompson	5 00
MBC 16 Elkhart S S Ind	16 75
Landisville SS Girls Cl 7 Pa	5 00
Elizabethtown S S:	
Anna Gish Cl Pa	12 00
Benj Keener's Cl	10 00
Irvin Kraybill's Cl	18 00
New Holland S S Pa	27 00
8 Sisters Lanc Pa	16 00
Several Sisters, Landis Valley Pa	8 00
Esther and Mary Herr	3 35
A Sister Mell Cong Pa	5 00
Mary K Zimmerman	7 00
Lanc Pa SS Mollie Weaver's Cl	5 00
Elizabeth Frankhauser	5 00
Mr & Mrs John Fuss	5 00
Cora Kauffman	4 00
Ethel M. Myer	6 70
Waterloo S S Ont	100 00
	497 80

Orphan Support

Mabel Groh	21 00
Weber S S Ont	30 00
Ervin Stutzman's SS Cl 4 Walnut Cr S S O	15 00
Forks S S Ind:	
Class 4	15 00
Class 2	15 00
Fannie Bontrager & Dora Hostetler	15 00
Young Mothers Cl	14 00
Class 10	11 00
Primary Dept.	29 00
Sadie Miller's Cl	14 00
Primary Dept Nappanee S S Ind	28 00
Shore Cong Ind	33 80
Class 11 Per Mrs Harvey Hostetler Kent O	7 00
Martins Cong O	12 00
Mrs Henrey Kortemier	28 00
Endowment Interest	45 00
Middlebury S S Ind	10 30
Investment Interest	7 50
S P Culp's Yellow Cr S S Ind	15 00
Fairview S C N D	14 00
Y Women's Cl 6 Shore S S Ind	7 00
Cl 11 Nappanee S S Ind	7 00
Harmony S S Ill	7 24
Mrs J J Camps Cl Ill	5 70
W Liberty S S Prim Dept Kans	7 00
Alpha Menn S S Minn	14 00
Prim Dept W Union SS Ia	2 20
Oak Grove S S O:	
Primary Dept	7 50
Intermediate Dept	7 50
Earl Yoder	7 50
Walnut Gr & So Union S S O:	
Class 2	15 00
Class 3	15 00
Class 14	7 50
Class 17	4 75
Kehedu Cl	20 00
Peoria Miss S S Ill	8 97
Martinscreek S S O:	
Class 4	15 00
Class 2	7 50
Cl 6 Martins Cr SS O	7 00
Shore S S Ind	30 95
Sharon S S Guernsey Sask	15 00
Mt View SS High River	88 00
Weaver SS Pa	39 17
Scottdale S S Pa	22 00
Noah Leibachs Cl Yellow Cr S S Ind	7 00
Dora Eberly's Cl Yellow Cr S S Ind	9 00
Olive Cong Ind	80 00
A Bro & Sister Ind	7 00
Paradise S S Pa	14 50
Paradise SS Pa Prim D	14 00
Bethel S S Ore	7 00
Zion S S Ore:	
Class 1	7 75
Class 4	7 50
Class 5	4 80
Class 16	7 50
Class 17	7 50
Elizabethtown S S Pa Clarence Lutz's Cl	7 50
Millersville S S Pa Musser's Class	7 00
Waterloo S S Ont	15 00
	966 13

Widow Support

Mr & Mrs Isaiah Bauman	5 00
Frank & Dora Roupp	5 00
Middlebury S S Ind	21 80
Investment Interest	1 75
Los Angeles SS Calif	40 00
Willing Worker Class Wal-Gr & So Union SS O	5 00
Girls Cl Penna SS Kans	5 00
Helping Hand Class Elkhart S S Ind	5 00
Zion SS Cl 3	6 30
No 11661	10 00
E Zora A M Cong	27 15
	132 00

India Medical

Men's Cl 26 E Union Cong Ia	4 50
Martins Cong Ohio	6 00
Harder Sisters Colo	7 00
Middlebury S S Ind	25 00
A Sister Ont	5 00
Catherine Mumaw	1 00
Elizabeth Kulp	10 00
Helping Others Cl Elkhart S S Ind	10 00
A R Miller	5 00
	73 50

Church Building

Investment Interest	4 25

Mr & Mrs C H Warfel	5 75
	10 00

New Missionary

Mr & Mrs C. H. Warfel	4 25
Elizabeth E Blosser	3 00
B E S	10 00
P A Conrad	10 00
Stahl S S Pa	8 12
Sisters S C Fulton Co O	50 00
	85 37

Lepers

Sue F Landis	5 00

Leper Asylum

J D Hartzler	25 00

Nurses Home

Elizabeth E Blosser	2 00
Investment Interest	3 00
	5 00

Hospital

Mary L Bower	5 00
A Sister O	25 00
Endowment Interest	68 75
Sara A Lehman	5 00

Nat Evang Bungalow

Bethel & Guilford Congs O	5 50
Investment Interest	4 50
	10 00

Friesen Truck

Stahl S S Pa	4 20
Investment Interest	4 75
E C Bowman	25 00
	33 95

Balodgahan Dispensary

Harder Sisters Colo	5 50
Investment Interest	17 50
	23 00

Mahodi Evangelistic

Endowment Interest	12 50

High School

Endowment Interest	32 75

Hope Evangelistic Station

Investment Interest	89 25
Mattawana A M S S Pa	10 75
	100 00

Hospital—Children's Ward

Investment Interest	1 00
Women's Miss Soc O	25 03
	26 03

Hospital—Cath. Lee Memorial

Investment Interest	7 50

Primary School House

Investment Interest	15 75

Mahodi Church

Investment Interest	15 00

Mahodi Compound Wall

Investment Interest	4 00

Sankra Dispensary

Lower Deer Cr S C Ia	20 00

Village Primary School

M D Schrock	10 00

Personal

Scottdale S S Pa Birthday Bank	4 00
Scottdale S S Pa Y Woman's Cl	10 00
	14 00
Total for India	4,699.48

AFRICA

Sue F Landis	5 00
Orrie D Yoder	5 00
	10 00

SOUTH AMERICA

General

Sue F. Landis	5 00
Wanner Cong Ont	22 66
Weber Cong Ont	20 00
A Bro Hydro Okla	10 00
A Sister O	25 00
Fairview Cong N D	2 50
Calkins Cong Mont	3 00
Endowment Interest	547 50
J C Miller	10 00
A Sister Ont	5 00
Fairview Cong N D	2 50
Dak-Mont Dis Conf	40 34
Plum Cr Cong Neb	10 00
Rockton S S Pa	2 21
Bethel S S O	31 76
Scottdale S S Pa	38 25
Gleaners Cl Clinton Brick S S Ind	3 40
Goshen Coll Cong Ind	44 13
Lanc E Chestnut St S S Pa	20 00
Lanc E Chestnut St S S Sister Groff's Cl	3 10
No 11649 Pa	150 00
Lanc E Chestnut St Cong Pa	34 53
Simeon Cressman	8 00
Towamencin S S Pa	17 00
	1,055 88

Missionary Support

E Zora A M Cong Ont (May)	28 00
Belleville A M Cong Pa	112 50
Maytie Pletcher	1 50
Investment Interest	8 50
E Union Cong Ia	100 00
A Bro & Sister Millers Md	4 00
Goods Cong Pa	18 00
Lanc Conf Pa	300 00
E Zora A M Cong Ont (June)	45 00
Souderton T M Pa	37 50
	655 00

Missionary Children Support

Martins Cong O	12 00
Endowment Interest	27 50
	39 50

Evangelical Support

E Zora A M Cong Ont	20 85
M C Cressman	50 00
Bethel & Guilford Congs O	24 00
Orrie D Yoder	5 00
Berlin S S O	12 00
Endowment Interest	7 50
Middlebury S S Ind	28 70
Investment Interest	1 60
W H Lehman	5 00
Pacific Coast Sew Cir Sisters	37 90
	192 55

Bible Readers Support

A Sister Pa	16 00
Sterling S C Ill	7 20
Investment Interest	7 63
	30 83

Orphan Support

Zurich S S Prim D Ont	3 00
Investment Interest	49 50
A Sister Ont	5 00
Lower Deer Cr S C Ia	22 60
Helping Hand Cl Elkhart S S Ind	14 20
D S Weldy	3 00
Lanc Pa S S Mrs Rohrer's Cl	6 00
Mary & Esther Herr	9 45
Wideman S S Ont	1 25
A Bro Plain Cong Pa	100 00
	214 00

Church Building

Investment Interest	47 32
Zurich Cong Ont	8 45
	55 77

Kndergarten Work

Prim Cl's Leetonia SS O	2 03
Roanoke Birthday Off Ill	15 00
Barbara Bontrager	5 85
Myrtle Thompson	6 00
Young Mothers Cl Elkhart S S Ind	8 50
Wellesley A M SS Ont	69 00
	106 38

Bible Coach

No 13	5 00
Investment Interest	3 00
E C Bowman	25 00
	33 00

New Missionary

Investment Interest	1 00

Printing Press

Investment Interest	34 00

Trenque Lauquen

Investment Interest	10 00

Pehuajo Church

Investment Interest	3 00

Publication

Mr & Mrs John Fuss	5 00
Sister Krupp	10 00
	15 00

Personal

A Sister Milersville Pa	4 00
Total for South America	2,449 91

CITY MISSIONS

Canton

Dispensary	3 00
Beach Y P M O	6 48
A Sister Ohio	50
Canton Congregation	6 24
Bethel & Guiflord Congs O	16 70
Mrs M B Yoder	12 50
Berlin S S O	12 00
Mattawana A M S S Pa	5 40
Leetonia S S O	22 91
Springs Cong Pa	2 52
	88 25

Chicago

Endowment Interest	230 00
Willow Spr Cong Ill	4 53
Science Ridge Cong Ill	12 13
Hopedale Cong Ill	35 00
Morrison Cong Ill	11 26
Endowment Interest	6 00
	298 92

Altoona

Stahl Cong Pa	11 15
Weaver Cong Pa	11 30
Masontown Cong Pa	5 17
	27 62

Altoona-New Building

Thomas S S Pa	11 74
Anna Yoder	5 00
Scottdale Cong Pa	50 00
	66 74

Kansas City

Investment Interest	8 80
Calkins Cong Mont	5 00
Woodriver S S Nebr	30 00
Ruth Buckwalter	1 00
Midway Station Pleas View Cong Mich	25 00
W Union Cong Ia	18 88
Ada King	10 00
Lawrence Yoder	1 00
Visitors	1 55
Frank I Wenger	10 00
Patron D V B S	1 00
	112 23

Fort Wayne

Endowment Interest	2 50
Salem Cong Ind	8 34
Shore Cong Ind	5 00
	15 84

Lima

S M Brunk	1 00
Lima S S Off O	11 99
Mrs M B Yoder	12 50
Endowment Interest	5 00
Miss Meet Logan & Champaign Co., O	100 00
	130 49

Peoria

Garage Rent	3 00
Roanoke Cong Ill (Auto Upkeep)	10 00
Alice Keeler	5 00
Miriam Nice	5 00
Investment Interest	27 50
Willow Spring Cong Ill	4 53
Goodfield Cong Ill	10 85
Roanoke Cong Ill	20 40
Hopedale Cong Ill (Auto Repairs)	20 00
E A Rediger (Auto Repairs)	5 00
Lower Deer Cr Miss Meeting Ia	38 90
	150 18

Portland

J D Hartzler	25 00

Mexican Mission

Investment Interest	5 00

Toronto

Ont Conf Vineland	19 50
Dr George Wright Es	44 13
Snyder Cong Ont	13 00
Geiger Cong Ont	25 41
Shantz Cong Ont	21 00
Sam Brownsberger	10 00
Hagey Cong Ont	14 00
First Menn Cong Ont	41 70
Wideman S S Ont	20 60
	209 34

Detroit

Howard-Miami Cong Ind	21 00
Simeon Steffan & Wife	1 00
Yellow Cr Cong Ind	29 00
	51 00
Total for City Missions	1,180 61

CHARITABLE INSTITUTIONS

Childrens Welfare Home K C

Special Support	342 50
Pri D Freeport S S Ill	5 00
Harder Sisters Colo	12 50
W Union Cong Ia	30 35
Plum Cr Cong Nebr	10 00
	400 35

Orphans Home O

Endowment—Interest	150 63
Lower Deer Cr S S Ia	43 05
Mission Meeting Logan & Champaign Co O	200 00
	393 68

Ill Home for Aged

Freeport Cong Ill	45 54
Olive Cong Ind	45 50
Endowment Interest	418 55
Investment Interest	5 00
Willow Spr Cong Ill	11 45
Weaver Cong Pa	8 36
Elkhart Cong Ind	23 00
	557 40

Home for Aged—Barn

Maple Grove S S Pa	11 23
Freeport Cong Ill	30 00
Pleasant Gr Cong Ill	24 50
Metamora Cong Ill	35 72
Union Cong Ill	8 81
Roanoke Cong Ill	18 19
W Union Cong Ia	25 00
	153 45

Home for Aged—Stove

Filer Cong Ida	1 50
S Nunemaker	5 00
Hopewell Cong Ore	1 00
	7 50

Old Peoples Home for Sick

Endowment Interest	100 00

Old Peoples Home O

Endowment Interest	617 62

La Junta Sanitarium

Endowment Interest	37 50
Investment Interest	325 50
	363 00

Sanitarium Charity Fund

Endowment Interest	9 00

Orphans Home School

Investment Interest	24 00

La Junta Hospital

Henry Eicher	50 00
Clinton Frame Cong Ind	145 00
Ezra Baer	20 00
Lydia Detweiler	4 08
Manford Kauffman	1 00
D M Kauffman	1 00
C M Stoltzfus	25 00
Chas Hostetler	5 00
Nobel Kauffman	1 00
J B Saltzman	25 00
Frank H Oaks	10 00
A C Shoemaker	25 00
Henry Steider	5 00
I J Hartzler	10 00
D L Yoder	10 00
Chris Berky	10 00
Erie E Bontrager	20 00
Alvin M Brenneman	20 00
C E Stoltzfus	20 00
Irene Zook	2 00
R E Bontrager	10 00
Elmer Schertz	10 00
Lena M Schertz	5 00
Otis J Bontrager	50 00
George L Mishler	15 00
J P Yoder	5 00
J Z Birky	20 00
Frank Steiner	1 00
S W Sommers	10 00
Miss Delta Miller	5 00
Rollie Miller	1 00
Miss Beulah Miller	2 00
Martha Wenger	3 00
Jennie Kec	2 50
Investment Interest	627 50
John Swartzendruber	5 00
Addie Bender	100 00
A Brother Colo	30 00
J W Kauffman	10 00
J C Eigsti	25 00
E C Pletcher	2 00
Elsie Schertz	2 00
Ira J Miller	25 00
Manassah Hallman	7 00
Nellie Becker	25 00
Cornelius Schrock	10 00
Ruth Stealy	2 00
Nathan E Reiff	5 00
Mrs Malinda Mumaw	5 00
Cleo Mann	5 00
Eli S Yoder	5 00
Bro & Sister Millers Md	75 00
I E Burkhart	2 00
	1,516 08
Total for Charitable Institutions	4,143 83

OTHER FUNDS

Annuity

E C Bowman	2,000 00
A Bro & Sister Okla	1,000 00
	3,000 00

Administration Expense

Endowment Interest	427 50
Investment Interest	1,694 75
	2,122 25

District General Funds

Casselman Cong Md	6 20
Middlebury Cong Ind	22 82
Shore YPBM Ind	10 55
Midland Cong Mich	13 20
Clinton Brick Cong Ind	13 00
Shore Cong Ind	14 31
Clinton Frame Cong Ind	45 08
A Bro Clinton Frame Cong Ind	30 00
Hopewell Cong Ore	5 88
Albany Cong Ore	17 81
Bethel Cong Ore	6 09
Nampa Cong Idaho	7 39
Coalridge Cong Mont	5 00
Calkins Cong Mont (June)	1 00
A W Birky	5 00
Calkins Cong Mont (May)	17 00
Skippack Cong Pa	18 00
	238 33

Rural Missions

Endowment Interest	2 50
Investment Interest	8 67
Shore Cong Ind	10 00
Caselman Cong Md	5 05
	26 22

Aged and Disabled Missionaries

Endowment Interest	200 00
Investment Interest	9 00
	209 00

Anna Lapp Property

Investment Interest	1 50

Church Buildings

Endowment Interest	15 09
Investment Interest	4 75

Russian Canadian Mennonites

Fulton Co Cong O	136 40
Millwood Cong Pa	203 00
Crown Hill Cong O	110 00
Sonnenberg Cong O	188 95
J D Hartzler	25 00
Leo Cong Ind	34 72
Olive Cong Ind	94 25
Oak Gr SS O	70 73
A Bro & Sister Ind	3 00
Midway S S O	93 00
Sisters S C Fulton Co O	51 00
	1,010 05

Bible Fund

Endowment Interest	12 50

Youngstown Farm

Bethel & Guilford Cons O	1 80
Investment Interest	76 50

Evangelizing Fund

Endowment Interest	137 50
Investment Interest	18 73
	156 23

Missionary Preparation

Endowment Interest	22 50
Investment Interest	1 35
Mattawana A M S S Pa	5 15
	29 00

Symensma Endowment

Endowment Interest	117 50

Germany Evangelistic

Endowment Interest	1 40
Investment Interest	3 60
	5 00

Neuhauser Farm

Investment Interest	6 00

Stalter Farm

Investment Interest	2 45

Russia Bible Fund

Investment Interest	4 00

Mitchell Hough Fund

Investment Interest	7 00

New Foreign Missionary

Endowment Interest	4 80
Investment Interest	4 20
	9 00

Board of Education

Metamora Cong Ill	29 36
Hopedale Cong Ill	15 00
Morrison Cong Ill	12 00
Illinois District Board	123 26
	179 62

Goshen College

E P Bleile	10 00
John Roeschley	20 00
D F Hartzler	5 00
C A Shantz & Wife	50 00
A Friend	25 00
Hartzler & Reiff	10 00
Olive Cong Ind	5 00
Yellow Cr Cong Ind	22 00
Titus Miller	5 00
Ella Wenger	5 00
Olive Cong Ind	34 50
Barbara Bontrager	5 00
Mary Berkey	2 00
Sarah Bullard	1 00
	199 50

Personal

W Union Cong Ia	10 00
Sugar Cr Cong Ia	4 50
	14 50

Ind-Mich Colportage & Tracts

Olive Cong Ind	25 30
Good Samaritan Cl Elkhart S S Ind	4 50
Elkhart S S Ind	11 25
	41 05

Mishawaka S S Ind

Burr Oak Howard-Miami S S Meeting	8 75

Rural Evangel

Ontario Mission Board	5 40

Dakota-Montana Dist Conf

Beulah S S S D	3 00
Fairview Cong N D	15 37
Springvalley Cong N D	7 80
Sharonvalley Cong Minn	2 00
Calkins Cong Mont	22 00
	50 17

S W Pa Conference Fund

Kaufman Cong Pa	17 45

S W Pa SS Conf Mission Fund

Kaufman S S Pa	13 94
Blough S S Pa	17 00
Masontown S S Pa	52 73
Weaver S S Pa	17 74
Scottdale S S Pa	21 33
	122 74
Total for Other Funds	7,693 26

RELIEF FUNDS

General

Investment Interest	16 50

Mississippi Flood Sufferers

Oak Gr S S O	25 00
A Bro Mo	25 00
Sue F Landis	5 00
A Bro Ind	2 00
O O Amish Martins Cr	50 00
Ed M Yoder & Wife	25 00
A D Bixler	2 00
Walnut Cr S C Ohio	25 00
Noah Roeshley	10 00
Holly Grove SS Md	22 38
Warwick Riv Cong Va	25 00
S S Cl Belleville Pa	25 00
Fairview Cong N Dak	55 10
Sharon Valley Cong Minn	4 75
Line Lexington Pa	273 00
Los Angeles Cong Calif	18 00
Allen E Yoder	2 00
Souderton Cong Pa	108 61
A W Rhodes	1 50
A J Ulrich	32 75
Boyertown & Hereford Congs Pa	53 00
Wisler Cong Ohio	16 00
S D Guengerich	30 00
Masontown Cong Pa	3 00
N Clinton A M Church Ind	55 00
Dakota-Montana Dist Bd	20
W Union Cong Ia	266 50
E Fairview Cong Nebr	133 00
Wood River Cong Nebr	3 00
Daytonville Cong Ia	30 00
Manson Cong Ia	5 00
Salem Cong Nebr	44 00
W Union Cong Ia	16 00
Scottdale Cong Pa	1 00
Leo Cong Ind	32 22
Maple Grove Cong Ind	16 53
Los Angeles Miss Calif	15 00
A Bro & Sister Ind	2 00
Reiff Cong Md	182 19
Marion Cong Md	20 12
Millers Cong Md	17 00
Chambersburg Cong Pa	9 00
	1,686 85

Russia

Sue F. Landis	5 00
Cl 19, Maple Gr S S Pa	2 50
Pri Dept Oak Gr S S O	7 50
Inter Dept Oak Gr SS O	7 50
Cl's 7 & 8 Bowne Cong Mich	5 00
Waterloo S S Ont	15 00
	42 50

Near East

Souderton Cong Pa	76 13

Poplar Bluff, Mo.

S D Guengerich	15 00
Total Relief Funds	1,836 98

SUMMARY

Alberta-Sask Board	103 00
Ontario Dist Bd (May)	487 28
Ontario Dist Bd (June)	654 55
Franconia Dist Bd	832 95
Wash Co Md Franklin Co Pa Dist Bd	355 81
Southwestern Pa Dist Bd	550 79
Ia-Nebr Dist Bd	1,216 69
Dak-Mont Dist Bd (May)	136 50
Dak-Mont Dist Bd (June)	18 56
Pacific Dist Bd	136 53
Lancaster Dist Bd	959 89
Illinois Dist Bd	506 52
Ohio Dist Bd	1,115 51
Ind-Mich Dist Bd	593 61
Menn Bd of M & C	15,657 83
	23,488 02
India Missions	4,699 48
S A Missions	2,449 91
Africa	10 00
City Missions	1,180 61
Charitable Institutions	4,143 83
Gen & Other Funds	6,167 21
Annuity Contracts	3,000 00
Relief Funds	1,836 98
	23,488 02

Gratefully Submitted,
V. E. Reiff, Gen. Treas.,

GLEANINGS

Japan

There is great need of mission work in the rural districts of Japan. Over one-half of the missionary force is located in the large cities, but four-fifths of the population of Japan live in the country districts. A three-years' evangelistic campaign, in which all denominations will join, is planned to reach all classes in the community.

Utah

The Utah Gospel Mission has a number of gospel wagons which are used by volunteer missionaries in visiting villages and hamlets in Utah, in the attempt to teach the people what Christianity really is. The workers receive no salaries, in order that they may meet the statement made by the Mormon leaders that the Christian missionaries, unlike themselves, work for pay.

China

When a missionary called the attention of the largest publishing house in the Orient to an apparent insinuation against Christianity in one of their text-books, the publishers—who are Chinese—gave notice of their intention to withdraw the entire edition for immediate revision. "We have always intended to be a help to Christianity, not a hindrance," declared one of the publishers, "and we hold to it, though it means in this instance financial loss."

India

India is a land of paradoxes. For example: it is a land of blazing light and yet withal a land of densest darkness; a land of wonderful beauty, with repulsive ugliness a land of plenty and of penury; a land of ultra-cleanness together with unmentionable filth; kindness to all creatures, with the hardest cruelty; proud of learning and yet sunken in ignorance; unbelief and yet full of credulity; belief in one God coexistent with the worship of 330,000,000 deities!

China

Reports from the annual meeting of the China Inland Mission, rceently held in London, show a total staff of 968 missionaries now laboring in China under this one mission. Fifty-three new workers have been added during the past year, there being a net gain of thirty-five workers during the year. The total number of stations occupied is now 215. There have been during the year 2,832 baptisms. The financial statement shows a net decrease of $3,877.73 from last year's receipts.

Medical Missions

No one can doubt the value of medical missions who reads statements like these, which were made by a medical missionary in Formosa:

A cancer patient sent home to die, after a short time in the hospital, bore a joyful witness for Christ during her last days of weakness and pain.

A woman who had long known the gospel, yet had not become a Christian was saved by an immediate tracheotomy and artificial respiration. She was brought to a decision then, and has since been steadfast in the faith.

Faith

Faith is more than a mental decision; It's a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God—J. H. Howett.

Providing for Immigrants

When Dr. Howe, the new commissioner of immigration, first came to Ellis Island, he was struck by the dreadful idleness of the unhappy immigrants, who are detained, sometimes for months, while the government decides whether it is wise to admit them to the new world. "Some three hundred of them," said Dr. Howe, "were imprisoned here, compelled to sit hour after hour on hard benches in a bare room, women and children in one, husbands and fathers and sons in another, never meeting except at meals, and with absolutely nothing to do." Dr. Howe turned the lawns surrounding the building into playgrounds for mothers and babies. An inclosed porch made a sitting room. Then the school authorities were asked to provide good teachers, not only for the children but for their parents who were anxious to learn the language of their new home.

An

It was in the winter time. An and a neighbor were raking up broken reeds that had been left by the harvesters of the previous fall. They were raking on the southern slope of the great dike. The other slope was covered with snow, as well as most of the ground. While An was looking around to see where next he would rake, a boy came along on his way to church, for it was Sunday. The boy carried some books in his hand.

"Hello," said An, "what is that book you have there?"

"It is my hymn book and New Testament."

"Let me see the book," said An, as he jumped up beside the boy- leaving the raking for the neighbor to complete alone.

"All right, if you will go along with me." An read the New Testament as he went along and found it quite interesting, for he liked to read. Arriving at the church he studied in the same class with the boy. A Bible Study Class was announced at the end of the service and An asked his new-found friend if he were going. Certainly he was.

"Well, could I go, too? I want to read this book some more."

"Yes, indeed, go with me."

And that is how it came about that An went to his first Bible Study Class. He made quite a reputation for himself as a student, and came to know and worship Jesus.

Now, An's father was a Roman Catholic. So when the Roman Catholic priest heard of An's going to the Protestant Church, and showing so much interest in study, he went to An's father and told him that he wanted An to come and live with him, and that he would make a great man of him.

An's father said, "Oh, that's fine! Take him right along and make a great man of him."

When An came home his father told him how the priest had come and asked to take him to his home and make a great man of him.

But An would not go. He said to his father, "You have been a Roman Catholic a long while, and you drink and sell liquor just the same, but the Christians do not do that way. You never study God's Word, but they study it all the time, and pray to him, so I am going with the Protestants."

So An became our colporteur. He did so well at that that he became the boy helper, too, and has won many to Christ, but probably he is nowhere near so happy over what God has done through him as his father is, who long since has quit being a saloon-keeper and has become a true follower of Jesus.—Over Sea and Land.

No Race Problem in Hawaii

This is the testimony of the ex-Governor Allen of Kansas, who writes after his recent visit: "No one in Hawaii discusses race problems. They studiously avoid them. With a dozen races living in harmony under one flag, the problem is to keep your mind on the job of living together, not upon the subjects that emphasize the obvious difficulties. Therefore, every one in the Island from the Governor down says in answer to the inevitable question: 'There is no such problem.' They all thus declare it—Japanese, Chinese, Hawaiians, Siamese and Americanese. No one declares it with greater vigor and persistency than the American. .....In every schoolhouse in the Islands, under practical and sensible teachers, they are inculcating the same doctrine."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 11, 1927 (Gospel Witness Established 1905) No. 19

EDITORIAL

"In the multitude of counsellors there is safety."

While the workers are assembled in conference and other special meetings this week in several of our districts, may we who are at home remember them in fervent prayer.

When the soul of man is filled with praise to God for blessings received there is less room to become impatient because things are not going to our liking. "Praise ye the Lord."

Conference Reports. — There are several reasons why these should be brief and to the point. First, our space is limited, and the shorter the reports the sooner we will be able to print them. Then there is the weightier reason that it is the shorter reports that are most generally read and longest remembered.

Consecration to God on your part means an encouragement to others to draw nigh to God.

It is in the time of temptation that you have greatest need for arming yourself with the full armor of God. Not when things go well, but when things seem to go against you, is when you have your greatest opportunities.

There are a number of reasons why a house of worship should be neat and plain, without any ornamentations:

1. It is in keeping with the simplicity of the Gospel, enjoined upon the people of God.

2. It means economy in expenses, thus leaving for the Lord's work the money that would otherwise be worse than wasted in extravagant display.

3. The less ornamentation there is, the less the temptation to turn aside from the worship of God to worship the work of man's hands.

In church houses, as in home dwellings, we should be able to give a good reason for everything that is in the building. And no reason is good that will not bear the test of Scripture.

"See announcement on last page," are the closing words in last week's editorial on our new Church Hymnal. But when you turned to the last page you failed to see the announcement referred to. It was an oversight. At the time the editorial was written and the paper made up the editor was on his back, and he neglected calling the attention of the office editor to the descriptive advertisement of the Church Hymnal which he wished placed on last page. But that advertisement is found on the last page of this number of the Gospel Herald. So we say again to all who are interested in thinking of ordering Hymnals for either themselves, their friends, or their congregations, **See announcement on last page.**

Mennonite General Conference. — At present many eyes are being turned toward Belleville, Pa., where the fifteenth regular meeting of Mennonite General Conference is to be held Aug. 24-26. The indications are for an unusually important meeing in point of attendance, interest, and work accomplished. For this let us continually, fervently, and hopefully pray.

For weeks the brotherhood in Mifflin County has been preparing for the coming event, and there is no doubt in our mind that they will be able to handle the crowds in a satisfactory manner. Neither is there any doubt in our mind that the body of those who will be in attendance mean to match the generous hospitality of the people in the local community with a generous donation to the contribution box, at opportune times, and thus make it possible for the spirit of Gal. 6:2 to prevail without any interference by the spirit of commercialism. When it is remembered that a few hundred people have undertaken to care for a few thousand visitors, the visitors understand what their part of the financial program is. But there are other things even more important than money or hospitality.

The first is the spirit of prayer. Great opportunities call for fervent prayer. Not only while we are there, but even now our prayers should ascend to God in behalf of those responsible for making arrangements for General Conference, in behalf of the attendants, in behalf of important committees, in behalf of the speakers, in behalf of the local community, in behalf of the assembled congregation, in behalf of the church that is to profit by the meeting.

It is in order for us to examine into our motives for going to Belleville. This will be a poor time to go there for mere visiting and sight-seeing. If that is our motive, let us postpone our visit until some other time. Our only legitimate business there at this time is to serve the Lord by reverential service and receiving needed spiritual strength and enlightenment. If we go from any other motive, or while there act in a way that is inconsistent with this motive, our presence there will be a hindrance rather than a help to the cause of Christ. **WORSHIP, SERVICE,** and **SPIRITUAL BENEFIT** are the three things that should be uppermost in the minds of all. "The Lord is in this holy place," should be in the consciousness of all from beginning to end.

We wish to impress upon all who are in positions of responsibility the **importance** of duty well performed. Important committees having reports to submit should consider well the sin of hastily thrown together and grandiosely worded reports, without first giving their task a careful, studious, prayerful, and thorough consideration. Rather than submit that

kind of a report they had better call for more time. No hastily framed resolution on an important or delicate subject should be allowed to pass. Let us remember that while General Conference is in session is a time of Church-wide opportunity that comes only once in two years, and everything should be done that can be done to make the most of this opportunity. We say these things, feeling that we are voicing the innermost convictions of all who will be vested with responsibility during the coming meetings. Sometimes, under the spur of circumstances, these convictions are not carried out to the fullest extent.

We look forward with pleasure to the coming meeting. Here friends and workers from many places, interested in a common cause and having similar experiences, quickened by the same Spirit and looking forward to the same haven of rest at the end of life's pilgrimage, meet in Christian fellowship and associations, exchange ideas, compare notes, mingle their prayers and tears and joys, and strengthen one another in the conflicts of life. We are confident that the coming meeting at Belleville will prove to be of great help to the cause of Christ and the Church. To this end may our energies and our prayers be directed.

LIBERALISM—CAUSE AND CURE

By Daniel Kauffman

I. Liberalism II. Cause III. Cure

I. LIBERALISM

To be liberal means to be generous, magnanimous, disposed to give bountifully. It depends therefore upon what the things or the causes are in which we practice liberality as to whether it is something to be commended or condemned.

Liberality toward meritorious causes is very highly spoken of in the Bible. From such references as Prov. 11:25, I Cor. 16:3, II Cor. 8:2, and Jas. 1:5 we not only get the idea of divine approval of the grace of liberal giving to worthy causes but also reasons why "it is more blessed to give than to receive."

Liberality is but the overflow of love in the heart; and the direction in which this overflow runs is a sure indication of the object or objects of our affections. If the outflow is heavenward it indicates that in the heart the love of God is uppermost; if worldward, it indicates what the Bible condemns as a love of the world, which we are told means enmity against God. Jas. 4:4; I Jno. 2:15.

There is a liberality which sacrifices self-interests to the glory of God and to the good of fellow men. Of those possessed with this sort of liberality it is said, "The liberal soul shall be made fat." On the other hand, there is a liberalism which sacrifices truth that self may be gratified, and for which God sends leanness into the soul. It is this latter kind that we are considering in this article.

Liberalism, technically, is the name applied to liberal principles and theories. By common usage the term has been made to apply to those inclined to exercise freedom (license) in the interpretation of Scripture, and who refuse to be bound by the idea that the Bible is inerrant and in all cases reliable. In this sense liberalism is synonymous with unbelief. On this issue teachers and leaders of Christianity have been divided into two great classes: conservatives and liberals. Other names for these two classes are fundamentalists and modernists. In the first class belong all classes of people who believe in the orthodox Christian faith, who accept the Bible as being the Word of God, inerrant and reliable, and who dismiss all contradictions of the divinely revealed truth found in the Bible as being unworthy of consideration. In the second class are found various schools of unbelievers such as agnostics, freethinkers, unitarians, destructive higher critics, adherents of the "new theology," etc. The distinction between these two classes of people is vital—as well try to mix oil and water as to hold these two classes in the same Church.

Our Objections to Liberalism

1. It is destructive to Christian faith.

In fact, there can be no such thing as liberalism, or "modernism," without a lack of faith. For illustration, no man can believe that "in the beginning God created the heaven and the earth" and at the same time consistently believe the evolutionary theory now so commonly taught in colleges and universities. No man can believe that the Bible is a perfectly reliable book and entertain the doubts held by the various schools of liberalists in eixstence to-day. So there must be a little slipping of faith before liberalism can gain a foothold in any one's mind. But there is no such thing as stationary liberalism. There is a destructive progress about the leaven of unbelief that sooner or later converts the mild liberalist into a radical unbeliever. Unitarianism is the incubator where atheists are hatched out. Evolution is but the half-way house on the road to radical atheism. Let this leaven gain a foothold in the mind of any individual, in the theology of any institution of learning, in the creed of any church, and it is only a question of time until the entire lump is leavened—unless, by the grace of God, the light of truth dawns upon such individual or institution or organization and unbelief is exchanged for faith.

2. It is deceptive.

The very name, "modernist," is misleading. Unbelievers to-day are not any more "modernistic" than were unbelievers in the days of Ingersoll, Hume, Paine, Voltaire, Porphyry, or even the devil himself in Eden; for they are all subscribers to the same system of unbelief, divided into different sects just as fundamentalists are divided into different sects. Like the intoxicating cup, liberalism attracts the unwary, benumbs the thinking qualities and moral sensibilities, and finishes its victims in the more radical forms of unbelief after real faith has been destroyed by the milder forms of modernism and the power of discernment is gone.

3. It is a betrayal of all that is pure and holy in Christian faith and life.

We have already noticed that liberalism is destructive to Christian faith. It is also noteworthy that where the blighting influence of liberalism is allowed to enter, there is a falling away in missionary zeal save in the zeal of proselytism. Liberalism is a smothering flood which extinguishes every form of heavenly fire. The kiss of betrayal which the traitor Judas planted upon the face of Jesus was not any more treacherous and diabolical than is the betrayal of the Christian faith on the part of ordained men in orthodox Christian churches who promised to live for and defend the faith of their church but who are turning after the unbelief of avowed skeptics and agnostics of the present time. Where the orthodox faith is gone, there is nothing left of real salvation from sin and holiness unto the Lord.

4. It is the essence of error.

It is not the suppression of liberty but opposition to error that prompts men of faith to oppose liberalism. The whole history of the fight against the Christian faith has been a record of proud assumption of superior knowledge and wisdom on the part of the enemies of revealed truth, only to have their own theories discredited and the Bible sustained by the revelations of science in succeeding generations. There is no better substantiated book in existence than the Bible; but the blind (often willfully blind) adherents of error, following the footsteps of their great leader in the garden of Eden and their forbears of succeeding generations, assuming the truth as found in the revealed Word and will of God to be dogmatic tyranny, are urging their own erroneous propaganda as being the embodiment of liberty and of "light." We hold to the orthodox Christian faith for the reason that nothing has ever been brought against it that has been able to stand the test of light and truth.

Rapid Strides of Unbelief

Notwithstanding these facts, liberalism is growing by leaps and bounds in America and other countries that ought to stand as bulwarks of faith and light. Foremost in the fight, at the present time, is the American Association for the Advancement of Atheism, which is busily at work fostering unbelief in American colleges and universities through student organizations—"damned souls societies," and the like. Evolution is more generally taught and believed in educational circles than is the Genesis account of the creation, and the leading churches in America are becoming more and more powerless to stem the tide of unbelief in their ranks. The question naturally presents itself, What is the cause of this drift? Why, with the overwhelming evidences of Christianity plainly in evidence and the splendid vindication of Bible truth in every conflict between truth and error since the days of Jesus upon earth, is liberalism making the headway that it is? That is the question which we shall attempt to answer in the next article.

Scottdale, Pa.

STUDIES ON THE CROSS

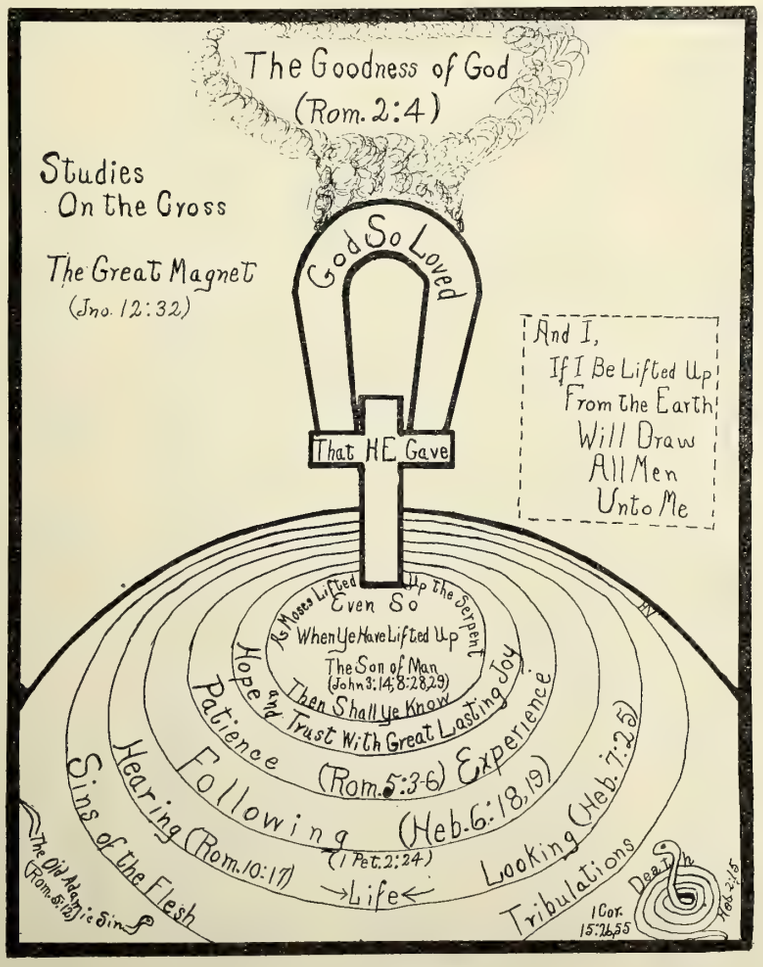
IV. THE GREAT MAGNET

By H. N. Troyer

(Continued from last week)

2. "Abstain from all appearance of evil" (1 Thes. 5:22). "Abhor that which is evil: cleave to that which is good" (Rom. 12:9).

Sin is a sin and a real monster, regardless of how much sugar-coating there is on him. Sometimes he comes as an angel of light and desires fellowship with us. At other times he comes with threatening and terror to frighten us into fear and unbelief. We are not to be ignorant of his devices. We are to be constantly watchful lest he be hiding behind the things we least expect. We are not to go blindly on our way allowing sin after sin to strike us, expecting to get the cure whenever desired. Death repentances seldom materialize. We are to ABSTAIN and ABHOR. ARE WE GETTING USED TO SIN OR IS OUR RIGHTEOUS SOUL VEXED AT EVERY APPEARANCE OF SIN?



3. "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me" (II Cor. 12:9).

A study of the context here reveals Paul's attitude towards life. Paul was the great apostle of grace and preached it for years; yet, it seems, that here he received a new application of the precious truth of grace. Paul was a man of prayer. He prayed in faith. He received answers from God. Here, however, he had a thorn in the flesh he wished removed. We believe that he did not ask this from a selfish motive but that he might be of more service to the Lord as he saw it. He prayed once. There is no record of an answer. He prayed again. Might it be that he tried to reason and explain to the Lord? Yet no answer as expected. Prayed the third time and then received an answer, so unexpected, yet, so satisfactory that it seems to open up a new insight into life. He seems to see as never before how great and how all-sufficient God's grace really is. He seems to see more than ever God's way of Christian growth. We believe that before this he accepted infirmities, reproaches, necessities, persecutions, distresses patiently. But now how changed. From patient acceptance he is eager for them to come. "Most gladly will I glory." "I take pleasure." Anything so that he might be of greater use to the Master. He saw Rom. 8:28 as never before, for he now knew that "all things work together for good to them that love God, who are the called according to his purpose." How am I meeting life? Patiently, or exceedingly glad and with pleasure? Experience of his constant help draws.

4. "The last enemy that shall be destroyed is death" (I Cor. 15:26). "He that hath the Son HATH life" (I Jno. 5:12).

Heb. 2:14, 15 tells us that Jesus partook of flesh and blood that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Death is simply "good-night" to one who has accepted the work of Jesus on the cross. To such a one death is simply a change of location with a continuation of the life begun here

on earth. Is death a terror to me, or simply an enemy UNDER the power of God? (Rom. 8:31). Have I such a life NOW that I am not concerned about death but busy in the Lord's work, His life being in me (Gal. 2:20)? If death should look me in the face right now, how would we face him? Paul often faced death, and the love of Christ became greater and greater. It drew.

5. "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11).

How many passages from the Word of God can I now recall that bear on the work of the cross? Can I give the location of each? Use paper and pencil to avoid going in a circle.

6. "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. 15:15). "They remembered not the MULTITUDE of thy mercies" (Psa. 106:7). They soon forgot his works (V. 13). HE SENT LEANNESS INTO THEIR SOULS (V. 15). He hath made his wonderful works to be remembered (Psa. 111:14).

Poor memories and lean souls!!! For most of us it takes will power to memorize. We must have backbones as well as wishbones. Constant effort with continual repetition is needed. Is it worth it? Is it worth while to spend more time with God? With His Word? Does it really pay to spend so much time in secular affairs which may not be wrong in themselves but harden the soil of the heart so that good seed cannot find lodgment? Sometimes we imagine we give more time to God than we really do. Suppose we check up by getting it down in black and white. Thou shalt remember! They remembered not! Became lean! We....? Let us remember that Jesus Christ was crucified for us and that it was done that we might have life and have it MORE ABUNDANTLY.

7. "I will draw" (Jno. 12:32).

Each earnest Christian often asks himself the question as to whether he is really getting closer to Jesus. Satan tries to get in an entering wedge of doubt wherever possible and many are sometimes on the rocks of unhappiness through not having yet attained the ideal either held by themselves or set up by others. We must not forget that this drawing is a matter of growth. The great question is not as to how fast but in what direction we are going. Questions often asked by sincere seekers of themselves to determine their direction of travel, are as follows: Am I increasing in my nearness to Jesus? Have I an increasing delight in his services? Is my love for His followers increasing? Is sin becoming more and more hateful to me? Let us not forget that God has provided a remedy and power for our growth. The power of the cross (1 Cor. 1:18) fits all circumstances.

East Orwell, Ohio.

WORLD STANDARDS OR CHURCH STANDARDS? WHICH?

By John H. Mosemann

For the Gospel Herald.

There are two opposing and competing standards in the world as they pertain to the matter of apparel. Especially is this true as to female attire.

The standard of dress set by the world is ever changing, and usually changes from bad to worse. The more immodest and exciting to the passions and lusts of the oposite sex, the more it is approved by the "carnal" mind, the "natural" man. Thus the standards of the world become lower and lower as the Lord tarries and the world is permitted to continue in its downward course and career!

The standard of dress set by the Scriptures and the Church of Christ on earth, tho varying somewhat from time to time and also differing somewhat in different localities; yet the standards set by the Church is intended to preserve the idea of "modesty" in attire, and wholly unattractive to the passions and lusts of the opposite sex. Every true, consecrated, godly woman or young girl will certainly spurn to accept the debasing standards of the attire of the world. Shame on the woman, young or old, shame on the mothers and fathers who allow their young girls to go in dresses that barely cover the knees and when sitting down are unable to keep their knees properly covered, as well as their limbs, above their knees. Shame on the bare arm, bare chest, transparent sleeve, and transparent low neck, short skirt dresses!

Did I hear you say it is a shame to speak of such things? Had you not better say it is a shame that such things are **practiced** among women and girls that it is positively necessary to speak about it? Does not the Scripture say, "Cry aloud and spare not, and show my people their transgressions, and the house of Jacob their sins?" Cease your sin of immodest apparel, and we shall cease to speak of the matter.

When we oppose the standards of the Church we are actually aiding, abetting, approving and encouraging the standards of the world.

Some one says we do not mean to go as far as the world goes. Which church, that has not followed a definite standard in dress, has been able to retain a standard of "modesty," of "separation from the world," of "nonconformity to the world?" The Methodists tried it and failed, the United Brethren tried it and failed, the Quakers tried it and failed, other churches have tried it and failed. Let us cease trying to experiment as did others. LET US CONTINUE TO PRACTICE OUR BIBLE STANDARDS OF DRESS, spurning every idea of letting down the bars in the matter and continue to be a Bible reading, praying Spirit-filled, spiritually-minded people in this present evil age in which we live, being actively engaged in soul-winning, and we will be those whom the Lord will not disown when He comes, but will say "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World." There will be plenty of religionists who will be saying, "Lord, Lord," but the Savior will say unto them, "I never knew you." "Not every one that saith unto me Lord, Lord, shall enter the kingdom; but they that doeth the will of my Father" (Matt. 7:21).

We must choose between the will of God and the will of the devil; between the standards of God and the standards of the devil; between conforming to the world and conforming to the Church. Which shall it be? The attire approved by saints or the apparel approved by sinners?

Lancaster, Pa.

DEVOTIONAL COVERING

By J. M. Shenk

For the Gospel Herald.

The devotional covering worn by Christian women stands for and should express a spirit of worship, devotion, reverence, and submission; is an emblem of purity; gives power in prayer and prophesying; adorns the doctrine of Christ; safeguards the wearer; and should be worn with a feeling of gratitude and reverence to God; being the expression of "a meek and quiet spirit, which is in the sight of God of great price."

Elida, Ohio.

There are just two chapters in the Bible devoted to the story of the creation of man; the rest of the Bible has to do with man's redemption. —I. L.

It is a good thing to make a good profession, but after all the important thing about our lives is the things that we do.—Jno. H. Gochenauer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with repoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE SHEEP AND THE LAMBS

'Twas a sheep, not a lamb, strayed away,
In the parable Jesus told;
A grown up sheep that wandered away,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good Shepherd sought,
And back to the flock safe into the fold
'Twas a sheep the good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
If the sheep go wrong 'twill not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs to-day;
If the lambs are lost, what terrible cost
Some sheep will have to pay.

—Sel. by J. M. S.

FROM OUR MISSION STATIONS

Portland, Oreg.
(739 Savier St.)

Dear Herald Readers, Greeting in the Master's Name:—The three weeks' evangelistic meetings conducted by Bro. Paul N. Roth, of our home congregation, closed Sunday, July 24. We feel that we have great reasons to praise the Lord for the way He has been answering prayer. Eight souls accepted Christ as their Savior during these meetings. Some of these had never heard of the cleansing power of the blood of Christ, others were entangled with false doctrines. They are all eager to learn more about the Father's will concerning them. Pray that they may surrender their all to God that He may ever have the preëminence in their lives.

On July 3, the opening day of the campaign, we enjoyed an all day meeting. In the morning services Bro. Henry Yoder was ordained to fill the office of deacon in this congregation. Bro. N. A. Lind of Albany and Bro. Fred Gingerich of Aurora had charge of the ordination services. A number of the brethren and sisters from the country were present.

In connection with the campaign we had a daily vacation Bible school. A number of the children from this district and a few of the older people availed themselves of this opportunity to learn more from God's Word. Our average attendance was 135.

At present about fifty of these children are enjoying a vacation in the country in the homes of the brethren and sisters.

The work on the new building is progressing nicely.

In His service,
July 29, 1927. Bertha Troyer.

Knoxville, Tenn.
(1308 4th Ave.)

Greetings in Jesus' Name:—Since we last wrote Bro. David Garber and son John of Harrisonburg, Va., have stopped here. Bro. Garber preached at the church instead of our regular mid-week Bible study and prayer service. They were on their way to Limon, Miss., where they expect to spend the summer.

Bro. D. B. Raber and son Roy of Aurora, Ohio, spent several days with us. They took an active part in the services and gave us many helpful thoughts and timely exhortations.

Sister Mary Good of India has been in and about Knoxville for a few weeks. We appreciate her assistance when she is with us for service.

We are always glad for visiting brethren and sisters to come our way.

Bro. Wm. Jennings, Supt. and pastor of this place, is in Virginia at present. He is holding meetings, and will attend the Virginia Conference also.

As a small congregation here in Knoxville we feel the Lord has done and is doing great things for us. In return we are trying to truthfully say, "Thank you, Lord." While we rejoice in His blessings to us we are glad also in seeing souls find peace with God and join us in the church. "Oh, Lord! our Lord, how excellent is thy name in all the earth."

Continue praying for the work here.
Aug. 3, 1927. Frank B. Raber.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(July 12)

By T. K. Hershey

For the Gospel Herald.

This finds us in the midst of winter in the Argentine. I imagine it is extremely hot at home. Last week we all had a surprise. We had a heavy snow all over the Argentine. It was estimated to be from 6 to 12 inches deep—a thing never heard of in this part of the country. Old settlers said that for 50 years they had never seen such a snow. How people got excited! Even horses seemed afraid to tramp in it. We North Americans were reminded of our childhood days.

In all our stations, due to the cold weather, our attendance has been reduced somewhat, but the interest is very good, our brethren are contributing more than ever. I have observed that they gave 100.00 pesos more in June of this year than they gave in the same month of 1926. Some of our people are getting a conviction on giving, for which we praise His holy name.

Today the writer went to Carlos Casares to close the deal for a lot. When we purchased grounds there, in order to locate the church in the best part of town, more ground than we needed was purchased. We sold one lot 30 x 90 feet today for 1000.00 pesos, and there still remain two more to be sold, each having 30 x 120 feet. If we sell these at the same rate—and we believe we can, for there are a number interested in them—we will secure for these lots almost what we paid for the entire lot, leaving our own almost free.

The dedication for the new church in Casares has been set for July 24. The brethren there are looking forward to a great day, and request the prayers of their other Argentine brethren.

The Lantz's are booked to sail on the S. S. Southern Cross due to leave Buenos Aires July 28. They are busy packing and getting ready to leave. Mr. C. F. Yoder of Rio Cuarto, missionary of the Brethren work there, is loaning us a worker in the person of Mr. Joseph Anton. He will look after the work in Bragado in Bro. and Sister Lantz's absence.

Bro. J. W. Shank is helping out at the different stations for a few days. His daughter Elsie is going to school at Pehuajo, where she, Lester Hershey, and two daughters of a Mr. Hamilton (a big "estanciero," "ranchman") are taking the National College course. They all stay at the Hershey's. The two Hamilton girls are members of the Church, having been baptized sometime ago here at Pehuajo. Sister Shank with Robert and Pablo, is still at San Luis. The climate seems to agree with them, and report they are getting along alright.

The Litwiller's have moved to Trenque Lauquen, where he is to take charge of the congregation at that place. Please note that all correspondence for Nelson Litwiller, Selena Gamber, and Vera Hallman should be addressed to Trenque Lauquen, F. C. O., Argentina S. A.

The printing press has been running every day since it has been started. We hope our tithing brethren will not forget that with God's money they can help send His Word to thousands of folks here in the Ar-

gentine by sending it to the Mennonite Mission Argentina, to be applied to the publishing fund. Send all funds through the regular channel. Bro. Reiff will be glad to forward the same for this good work.

At all the stations there are number of converts. Pray for them.

Pehuajo, F. C. O., Argentina.

THINGS THAT PLEASE THE MISSIONARY

By Mae H. Hershey

For the Gospel Herald.

In becoming a missionary one does not lose his former individuality nor sense of being pleased. Any normal person is quite sure of being pleased if he be comfortable in body and mind, and the missionary is no exception to the rule. However, on many occasions he has learned the lesson of Paul to be content with the fruit of circumstances, and that the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus," is ever **new** and **precious.**

When thinking of the work of a missionary, usually the weightier things are considered and the minor ones are overlooked. For instance, if a meal can be prepared and eaten, a room swept and dusted, the paper in cupboards and on shelves changed, a bit of mending and sewing that has been waiting, if these or any other household duties can be done on **time** and **without interruption,** the missionary will surely be pleased and perhaps unconsciously, be humming a tune of praise.

Or, if making out the month's report, if the sums add up and down, and back and forward without any trouble, there will be smiles instead of frowns, and an appetite instead of a headache.

Another thing that undoubtedly pleases is when things have been running smoothly, and the house is right side up, the desk cleared off, a bit of blue sky is breaking through the clouds of overwork, and the missionary finds there is **time,** really time, to **read, write,** and **meditate.** These are rare occasions, for periodicals and books are generally glanced at, letters laid aside, articles written hurriedly and meditation done while engaged in other duties.

There are other things that bring a smile and give a feeling of satisfaction such as, when children who have been attending Kindergarten and Sunday school are overheard singing some Gospel song in their home while playing church; and when members become regular attendants, carrying their Bibles with them, and are so happy over the Good News they have heard that they bring others to share it with them, ever ready to take part in the Prayer service, and are willing to give as the Lord has prospered them.

When the ship comes in, what a pleasure it is to receive a letter from a friend giving an encouraging word and assuring the missionary of his continued prayers in behalf of the Lord's work.

Then there are things that are still more pleasing than these,—when there has been prayer and fasting for a revival, and it seems almost at hand, but a little more patience and prayer is needed, the revival begins to dawn, the benches fill up, new faces are among the usual attendants, more are becoming interested and seeking salvation and the missionary sees the Lord using him in bringing others to the true Light — Jesus Christ; these are more than pleasing, these things bring **joy, great joy,** and the heart sings, "Lord, send the Old Time Power," and "Revive Thy Work Again."

Pehuajo, F. C. O., Argentina.

SPECIAL MEETINGS

Roanoke, Ill.

Report of the Eightieth Sunday School Meeting held at the Harmony Mennonite Church, July 3, 1927.

Order of Program:—Devotion, II Peter 1, Alvin R. Yordy; Quartet, **A Prayer;** Children's Exercises, Mrs. Peter D. Schertz, Martha Nafsinger; **Sermon** (Four Great Revelations of the Apostle Peter) 1. Obedience and Power, 2. Revelation of Himself, 3. Receiving His Commission, 4. His Call of the Gentile World, J. D. Hartzler; **Open Discussion;** Song and Praise Service, Alvin R. Yordy; **Sermon** (Jesus Christ, The Hope of the World), 1. The Hope of the World lies in our Regard of Jesus Christ, 2. The Importance of Influence used in every day life, 3. Every Christian's duty, to let your light shine out, 4. Value of the Soul, J. D. Hartzler; **Organization:**—Moderator, E. H. Oyer; Chorister, Alvin R. Yordy; Secretary, Esther E. Studer.

The meeting was well attended and proved to be very inspiring and uplifting. Special music was interspersed throughout the program.

Secretary.

Elida, Ohio

Report of a Missionary Meeting held at the Central Church, Elida, Ohio, July 10, 1927.

Organization:—Mods., N. E. Troyer, Andrew Brenneman; Chor., Timothy Brenneman; Committee, Anna Stalter, R. R. Brenneman, M. L. Troyer; Secy., Rowena Leedy.

Order of Program:—**S. S. Session** (S. S. **Lesson Review),** Samuel Plank; **Missionary Sermon** (II Tim. 4:5), A. H. Leaman; **Devotional** (Acts 16), C. D. Brenneman; **Rural Mission Work:** (1) **Problems,** J. Y. Smucker; (2) **Opportunities,** N. E. Troyer; **City Mission Work,** A. H. Leaman; Song (Male Octette) **My Anchor Holds; Children's Meeting,** A. H. Leaman; Octette—**Nearer Home; The Great Commission** (Matt. 28:19, 20), A. H. Leaman; Octette—**Glorious Things of Thee are Spoken.**

Some Thoughts Gleaned:—The four elements of a Christian's charge are cleanliness, earnestness, warm-heartedness, and a surrendered life. Earnestness ought to grip every young man and woman. One of the problems of rural mission work is getting the people interested. Earnestness is the only way to overcome these problems. Salvation fits all classes of people. Rural mission work is an opportunity of using abandoned churches and bringing the Gospel to every door in the country. An element of compassion and tenderness is needed in city mission work. We need men and women, who are not ashamed of Christ, to go out and tell the Gospel story. The uppermost thing in Jesus' mind is to bring the Gospel to the people. The Church is neither a hospital for healing all kinds of people nor a bathing society but the primary object is to make Christ known to the world.

Secretary.

Aurora, Ohio

Report of the Annual Sunday School Meeting of the Plainview Mennonite Church, Monday, July 4, 1927.

Organization:—Moderator, A. J. Steiner; Chorister, D. D. Hartzler.

Program: — Devotional, Edward Zook; **Sermon** "In the liberty of the Gospel of Jesus Christ," I. W. Royer; **The Evils of Social Life,** A. J. Steiner; **Conditions in India,** Anna Stalter; **Children's Meeting,** Mrs. E. A. Shank, Mrs. I. W. Royer; **A Place for Every One and Every One in His Place,** E. A. Shank, S. D. Rohrer; **Blessings Resulting from Entertaining Christ in the Home,** H. N. Troyer, I. B. Witmer; **Experiences in India,** Anna Stalter; The Oak Grove Quartet sang a number of selections.

Thoughts:—Enter into the truth of the Word of God, use it, live it—it will make you the freest man in the world. Whether in Russia or in America there is no freedom except the liberty of the Gospel of Jesus Christ. Don't live in the limitations of the world—"stand fast in the liberty wherewith Christ has made us free." Society has some problems which society alone cannot solve. The Church has the only solution that is adequate for present conditions. Legislation, though necessary, has not succeeded in keeping the social life clean. Not only churches but business and industrial men are alarmed at the present trend of the dress of society, the associations with evil tendencies of places of leisure, the physical, social and spiritual undermining of the home through the dance, divorce and adultery. Some of these things are gnawing at the very vitals of society and even of Christianity. It is not only individual contamination, but the prestige and morals of society, the Church, and the nation will crumble by such far-reaching misconduct. India is studying Christ both from the Bible and from the lives of Christian people. Neither is she likely to get these two mixed up even when the one may reflect on the other. Some people want to jump up and start at th middle round of the ladder of life instead of starting at the bottom. Find your place then fill it with devoted service for Jesus Christ. The greatest joy of living is to know you are in the place God wants you. Can the Great Architect look into your life and say, "It is according to my plan?" Does your life touch others with Jesus Christ?"

Elvin V. Snyder, Secy.

"The devil can cite Scripture for his purpose. An evil soul producing holy witness, is like a villain with a smiling cheek; a goodly apple rotten at the heart: O what a goodly outside falsehood hath!"

—Shakespeare.

SUNDAY SCHOOL LESSON

Lesson for Aug. 21, 1927—I Chron. 17:1-12

GOD'S PROMISE TO DAVID

Golden Text.—Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.—Heb. 1:8.

Introductory.—David's reign had proved very successful. His reverence for God and respect for God's anointed had brought its reward. From a fugitive from the wrath of Saul he had gradually risen to a position of wealth and power, being the greatest of all the kings of Israel. After his successful reign of seven years over Judah the other tribes surrendered to him and he became ruler over all Israel, with the capital at Jerusalem. When he thought of his prosperity he began to compare the palace in which he lived with the house of the Lord, which was simply a tabernacle, little better than a tent He resolved to put up a fitting structure in the form of a temple.

David's Conversation with Nathan (1, 2).—As David sat in his house he said to the prophet Nathan, "Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." David's purpose to put up a more substantial structure for the Lord met with Nathan's hearty approval, "Do all that is in thine heart," said Nathan, "for God is with thee."

God's Message to Nathan (3-12).—But Nathan was mistaken as to what the will of the Lord was in the matter. That night the Lord spoke to Nathan and told him what to tell David. He reminded David of His humble origin and of his loving favor since the time David was anointed king. He promised to continue these blessings, even until all of David's enemies should be subdued. He commended David for his loyalty and promised to raise up seed after him to look after the affairs of the kingdom. But as for the building of the temple, that was not for David to do, but should be left for his successor. David might prepare for the building of the house of God by collecting the material, but the building thereof was left to Solomon.

Meditations on the Lesson.—1. Up to this time David had proved himself "a man after God's own heart." His idea of honoring the Lord by having a suitable place of worship is commendable. It is in line with the admonition, "Honor the Lord with all thy substance, and with the firstfruits of all thine increase." Give God first place in all things. They who lavish money on themselves while practicing niggardliness toward the Lord's cause belong to the class of whom it is written, "He that soweth sparingly shall reap also sparingly."

2. The conversation between David and Nathan is an illustration of the possibility of good men being sincere in their motives and yet mistaken in judgment and wrong in their conclusions. The spirit of devotion to God was manifest in David's proposition to build the temple, and Nathan evidently spoke as a man of God. But they were mistaken. Possibly neither of them had prayed over the matter, and were therefore forming wrong conclusions. It impresses upon us the importance of seeking after evidences of God's will before undertaking any enterprise, whether in the cause of the Lord or a mere human enterprise. First, what is God's will in the matter? That decided, all our energies should be consecrated to the idea of carrying out this will. A good man's opinion should be respected, but should not be followed when it is known that the will of the Lord is otherwise.

3. As we read this description of David in this period of his life we are forcibly impressed with two things: (1) A feeling of joy as we think of the great prosperity which God showered upon him because of his faithfulness. Israel rose to the zenith of its power because on the throne was "a man after God's own heart." (2) A feeling of sadness because David did not retain his purity and fell from his upright standards of life. All the trouble during the latter part of his reign may be traced to his falling into sin. Let us apply both lessons to ourselves, by imitating his virtues and avoiding his errors. And as David devoted himself to the building of the temple in Jerusalem, so may we be dedicated to the building of the temple "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."—K.

Bible Meeting Topic

SAFEGUARDING AGAINST PRESENT-DAY DECEPTIONS.—II Pet. 2.

Topic for August 21

MOTTO

"It is a good thing that the heart be established with grace."

OUTLINE STUDY

I. Safeguard Against Deceptions.
1. By Establishing the Heart with Grace.
   a. Speak the truth in love.—Eph. 4:11-16.
   b. Feed on the sincere milk of the Word.—I Pet. 2:2, 3; Psa. 1:1-3.
   c. Give diligence in developing Christian virtues.—II Pet. 1:5-10.
   d. Earnestly contend for the genuine faith.—Jude 3:4.
   e. Wholesome self-examination according to the Word.—II Cor. 13:5; Gal. 6:4.
2. By Acquainting the Mind with the Doctrines of Scripture.
   a. Through example and teaching.—I Tim. 4:12-16; Tit. 2:7, 8.
   b. Reminding the brethren.—I Tim. 4:6; II Pet. 1:12-15.
   c. Exhorting and convincing the gainsayer.—Tit. 1:9-13.
3. By Prayer and Watchfulness.
   a. Exhortation.—I Cor. 16:13.
   b. As the Christian's weapon.—Eph. 6:18.
4. The Complete Equipment.—Eph. 6:10-20.

II. Elements of Evil in Modern Deceptions.
1. Bloodlessness.—Heb. 9:22.
2. Christlessness.—II Jno. 9; I Jno. 2:22.
3. Selfrighteousness.—Rom. 3:20.
4. Materialism.—Acts 23:8.
5. Craft and magic.—Matt. 7:22; 24:24; Isa. 8:19, 20; Rev. 13:13.
6. Lust-satisfying.—II Pet. 2:18; Jude 4.
7. Unionism.—Gen. 11:4; II Cor. 6:14-18; Rev. 13:16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Deceive."**
2. Safeguarded by God's Word.

For Young People.
1. Detecting a Counterfeit Religion by Knowing the Genuine.
2. The Work of Safeguarding.

For Older People.
1. Earmarks of Deception.

PERSONAL THOUGHT

Are we satisfied with a surface investigation of the religious teachings and practices that come before us? Are we truly prepared to "prove all things and hold fast that which is good?"

SEED THOUGHTS

"As a man loves gold, in that proportion he hates to be imposed upon by counterfeits; and in proportion as a man has regard for that which is above price and better than gold, he abhors that hypocrisy which is but its counterfeit."—Cecil.

"All fiction, tales, romances, and works of the imagination, have their inspiring course, not in the "Spirit of Truth," but in the "Spirit of Error;" and they serve admirably to aid the purpose of the latter, which, as we have seen, is to divert the attention from the truth, and particularly from the truth about Christ—redemption, resurrection, holiness, glory, Satan, the world, sin, judgment, and death—and to occupy the mind with world affairs."

—Philip Mauro.

"The world itself is a gigantic and complicated description, whose promises are not fulfilled, whose honours quickly fade, whose prizes are cheats, whose pleasures do not satisfy, whose riches corrupt, whose praises are insincere—in which in a word, the real value of everything is disguised and misrepresented."—Mauro.

Gospel Herald

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THURSDAY, AUGUST 11, 1927

Field Notes

Bro. C. F. Yake and family of Scottdale, were called to Lititz, Pa., last week on account of the death of Bro. Yake's grandmother, Sister Elizabeth Seitzinger.

The Virginia Conference met according to announcement at Weaver's Church near Harrisonburg last week. We hope to hear of an interesting and instructive meeting.

A brother from Annville, Pa., writes: "Our annual harvest meeting will be held, D. V., on Saturday, Aug. 20. Brethren John W. Weaver of Union Grove and B. F. Martin of Goodville expect to be with us."

Bro. and Sister J. A. Ressler and Sisters Ruth Ressler and Beulah Loucks of Scottdale attended the Sunday School and Mission Meeting at the Cedar Grove Church near Greencastle, Pa., on Aug. 2, 3.

The reports from the various vacational Bible schools held among our congregations this year are quite favorable. We predict an increasing interest and wider sphere of service in this form of spiritual activity.

The annual missionary meeting near Westover, Md., is to be held in Holly Grove Mennonite Church Aug. 13 and 14. It is being preceded by a series of revival meetings in charge of Bro. J. D. Mininger of Kansas City, Kans.

Bro. C. R. Strite of Maugansville, Md., who has been in ill health for some time, was able to attend the Sunday School and Mission Meeting at Cedar Grove Church, near Greencastle, Pa., last week. We pray for his complete recovery.

Bro. and Sister D. Parke Lantz, South America missionaries who are on their way home on furlough, are scheduled to arrive at New York on the S. S. "Southern Cross" about Aug. 15. They expect to attend General Conference the following week.

Bro. J. F. Bressler, who is holding a series of meetings at Pond Bank, Pa., spent a day at the meeting at Cedar Grove. Work at Pond Bank is reported encouraging. Bro. Harvey Shank is minister and school master there and was on the program at the Sunday School Meeting.

Bro. Vernon E. Reiff of the Mennonite Board of Missions and Charities reports an investment of $772.75 of the Children's Quarter Investment Fund for this year. We are looking forward to interesting reports from the children as a result of these investments.

Bro. David Garber of Harrisonburg, Va., is spending some time in the vicinity of Gulfport, Miss.—partly in the interests of his health, but more especially to preach the Gospel at Gulfport and wherever his services may be needed. He is accompanied by his son, Bro. John F. Garber.

REQUESTS FOR PRAYER

Pray for the work of the Limerick Sunday School recently started in Montgomery Co., Pa. A Brother.

Pray for the meetings of the Publication Board and General Conference to be held next week and the week following, respectively, as per announcements on the last page of this issue.

The Lord willing, a Fundamentals Conference will be held at the First Mennonite Church, Fourth Ave., and Twenty-fifth St., Altoona, Pa., Saturday evening, and all day Sunday, Aug. 20, 21. The speakers on the program are: E. F. Hartzler, E. B. Stoltzfus, Ohio; Isaac Hartzler, J. C. Driver, Missouri. N.

From the building work at Portland comes this communication from Bro. C. R. Widmer of Albany, Oreg.: "Work on the new hall for Portland Mission is progressing nicely. All the concrete work is done and three carloads of building blocks are on the ground. We expect to have the building under roof in a few weeks. H. L. Burck from our congregation is directing the work."

A note from our missionaries in India under date of June 27 says that the workers who had been in the hills during the hot season are returning to their work at the Mission. No doubt by this time all will again be busy with the work on the plains. The rains were also coming at that time and rice sowing was in progress.

The annual harvest service was held at the Marion Church near Chambersburg, Pa., on Saturday evening, Aug. 6. Bro. John Grove, of the Cedar Grove congregation, Greencastle, Pa., preached the sermon. He also gave the message at the regular service on the following Sunday morning.

Bro. J. M. Shenk of Elida, Ohio, who has spent the greater part of the past year among relatives and with churches in states farther west, is back again with his home congregation. In a recent letter he encloses a number of items for publication. In his letter, published elsewhere in this issue, he gives a number of his impressions.

Brethren A. D. Wenger and E. G. Gehman and Sister Gehman, all of Harrisonburg, Va., stopped for a visit at the Mission Meeting at Cedar Grove Church last week on their way from Lancaster county, Pa., to Harrisonburg. Bro. Wenger gave a short address at the close of the forenoon session on the benefits of education in our own Church Schools.

IMPORTANT NOTICE.—A special meeting of the Mennonite Board of Missions and Charities is called to meet at Belleville, Pa., Aug. 25, time and place to be announced later. Members who will not be present should send proxies to the secretary, Bro. S. C. Yoder, c-o E. D. Hess, Belleville, Pa.

Correspondence

Dewinton, Alta.

(Mt. View congregation)

Dear Herald Readers, Greetings:—A number from this place were near Tofield, July 5-7, attending the Alta.-Sask. Conference. The conference was a live one. We enjoyed it very much. The crowd was large, quite a number from different places. Bro. R. R. Smucker, missionary from India, was there. He gave some talks on the work in India.

On July 18 Bro. Smucker came to this place. He held meetings each evening for five evenings.

He gave half hour talks on the

work in India and followed by a good Gospel sermon.

The visible results of the meetings were that one sister renewed her covenant with the Lord. Oh that others may follow her example in returning, and let Jesus come into their hearts.

The crops are looking well, but are a little late.

There has been quite a bit of hail in places—some at this place, but just hit different spots. Some very destructive storms have come to different parts of Alberta this summer.

Health in general is good.

Remember us in your prayers.

July 28, 1927. Cor.

Ulen, Minn.

Dear Herald Readers:——The Sharon Valley congregation has enjoyed many spiritual blessings since you last heard from us.

Bro. I. G. Hartzler of East Lynn, Mo., was with us two evenings, June 27 and 28, following the Dakota-Montana conference. On the evening of the 28th we held communion here.

The following Saturday, July 2, Bro. L. A. Kauffman of Coalridge, Mont., came here to hold meetings. Although there were no conversions, we believe the Sharon Valley congregation was richly blessed. The meetings closed Friday, July 8.

On Wednesday evening, July 6, Bro. Abner Yoder of Parnell, Iowa, stopped with us and preached for us.

Monday, July 11, Bro. Milo Kauffman of Hesston, Kans., stopped, preaching for us two evenings.

We are glad for all these brethren stopping with us. May the Lord bless them in their labors for the Master.

On Friday, July 15, Bro. I. S. Mast and wife, also Bro. Dan Martin and wife, and two children, made a hurried trip to Wisconsin in service for the Master. There are a few brethren and sisters there without a church home. May this visit prove a blessing to them.

Health is good at present, for which we thank the Lord. Crops are wonderful.

Pray for the little flock at this place, though we are few in number, that we may remain true in our service for the Master.

July 28, 1927. Cor.

Birch Tree, Mo.

(Berea congregation)

Dear Herald Readers, Greeting:—On July 22, Bro. John Shenk of Virginia came into our midst preaching to us that evening and each evening until the 24th, and also Sunday morning, July 24. Sunday evening after services he was taken to Willow Springs to take a train from there back to his home.

As Conference time is at hand we were wondering if some one going to or from Conference might be able to stop with us a day or a few days. Birch Tree is 30 miles from Willow Springs, on a branch of the Frisco railroad. Any one letting us know will be gladly met at the train.

We have mid-week prayer meeting every Wednesday night, preaching services first and third Sunday of each month, program every fourth Sunday after Sunday school, young people's meeting first Sunday night, appointments at Inwood second Sunday night, and Turkey Oak fourth Sunday night of each month by Bro. Leroy Cowan. Sewing Circle meets first Thursday of each month.

The work seems to be progressing very nicely with our brother Leroy Cowan in charge. Pray for him.

We are having showers of rain, for which we are very thankful to our heavenly Father.

May God abundantly bless all of His true followers.

July 30, 1927. Mae Cowan.

Annville, Pa.

Bro. Isaac B. Smith of this place, who a few weeks ago was the victim of a bad accident which cost him his right arm, was able to be present today at the regular service at Gingrich's church. His presence was an occasion of rejoicing, both for the congregation and for Bro. Smith.

July 31, 1927. S.

Mt. Joy, Ont.

(Wideman congregation)

Dear Readers of the Gospel Herald, Greeting:—To-day we were permitted to again meet in God's house to worship, Bro. L. J. Burkholder giving the message and doing his best to give in no uncertain sound the need of guarding against the delusions of Russelite heresy, which is combing the districts of our country. May we all be watchful in not allowing this to make inroads into our heart. Our brother's text was II Thes. 2:7.

Our congregation has also lately been refreshed, since Bro. N. B. Stauffer, on the 17th, opened special services and continued until July 24. The meetings resulted in three open confessions. May the Lord show them plainly what He would have them do, and keep them faithful; also enable us as His church to live exemplary lives, so that we may be accounted worthy to enter that mansion which He has prepared for those that love Him.

In His name,

July 31, 1927. W. A. Wideman.

Eureka, Ill.

Dear Herald Readers:—On Sunday, July 10, we were glad to have Bro. Brenneman from Oregon with us. He preached for us on that evening, giving us a stirring message. He was on his way home, having taken a tour through the East.

The following Sunday, July 17, Bro. Ezra Yordy filled an appointment at Cullom, Ill., in the absence of their regular minister who was doing work in the interest of Goshen College. Bro. Yordy took his family to Fisher, where they spent the week at Peter Good's, Sister Yordy's parents.

Bro. Alvin Yordy is spending his vacation in this community. While he is here our congregation is enjoying a singing school.

On Wednesday, Aug. 3, Bro. C. F. Derstine and wife expect to be here. Bro. A. O. Histand of Doylestown, Pa., will be here at that time also, and both will speak at the Roanoke church that evening, D. V. Bro. Histand expects to be at the Home for the Aged on Monday, Aug. 1. May all these meetings be for the honor and glory of God.

Pray for us, that we be strengthened in His service.

Aug. 1, 1927. Cor.

Elida, Ohio

Christian Greeting:—This finds me safely back from my trip to the far West, with my congregation at this place. I passed through many and varied experiences. I find the conflict between the forces of righteousness and evil to be great everywhere; and while some are being led captive by the enemy, it brings tears to my eyes as I think of the many with whom I met who are earnestly contending for the faith, the precious faith. At a number of places I met up with young disciples who are standing so true and loyal to the faith, the principles and doctrines of the Word; the joy of the Holy Ghost shining forth in their countenances and their lives being a real inspiration, that I felt to **thank God** and **take courage.**

Aug. 2, 1927. J. M. Shenk.

Cherry Box, Mo.

Dear Readers of the Gospel Herald, Greeting in our Savior's Name:—On the last Sunday in June, our Sunday school was organized, with Uriah Johnston and Noah Detwiler, supts.; Sadie Bissey, Frieda Detwiler, secys.; Lydia Littleton, W. H. Detwiler, Chors.; Paul Yoder, Ralph Detwiler, Librs.

We enjoyed a short, but pleasant, and helpful visit by Bro. J. V. Fortner and wife, Bro. A. C. Fortner,

(Continued on page 444)

Miscellaneous

'TWILL NOT BE LONG

By Levi Blauch

For the Gospel Herald.

'Twill not be long
Till I cross o'er
The Jordan's ford
To yonder shore.

'Twill not be long
Until I stand
Beside my Lord,
In yonder land.

'Twill not be long
Until I greet
My friends so dear
At Jesus' feet.

'Twill not be long
Till over there,
I see the saints
In garments fair.

'Twill not be long
Until I hear
The angels' song
So sweet and clear.

'Twill not be long
Until my voice
I join with all
Who there rejoice.

'Twill not be long
Until I'm gone
To that fair land
Of joy and song.

Johnstown, Pa.

MENNONITE GENERAL CONFERENCE

By N. E. Miller

For the Gospel Herald.

The Mennonite General Conference is to convene, if the Lord will, Wednesday morning, Aug. 24, 1927, at Belleville, Pa., to continue until the completion of Conference work, probably closing Friday noon. There are to be forenoon, afternoon, and evening sessions—the evening sessions at the usual time for evening meetings, and not closing before dark, as had previously been contemplated. Arrangements are being made for a supply of the old "Church and Sunday School Hymnal" to be on hand for use in singing. Homes of the brotherhood and of other churches are open for lodging. No charge is being made for meals served on the grounds, but opportunity is to be given for offerings toward this expense.

The regular sessions of Conference are all public meetings, to which every one is invited with the plea that each one who attends will conduct himself or herself in a way consistent with and helpful to the meeting. It is not a place for frivolity and sporting, but a place where one's enjoyment and conduct is in harmony with the nature of the meeting.

The arranging of a program for a Fundamentals conference has been referred to the Executive Committee. This meeting is to be held Sunday afternoon and evening, Aug. 21, at Belleville. Following are the subjects to be discussed at this meeting.

1. The relation of the Law to the Gospel.
2. Fundamentalism vs. Modernism.
3. Salvation by Christ.
4. Growth in Grace.
5. Maintenance of a Plain Church.

These subjects are being assigned to brethren in various parts of the Church.

Programs are also being arranged for other public meetings listed in the announcement on last page.

Springs, Pa.

TWO SISTERS IN SATAN'S HOUSEHOLD

By O. D. Yoder

For the Gospel Herald.

> Yet the Lord testified against Israel, and against Judah.....Turn ye from your evil ways, and keep my commandments and my statutes, according to **all the law** which I commanded your fathers.....notwithstanding they would not hear.—II Kings 17:13, 14.
>
> And they **left all the commandments** of the Lord their God.—II Kings 17: 16.

Disobedience to God in a few things, and disobedience to God in all things, are two sisters in the same family with very little difference between their ages. The first is Satan's servant in training while the latter is a full grown child acting as his mistress. They live in the same house, and are identically of the same blood, only the one is a bit older than the other. Modern church members are often mistaken and think that these two sisters are not related, because of their difference in temperament and conduct; but their difference in age accounts for all their diversity. The chosen people of God who were not willing to keep all of God's commands were soon ready to disregard the whole law and counsel of God. Disobedience in a few things has always been the premature stage of disregard for the whole of God's law. The first is the opening exercise and the latter is the graduation.

The Holy Spirit has, through the inspired writers, given to us this bit of history concerning the nation Israel as a warning for us who live in these perilous days of disobedience and lawlessness. Present day observations are also a great warning to us as to the truth of this Scripture. How evident this truth before our own eyes, that when people once begin to lightly esteem a part of God's Word, soon they have little or no regard for any of it.

Modern deluded Christianity has begun, like Jehoiakim (Jer. 36), to cut a few leaves out of God's "roll" and to cast them into the fire; but they have found that the flames of such a fire are so warming to their sinful and lust-dominated bodies that they are not satisfied until the whole "roll" is cast into the fire. They have begun by saying that part of God's Word is non-essential for us to-day, and are ending by claiming that the Bible is not God's Word at all. They have begun by disregarding "feetwashing," "non-swearing of oaths," "woman's devotional covering," "Christian marriage" (in its Biblical setting and restrictions), etc., etc., and they are ending by denying the doctrines concerning Jesus Christ, and even the doctrine of God Himself.

What about the cry among some Mennonites to-day, to disregard these ordinances and to remove the Gospel restrictions which have been placed around us by the apostles of Jesus Christ themselves and have ever been held dear by our forefathers who lived and died for the faith? Shall the Mennonite Church, too, depart from the faith? God forbid that we should wilfully do so by rejecting a part of the Bible and by refusing to hear God's servants who like His prophets of old admonish His people to keep all the commandments. God forbid that we should ever disregard **a single part** of God's Word and call it non-essential, when it was **all** inspired by the Holy Spirit and sealed by the precious blood of Christ our Lord.

"Give the devil your little finger, and eventually he will have your whole body," is the way it goes when people begin to compromise with Satan and disregard a little of God's precious Word. Disregard for a little of the Bible is but a cowardly manifestation of disregard for the whole of the Bible.

Dear brethren and sisters in the Mennonite Church (and all professed people of God), how can we lightly esteem God's great love for us? He has given to us this great warning from His inspired Word, and He has proved its truth before our own eyes in showing to us the many fatal ends of those who began to trifle with even a little of God's Word. Should not the ruins of the shipwrecks of thousands of souls be enough to convince us that God has given His whole Bible to live and obey? Where will we stop except with a totally disregarded Bible, if once we begin to disobey any of the Biblical commands and ordinances which we have ever held dear?

Because Israel rejected a part and then the whole of God's law, God disowned them. Because Jehoiakim

burned the roll containing the judgments, God added many like words to the roll when the prophet wrote a new one—and what to us as a Mennonite Church, with all our God-given light and opportunities to see and know the will and ways of a just and almighty God? Surely, if we rebel and refuse to keep all the commandments of God's Word, to us it will be said, "Therefore ye shall receive the greater damnation." If our Mennonite doctrines and faith are more like the Bible and more in harmony with the Bible than those of other denominations then we are more responsible to live and obey the whole Bible than any other people or denomination.

Mattawana, Pa.

COME TO JESUS NOW

Are you far away from Jesus, outside of the fold, wandering in the ways of sin? Is your heart yearning for a love that this world cannot give? Does the fact of eternity, with its endless ages, ever come up before you? How long will you continue to serve the world with its soul-destroying evils, and reject the wonderful privilege of serving the Lord?

Jesus bids you come to Him today. He gave His life on Calvary to provide a way of escape from eternal suffering for every human being.

Our Savior is waiting with open arms of love to receive all who will acknowledge, repent of and forsake their sins. Can you still reject His mercy, when you hear His call so true? Many have heard and answered His call, and have tasted of His wonderful salvation.

Worldly amusements and pleasures give only temporary satisfaction; but when a sinner bows at the feet of Jesus and obtains pardon for his sins, he experiences a joy and gladness that words cannot describe. Praise the Lord!

Why not open your heart to-day and get rid of the load of sin that burdens you so heavily? The gift of salvation is for all, so do not delay. This very day may be your last to live on the earth. Come to Jesus now.

My prayer is that the day may soon come, when all who read this shall have found Jesus as their personal friend and Savior and be safe on the way to heaven.

"Somebody came and lifted me,
Out of my sin and misery;
Somebody came, oh who could it be?
Who could it be but Jesus?

"Somebody bent so tenderly,
Pleading so long and patiently;
Somebody came, oh who could it be?
Who could it be but Jesus?

"Somebody whispered sweet and low,
Telling me just the way to go;
Somebody spoke,—I listened, and lo,—
Who could it be but Jesus?

"Somebody holds my hand each day,
Guiding my feet lest I should stray.
Walking with Him, how blessed the way,—
Who could it be but Jesus?

—Sel. by Enos O. Stauffer.

OPPORTUNITIES FOR SERVICE

By a Sister

For the Gospel Herald.

The harvest truly is great but the labourers are few.—Matt. 9:37.

As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith.—Gal. 6:10.. As we go through life we find many opportunities for service. Wherever we go we find those who are living in sin, especially as we live among the people and get in daily touch with them and learn to know the awful conditions existing in the homes. So we find many opportunities for service by helping such, especially when sickness visits the home and there is a family of small children to care for in this way we have an opportunity of service where we can win the confidence of the people in a way perhaps as we could not in any other way. As we work in the home we find many opportunities of dropping a word here and there, often being asked many questions in regard to the way we live for surely to the world we are a peculiar people, they do not understand; thus giving us great opportunities of giving a reason of the hope that is in us. We can tell them what the Word of God teaches, give them Gospel literature, thus pointing them to the Word of God which is a great opportunity for service. Surely God's Word will not return void, but it will accomplish that whereunto it was given. There are opportunities of service for each one; for we all meet those who need a smile, a word of encouragement, or a helping hand in times of sickness and distress. So we find there is a work for all to do as we have opportunities every day of doing good. Therefore, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven" (Matt. 5:16).

Here is a great opportunity for doing good, while it takes an abundance of grace especially in some homes where we know people are living in deception.

Prayer is another opportunity we all have for service. We have the promise that if we ask anything according to His will He will give it to us. "The eyes of the Lord are over the righteous and His ears are open to their prayers." So as we ask God's help and guidance at the throne of grace He can use us in His service in a way which will be for great opportunities of good unto others, as the Lord blesses us with health and strength so we can labor with our hands.

Here we have another great opportunity for service. There are always those about us who are not blessed with temporal things as we are, here we have another great opportunity for service; "For the Lord loveth a cheerful giver." "Honour the Lord with thy substance, and with the firstfruits of thine increase." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Psa. 41:1). These are opportunties for service we all may have.

While we do not all have the same calling we all have a work to do. We have only to pass through life once. Let us watch and take advantage of these opportunities of doing good, for we will not pass this way again. If we neglect the opportunity of doing good as they present themselves we may never have the same opportunities again. Souls may be lost because we have neglected the opportunities of telling them of the love of God and how Jesus died to save all mankind. We may not all be called to preach the Gospel or to teach or go to the foreign fields to work for the Lord, but we can all tell the love of Jesus and what He has done for us.

We have the example of those who only had small services to do but with God's blessing upon it a great work was accomplished. God often uses those in the most humble service to do the greatest work for Him. May this message be the means of helping such to watch for opportunities of service and with God's blessings upon them surely a work may be accomplished. "Let us not grow weary in well doing, for in due season we shall reap, if we faint not." "Looking unto Jesus the author and finisher of our faith."

GIFT AT SUNSET

Give me a sky beclouded all the day,
But give it where my life hath seen its best;
The sunset color, grand "Amen" of day,
Fading, invites me to a night of rest.

Give me a road to walk,—let it be rough
But give a road unto a worth-while goal,
And in the latter miles give ease enough
And faith to vivify the toiler's soul.

Give me a life that's not temptation free,
But give me strength to fight it out and win;
And, ere the sunset fades, grant that I see
Thy gift triumphant over all my sin.

—J. M. Calnek.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A MESSAGE FROM THE BOOK OF JONAH

By J. W. Shank

For the Gospel Herald.

TEXT: And God saw their works, and they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not.—Jonah 3:10.

I. **Introduction:** The book of Jonah has been much criticised because of the story of the fish, which to many seems unbelievable. The absurdity of such unbelief is well illustrated by the words of a great preacher: "Men can make submarines that carry a hundred passengers under the water, but yet they want to deny that God has the power to prepare a fish that can carry one single man."

Jonah was called to be a missionary, but he fled from his task and even tried to escape from the Lord. The real cause of this action was that Jonah did not love the ungodly people; he did not want to see them saved; he was satisfied to see his own people saved; content to enjoy his religion among his own people. But disaster overtook Jonah. He was saved by divine intervention from a grave in the deep sea. Being finally cast upon the land to which he had originally been called to go, he decided to preach as he had been commanded. The result was more than he expected, and even more than he desired. He was content to preach that destruction was coming, but was not interested in seeing the people he hated saved from that destruction. Therefore, when he saw their repentance he was very sad.

II. **God is always mindful of the great needs of sinful men.**

The idea of the Jews and of Jonah himself was that heathen nations who were really their enemies deserved nothing but vengeance. In their hearts there was no room for mercy for these ungodly people. But this little book of prophecy teaches us that God is great in mercy, even for the most rebellious. He loved Nineveh and wanted to see her saved from destruction. The apostle Paul had likewise imbibed the spirit of Jesus, who came to reveal his Father's love. Thus he yearned to save the Gentiles. He said, "Woe is me if I preach not the Gospel."

III. **God commands that the heathen world be evangelized.**

Jonah is one of the first missionaries of whom we read in the Bible. He was rather a poor example of what a missionary should be, but inasmuch God called him to be a missionary and finally compelled him to go forth, we must recognize him as a member of that group. The command of Jesus to "go into all the world and preach the Gospel" is a more comprehensive command than Jonah received. His nation was not ready for so sweeping a command. Jonah did not realize that the salvation of the heathen is necessary for the preservation of the Lord's chosen ones. The same is true today. Unless we are ready to carry the Gospel to the heathen we will lose our own right to salvation.

IV. **The result of disobedience.**

The result of disobedience in the case of Jonah was very sad. It will be the same, though measured out in a different way, to every one who refuses the call to go and carry the message to the Lord. Read the lives of the missionaries of the world, and you will find in many cases of persons who refused to go until the Lord smote them with a great sorrow or disaster and thus showed them where their duty lay.

V. **Obedience to the call.**

When Jonah obeyed, some 120,000 souls were saved from destruction. The Lord made his face to shine upon those people. Our obedience brings blessings to ourselves and also to perhaps thousands of others. The obedience of the humble shoemaker, Carey, meant tens of thousands of converts to Christ, hundreds of colleges for ignorant India, hundreds of hospitals for her sick, orphanages and other asylums, and the Bible translated into many Indian dialects.

VI. **A difficult task.**

It was perhaps a great torture for Jonah to begin to preach in that heathen city. No doubt he was almost mobbed by the most wicked at the beginning of his campaign. The city was great and it took him a long time to finish his work. He had his great discouragements even after he had preformed the main task. The task cost saint Paul many scourgings, mockings, imprisonments, and disappointments. It cost the courageous Penzotti of South America eight months in prison, and it cost Allen Gardener his life through starvation among the Indians of Tierra del Fuego. It cost Judson 17 months in prison; and Morrison 27 years of toil with only three converts.

San Luis, Argentina.

CORRESPONDENCE

(Continued from page 441)

wife and son, of Freeport, Ill., in June.

In July Sister Amanda Detwiler came here and made a short visit on her way home to Morgan Co., Mo., from the Children's Welfare Home at Kansas City, Kans., where she has been rendering help for about two years. Salome Johnston, too, returned home from a short stay there. She is preparing to go to College at Hesston.

Alma Harder is at present with her home folks who left us about ten years ago to live in Morgan Co., Mo. She has her two children with her.

On July 24 this congregation was well represented at the Pea Ridge Sunday school meeting, and we enjoyed a rich spiritual feast.

We are glad to mention that we have the hope of having Bro. J. M. Nissley of Altoona, Pa., to conduct our evangelistic meeting in September. Pray for us and these meetings that souls may be warned of the coming wrath, and saints encouraged to hold on to their faith on Him who died for us.

Aug. 2, 1927. L. J. Johnson.

Elizabethtown, Pa.

Harvest services were announced at Gingrich's Church, Lebanon Co., on Aug. 20, at 2 P. M. Bro. John W. Weaver expects to be there. Also harvest services at Elizabethtown, on Aug. 13 at 2 P. M. We expect Bro. Noah Mack then.

Yours in the faith,

Aug. 3, 1927. Katie N. Reesor.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers:—Our congregation here has enjoyed wonderful spiritual blessings during the past week. Bro. A. C. Good came here Sunday morning, July 24, and preached each evening until July 31. His messages were given with power and out of love for souls. The house was well filled each evening with an appreciative audience. We were glad for the coöperation of our home people and especially for our neighboring congregations who made their contribution to the meetings. One feature of the meetings was good congregational singing and also a chorus of about 30 voices from the Martins and Pleasant View congregations

which sang several evenings. We also had some help in special songs from another congregation. Bro. Good struck at the vital things in the Christian life, his first message being on Christian Growth, using as a text, "Being confident of this very thing that he which begun a good work in you will perform it until the day of Jesus Christ;" also Phil. 2:13 and 3:21.

During the meetings a number expressed the need of a deeper consecration and others wish to renew their covenant. Some time ago, four young people accepted Christ and we hope others who feel the need may yet join this number.

Our sewing circle met at the home of Bro. Martin Eshleman's. We were glad to have with us Bro. Buckwalter and also Bro. Good, who favored us with an appropriate talk.

On Sunday, July 31, Bro. J. A. Leichty preached a helpful sermon.

Our people are looking forward to and are busy getting ready for the Sunday School Conference at the Martin's church.

Aug. 3, 1927. Dema G. Horst.

BOOKS BOUGHT FOR THE MENNONITE HISTORICAL LIBRARY IN SCOTTDALE

The catalog of the Mennonite Historical Library will be printed in the near future. Before the catalog goes to press it is hoped that a number of Mennonite books and pamphlets which we do not yet have may be procured. A considerable number of Mennonite publications are not in the library now. The importance of collecting and preserving all such publications for the use and benefit of the Church in general is readily seen. Frequently it is the case that a book or pamphlet which is of small value to its owner would be a great desideratum for the library. Among other publications we are seeking a number of small pamphlets printed between 1850 and 1875.

Any cooperation on the part of the brotherhood to make the collection as complete as possible before the printing of the catalog wil be greatly appreciated. If you have a rare book, pamphlet or tract, or a book of an old and rare edition, and are willing to part with it, we would suggest that you write us stating the price at which it may be secured. Address correspondence to the Mennonite Publishing House, or to John Horsch, Scottdale, Pa.

Since a consistent Christian life is Christianity's strongest argument, every follower of the Master should ask himself what testimony his life is bearing.—Sel.

JESUS OUR SAVIOUR

By Fanny S. Miller

For the Gospel Herald.

Do we realize what a serious thing it is to be lost? I do not mean just lost from our earthly homes, but eternally lost! Do we stop to think what it means to live in this wicked and sinful world without Christ as our Saviour? who died on the cross for our sins, that we through Him might have eternal life? He is willing that all should be saved. Yes, repent and believe Luke 15:10 which tells us that there is wonderful joy in the presence of the angels of God over one sinner that repenteth. We should believe His word and trust Him at all times, under all circumstances, and be followers of Him, even though it would mean death to us. Paul says in Acts 21:13, latter clause, "For I am ready not to be bound only, but also to **die** at Jerusalem for the name of the Lord Jesus," but would we have the faith that Paul had to say that? Yes, we must go to him in prayer, for strength and guidance in all our trials. We need His help and should ask Him to guide us—in our Christian work, in our dress, and our reading. May we lay our whole life before Him that he may control it and say to Him each day, "Lord, enable me to regulate this day so as to please Thee." May there not be a day nor an hour that we should not be doing His will and following him wholly.

Never should we doubt His blessed Word, for doubting cometh from the evil one. Jesus loves us, saves us, saves us **now.**

May our prayer be day and night that Jesus would keep us from sinning. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Make us living witnesses of His mighty power to save to the uttermost, and let us not be satisfied until we have learned to trust Him, that He will be able to "make up perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. (Amen)!

"There is an hour, when I must die,
Nor do I know how soon 'twill come,
How many children young as I
Are called by death to hear the doom.
Let me improve the hour I have,
Before the day of grace is fled;
There is no repentance in the grave,
No pardon offered to the dead."

Rohrerstown, Pa.

Vanity is "touchy." Real nobility is never looking for slights, nor is it greatly disturbed by them when they come.—Sel.

THE BIBLE

Selected by Bertha R. Blosser

This Book unfolds Jehovah's mind (Isaiah 34:16);
This Voice salutes in accents kind (John 18:37);
This Friend will all your need supply (Prov. 18:34);
This Fountain sends forth streams of joy (Rev. 7:17);
This Mine affords us boundless wealth (Deut. 8:18);
This Good Physician gives us health (Luke 4:18);
This Sun renews and warms the soul (Psa. 84:11);
This Sword both wounds and makes us whole (Heb. 4:12);
This Letter shows our sins forgiven (I John 2:12);
This Guide conducts us safe to heaven (Psa. 48:14);
This Charter has been sealed with blood (Rev. 1:5);
This Volume is the Word of God (Heb. 10:7). Hershey, Pa.

REPORT

Of Maple Grove Sewing Circle, Gap, Pa.

No. of meetings held	12
Average attendance	22
No. garments made	388
No. comforters made	11
Money received	$145.86
Money spent	$119.84
Balance on hand	$30.42

Sarah B. Stoltzfoos, Secy.

GOSHEN COLLEGE NOTES

The summer school will close Aug. 20. This leaves a little more than three weeks between the summer session and the opening of the new school year.

After spending several weeks in Iowa, President Yoder with his family spent some time in Nebraska and eastern Colorado. He returned Aug. 1. Bro. Yoder expects to be with the brotherhood in Fulton Co., Ohio, several days including Sunday, Aug. 7. From there he expects to go to the Ohio Sunday School Conference, then to the Southwestern Pennsylvania District Conference, and later to the General Conference at Belleville, Pa.

Dean Oyer recently spent a few days each in Allen and Wayne Cos., Ohio, and at Kokomo, Ind. At present he is attending the Indiana-Michigan Sunday School Conference at Fairview, Mich. Bro. Oyer expects to attend the Ohio Sunday School Conference and then spend a short time in Pennsylvania in the interests of the College before going to the General Conference.

Bro. Graber recently spent a day in Orrville, Ohio, in connection with the financial work of the Mennonite Board of Education. He is also attending the Indiana-Michigan Sunday School Conference and is expecting to attend the General Conference.

H. S. Bender and E. H. Correll are continuing their researches in Mennonite history. Bro. Bender expects to leave for Pennsylvania on Aug. 4, during which time it is his intention to gather some material relative to the early history of the Mennonites in Pennsylvania, especially in the Franconia district.

D. A. Lehman, John Umble, Glenn Miller, and B. F. Hartzler of our faculty are spending the summer studying. S. W. Witmer, Edward Yoder, Bro. and Sister H. S. Bender, Silas Hertzler, and G. F. Hershberger are teaching in the summer school. Edith M. Witmer, Bertha C. Burkholder, and Olive G. Wyse are spending the summer at their homes.

R. B. Hohn, who served us as head of the department of Education for the past two years, has taken up his new duties as Dean of Ozark Wesleyan College, Carthage, Mo. Silas Hertzler, who recently received the Doctor's degree from Yale University, has taken his place, having begun his work in the middle of the summer session.

A number of new people have been added to our faculty. Ira S. Franck, formerly connected with the Eastern Mennonite School, will succeed Pearl Klopfenstein Miller as Instructor in English. Bro. U. Grant Weaver of Johnstown, Pa., has been appointed Principal of the Academy. Jonathan G. Yoder of Goshen, and Mrs. S. W. Witmer have also been added to the staff of Academy teachers.

Bro. S. Jay Hostetler of Cullom, Ill., is spending most of the summer in the field getting in touch with prospective students. It is impossible to know what the enrollment for next year will be, but present indications lead us to be hopeful for a nice increase over that of last year.

The attendance at our Sunday services is somewhat smaller during the summer than during the regular year when the students are all here. But the attendance and interest are both good. On various occasions within the past few weeks the following bishops and ministers outside of our local congregation preached for us: S. F. Coffman, Vineland, Ont.; D. D. Miller, Middlebury, Ind.; A. O. Histand, Doylestown, Pa.; D. D. Troyer, Goshen, Ind.; Paul Erb, Hesston, Kans.; Edwin Yoder, Topeka, Ind., and Protus Brubaker, Elkhart, Ind. The messages from these brethren were much appreciated.

G. H.

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Church Conference held at the Lakeview Church, near Wolford, N. Dak., June 16, 17, 1927

Thursday Afternoon

Devotion, by John G. Hochstetler.

Organization:—Moderator, I. G. Hartzler; Asst. Moderator, Abner Yoder; Secretary, J. L. Lehman; Asst. Sec., Milo F. Kauffman; Chorister, Nelson Kauffman.

The Conference Sermon was preached by Abner Yoder. Text, II Kings 16:10, 11.

Satan has always tried to counterfeit the designs of God. When Jesus was here in the flesh, Satan also was here in flesh. We need to be careful that we do not get the designs of Satan in our church instead of the designs of God. Dowieism, Christian Science, witchcraft, and pow-wowing are designs of Satan. Divine healing is God's design. God designed the home of one man and one wife. Satan designed divorce and polygamy. God designed economy—Satan designed extravagance. Satan has designed the habitual use of tobacco. Any habit that it takes the power of God to break is wrong. God designed the Church. Satan designed Freemasonry and secrecy. Insurance is earth-born. God teaches trust in Him and that Christians should help bear one another's burdens.

Bishops, ministers, and deacons gave testimony to the sermon. The laity also by rising vote.

Thursday Evening

Workers' meeting conducted by Nelson Kauffman.

Fifteen minutes were given for queries.

Sermon by Milo Kauffman. Text, Gen. 32:28.

Friday Forenoon

Devotion (Psa. 96) by I. S. Mast.

Question 1. **How foster Spirit of Loyalty?** by G. D. Shenk.

Answer. Whereas, There is a wave of disloyalty sweeping over the land and inasmuch as true Christian loyalty is essential to the best interests of the home (Col. 3:18-23), the Church (Matt. 18:15-18; Eph. 4:11-16; Heb. 13:17), and the powers that be (Rom. 13:1-7), be it

Resolved, That we teach this Christian principle both by precept and example emphasizing its outward manifestation in daily walk and conduct.

Question 2. **What attitude does this Conference take toward recent action of the Board of Education?** By Milo Kauffman.

Answer.—Whereas, The Mennonite Board of Education after investigation and prayerful consideration, has taken action to proceed in raising endowment funds for our church schools, be it

Resolved, That the Dakota-Montana Conference offer its support to said Board and coöperate with sister conferences and the Board in carrying out the program. Be it further

Resolved, That the Executive Committee of Conference appoint committees necessary to carry out said program.

Question 3. **What is Church discipline and how apply it?** By Abner Yoder, Parnell, Iowa.

Answer.—Since church discipline is simply applying Gospel principles to daily problems within the church and home, and

Whereas, Gospel simplicity cannot be maintained without wholesome discipline, be it

Resolved, That we the ministry with the laity exercise due diligence in maintaining Gospel simplicity along all lines (Col. 3:17; I Tim. 2:8-12) ever keeping in mind the purpose of God, which is for the spiritual protection of those within the fold and the restoration of the erring ones, as well as for the preservation of the purity of the Church and the home.

Question 4. **The ministry, their calling and duties.** By I. G. Hartzler, East Lynne, Mo.

Answer.—Since the Christian ministry is a high calling laden with grave responsibilities (Ezek. 33:6), be it

Resolved, That it is the duty of the ministry of the Gospel:

1. To exemplify the Christ life, in faith, in purity, in charity, and in love for souls, etc.
2. To preach the Word. II Tim. 4:2.
3. To be studious. II Tim. 2:15.
4. To be a faithful shepherd of the flock. I Pet. 5:1-4. Be it

Resolved, further, That the laity support the ministry:

1. By prayer.
2. By consistent life.
3. By a diligent, faithful, conscientious effort to promote the cause of Christ in every way possible.
4. To esteem them highly for their work's sake. I Thess. 5:13.

Question 5. **Signs of the second coming of Christ.** By I. S. Mast, Ulen, Minn.

Answer.—Whereas, The Scriptures plainly teach that Christ is coming again to receive His people (Acts 1:11; Mark 13:26; Luke 21:27; Jno. 14:3), and,

Whereas, The signs of the times point toward His speedy coming (Luke 21:25, 26; II Tim. 3:1-6), be it

Resolved, That we continue to emphasize this doctrine and that we watch and pray for His coming.

Question 6. **The need of separation from the world.** By J. G. Hochstetler, Calkins, Mont.

Answer.—Since separation from the world is a basic principle emphatically taught by the Scriptures in Jno. 18:36; Rom. 12:1, 2; Eph. 5:3; Col. 3:5; I Thess. 5:22; Jas. 5:6; II Cor. 7:1; I Pet. 3:3-5, be it

Resolved, That we as a church teach both by precept and example entire separation from the world, in worship, in social activities, in business, in appearance and in every other phase of life.

Miscellaneous

Iowa-Nebraska Conference sends greetings to this Conference.

Kansas-Missouri Conference sends greetings to this Conference.

Pacific Coast Conference sends greetings to this Conference.

This Conference sends greetings with the delegates to their respective conferences.

Report of Field Evangelist was given.

Report of Chairman of District Mission Board was given.

Report of Auditing Committee of the books of the Secretary-Treasurer of Mission Board was given.

Report of the Secretary-Treasurer of District Mission Board.

Report of the various congregations in the District, eight in number:

Number received into church fellowship the last year, 25; members lost, 15; a gain of 10 members; total membership, 199.

These reports were all accepted upon motion.

It was decided that the next session of Conference be held with the Surrey congregation near Minot, N. Dak.

Nelson Kauffman was chosen as third member on program committee for next Conference.

Appointments

Chairman District Mission Board, L. C. Kauffman.
Asst. Chairman District Mission Board, D. G. Kauffman.
Secretary-Treasurer District Mission Board, A. A. Kauffman.
Field Evangelist, E. G. Hochstetler.
Member on Board of Education, Milo Kauffman.
Member on Publication Board, L. S. Glick.
Member Bible School Committee, J. C. Gingerich.
Member on Committee on Arrangements of General Conference, I. S. Mast.
Member of Executive Committee of District Conference, I. S. Mast.
Secretary of Conference for three years, J. C. Gingerich.

Ministerial Body Present

Bishops	Ministers
I. S. Mast	J. G. Hochstetler
I. G. Hartzler	J. C. Gingerich
Abner Yoder	J. L. Lehman
E. G. Hochstetler	L. A. Kauffman
	M. F. Kauffman
Deacons	C. G. Ringler
	G. D. Shenk
L. C. Kauffman	L. S. Glick
J. E. Harshbarger	

Secretary, J. L. Lehman.

SPECIAL MEETINGS

Mummasburg, Pa.

Report of the twentieth annual Sunday school meeting held at the Mummasburg Mennonite Church, Mummasburg, Pa., June 18, 19, 1927.

Organization:—Mod., J. Irvin Lehman; Chor., The leading of songs was divided among choristers present at the meeting; Sec., Elva K. Glick.

Program:—**Devotional** (Col. 3:1-17), Harvey Shank; **What is our Ultimate Aim in Sunday School Work?** I. B. Good; **Sermon** (Dan. 5:30), A. A. Landis; **Devotional** (I Pet. 2), Alex Weaver; **How to Prepare a Sunday School Lesson,** A. B. Stoltzfus; **Sunday School Lesson Discussed,** I. B. Good; **The Need and Power of Unified Effort,** A. A. Landis; **Short Talks by Workers; Devotional** (I Pet. 2), Peter Shank; **Children's Meeting,** A. B. Stoltzfus; **Observations of the End of Worldly Pleasure,** N. H. Mack; **How Create a Worshipful Atmosphere in Sunday School,** I. B. Good; **Fruits of Flesh and Spirit,** A. A. Landis; **Devotional** (Psalm 107), D. B. Wineman; **Workers' Meeting,** Levi Blough; **Sermon** (Luke 17:26), A. A. Landis.

Some Thoughts Presented:—Our ultimate aim in Sunday school work is to glorify God. To glorify God we must have eternal life. Study to show thyself approved unto God—not to man. Submit yourselves to every ordinance of man for the Lord's sake. God is not a God of confusion. The church of to-day loses her power because of the form of godliness. The end of worldly pleasure is sorrow, defeat, death, and banishment to eternal doom. Follow the convictions of the Holy Spirit. Have a reverent attitude in the house of God. We should realize that what is said in the church and in the home, will have an influence on the heart and mind of some soul and may shape its destiny. Be sober, reverential, respectful, in God's house. The fruits of the flesh and the Spirit are contrary one to the other. The way to the crown is the way of the cross. Crucify the flesh, with the lusts and affections thereof.

Secy.

New Holland, Pa.

Report of Workers' Meeting held at Welsh Mt. Samaritan and Home Mission, July 4, 1927.

Morning Session

Devotional by Jacob Mellinger, reading Psalm 84.

Address of Welcome, Jos. S. Graybill.

Sermon, by C. M. Brackbill. Text, John 12:32.

Address—**Lessons from I Corinthians,** chapter 12 and 13, John W. Hess.

Afternoon Session

Song service.

Devotional by Elmer Martin, reading Psalm 107.

Mission Workers' Conference, conducted by John H. Mellinger.

The following speakers gave short addresses: Levi Souders, Jacob Mellinger, Abram Landis, Harry Snavely, M. G. Weaver, David Groff, John H. Weaver, J. B. Gehman, Henry Hershey, and S. H. Musselman.

Impressive thoughts made during the day:—All should be impressed with the spirit, "I want to do something for Jesus." If men are going to amount to very much they must put forth the principles set forth in Jesus' life. Our completeness is in the Lord Jesus Christ. Many people are not willing to have Jesus dictate to them how to do, and live, and own Him as their Lord. The spirit of Jesus holds out the spirit of jealousy and envy against those who have gifts different from ours, each place in the church is very important if God has placed you there. To have the principles of I Cor. 13 in the heart takes the grace of God. Who shall lift up the Christ? We should beware lest we forget God in times of prosperity.

Sec'y.

Married

Reist—Wenger.—Bro. Irvin Reist of Sheridan, Ore., and Sister Cora Wenger of Martindale, Pa., on July 10, 1927, at the home of Bishop John M. Sauder of Goodville, Pa., were united in holy marriage.

Landes—Weller.—At the home of the officiating bishop, Bro. Warren G. Bean, Collegeville, Pa., on July 30, 1927, Bro. Jonathan S. Landes, of the Skippack congregation, and Sister Sallie B. Weller, of the Salford congregation, were united in marriage. May the blessing of God go with them through the journey of life.

Brenneman—Reber.—On June 16, 1927, Bro. Maynard Brenneman of the East Union congregation and Sister Bertha Reber of the Lower Deer Creek congregation were united in marriage at the home of the bride's parents, Bro. and Sister Joel Reber. Bro. John Y. Swartzendruber of Kalona, Iowa, officiated in the ceremony. May God's blessing attend them through life.

Obituary

Ottenbreit.—Frank, son of Matt. and Barbara Ottenbreit, Coalridge, Mont., died June 22, 1927; aged 10 m. 19 d. Little Frank was a sufferer most of his life from bowel trouble and eczema, which was the cause of his death. He leaves father, mother, two sisters, and three brothers, one sister having preceded him in death. Funeral services were conducted at the home, where friends and neighbors were gathered, by L. A. Kauffman and G. D. Shenk. Interment in the cemetery nearby.

Newcomer.—Mary Ann, daughter of Levi and Elizabeth Hoover, was born in Elkhart Co., Ind., May 12, 1872; died of tuberculosis and diabetes, July 29, 1927; aged 55 y. 2 m. 17 d. Thirty-five years ago she was united in marriage with Abraham Newcomer to which union were born 4 children, 2 of whom (Amanda and Elizabeth, wife of Elmer Harter) preceded her to the spirit world. In 1893 she united with the Mennonite Church, in which faith she lived and died. She was a faithful attendant at church services as long as health permitted, when she still had a longing to attend. She is survived by her husband, 1 son (John), 1 daughter (Mettie, wife of Lee Blake), 6 grand-children, her mother, 1 half-brother, and 4 sisters, besides a host of relatives and friends. Funeral services were held at the Yellow Creek Mennonite Church, Sunday afternoon, July 31, conducted by Jonas Loucks and J. W. Christophel. Text, II Cor. 4:16-18. Interment in cemetery adjoining the church.

Bomberger.—Annie Kreider Bomberger, wife of Bro. Tobias Bomberger was born Oct. 20, 1858; died May 31, 1927; aged 68 y. 7 m. 11 d. Some 36 years ago she was converted and united with the Mennonite Church of which she was a faithful member until death. Death came after an illness of 5 weeks following an operation for gall stone. The sad news of her death occasioned unusual solemnity from the fact that she had aparently sufficiently recovered to return from the hospital to her home. Arrangements were completed for her return. Assisted by Bro. Bomberger and others, she walked from the hospital to the automobile which was to convey her home. A few brief moments after entering the car she "fell asleep"—it was the sleep of death! In those weeks of suffering she manifested her resignation to the will of God by saying, "If it is the Lord's will, I shall recover." The untimely departure of our beloved sister at once calls to remembrance her "work of faith and labor of love." Her keen, never-waning interest in the work of Church and Sunday school, in the sewing circle and other charitable work, her kindness and helpfulness in times of trouble and need, her unusual hospitality in the home bringing hope and cheer into the lives of others, are among the things "done" for which she will be long remembered and greatly missed wherever she was known. Besides rearing her own family she also became a kind foster mother to a number of unfortunate orphan children. Besides Bro. Bomberger, her faithful companions, she leaves one brother (A. S. Kreider) one sister (Lydia Kittering); four children (Emma, wife of Amos Gibble; Mattie, wife of Dr. Walter Brubaker; David, married to Edna Landis; and Anna). 3 children preceded her in death. She also leaves five grandchildren. Funeral was held at Gingerich's Church near Lebanon, Pa., in charge of N. H. Mack, assisted by David Garber, David Westenberger, and Jacob Ebersole. Interment in adjoining cemetery.

Gingerich.—Simon G. Gingerich was born near Kalona, Ia., Jan. 14, 1898; died at the St. Vincent Hospital in Little Rock, Ark., July 9, 1927; aged 29 y. 5 m. 25 d. He was the youngest son of George D. and Mary Shetler Gingerich, and grew to manhood on the old homestead north of Kalona. On Oct. 18, 1917, he was united in marriage to Lydia Stutzman, to which union were born six sons; Vernon, Clayton, Eldon, Ralph, Wayne, and an infant son 12 days old at this writing. In 1916 he accepted Christ uniting with the Amish Mennonite Church and remained a faithful member until death. At the time of his death was assistant superintendent of the Sunday school at Stuttgart, which position he very ably filled, taking a keen interest in the work of the Sunday school and was especially a lover of spiritual singing. The last year especially he was much concerned for the spiritual welfare of his family and community. Family devotion had its regular place in the home. The cause of his death was what at first appeard to be a minor injury. Infection set in and he was taken to the hospital for his examination and treatment, where all that human hands and the best of medical skill could do was done for him, but the unequal battle was lost. During his rational moments he was cheerful to the last, having expressed himself as ready to go if the Lord willed it so. As soon as his conditions appear serious his father, his brother, Jeff Gingerich, sister, Mrs. Eli Miller, and father-in-law, J. J. Stutzman went to Little Rock and were with him the last few days. He leaves to mourn his untimely death his grief stricken companion and children his aged father, George D. Gingerich, four brothers, Joseph, Jeff, Daniel, and Ben, and one sister, Mrs. Eli L. Miller, all of Kalona, and a host of near relatives and friends. On July 11 a short funeral service was held at the home near Stuttgart, conducted by Mr. Clarke, pastor of the M. E. Church where a large number of friends and neighbors gathered to pay their last tribute of respect, and extend their sympathy to the bereft family. Mrs. Julius Gingerich and Mrs. Harvey Gingerich of Kalona arrived in time for the funeral and with their father, are with Sister Gingerich at this tme. The body was then brought to Washngon, Ia., and taken to the home of his brother Ben. Funeral services were held from the East Union Mennonite Church July 13, with interment in the East Union cemetery. Services were conducted by Joe C. Brenneman and D. J. Fisher. Text, Phil. 1:21.

MENNONITE GENERAL CONFERENCE
and Related Meetings

The schedule for General Conference Week as arranged to the time of going to press is as follows:

Wednesday, August 17, 7:30 P. M. Meeting of the Publication Board, Delaware Church, 2 miles north of Thompsontown, Pa.

Thursday, August 18, 9:00 A. M. Meeting of Publication Board, Delaware Church.

1:00 P. M. Young People's Meeting Topics Committee, Delaware Church.

Friday, August 19. Publication Board and Topics Committee continue, Delaware Church.

Saturday, August 20, 9:00 A. M. Private session of the Executive and Mission Committees of the Mennonite Board of Missions and Charities at Belleville, Mifflin county, Pa.

Private session of the General Sunday School Committee, Belleville, Pa.

Sunday, August 21, A. M. Sunday School and Preaching Services in the churches of Mifflin county.

P. M. Fundamentals Conference in the tent at Belleville.

Evening. Fundamentals Conference continued.

Monday, August 22, 9:00 A. M. Private session of the Committee on Arrangements of the General Conference, Belleville, Pa.

Evening. Public Program arranged by the Young People's Problems Committee, to be given in the tent at Belleville.

Tuesday, August 23, A. M. Private session of the Committee on Arrangements.

P. M. Public Program arranged by the Board of Education.

Evening. Public Program arranged by the General Sunday School Committee.

Wednesday, August 24, 9:00 A. M. Opening of General Conference.

For information regarding routes to Belleville see articles in this issue and in the issues of July 21 and July 28.

Those coming to Belleville by rail, should come to Lewistown on the P. R. R. and be met at the depot by notifying Bro. Elam Grassmyer, chairman of transportation committee, or Bro. E. D. Hess, Secretary of local committee of arrangements, both of Belleville, Pa. If not being met at Lewistown take bus to Belleville. Those coming via the Wm. Penn Highway should take notice of sign reading "To General Conference," at Reedsville and also at Mill Creek. These places are located, one at each end of the Valley, at places where many autoists go wrong. Belleville is located on the Wm. Penn Highway between Reedsville on the east and Mill Creek on the west.

MENNONITE PUBLICATION BOARD MEETING

The biennial meeting of the Mennonite Publication Board will be held at the Delaware Mennonite Church near Thompsontown, Pa., August 17-19, 1927. All members of the Board are hereby notified of the meeting and a general invitation is extended to all who are interested in the publishing work of the Church. Copies of the program may be had on request.

S. H. Miller, Secy.

Thompsontown is located on the main line of the Pennsylvania Railroad leading from Pittsburgh to Harrisburg, Pa. Through trains do not stop at Thompsontown, consult your local ticket agent for information regarding trains, etc. Those traveling by auto will find it on the William Penn Highway, Penna., Route No. 3, about 36 miles east of Belleville, Pa. The Deleware Church is about 2 or 2½ miles north of Thompsontown. Those coming by rail or desiring further information should write to Eli W. Graybill, Thompsontown, Pa.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

Hydro is on the Rock Island R.R. and Bus Line. Bus leaves El Reno 9.30 A.M., 4 P. M., 6:30 P. M., arrives at Hydro 2 hours later.

Trains will also be met at Thomas which is on the Orient and Frisco R.R.

Auto route from Hydro to church 3 mi. N., 2 W..3 N., 1 W.

Auto route from Thomas to Church 2 mi. S., 3 E., 5 S., 3 E.

Church telephone No. 308.

All trains will be met and any other information will be gladly given by notifying R. J. Miller, Hydro, or Amos Bontreger, Thomas.

The Hydro brethren will add a note in reference to the R. R. and other connections.

J. R. Shank, Sec'y,
Carver, Mo.

ANNOUNCEMENT

Goshen College

Offers opportunities for a thorough College Education in a wholesome Christian environment.

Has a strong faculty of Christian men and women, trained in the best Universities of America and Europe, who have the welfare of the Church and her Young People at heart.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License, first and second grade. Indiana University gives hour for hour credit for work done at Goshen.

The Liberal Arts College offers a broad curriculum with a wide range of courses leading to the B. A. and B. S. degrees.

The Bible School offers courses in Academy and College, besides Advanced Courses equivalent to the Junior Year of the Seminary.

The Academy offers the Standard High School Curriculum.

The School Year opens on Wednesday, Sept. 14, 1927.

Write for catalog. Information gladly furnished. Address all inquiries to S. C. Yoder, President, or G. F. Hershberger, Secretary, Goshen, Ind.

"Humility is not a weak and timid quality; it must be carefully distinguished from a groveling spirit."—Chapin.

THE NEW CHURCH HYMNAL
Now Ready for Delivery

This is a valuable collection of standard hymns and Gospel songs that will not grow old. It is suitable for public worship, worship in the home, and all general occasions.

The book contains 657 selections comprising the following groups: hymns of worship and praise; prayer; the Word of God; Christian doctrines; the Church; Christian experiences; edification and encouragement; Christian activity; special occasions, etc.

It is printed in both shaped and round notes. In ordering, be sure to specify which is wanted. If neither is specified, shaped notes will be sent. The old German appendix is supplied in the shaped notes, without additional charge, to those who specify it. A new German appendix of 135 selections has been prepared and will be supplied to those who specify it, in the shaped notes, for 10c a copy additional. The following bindings are offered in the regular edition at the prices given:

Stiff Cloth Binding

Each, postpaid	$ 1.35
Dozen copies, prepaid	15.00
100 copies, not prepaid	100.00

Stiff Keratol Binding

Each, postpaid	$ 1.65
Dozen copies, prepaid	18.00
100 copies, not prepaid	125.00

50 Books will be supplied at the 100 rate, not prepaid.

The Keratol binding is an imitation leather. It has a cloth base with a composition finish and resembles leather in appearance. The wearing qualities are claimed to be better than the usual leather used for books of this kind. Address

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

"Make me like a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might!"
—John Berridge.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 18, 1927 (Gospel Witness Established 1908) No. 20

EDITORIAL

"Obey God."

The goal of all right-thinking people is to be able to hear the Master's "Well done," spoken at the end of life's journey. Only, too many Christian professors are eager to hear this from the world rather than from the Lord.

The next number of the Mission Supplement would be due in two weeks, as it is our rule to print it in the first Gospel Herald number in each month. But as most of our office force will be in attendance at General Conference the week before, the Supplement number of the Gospel Herald will appear a week later, or in the Sept. 8th number.

More than usual amount of space is occupied in this week's Gospel Herald in reports of special meetings such as Sunday school meetings, Bible meetings, etc. While looking over these reports you might take a good look at the report from La Grange, where a workers' meeting was held at the Shore Church. Such meetings ought to be strengthening to any congregation in which they are held.

A Request.—All mail addressed to people from a distance attending the coming meeting of Mennonite General Conference at Belleville, should be addressed in care of General Conference. This is by order of the local committee having charge of the arrangements for the meeting. It makes it easier for the postmaster and facilitates the matter of getting the mail to the proper persons without unnecessary delay.

The next time you are presented with an attractive folder and catchy advertisement telling you where you may buy things "cheap" on the installment plan, remember that some one must pay for these advertisements and those who pay their honest debts must make up the losses incurred through sales to those who never pay for their goods in full. You get better terms, and will make less hasty bargains which you will regret afterwards when you follow the pay-as-you-go policy of conducting your business. "Easy payments" present a continual temptation to buy things you don't need, and to squander money for things not needed which ought to go toward paying honest debts.

Our Church Hymnals.—Two weeks ago we expressed the hope that the second edition of our new Church Hymnal would be ready by the time the first edition is exhausted. But in this it seems that we were mistaken. The first edition is approaching the exhaustion point. It will probably be October 1 before the second edition will be ready for distribution. Those who very much desire their new hymnals before that time should send in their orders immediately, and we will fill the orders as long as the present supply lasts. After that, as soon as the second edition is in print, orders will be filled in the order in which they are sent us.

We are speaking of the shaped note edition only. The round note edition is not so nearly exhausted.

No Name.—Here is an editorial which we feel called upon to write every once in awhile:

A well meaning brother or sister sends in an article, or an order for books or periodicals, and fails to sign his or her name. In the case of financial orders it is usually an oversight, but in the case of unsigned articles it is often because of the modesty of the writer who does not wish to have his or her name published. In the case of orders it is necessary to know the name, so that we may know whom to credit. In the case of articles, we are not averse to publishing them anonymously, provided they are not on some controversial subject, but in each case we must know the name of the writer, as it sometimes becomes necessary to correspond with the writer before the article is published. We have a number of such articles on hand at the present time and would be pleased to hear from the writers.

The Spread of Atheism.—The following, clipped from a recent daily newspaper, is in line with the trend of events, a warning which should not go unheeded:

> "Prayer makes for character and character is necessary in these days to stick by the church and religion. It is said that seventy percent of teachers in colleges are atheists, although many of them do not dare say so openly. Atheists clubs are spreading over the country. Atheism seems to be in fashion again. It is said that if a woman keeps a gown long enough it will always come back in style, and it seems to be the same way with waves of atheism, which periodically sweep the country and then die out."

It may be, as this speaker says, that these waves of atheism "periodically sweep the country and then die out," but that will not bring back the salvation of those whose faith is swept away with each deluge of unbelief. Besides, it should not be forgotten that atheism is but the logical fruit of unbelief in any form. The present atheistic wave is possible only because seeds were sown in the sweep of the evolutionary theory which has captured so many schools and churches. Read the article, found on another page of this issue, turning the light on the more fruitful causes of atheism.

We should reverence the place of worship in the house of the Lord, for a number of reasons:

1. It is a place made sacred by

the memory of meeting the Lord in humble, worshipful, uplifting, spiritually refreshing service.

2. It is a place of fellowship between believer and fellow believers.

3. It is the place where we have often been strengthened spiritually, fed with the manna from on high.

4. To hold the place sacred is a positive help in getting more out of the service than we possibly could without this feeling of respect and reverence.

Not because the material which composes the house of worship is any more sacred than the material that goes into any other kind of building, but because this has been set apart as the meeting place between God and man, is what makes this a sacred place.

Cultivate this feeling of reverence for God's house, and it will mean three things: (1) more inspiring service, (2) less disturbances, (3) less disposition to make this a "house of merchandise," or a place for entertainment or display.

LIBERALISM—CAUSE AND CURE

By Daniel Kauffman

I. Liberalism II. Cause III. Cure

II. CAUSE

We closed our last message with a glance at the rapid spread of Liberalism at the present time. The burden of the present message is to point out some of the most fruitful causes for this awful malady of the human soul.

1. **Selfishness** is the first great cause. It is true that "the liberal soul shall be made fat;" but the liberality which prompts one to self-sacrifice that God may be glorfied and others benefited is one thing, while the liberalism which sacrifices truth that self may not be interfered with is quite another thing. While the first makes "fat," it is the second which brings "leanness of soul." Back of all religious liberalism is the unwillingness of man to follow our Savior to the cross and unto death. Turning away from such an ordeal, man naturally takes to the devil's substitute—Liberalism.

2. **Ignorance** is another fundamental cause of Liberalism. We are aware that liberalists claim a monoply on intelligence and enlightenment. When some conservative is converted to Liberalism—as, for example, W. Newton Clark and Bishop Brown—they proclaim this change as a natural result of intelligence and enlightenment. But when some liberalist is converted to the orthodox Christian faith—as, for example, David Nelson Page and Philip Mauro—it is because they couldn't quite outgrow the effects of their prejudices fastened on them in early childhood. The fact is, neither liberalists nor fundamentalists have a monoply on intelligence or scholarship. The ignorance which ranks as one of the leading causes is not necessarily ignorance of the arts and sciences but rather that which Paul had in mind concerning Israel when he said, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).

By rejecting the idea of the supernatural in religion the modernist shuts himself off from every form of knowledge that can come alone through direct revelation from God. This willful ignorance, combined with the ignorance of those who neglect the means of grace through Bible study and experimental religion (who are therefore easy victims of intelectual leaders who are themselves ignorant of the essentials of true religion), is in large measure responsible for the remarkable progress of liberalism to-day. Liberalism thrives wherever there is ignorance of God and of the essentials of true religion.

3. **Lack of consecration** on the part of professing Christians is a third great cause for the spread of Liberalism. Without a constraining love which moves one to forsake the world for God, there is a lack of loyalty and deep conviction; and a constant making of provision for the flesh leads the carnally-minded church member into a careless, sinful life. Liberalism makes little headway among a people who are devoted to God and lead a pious, God-fearing, consecrated life. The seeds of Liberalism find their more favorable soil among a people absorbed in "the cares and pleasures and riches of this life."

4. **Substituting Church for Salvation,** on the part of too many church members, is favorable for the propagation of Liberalism. Compare, for a moment, the frequent calls to **repentance,** as found in the apostle's message, with the methods used in "membership drives" by modern churches, and you have some idea as to why the early church was "white hot for God" while the modern church is largely an aggregation of unconverted members. Because too many people are satisfied with belonging to "some church," the appeal to a holy life is lost on the ears of the masses. Result: most church members without salvation. It is time that we begin to place the emphasis where it belongs. The church has its place; but it is no substitute for salvation. Sinners—both inside and outside of churches—are sadly in need of this Messianic proclamation, **"Except ye repent, ye shall all likewise perish!"**

5. **Indifference as to church standards is** another cause which can be lightly passed by. Not long ago we read a book written by a militant fundamentalist who had the seeds of Liberalism sticking in him and wasn't aware of it. In his personal testimony he named the church of which he was a member, and then went on to name about a half dozen other churches to which he would just as soon belong as to his own. Now the churches which he named held opposing views on some of the most vital Christian doctrines. Now a plastic conscience that is as indifferent to what God says about these vital doctrines that it can adjust itself to any church standing for orthodoxy regardless of its creed with reference to ordinances and restrictions is in first class shape to adjust itself to Liberalism also. This idea that one church is as good as another, and that a person may be a Mennonite, a Methodist, a Brethren, a Baptist, a Lutheran, or a member of some other church, just as it happens to suit, has meant shipwreck of faith and spiritual ruin to many a life.

6. **Loose standards in discipline** are an aid to a drift toward Liberalism. Where wayward members are indulged or neglected while they continue to drift in their pride, sinful, covetousness, indifference, uncleanness, immorality, and worldliness in general, you may expect nothing else than a church composed of sinful, Godless, unconverted members. Liberalism as to morals and ethical standards of life furnishes a fruitful evil for Liberalism in theology. Lack of discipline encourages anarchy—and the most destructive

form of anarchy in that of religious liberalism.

7. **Worldly influences** are responsible for much of the Liberalism in evidence to-day. As Israel cast an anxious eye into the world and yearned to be "like other nations," so the present-day Church casts a wistful eye worldward and patterns after world standards. It is this that is responsible for the practice, in many places, of converting the meeting house from a house of worship to a place of entertainment; the pulpit, from a sacred stand where the Gospel is proclaimed in its purity, to a performance platform where a pulpit clown entertains the audience with his witticisms and foolishness; the sermon, from an exposition of Scripture to a learned discourse on science, philosophy, politics, and social uplift; the mission society, from an organization to carry the Gospel to the heathen to a social betterment organization. For a graphic pen-picture of the influence of World over Church, read that well known and oft printed poem, "The Church Walking with the World."

8. **The leaven of unbelief** is seen working in many of the church circles to-day. The same things that R. G. Ingersoll used to urge in opposition to Christianity are to-day handed out over the pulpit and labeled "Christianity." W. Newton Clark's "Sixty Years with the Bible" was a sensation in its day because of its radicalism. To-day this same Clark is by some people rated as a "conservative!" Liberalism, like other influences and propaganda, is both progressive and aggressive. Like smart weeds, it is not only monopolistic in its growth but hard on the eyes after it once gets rubbed in. Milder forms of skepticism grow into the ranker forms of atheism. Who would have dreamed 10 years ago, of organized bodies of students in colleges and universities known as "Damned Souls Societies," actively pushing their propaganda of atheism! And what may we not expect within the next ten years! The mild free thinker of to-day is the unitarian of tomorrow, the atheist of next year. We watch the movement, and then think of the words, "A little leaven leaveneth the whole lump."

Shall we watch this movement without an effort to stem it? No; a thousand times, **NO.** It is a challenge to us to go forth to the battle, to meet the Philistine giant in the name of the Lord, and to conquer in the power of His might.

In the next, and last, article in the series we shall endeavor to offer a few thoughts along the line of a Cure for this enemy of truth and godliness.

Scottdale, Pa.

POOR MAN! HE GOT MAD!

Read This Physician's Story of Jonah and the Whale

The Book of Jonah has been more assailed by infidels and modernists than any other book of the Bible. The infidel tells us, "Only destroy the authenticity of Jonah and the whale and you have destroyed the fact of the Christ."

The modernist says, "Oh, well, the book is allegorical and the whale was only a myth." Because the book doesn't suit their pet theory it is allegorical, parabolical, symbolical and all that sort of thing. And I say to you that all who say such things are paregorical. They are only babes. Who said Jonah and the whale story was a myth? He who would make such an assertion should be able to prove it. Assertions prove nothing. I call for the proof. And in attempting to prove your position I forewarn you not to make yourself ridiculous by trying to explain away the Jonah and whale story by purely natural reasoning. If there is anything in the world that makes me sick it is a modernist, with the livery of heaven wrapped about him, trying to doctor up the Bible or parts of the Bible so it will stand analysis. God Almighty isn't seeking apologists nor explanations for what He has said, done and written for the benefit of mankind. All this palaver about the boat on which Jonah sailed being "the fish," about Jonah dreaming it all—that he was not in the fish's belly three days and three nights, but only in the bottom of the ship—is all bosh.

I affirm here and now without fear of successful contradiction that the Book of Jonah is historically and Scripturally true. I affirm it on the most unquestioned authority, the authority of the Lord Jesus Christ, who twice confirmed it. "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). Again: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah" (Luke 11:32). "Impossible, impossible," says the modernist, "no man could live three days in a fish's belly." Strange to say, these same fellows don't think it impossible for persons in trances, in catalepsy, in hibernation, or in hypnotism, to be buried alive and brought back to life after days of suspended animation. It is a fact that the Rocky Mountain squirrel sleeps the entire winter with temperature only three degrees above freezing, that the raccoon and woodchuck roll themselves into a ball and press their noses so hard against their bodies all winter that it is impossible for them to breathe through them. It is also a fact that the marmots so completely suspend all signs of life that even an electrical shock will not arouse them. Common ground snails seal themselves in their shells with a lime phosphate composition so that neither air nor circulation nor food nor warmth can reach them. Some have lived thus for more than a year. It is written that in the year 1837, in Lahore, India a man was hypnotized and buried and physicians from various parts of the country sat as guards around the tomb to prevent fraud and weeks after this man was dug up and restored to life. But the infidels and modernists say a whale's throat is not large enough to swallow a man.

The Book does not say a whale swallowed Jonah. It says a "great fish" swallowed him. It was doubtless a fish specially prepared for that purpose. God Almighty had the power to make it any size and shape He wanted to make it.

I once saw the carcass of a white shark and stood upright in its mouth; this fish was of the species found in the Mediterranean and known as the lamia. This sea animal was sixty-four feet in length and weighed sixty tons. His frame showed that he could have swallowed Jonah, Clarence Darrow, Scopes and a modernist preacher and then not had a belly full.

Josephus in no uncertain terms bears testimony to the history of Jonah. The Koran inscribed an entire chapter to him; and Oriental guides point reverently to his tomb near the ruins of Nineveh. I called one modernist preacher's attention to these facts and he went into a rage. Poor man! He seemed wholly unconscious of his own ignorance, and got mad because I rejected and refuted his fool infidelity.—J. W. Bush, M. D.

A REMARKABLE INSCRIPTION

In the Cathedral of Lubeck is said to be the following inscription:

"Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

—Sel.

"Doctrine is the necessary foundation of duty; if the theory is not correct, the practice will not be right.—Tell me what a man believes, and I will tell you what he will do."—Tyron Edwards.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE FAITH OF CHINESE CHRISTIANS

When the final record is written no modern period of Christian history will be more inspiring than this present period in China. The loyalty of the Chinese Christians to the faith they have owned—their loyalty during these times of the Nationalist movement—takes one back to first century Christianity for a parallel. I can set down only a few incidents in that story:

In West China, according to Mr. Lewis Havermale, "the preachers have organized themselves into a 'Flying Squadron' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda — by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget. They have, by written contract, bound themselves to provide funeral expenses for any who may be slain by fanatics, and to provide for their widows and orphans."

At a recent meeting in Chungking, when salary cuts were imminent, many said, "If we were in the employ of some other institution, the post-office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the Gospel is not that of the missionaries but of us Chinese Christians. We will therefore return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

"I Am a Christian"

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He told many incidents of the devotion of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

"If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.

Two other pastors of Bishop Roots' diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners, and preached the story of Stephen.

"We need men like Stephen in China," said the prisoners, and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China," said Bishop Roots.

"Devotion of Nanking Christians"

Most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

"It was a day of tragedy," one missionary told me, "but also a day of prayer."

With little question few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three deep about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The dean of this school, all day, remained at his post suffering the abuse of the soldiers. He refused to leave even when his own home (he is a Chinese) was looted and his wife and children driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deep Christianity had taken hold upon lives of our Christian believers."

"College Girls at Prayer"

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries, in hiding near his home. When they left he gave to each a bar of chocolate, "in case you are delayed." The Ginling college girls were dispersed, but organized little groups and spent the day, in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay a large sum of money or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum, which was an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes, provided by his Christian rescuers. Said he:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."—Stanley High in Missionary Visitor.

When we give a pledge,—of secrecy, of help, of friendship—we have given something that we must redeem for our own self's sake. The trust of others is valuable, but self-respect is essential.

SPECIAL MEETINGS

Kalona, Iowa

Report of annual meeting held at Lower Deer Creek Church, July 4, 1927.

Organization:—Mods., S. C. Yoder, W. S. Guengerich; Chor., Alta Brenneman; Sec., C. J. Gingerich.

Subjects Discussed:—**The Sunday School as an Agency in Overcoming the Present Day Dearth of Bible Knowledge,** by Katie Reber; **Should We ever Evade Teaching the Doctrinal Parts of the S. S. Lessons?** by P. J. Blosser; **The Use and Abuse of S. S. Literature,** D. B. King, Ida Powell; **Children's Meeting,** by Pearl Miller; **How can We Get Our Young People more Interested in the Young People's Bible Meetings?** by Loyd Swartzendruber, Katie Swartzendruber; **Dangerous Incidents to the School Life of our Young People,** by Joe C. Brenneman; **The Value of a Christian Education,** Paul Bender; **What the Church and S. S. Owe Our Young People,** by W. S. Guengerich; **What Our Young People Owe to the Church,** by Clifford Fisher; **Missionary Offering for S. America Orphanage; To What Extent are We as Christians Responsible for the Desecration of the Sabbath Day?** by G. G. Marner; **Sermon,** by Edward Deiner.

Gleanings:—A dearth is prevailing in the knowledge of God. If parents neglect their duty the S. S. is handicapped. The S. S. affords a means of reaching the unsaved. It reaches the best age for evangelistic efforts. The S. S. has an opportunity for implanting the Word of God. It has the workers needed to teach the Bible. As we treat God so we treat S. S. literature, or vice versa, by misinterpreting God's Word. Criticism against those in authority by parents to children causes loss of interest in S. S. Hold up Jesus as our ideal. Get people saved. All may help to interest our young people in Bible meeting.

Secretary.

La Grange, Ind.

A Christian workers' meeting was held with the Shore congregation, commencing on Saturday evening, July 23.

Devotional Studies, by Amos Hostetler of the Emma church, followed with a **Sermon** by Silas Yoder of Middlebury. Subject, **The "All Things,"** based on "Go ye into all the world."

Sunday morning. Sunday school, followed with a **Sermon** by David Yoder from the Olive church. Text, I Jno. 2:1-3.

Afternoon program. **Devotional Studies,** by Amos Hostetler.

What Constitutes a Consecrated Christ Life, by Ira Johns from the Clinton Frame church.

Round Table Talks: (1) **The Shore Church and My Lost Neighbor;** (2) **How Help Supply the Needs of the Mission Field,** by Silas Weldy from the Holdeman church; (3) **Schools—Objections and Possibilities—Christ in My Life,** by Perry Heller from Fort Wayne Mission. Based on Col. 1:27.

Sunday evening. **Devotional Studies,** by Amos Hostetler. During the 3 devotionals the entire Book of First John was read.

Social Purity, by Silas Weldy.

Our Young People and Unity in the Church, by Allen Christophel from the Yellow Creek congregation.

The Present Evil World and Our Young People, by David Yoder.

A very good interest was shown during these meetings, the house being filled to an overflowing. The talks were very spiritual, the teaching plain and to the point. We believe if more of these meetings were held throughout the Mennonite church that it would have a good effect upon our people, that you would see a greater difference between the Church and the world. Our prayer is that this meeting may have its desired effect in the future.

G. L. Mishler.

Johnstown, Pa.

Report of the Mission meeting held at the Pleasant Grove Church, near Johnstown, Pa., July 4, 1927.

Topics:—Christ the Perfect Missionary; How to Develop a Greater Missionary Zeal; Mission Sermon; Children's Meeting; Essentials to Mission Work: (1) **A Holy Life;** (2) **The Word;** (3) **The Spirit;** (4) **Support; Looking the World in the Face; The Doctrine of the Cross; Workers' Meeting; Missionary Men and Women of the Bible; Stewardship.**

Some Thoughts Given:—A missionary should be filled with the Holy Spirit, obedient, prayerful, and forgetful of self, and doing good for others. We should get more interested in the work. We should be witnesses in word and deed, willing to be used in whatever way that God wants to use us. Heaven and earth shall pass away, but His word shall not pass away. We can be a great support to the Mission by our prayers and our gifts, though small they may be. We must live for the good of others, with a life that is in touch with God.

Laura Baumgardner, Secy.

New Hamburg, Ont.

Report of Bible Conference held at Biehn's Church near New Hamburg, Ont., July 1-3, 1927.

Organization:—Mod., Moses Roth; Instructors, Oscar Burkholder, Breslau, Ont., and Norman Stauffer, Aldersyde, Alta.

The following subjects were discussed: **Dangers That Threaten the Church; What the Cross Means to the Believer; Eight Signs of Modernism; Atonement by Blood; The Power of Righteousness; Evils of the Tongue; Worldly Organizations and the Christian; The Christian Home; Social Purity.**

A Few Thoughts Gleaned:—Satan is always busy when least expected. The Christian life of freedom begins at the Cross, and is governed by the Cross. The Bible must not be changed to suit modern conditions. The Blood of Jesus Christ, will atone for all sin, for all time, if we are only willing to confess our sin. Overcoming evil with faith, and obedience to the Holy Spirit brings power to the Christian. The tongue, unless controlled by God is a deadly evil. In the Home parents have a tremendous responsibility and opportunity in bringing their children to Christ. Worldly organizations bring danger of losing faith in God.

Evangelistic meetings in charge of Oscar Burkholder were held each evening from June 24 to July 3, during which ten confessions were made, one sister renewing her covenant with God, and eight precious souls will be received into Church fellowship in the near future. May we unitedly pray for them that they may be true to God, and our beloved church.

Secretary.

Flanagan, Ill.

Report of the Second Annual Meeting at the Waldo Church, July 10, 1927.

Organization:—Mod., D. W. Slagel; Secy., Irene Slagel; Chor., Mrs. Emery Schrock.

Topics and Speakers:—**Devotional** (I Thes. 5), Roy Hartzler; **The Sunday School as a Factor in Acquiring a Knowledge of the World,** Mrs. Ben Schertz; **Jesus Christ, the Hope of the World,** J. A. Heiser; **Song and Praise Service,** Chris Gunden; **Sermon** J. A. Heiser. Special music was rendered at different times throughout the program.

Some Thoughts Presented:—Jesus Christ is the hope of the world. The human race is in a position where they are unable to deliver themselves. Jesus left heaven and came to earth to deliver man from the bondage of sin. The Christian should be looking for that blessed hope of the coming of the Lord.

Secretary.

Churchtown, Pa.

The twenty-fourth annual Sunday school meeting was held at Churchtown Mennonite Church July 28 with a good attendance. Great interest was manifested throughout. The following topics were discussed: "Bible Teaching on Simplicity;" "The Lack of Spirituality among Professors;" "The Necessity of Teaching the Redemptive Work of Christ;" "Abel's Faith and the way of Cain." Bro. John S. Hess of Lititz, Pa., and Bro. C. Z. Martin, Mountville, Pa., were the instructors. Children's meeting was held in the afternoon.

Seed Thoughts:—Often when blessed through prosperity, many become slack in spirituality. If we profess, we should possess. Worldly pleasures are gripping the church. You cannot separate incarnation of Christ and the redemptive work of God. When you abuse the talents and gifts of God, you sin against God.

Mrs. C. M. Musselman.
Cumberland Co., Pa.

Greencastle, Pa.

Report of the Sunday school meeting held at the Cedar Grove Church near Greencastle, Pa., Aug. 2 and 3, 1927.

Organization:—Mod., J. Irvin Lehman; Chor., C. F. Meyers; Sec., Earl R. Shank.

Program:—**Devotional exercises,** A. D. Wenger; **The Victorious Life,** C. Z. Martin; **Triumphs of Faith,** J. A. Ressler; **Devotional exercises,** A. D. Wenger; **S. S. Work in India,** J. A. Ressler; **A Well Spent Sunday,** Harvey Shank; **Is the S. S. Worth While?** C. Z. Martin; **Devotional exercises,** J. F. Bressler; **Children's Meeting,** Harvey Shank and Lina Ressler; **Good Literature,** J. A. Ressler; **The S. S. Worker,** Denton Martin; **Life Ideals,** C. Z. Martin; **Devotional exercises,** John Grove; **Does Mission Work Pay?** J. A. Ressler; **Gospel Sermon** (II Kings 5:10), C. Z. Martin.

Thoughts Presented:—The object and idea of the S. S. is to bring souls to Christ and it should build them up in Christ. The whole Church should be in the S. S. The object and purpose of the S. S. in India and the principles on which it works are the same as in America. One thing we can all do for the work in India is to pray for it from our hearts. We should put our heart and soul in the work with a burden for souls. The S. S. is the Church at work. We must have the love and spirit of God in our heart before we can impart the Truth to others. The Church and S. S. should be very close together. In the class the teacher should give the pupils an opportunity to ask questions so that they will receive light on things they don't understand. There is no question but that mission work pays wonderfully, now and in eternity. The entire Church is involved in the mission work. What is a few thousand dollars compared with immortal souls? The conditions and life ideals of the home determine the ideals of the country. Christians should do all they can to counteract the false literature given the children in our schools.

Secretary.

Lancaster, Pa.

The thirty-second semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at Mellinger's Mennonite Church July 25, 1927.

Devotional, by Bro. David Landis.

Sister Sue D. Metzler, who had been elected general superintendent to fill the vacancy caused by the death of Sister Mary Mellinger, gave us a few but very effective remarks.

The reading of the minutes of the previous meeting was followed by the roll call to which 40 circles responded.

Orders were received from Millersville, Columbia, Philadelphia, Altoona, Welsh Mountain, and Lancaster.

Sister Anna Mellinger, Treas., then gave the report from the cutting room.

Bro. C. M. Brackbill discussed the subject, **"Attributes of a Christian Character."**

Bro. Samuel Oberholser led in prayer and the meeting was dismissed for the noon recess.

Afternoon

A short song service was held after which Bro. Ebersole read Psalm 111 and led in prayer.

Bro. Orie Miller then made a few remarks, followed by Bro. Alvin Miller who gave us a very interesting talk on the relief work in Russia.

Bro. David Mosemann spoke on **"Characteristics of God's People."**

Bro. Aaron Mast spoke next on **Calamities—Blessings in Disguise,** and Bro. Noah Risser talked on **Christ the Prince of Peace.**

Bro. Sem Eby made a plea in the behalf of the Welsh Mountain Mission that the Lord may stir up some one to fill the place of Bro. Weaver.

Bro. J. H. Mellinger gave a few remarks stating there would be another shipment of clothing to Canada about Nov. 1, followed by a short talk by Bro. Mosemann.

The subjects were well discussed and the beautiful day made it possible for a large number to attend these services.

Bros. David Landis and David Groff were moderators. The choristers were Bros. Sem Hershey and Clarence Lefever.

The meeting was dismissed by prayer and singing "Blest be the Tie that Binds," and the benediction was pronounced by Bro. Noah Risser.

The next meeting will be held the last Monday in January, 1928, at Lancaster Mennonite Church.

Secretary.

Hubbard, Oreg.

Report of the sixty-fourth Pacific Coast Mission Meeting held at the Zion Church,

(Continued on page 462)

Family Circle

As for me and my house, we will serve the Lord. Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

LIFE'S PATHWAY

By Lina Kauffman

For the Gospel Herald.

Life is but a little pathway
God has planned for you and me,
And He walks the way before us.
Oft our path we can not see;
And we sometimes get discouraged
When the briars pierce us sore,
Then He comes to us and whispers,
"I am with thee evermore."

Then how beautiful the roses
Which along our path we meet!
If it were not for the briars
Would the roses seem so sweet?
Now the day is getting cloudy
And before us lies a hill!
Then our guide in love assures us
"Fear not, I am with thee still."

Up the hill He gently leads us,
Through the clouds His eyes can see:
And it makes us trust our Savior
As we say, "Lord, I love Thee."
Oft times Satan comes to try us,
He would like to bend us low.
Then we tell it all to Jesus
And He answers, "Child, I know."

If it were not for the briars,
If the days were never dim,
If we met no disappointments,
Could we see our need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting
When He says, "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Can not nearly comprehend.
It is worth all toil and patience
And our efforts every one
Then to hear His words of welcome
"Faithful one, thou hast well done."

DESTRUCTIVENESS TO THE HOME

By Iola Miller

For the Gospel Herald.

Some of the modern worldly pleasures that are perhaps the most destructive to the home are card parties, dances, shows, gambling games, and movies.

Gambling games destroy the honesty and thrift that should exist in the home. Quite often the play is unfair. Even if young people are taught honesty in the home and later fall in with company that indulges in gambling games they will fall into the same habits. And once in the habit of going there they learn to be dishonest. This gives them a fair start for dishonesty in business later in life. Thus it brings dishonesty in the home where parents before may have been very careful to teach their children to be true.

In indulging in gambling games they either lose money or gain it. If they gain it, it is gained in a very un-Christian-like way. But the sad part of it is, often men that lose their money would need it very badly to clothe and feed the family at home. Such a home cannot be a happy one. "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up" (Prov. 21:20).

Another kind of amusement that is very destructive to the home is the movie. There are many homes in cities where night after night the young people go to movies. There are parents that do not wish their children to go and a quarrel follows. Thus they destroy the peace and love that should exist between parents and children. In other instances the parents themselves attend.

These may also destroy the thrift in the home. Perhaps the father works hard during the day to earn a living and then spends a large portion of it for movies from which he will get no spiritual benefit whatsoever.

These are only a few of the worldly pleasures that are destructive, but there are many more that are harmful. Perhaps some do not stand out as being quite so destructive but concerning which there is some doubt. If we can not feel sure that it is right, we should not go. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin" (Rom. 14:23).

Young people need recreation, and it is not forbidden by Christ. But we should be careful that our recreation is wholesome and elevating. Before we indulge in worldly pleasures we should ask ourselves the question, Do I want to be found in this place and doing these things when Christ comes?

What then can we as young people do to help make our home an ideal Christian home? The answer to this is found in Eph. 6:1, 2; "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise."

Topeka, Ind.

"Wherever our Lord went, his presence carried health and happiness. If we are to be His representatives on earth every circle we join should be the better and happier for our belonging to it."

MODERN FORMS OF WORLDLY PLEASURES

By Clara Saltzman

For the Gospel Herald.

The modern forms of worldly pleasures are many and varied. It is only natural that young people love pleasure, it is right that they do. But they should learn to distinguish between the pleasure that gives joy and endurance and the pleasure which ends in wickedness.

God has created man an intelligent being and given him power to choose between good and evil. We have the promise in I Cor. 10:13 that God "will not suffer us to be tempted above that which we are able, but will with the temptation also make a way of escape, that we may be able to bear it."

When Christ was here upon earth, pure and holy as He was, He was severely tempted but was always able to overcome the temptations. This proves to us that it is not a sin to be tempted. Yielding to the temptation is where the sin lies.

One good rule that anyone can safely follow is found in I Cor. 10:31 where it says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Without some pleasure, life would be dull; and it is not only the Christian's duty, but privilege as well to see that that pleasure is of the right kind.

God's people should be the most cheerful people on earth, because they have the brightest hopes and most glorious prospects of any people living. They have the presence of the Holy Comforter to assure them that "there is therefore no condemnation to them that are in Christ Jesus."

Panola, Ill.

GOD'S CARE

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"
Said the Sparrow to the Robin:
"Friend, I think it must be
That they have no heavenly Father,
Such as cares for you and me."

Since God feeds the litle sparrows
And he sees them when they fall—
Anxious one, look up and trust him:
He will hear the faintest call.
Tell thy needs to Jesus only,
He will graciously supply
What you ask for soul or body,
If you will on him rely.

Are you wearing heavy burdens?
Have you yielded to despair?
God will peace and comfort give you,
As you go to him in prayer.
Then "Let not your heart be troubled,"
Trust him though you cannot see:
He who watches o'er the sparrows,
Will not fail to care for thee.

—Alliance Weekly.

SUNDAY SCHOOL LESSON

Lesson for Aug. 28, 1927—II Sam 12:1-13

NATHAN LEADS DAVID TO REPENTANCE

Golden Text.—A broken and a contrite heart, O God, thou wilt not despise.—Psa. 51:17.

Introductory.—In this lesson we are looking at David from a new viewpoint. Up to this point we have been looking at "a man after God's own heart." As one devoted to truth and righteousness, loyal to God's anointed, full of reverence for God and zealous in promoting the interests of His people, the life of David as thus far studied is a pleasing model which we delight to behold.

But David was human. His faithfulness to God had won him success, and, being human, his success had made him overconfident and led him to be negligent. Gradually the humanity side of the man became more apparent, until in the hour of temptation he fell in one of the vilest and most reprehensible of sins in the sin of lust coupled with treachery and murder. The debauchery of Bathsheba and the slaying of Uriah was brought about by one whom we would least expect would be guilty of such a crime and sin.

But this lesson, though it brings to us a story of more revolting crime, is rich in moral lessons for us, and this, we believe, is the reason why it finds a place in the Book of God. It is a few of these lessons that we shall now attempt to notice.

Points for Reflcetion.—1. "Let him that thinketh he standeth take heed lest he fall." David had many commendable things to recommend him. His whole manhood was clearly in evidence, and his righteousness such as to win the special blessings and favor of God. But excellent as this human being was, he was human enough to fall. Let none of us get such an exalted notion of our own goodness as to imagine that we are beyond the reach of the tempter. It is only by the grace of God that we are enabled to stand. The Bible tells us about overcoming by the blood of the Lamb, by faith, and by "the whole armor of God," but never by our own strength or goodness. Christ warns us that "without me ye can do nothing." While with the apostle we can say of a truth that we "can do all things through Christ which strengtheneth us," it is only by and through Him that we have such power. Overconfidence has proven the ruin of many a poor mortal.

2. David being king was no license for sin. Sin is sin, no matter who commits it. To every sinner—high or low, rich or poor, official or non-official, church member or non-church member, intelligent or ignorant, strong or weak, white or colored, popular or unpopular, attractive or repulsive—the message is, "Except ye repent ye shall all likewise perish."

3. Notice how much easier it is for us to grow indignant over the sins of others than those of our own. When Nathan told about the grasping avarice of the rich man who spared his own numerous herd and slew the lone lamb of his poor neighbor, David's anger waxed hot and he declared: "As the Lord liveth, the man that hath done this thing shall surely die." But when Nathan came back with "Thou art the man," and it dawned upon David that in conspiring to have Uriah slain so that he (David) might have Uriah's wife, his attitude toward the sinner changed and he found himself begging for mercy. It is well for us, before passing judgment upon others, to put ourselves into the place of the accused, and then proceed to pass judgment.

4. Sometimes, as we meditate upon our own shortcomings and unworthiness, we are tempted to conclude that we had just as well cease trying to be righteous, as we are making a failure of it any way; but when we see how that holy men of old gave evidence of their humanity, it gives us courage to think that after all there is mercy for weaklings like ourselves. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." Without the grace of God none of us can stand. With His grace we may all stand, provided we put our trust in Him and let Him have His full way with us.

5. Nathan's tact in bringing David to repentance is to be commended. He uses the parable form in bringing the truth home to David, who unhesitatingly denounced the deed. All that was left for Nathan to do was to make the application, and David was face to face with his own sin, without it being necessary for Nathan to argue with him as to what his duty was. Tact is a wonderful thing for a Christian worker. It means much to have the sinner brought to a proper frame of mind before the necessity for repentance is urged upon him.

6. David set a worthy example in promptly repenting of his sin. He made no attempt to justify himself. No sooner had the heinousness of his sin been brought before him than he acknowledged, "I have sinned against the Lord." God had mercy upon him, and restored him to divine favor. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Not through David's valor, shrewdness, wealth, or power, but through grace of God extended to a penitent sinner did this restoration take place. And thus in the Old dispensation, as well as in the New, "repentance and remission of sins" is the sinner's only way of getting back to God.—K.

Bible Meeting Topic

THE RELATION OF DOCTRINE TO LIFE.—II John.

Topic for August 28

MOTTO

"Be ye doers of the word and not hearers only."

OUTLINE STUDY

I. Products of False Doctrine in the Life of Individuals.
1. Unsettled by many doctrines.—Eph. 4:14.
2. Contentions.—I Tim. 1:3-7; 6:3-5.
3. Erring from the faith.—I Tim. 6:20, 21.
4. Fruits of evil.—I Tim. 4:1-3; I Tim. 2:16-18.

II. Effects on Those Who Do not Practice What They Know.
1. Like a forgetful man looking in a mirror.—Jas. 1:23, 24.
2. Like a man building without a foundation.—Matt. 7:26, 27; Lk. 6:49.
3. Produces spiritual blindness.—II Pet. 1:9; I Jno. 1:8.
4. Causes shipwreck of faith.—I Tim, 1:19.

III. Doctrine Lived as Taught.
1. Blessing.—Jas. 1:25.
2. Like building on a rock.—Matt. 7:24, 25; Lk. 6:47, 48.
3. Good fruit.—Tit. 2:7, 8.
4. Beautifies the doctrine to God's glory. —Tit. 2:9, 10.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Doctrine."**
2. Learning and Obeying.

For Young People.
1. Soundness in Doctrine for a Healthy Spiritual Life.
2. The Weakening Effect of Seeking New Doctrines.

For Older People.
1. The Key to the Doctrines of God (Jno. 7:17).
2. Taking the Yoke to Learn (Matt. 11:28-30).

PERSONAL THOUGHT

Truth for the head and truth for the heart in one accord is the only safety.

SEED THOUGHTS

"Doctrine is the framework of life—the skeleton of truth, to be clothed and rounded out by the living grace of a holy life."—A. J. Gordon.

Gospel Herald

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THURSDAY, AUGUST 18, 1927

Field Notes

The District Mission Board of Missouri-Kansas Conference reports a total contribution of $1059.51 during the month of July.

A week's well attended series of meetings, conducted by Bro. J. F. Bressler, closed at Pond Bank, Pa., on Aug. 7. M.

Bro. Simon Graybill of Freeport, Ill., recently spent a week with the brotherhood at Elmdale, Mich., filling a number of appointments at Bowne Church.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board, reports a total contribution of $15,787.75 for the month of July. Of this a little over a third is for India.

Bro. J. F. Bressler of Lancaster, Pa., expects to spend some time in the evangelistic field of the Missouri-Kansas district. His itinerary is to be made out at the time of the coming conference to be held at Hydro, Okla.

September 10 is the date set for a harvest home service at Churchtown, Cumberland Co., Pa. "Come and worship with us," is the invitation sent out by the minister in charge of that little flock. We trust that many may respond to the invitation.

A program of the two-day Bible meeting, to be held at Manheim Mennonite Church, Lancaster Co., Pa., Sept. 10 and 11, is before us. First on program is a harvest sermon by Bro. Isaac Brubaker. Brethren John S. Hess and Noah Risser are the instructors.

Bro. I. G. Hartzler of East Lynne, Mo., stopped with the brotherhood in the West Liberty, Ohio, neighborhood on his way to the Mennonite General Conference; he also attended the Ohio Sunday School Conference and is on the program at the fundamentals conference at Altoona Mission.

The tenth annual Gospel meeting at Long Green, Md., is scheduled to meet on Tuesday, Aug. 16. Among the speakers at this meeting we see the names of a number of brethren from Elverson, Gap, and Atglen, Pa., and also the name of Bro. J. D. Mininger, Kansas City, Kans.

The Ohio State Sunday school Conference held its annual meeting at Martins Church near Orrville, Ohio, Aug. 9-11. The meeting was well attended not only from all parts of Ohio but from many other sections of the country. The addresses were marked for their inspiration and spirituality.

Bro. J. S. Shoemaker of Dakota, Ill., is spending some time with the brotherhood in the Southwestern Pa. district. After the district conference at Stahl's he went to Springs, Pa., where he filled an appointment on Sunday morning, going from there to Masontown to fill an appointment in the evening.

REQUESTS FOR PRAYER

In behalf of the work at Los Angeles Mission, at present undergoing severe trials. A brother.

In behalf of the meeting of the Mennonite Publication Board in session at Delaware Church near Thompsontown, Pa., this week.

In behalf of the Mennonite General Conference, and a number of related meetings, to be held at Belleville, Pa., next week.

In behalf of a number of fundamentals conferences, held in Altoona and a number of other places, over the coming week end.

In behalf of a number of district conferences, to be held within the next month.

An instructive all day Sunday school meeting was held at Churchtown, Pa., Mennonite Church July 28. Brethren John S. Hess of Lititz and C. Z. Martin of Columbia were the principal speakers. A number of brethren from Lancaster Co., Maryland, and Dauphin Co., were present. Bro. Hess preached the closing sermon in the evening. H.

The Lord and Bro. Leonard Jones are holding a series of soul-stirring meetings at Zion Hill, near Sparkling Springs, Va. Sin abounds in this mountain section, but the people realize it and are therefore ripe for a Holy Ghost revival. The meetings will probably close Aug. 21. Pray for the work here. G.

Bro. L. J. Miller was one of the active workers at the Southwestern Pa. Conference last week; being on the Sunday School Conference program, preaching the conference sermon in Church Conference, and began a series of meetings at the Kaufman Church near Davidsville on Friday evening, following the close of conference at Stahl's.

Select Hymns and Gospel Songs.—This is the title of a 64-page booklet just issued by Mennonite Publishing House. It consists of 66 favorite hymns and songs, selected from our new Church Hymnal, designed for use in conferences and special meetings. The book sells in quantities at the rate of 10c per copy, and those wishing to examine it may receive single copies at the wholesale rate.

The Johnstown, Pa., district was well remembered by visiting ministers over last Sunday. Among those remaining after conference and allowing themselves to be used were Brethren S. C. Yoder and Josiah Miller of Indiana, Bro. L. J. Miller of Missouri, and Milton Vogt of Kansas. Bro. and Sister Vogt are spending this week with congregations in the Southwestern Pa. district, expecting to attend General Conference and afterwards sail for India.

Bro. Moses K. Horst of Maugansville, Md., was ordained to the ministry on Aug. 10 at the Reiff's Church, Washington Co., Md. Six brethren were in the lot which fell on Bro. Horst. There was a large attendance at this impressive service, many ministers and deacons being present from other congregations. The service was in charge of the bishop brethren, Isaac Brubaker, Denton Martin and J. S. Burkholder. May the Lord bless our brother and the large congregation he has been called to serve. M.

Bro. J. D. Mininger of Kansas City, Kans., is spending several weeks among eastern congregations previous to General Conference. If previous arrangements were carried out, this week finds him at Long Green, Md., Aug. 16, in the afternoon and Atglen, Pa., in the evening, Mellingers Church near Lancaster Aug. 17, Norristown, Pa., Aug. 18, Doylestown,

Pa., Aug. 21, in the morning and Morgantown, Pa., in the evening. He expects to be at Maugansville, Md., Aug. 22, from which place it is his intention to go to Belleville, Pa., for General Conference.

The Southwestern Pennsylvania Conference was held at Stahl's Church near Holsopple, Pa., last week. The conference was well attended, among them being a number who expect to be at General Conference at Belleville but who started from home early enough to attend this conference also. Among these we may name J. S. Shoemaker, Dakota, Ill.; L. J. Miller, Garden City, Mo.; Milo F. Kauffman, Hesston, Kans.; S. C. Yoder and Harold S. Bender, Goshen, Ind.; Simon Graybill and wife, Freeport, Ill.; Josiah Miller and wife, Shipshewana, Ind.; George Stahl and wife, Clarksville, Mich.; and Milton Vogt and wife, Hesston, Kans. As is usual with reference to the conferences held in this district, an extraordinary interest is reported.

Correspondence

Minot, N. Dak.

Dear Herald Readers, Greeting:—God's love and mercy continue with us.

Over Sunday, July 31, Bro. Eli Hochstetler, wife and son Vernon were with us. Bro. H. preached for us both morning and evening.

At the evening service two precious souls were received into church fellowship, one by water baptism the other was reclaimed. Praise God for His convicting power, and that His Spirit is still striving with men and women to have them come to Christ and live.

In my absence from June 27 to July 30 Bro. Milo Kauffman of Kenmare, preached two sermons on July 10. From here he went to South Dakota to hold several meetings. On July 24 Bro. L. C. Kauffman filled the regular appointment. May God bless these dear brethren in their labors for Him.

As to my visit to Excelsior Springs, Mo., for my health as stated in the Gospel Herald a few weeks ago, I am glad to say it was a grand success. Though my case was more complicated than we knew before examination, yet we can praise the Lord for a perfect cure; and should anyone reading these lines wish to know more about that institution, a personal request on your behalf to the writer will bring it.

"Praise the Lord for his wonderful works to the children of men."

Weather is quite warm during the day, but mostly cool at night. Rains have been quite frequent all spring. The crops are very promising where no hail has been through.

One week ago a hail storm visited this section. Some of the brethren were at first thought almost hailed out, but the growing weather since has revived things considerably, and all will get some. In a few instances it will not pay for the expense of cutting it for grain, while some farmers will not be able to get anything, as per reports. Our own personal loss through hail is very light.

Praise the Lord for His wonderful protection to His own. May He help us to get the lesson He is wanting to teach us at all times.

Health in general is good among the colony.

In His glad service,

Aug. 4, 1927. L. S. Glick.

Palmyra, Mo.

Dear Christian Friends:—On the afternoon of July 11 Bro. and Sister J. D. Mininger and son Paul arrived at our home. That evening the meetings began at the Hannibal Mission. A number from this congregation had the privilege of attending most of these meetings, which were well worth taking a fifteen-mile drive to hear. Bro. Mininger's made their home in Hannibal so as to be near the field for visitation work, but when the nights were too warm for much needed rest they spent part of the time with us. This was a great pleasure to us. On the morning of the 25th they left for Kansas City, Bro. Paul remaining with us over the threshing season. We appreciate his presence among us, and the help he gives in the Hannibal Sunday school and our young people's meeting.

Last Thursday Bro. J. M. Shenk came. He preached for us in the evening. Theme: Serving Christ because we love Him. The following evening he preached at the regular weekly service at Hannibal. "Heaven will be cheap at any price," was the burden of the message there.

We thank the brethren for these visits and wish them God's speed wherever they go.

Sincerely,

Aug. 4, 1927. M. Lena Kreider.

Tuleta, Tex.

Greeting:—The little flock at this place rejoiced to have Bro. J. K. Bixler, Elkhart, Ind., with them over Sunday, July 30. Bro. Bixler preached two sermons for us, earnestly admonishing us in the way of true holiness. His visit among us was much appreciated. We are always glad to have those of like faith come into our midst, which does not occur so frequently since we are somewhat removed from the rest of the brotherhood.

On Aug. 3, he left for Lake Charles, La., to spend several days with the members there, expecting to spend Sunday, Aug. 7, with the brotherhood at Lyman, Miss.

Bro. Bixler came to South Texas for the express purpose of investigating the country and the proposition made our people to locate a colony in the Falfurrias community. He left favorably impressed with the agricultural and horticultural opportunities and possibilities the country affords, and with the terms of the proposition made. He discovered that Texas is not "mostly desert and prairie" as was recently stated in these columns.

Any of our brotherhood contemplating investing or locating anywhere in the South, and especially South Texas, will do well to weigh the matter carefully and are invited to communicate with either Bro. Bixler or the writer.

The farmers here are in the midst of their cotton harvest. The weather continues warm and clear, ideal for the gathering of the cotton. While the natural harvest demands many laborers, the spiritual harvest is likewise urgent, but the laborers are so few. The little flock here solicits an interest in the prayers of the brotherhood.

Aug. 5, 1927. H. F. Reist,
Kenedy, Tex.

Lake Charles, La.

On Aug. 4 we were made glad when Bro. Jacob K. Bixler of Elkhart, Ind., came here and gave us two very good messages. He impressed us deeply to hold up Jesus Christ as the true Son of God and to be under the blood at all times. But we were sorry that the brother could not stay with us longer, as we did appreciate his coming. This morning, the 6th, he started for Mississippi. Our prayer is that God will bless him at all times. We invite others to do likewise. Come again. Pray for the flock here.

Aug. 6, 1927. Sarah B. Leidig.

Ashley, Mich.

(Bethel congregation)

Greetings to all Herald Readers:—A number from this place attended the Sunday school conference at Fairview the past week and brought back an interesting report of the conference.

Bro. Ralph Smucker and family, Bro. and Sister Milton Vogt from Hesston, Kans., Bro. and Sister D. J. Johns, Bro. Noah Oyer, and Bro. Chris Graber and family of Goshen stopped with us enroute from Fair-

(Continued on page 460)

Miscellaneous

JESUS IS COMING!

Proclamation of the fact by Christ Himself. Jno. 14:3.
Attestation of the fact by the angels. Acts 1:10, 11.
Ascension. The nature of His going. Acts 1:9.
Location. The place of His departure. Acts 1:12.
Location. The place of His return. Zech. 14:4.
Condition of the world at His return. Matt. 24:37-39; II Pet. 3:3, 4.
Preparation for His coming. Matt. 24:44.
Expectation. To be the attitude of Christians during Christ's absence. Matt. 25: 13.
Dissemination of the Gospel in this dispensation. Matt. 24:14.
Revelation of the promised Redeemer. Matt. 26:64.
Description of the publicity of the coming. Matt. 24:27.
Compensation of faithful believers at the coming. Matt. 24:31.
Resurrection of "the dead in Christ" at the coming. I Thes. 4:16.
Translation of the saints at the coming. I Thes. 4:17.
Separation of the saved and unsaved at the coming. Matt. 24:40, 41.
Consolation afforded us by the truth of the doctrine of Christ's return. I Thes. 4: 17, 18.
Supplication by believers "who love His appearing." Rev. 22:20.
Conflagration of good deeds that are not "in the Lord." I Cor. 3:15.
Tribulation to come upon the world as a judgment, upon the church as a testing time. Matt. 24:21.
Commendation of Christians for their righteous deeds. Matt. 25:34.
Condemnation of unsaved and rebellious people. Matt. 25:41; II Pet. 3:6, 7.
Glorification of believers at the coming. I Col. 15:51, 52; I Jno. 3:2; Phil. 3:2.
Consummation of this dispensation of grace. Matt. 24:14.
Isolation of the church during great tribulation. Rev. 12:6.
Restoration of the Jews to Palestine. Jer. 32:36-41.
Restoration of all things. Acts 3:21.
Coronation of Jesus the Savior to be "King of kings and Lord of lords." Rev. 19:16.

—Sel. by Alvah Wingert.

GENERAL CONFERENCE NOTES AND SUGGESTIONS

By Oliver H. Zook

For the Gospel Herald.

The lodging committee, appointed by the churches of Big Valley to take care of those attending the conference from a distance, request that all who come in automobiles bring several blankets along. It is probable that many will be needed before the week is over.

Preparations for the care and entertainment of those planning to come are nearing completion. Committees are working overtime, and every effort will be made to make you as comfortable as possible while you are here. "Come thou with us, and we will do thee good."

If you come to the Conference, try to adapt yourself to the care you get. We will do our very best to make you comfortable and **welcome.** If you will coöperate with us, we will succeed; and if you don't, we will fail. It will be partly "up to you." We will leave nothing undone that we can do for your benefit, but we will need your coöperation.

We suggest the following routes in Pennsylvania to those coming by automobile.

To those coming from Canada, Western New York, Northern Ohio, Indiana, Illinois, and the West, and entering Pennsylvania via New Castle, New Wilmington, Sharon, or Erie, **GO TO FRANKLIN,** and follow Route 5 to Waterstreet and Route 3 from there to Belleville.

Those coming from Indiana and northern Illinois, go to Fort Wayne, and follow the Lincoln Route to Van Wert, Ohio, then take Harding Route to Wooster. This is Route 10 in Ohio. At Wooster take Route 36 to Barberton, and from there take Route 17 to New Castle, Pa. This route avoids Akron and Youngstown, and is very good. From New Castle, **go north to Franklin.** Don't go from New Castle to Ebensburg. This stretch of road is not all hard surfaced and in places is in bad condition. Avoid Akron and Youngstown, Ohio, and Pittsburgh and Johnstown, Pa. It is not necessary at all to go through these busy cities, since most of our best roads go around them.

Practically all roads north of Pittsburgh centre in Franklin. This is way you should go there.

Those coming through central and southern Ohio, follow Route 1 through Columbus to Wheeling, W. Va., and Washington, Pa. From Washington, Pa., go to Blairsville via Greensburg. At Blairsville you get Route 3, which you follow to Belleville.

Those coming from southern and eastern Maryland and Delaware, go to Wilmington, Del., West Chester, Pa., Downingtown, Honey Brook, Palmyra, and Hershey to Harrisburg. Take Route 3 to Belleville.

Those coming from Virginia, West Virginia and western Maryland go to Hagerstown, Md., thence to Greencastle, Pa., McConnellsburg, Burnt Cabins, Shade Gap, Mt. Union, Mill Creek, and follow Route 3 to Belleville.

Those coming from Canada and New York from Buffalo and entering Pennsylvania at Bradford or Warren, go to Du Bois and follow Route 5 to Waterstreet and 3 to Belleville.

Those coming from Lancaster, Chester, Berks, and other eastern counties, take most convenient routes to Harrisburg and follow Route 3 to Belleville.

Many state routes are being renumbered in Pennsylvania. It will therefore not be safe to follow routes marked on old maps. If you follow directions given above you will drive over our best routes and they are all hard surfaced roads.

Belleville, Pa.

A FEW QUESTIONS ANSWERED

One of our readers asks the following questions, with the request that they be answered in the BURNING BUSH.

Are the following things sinful?
The show business
The use of tobacco in all its forms
Sunday pleasure-seeking
The present day styles of dress
Church socials, sales and fairs
The playing of cards and all games of chance
The present day dance

The show business most certainly is of the world, being a diversion from which people do not gather spiritual help. The Bible tells us that one of the marks of the last days is, that people will be "lovers of pleasures more than lovers of God." We say without hesitation that a Christian cannot attend the theater. And we can safely affirm that a Christian does not have any desire for worldly pleasures of any kind.

As to **the use of tobacco,** it scarcely need be said, in this day of enlightenment on this subject, that it is not a thing in which Christians may indulge. In view of the waste of money, the degrading of the mind and body, the undermining of character and the almost fatal servitude which result from the use of tobacco, there is only one possible answer as to what should be the attitude of a Christian in this matter. Not to mention the discomfort and annoyance to others. How many non-users of tobacco are there, who have not been nauseated by the atmosphere in public places being polluted with tobacco smoke?

Sunday pleasure-seeking, if it be anything else than seeking pleasure in worshiping God and doing His bidding, has no place in the Christian life. Nor has mere pleasure-seeking on any day, for that matter. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," is the Bible injunction. The child of God finds untold pleasure and satisfaction in God, and needs not to seek it from the empty cisterns of this world. Halleluiah!

The present day styles of dress. St. Paul wrote to the Romans: "Be not conformed to this world." To follow worldly styles of dress is one way in which people can be "con-

formed to this world." And it is not difficult to find those who are doing just this. It is a craze to-day. And in the midst of such abounding worldliness in dress, a woman needs no other uniform to distinguish her from the world, than to be modestly appareled. Furthermore it is an express command of Scripture, that "women adorn themselves in modest apparel." What does it betoken, but that pride is in the heart, when a person even desires to be dressed according to the styles of any age, which are always intended to foster pride?

Church societies, fairs and sales. A church has no need of any of these, whose members are followers of the Lord. People who are Christians in the real sense of the term (and there are none other) will give freely of their means. Therefore, fairs, festivals, etc., are not needed to raise money for the support of the church. Christians, whether young or old, receive their pleasures from the service and worship of God. Therefore such things are not needed to keep them in the church.

The playing of cards, and all games of chance, and the present day dance. It is to be said emphatically, that Christians do not indulge in any of these. They have started many a hapless youth on a downward course. Nothing but harm to their devotees ever result from them.

The mere fact that a question should be raised about most of these, shows how very far the church has drifted from God. The devil himself has entered, and occupies a dominating position there.

But a Christian is a Christian, still. Let us not confuse terms. A person who is not a follower of Christ, is not a Christian, no matter how many churches he belongs to. People sometimes mistake a member of a church for a Christian. He might be, and he might not be. Belonging to a church does not constitute a person a Christian. It is the condition of the heart. Remember this.—C. S. in "Burning Bush."

As a church, as a people, as a nation, we stand ready to acknowledge that "Thou, God, crownest the year with thy goodness." Our garners, cellars, and storehouses filled with an abundance, determine our responsibilities, not only in extending an open door, but also proving in practice a victorious life through the power of God. In order that we may enjoy a quiet and peaceable life "in all godliness and honesty," we must take the route by way of the Throne and pray for all men, for all things, at all times to God the Father through the name of our Lord Jesus Christ.—C. R. S.

HOW WIN OUR YOUNG PEOPLE FOR CHRIST AND THE CHURCH

By Nettie Jantzi

For the Gospel Herald.

This is a problem which becomes harder from year to year, because the temptations and attractions of the world become greater from time to time. Young people who have come to Christ have a hard struggle to keep pure. The world, fashion, and pleasure dictates one thing and the Spirit and the Church dictate another; so the struggle is a constant one.

So many of the modern worldly attractions such as movies, chautauquas, etc., are so sugar-coated with a little religion mixed in, that it is sometimes very hard for young people to see the dangers in such entertainments which if pursued will gradually lead from one folly to another, until the person becomes cold and indifferent and the things of Christ and the church will be pushed back and rejected.

The first and best place to begin winning the young to Christ is in the home, when the children are small, as the influence of the home is something which is hard to forget; for the ministry of the home consists not alone in its fond memories and associations. It is the great conservator of good, the seeding place of virtue. The words uttered and doctrines taught around the firesides are the influences that shape the destinies of souls.

An old Scotch proverb says, "An ounce of mother is worth a pound of clergy." If we would influence our young people for good we must ourselves walk honest and upright in the sight of God, as nearly every young person has his ideal in an older person; and perhaps you are some younger one's ideal and they are looking to you or patterning after you. So let us follow after Christ that it will be safe for others to pattern after us.

We can see in the life of Timothy that the teachings he recived in youth stayed with him all thru life. The reason he was won to Christ was through his knowledge of the Scriptures when Christ was preached to him. This knowledge he obtained thru the teaching and training of his mother and grandmother. II Tim. 3:15.

Not all children or young people have the privilege of being reared in a Christian home. Many there are who have never heard of Christ or of Church and Sunday school. The question arises, How turn these young souls to Christ? Here is where our oportunity comes: Invite them to Sunday school, and to your homes so as to get acquainted. Tell them the story of Jesus. Go to their homes, sing for them, anything to get them interested.

Singing of hymns sometimes touches the hearts of sinners, where every thing else fails. I had the privilege of hearing the evangelist Gypsy Smith tell the story of his life.

One morning, while he was yet a young boy, he was in a stable currrying horses. He heard a woman singing the hymn, "Jesus Lover of My Soul," and that hymn changed his whole life for him. The woman never knew she had brought a soul to Christ through her song that morning. So we too may perhaps, by singing praises to God unconsciously lead souls to Christ.

Next to the home comes the Sunday school, for the teaching and training of the unsaved, and how to win the good will of all is often a great problem. Ministers, superintendents, and teachers must all cooperate in the work. If we can succeed in winning people, then the battle is half won.

Those in charge of the Sunday school should always notice the young people, greet them with a smile, make them feel that we need them, give them something to do if possible. Much prayer and often much patience is needed to succeed. I read the story of a young girl, who was given a Sunday school class. It was a class of very unruly boys and several teachers had failed. After much prayer she consented to take the class and the first thing she did was to call upon the most unruly boy of all and had him help her keep order in class. In this way she won over the whole class.

There are numerous little things that young people could do if we would only give them a chance. They might perhaps not do them as well as older ones could do them, but it would give them the training they need and give them something to meditate on, and finally they will become spiritually hungry and get a longing to know more about God, which certainly will lead them on to Christ and the Church.

Wood River, Nebr.

A lesson learned is a problem solved. And these lessons, after we have learned them, help to fit us for the work to which we have been called. —Jno. H. Mellinger.

The lessons we learn are of little value to ourselves or others until we can in some way put them into practice.—Sel.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A PREPARATION AND A MEETING

By J. D. Mininger

For the Gospel Herald.

TEXT: Prepare to meet thy God.—Amos 4:12.

A wretched, ungodly man gave orders that after his death, his corpse was to be cremated and from a high mountain his ashes scattered to the four winds of he earth. His purpose in this was that he might escape meeting God.

The above text speaks of a meeting and a preparation for that meeting. Let us notice.

First, **the meeting** spoken of is with God. The one, and only true, omniscient, omnipotent, eternal God. The God who knows every thought that ever entered our minds, every motive that ever prompted us, every word that we ever have uttered, every deed which we ever have committed.

This meeting is compulsory. No proxies here. "So then every one of us shall give account of himself to God" (Rom. 14:12). The dead shall all "come forth;" they that have done good shall be "raised unto life, and they that have done evil unto damnation" (Jno. 5:29). Every descendant of Adam and Eve will have to reckon with this God.

"But," says someone, "can a poor mortal like me, who has knowingly, willfully and repeatedly transgressed God's holy law, can such an one as I become prepared to meet the God of the Bible in peace?" Thank God, yes, a thousand times, "Yes." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:19). Hear Jesus, the highest authority in heaven and on earth, say, "All manner of sin shall be forgiven, but the blasphemy against the Holy Ghost" (Matt. 12:31).

This leads to: Second, **the preparation** necessary for this meeting. The question, "What must I do to be saved?" is answered by "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). He who died that we might live forever said: "Repent and believe the gospel" (Mark 1:15). Do you ask me to tell you of some great sinners in the Bible who were saved and prepared to meet this God in peace? Thousands might be cited.

Think of Mary, out of whom Jesus cast seven devils. She gave Christ the rightful place in her heart and received from Him the assurance that "her sins, which were many, were forgiven" and that she was "saved." (Luke 7:50).

Think of the penitent thief. He confessed and forsook his sin, and believed with his heart on the Lord Jesus as the Son of God. From the wondrous lips of his divine substitute came the words, "To-day shalt thou be with me in paradise."

"The dying thief rejoiced to see
That Fountain in his day;
And there may I, tho vile as he
Wash all my sins away."

Think of Saul, the persecutor, and ex-murderer, who by grace divine became Paul the wondrous hero and herald of the cross. He, by faith accepted Christ as his heaven-provided and heaven-approved sin-bearer and Savior, repented of his sin and "being dead, yet speaks" to us in testimony of his wonderful Savior by saying, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief" (I Tim. 1:15). Not only did he become "prepared," but he longed to meet and be with his Lord, who was more than life to him.

So sure was this man of his right relationship with God, that he said, "To die is gain," and again, "I have a desire to depart and be with Christ, which is far better."

Bless God, the best time for God's people is yet to come. Are you "prepared?"

Kansas City, Kans.

CORRESPONDENCE

(Continued from page 457)

view. On Friday evening, Aug. 5, Bro. Smucker and Bro. Vogt, a newly appointed missionary to India, preached to us. On Sunday, Aug. 7, Bro. Johns preached for us morning and evening.

We have had a number of visitors from this and other states. We always appreciate these visits and invite others to stop with us.

Aug. 8, 1927. Cor.

Broken Bow, Nebr.

Greeting to all the Herald Readers: Since the last writing God has abundantly blessed us both in spiritual and natural things, while God has directed the brethren from Wood River to bring us a message once a month. On July 2 Bro. Levi Schrock came into our midst and delivered unto us five inspiring sermons and lessons. He stayed with us over July 4. And we celebrated the 4th in a way that we believe was to the glory of God by going to His house of worship to learn more of Him.

On the morning of the 4th we had for an outline study nonconformity to the world, which was very appropriate for that day. May we do nothing that we can not have the approval of God as being the right thing to do, is our prayer.

We need more consecrated workers at this place. Through prayer we are looking for more help in the near future. May the Lord depend on you?

We again extend our invitation to all passersby and especially to the ministering brethren of like precious faith.

In the service of the King,
Aug. 9, 1927. Ed. Stutzman.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers:—Our annual harvest service was held on Saturday evening, Aug. 6, and was well attended, the sermon being preached by Bro. John F. Grove. Heretofore the harvest meeting was held in the afternoon, the change being made for the convenience of the greatest number. Bro. Grove also delivered an appreciated message on Sunday morning. On July 10 we were favored by a visit from Bro. John Risser, who preached a stirring sermon from I Pet. 3:15. This was one of Bro. Risser's first sermons following a long illness.

Our home ministers request us to heartily invite visiting ministers to the coming General Conference to pay our congregation a visit, either before or after the conference. Appointments can be made on short notice. Yes, brethren, while our number is not large, we greatly appreciate the visits of those of "like precious faith," whether they come from North, South, East, or West.

In the Master's service,
Aug. 10, 1927. J. E. Martin.

Stuart's Draft, Va.

(Valley View congregation)

Dear Herald Readers:—On the evening of July 20 Bro. William Jennings of Knoxville, Tenn., began a series of meetings which were held

until July 31. The sinner was warned and the Christian encouraged. Two souls were willing to confess Jesus as their Savior, one a middle-aged man and the other an aged grandfather. How gracious our heavenly Father is who will accept us as His children at all ages.

Aug. 10, 1927. E. M. H.

Sebring, Fla.

Greetings in the Master's Name:—We are having a beautiful summer—not so much rain as we need often times, but the "Lord sees what we need," so we want to be satisfied. The groves are coming on with their fruit, looks as though there might be a good crop. The old fruit is nearly gone. Flowers are nice, but a little later will be much more so. Our crops and foliage are nicest in the winter season.

It will soon be time for some people coming south to spend the winter. Hope you who are coming will come with your Bible and with the intention of trying to win souls for Christ while here for the winter. Some of our ministering brethren were through here last winter, and we appreciated it very much, so we hope there will some more come and start something for the Lord. Helpers are needed very much. Bro. Byer is still in Tampa, Fla., and I know he would appreciate some help, at least for some time. Hope and pray that some will come and help with the work.

Pray for those of us that are here and for the work here as well as elsewhere.

Yours for His service,
Sarah M. Hygema.

Aug. 10, 1927.

Garden City, Mo.

(Sycamore Grove congregation)

Dear Herald Readers, Greetings:—We enjoyed having Bro. Milo Kauffman of the Hesston congregation with us on Aug. 3 and 4. He preached two very helpful sermons, and was also soliciting in the interests of the school.

On Sunday, Aug. 7, Bro. Ben Hartzler of Pryor, Okla., preached both morning and evening.

The children from the Home, in Kansas City, came to-day to spend two weeks in the country. We are always glad to have them come.

Our bishop, Bro. I. G. Hartzler left Sunday night for Ohio where he will visit for a few days and then go on to Pennsylvania to the General Conference.

Bro. L. J. Miller also left Sunday night for Johnstown, Pa., where he will conduct a ten-day series of meetings at the Kaufman Church before attending the General Conference.

We appreciated having Bro. and Sister Christian Nafzinger of Oregon with us over Sunday. They were on their way home from a trip in the East.

We have had a pleasant summer, with plenty of rain and cool weather. Most of the threshing is done.

Aug. 11, 1927. Cor.

Philadelphia, Pa.

(2151 N. Howard St.)

Herald Readers:—A class of 14 is to be taken into Church fellowship here Sunday afternoon, Aug. 21. Pray for them and the work.

In His service,
Aug. 11, 1927. J. Paul Graybill.

Altoona, Pa.

(2504 Fourth Ave.)

Gospel Herald Readers:—We feel to praise the Lord for again granting us the privilege of attending our District Church Conference held at the Stahl Church, near Johnstown, Pa. It was good for us to be there. We met with a number of brethren and sisters on their way to General Conference.

Bro. Milo Kauffman, Hesston, Kans., preached an impressive sermon for us Wednesday evening, Aug. 10. Bro. Kauffman is en route to Westover, Md. The Lord willing, Bro. Simon Graybill, Freeport, Ill., will fill an appointment here Sunday evening, Aug. 14, and Bishop N. E. Miller Wednesday, Aug. 17.

Sunday, July 10, the Sunday school officers were appointed as follows: Bro. Charles E. Weyandt, Supt.; Bro. John Slabaugh, Asst. Supt.; Sister Florence Baker, Secy.; Sister Ida Foust, Asst. Secy.

July 30, the Auditing Committee appointed by the Church Conference, John D. Yoder, Belleville, and L. C. Honsaker, Martinsburg, met and audited the Mission books.

Bro. J. S. Lehman and wife and daughter, Arminta, of Lancaster City, spent a week with us. While here they allowed themselves to be used in the services and visitation work. One afternoon was spent at the Blair County institutions, holding services in the wards of the inmates. The services were much appreciated.

The Sunday school children returned from a ten-day vacation with the brotherhood at Allensville, Pa. They cannot express in words the appreciation of the good time they had in the country, and the kindnesses shown to them.

Recent visitors here were: Bro. W. B. Rohrer and wife, Lancaster; Christian Musselman and wife, Harrisburg; Carrie E. Yoder, Belleville; Jane Honsaker, Martinsburg; J. B. Kanagy, J .D. Byler, O. D. Yoder, Milo Yoder, and Mary King, Mifflin County.

Cash Receipts During July

Mattawana S. School	$22.00
Belleville S. S.	10.00
Kraybill S. S.	19.80
Mt. Joy Y. P. M.	13.35
S. West Conf. Miss. Board	27.62
No. 596	10.00
No. 597	5.00
No. 599	1.00
	$108.77

Cash Value Clothing

Mattawana S. Circle	$ 8.30
Maple Grove S. C.	21.00
Cross Road & Lauvers S. C.	5.40
Louisville S. C., Ohio	17.00
Mechanicsburg S. C.	13.65
	$65.35

Many thanks for your support. We beg a continued interest and your your prayers.

Aug. 12, 1927. Jos. M. Nissley.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Quite a number from this place attended the district conference at Stahl Church near Johnstown, Pa. This being conference time, we were favored with a number of visitors, expecting a number more before another week rolls round. Among the visitors we note the following: I. S. Shoemaker, Dakota, Ill.; H. S. Bender and family, Goshen, Ind.; Milo F. Kauffman, Hesston, Kans.; Bro. Noah Oyer, Goshen, Ind.; Bro. and Sister J. J. Miller, Shipshewana, Ind.; Bro. and Sister J. T. Eash and Bro. and Sister Ammon Kauffman of the Johnstown neighborhood; Bro. and Sister Paul Martin and two children, and Sisters Anna Moyer and Ruth Landis, Ephrata, Pa.; Bro. A. J. Metzler accompanied by a group of brethren and sisters from Masontown; Bro. and Sister Vernon E. Reiff and daughters, Virginia and Marianna, and Sister Leona Cockley, Elkhart, Ind.; Bros. Ira and Adam Deter, Morrison, Ill.; Bro. Abram Erb, East Petersburg, Pa.; Bro. Nathaniel Erb, Lititz, Pa.; Bro. J. R. Shank, Carver, Mo.; and Bro. Joe C. Driver, Garden City, Co. The last two took active part in our services on Sunday, Aug. 14, Bro. Driver speaking in the morning and Bro. Shank in the evening. We appreciated their Scriptural messages. We are glad for all these visits. Come again.

Aug. 15, 1927. Cor.

We have too many confessions today, and not enough conversions. And the reason is that those making confessions are not dealt with in a definite way.—J. M. Nissley.

God hates even a proud look. How about a proud heart?—Christian K. Lehman.

SPECIAL MEETINGS

(Continued from page 453)

under the leadership of the Bethel Congregation, Monday, July 4, 1927.

Organization:—Mods., Chris Yoder, Luke Weaver; Secys., Lloyd Lind, Albert D. Erb; Chors., S. G. Hostetler, Anna Snyder.

Program:—Devotion, C. R. Widmer, reading Eph. 5, prayer by N. L. Hershberger. **Mission Sermon,** D. B. Kauffman. Text, Rev. 22:17-19. **Impressions from the Message,** by Milo Schultz, Florence Kauffman, Fannie Schrock, Milton A. Martin. **Children's Meeting,** conducted by Rhea Yoder, Joe A. Yoder. Subject, **Samuel Morris;** 41 boys and 48 girls were an interesting class. **The Dark Pathway of Heathenism,** Ralph Lais, Bernice Wolfer. **The Light of the Christian Highway,** D. F. Shenk. **Workers' Hour,** conducted by Ralph Lais. **My Part as a Worker for God. Gospel Sermon,** E. Z. Yoder. Text, Psalm 121:1.

Thoughts Presented.—The wonderful home which God has prepared and the clear outline of the way to reach the place. Remember your vow which you made to God. Stand for the right and sound a warning to fellow men in their lost condition. God's Word is perfect. Any one adding or taking away shall all the plagues receive which are recorded in His Word.

An offering for the Children's Welfare work in Portland was taken, amounting to $49.38.

Albert D. Erb.

REPORT

Of the Eighth Annual Meeting of the Ohio Mennonite Mission Board, Held at the Oak Grove Church near Smithville, O., June 2, 3, 1927

Meeting called to order by the President, J. S. Gerig.

7:30 P. M. Song service conducted by Joseph Byler and Wm. Miller.

Devotion. E. B. Stoltzfus. Phil. 2:1-16.

Mission Sermon. O. N. Johns. **"Lost World, Waiting Savior, Sleeping Church."** Jno. 5:19; Rev. 3:20; Matt. 20:6. Three pictures of present conditions: "Lost World"—very few Church-going people realize the significance of a lost world. No hope for a world lost because of sin. World hopeless and sinful, yet calling for help. "Waiting Savior"—waiting to receive His Bride, and for the reconciliation. "Sleeping Church"—the Church has had the work of reconciliation given to it. "Behold, I stand at the door and knock"—a sleeping Church, inactivity, unconcern, not interested in the service of the Lord. We need some representative in every portion of the field which is not awake to their responsibilities and opportunities.

Testimonies from Board members. Closing.

June 3

8:30 A. M. Meeting of Board members. Prayer by A. I. Yoder. The minutes of the Executive Committee meetings held during the year were read and the work discussed.

9:30. The regular meeting was opened by song service, led by Wm. Miller, O. N. Johns, and J. W. Kropf. Devotion by Alvin Miller.

Roll Call. Reading of the minutes by the Secretary.

Appointment of Committees. Resolutions: E. B. Stoltzfus, L. L. Swartzentruber, and Jesse Smucker; Nominating: A. I. Yoder, I. J. Lehman, and E. U. Burkholder.

The Church and Missions.

First, **From the Contributor's Viewpoint.** I. J. Lehman.

The contributors in the Mennonite Church are the masses, rather than the individuals. If the interests of the people are in the dollars more than in the cause the money will be a question.

Second, **From the Missionary Viewpoint.** H. N. Troyer.

II Cor. 5:14-21. The Word of reconciliation has been given to us, and we need to give the message to the world. The Lord gives us many opportunities to give the message of reconciliation to individuals.

Scattering that Increaseth. Jay Hostetler.

We should not use all our energy in spreading the Gospel around home, but use the method of the tumble weed that spreads its seeds afar and starts a new place. God used the method of persecution to scatter the people that Gospel work might be started in new places.

Prayer. Noah Hilty.

1 P. M. Song Service by Alvin Miller. Devotion by E. A. Shank.

Treasurer's Report

Balance on hand from 1926	$53.17
Received for state work during year	224.28
Total	277.45
Paid for state work	192.05
Balance on hand	85.40
Amount in Building and Loan	642.16
Endowment	556.29
Total in hands of board	1283.85
Rec'd and sent to Gen. Treasurer	8851.85

Report of the Field Worker, E. B. Stoltzfus.

Report of Board Members.

The Believer's Responsibilities.

First, **In Making Christ Known.** William Miller.

The responsibility of the believer centers in two great agencies: (1) the fact that Christ died for us; (2) the believer the only agency to present the Gospel.

Second, **In Defending the Faith.** A. I. Yoder.

Every believer should earnestly contend for the faith, the body of truth as revealed in the Word of God. According to Jude 3 it is God's command. Error is destructive, truth builds up and sets men free. Truth is so important that we dare not deviate from it.

Resolutions

Whereas, we consider the resolution of last year's meeting, with reference to the expansion of our Rural Church work, of such great importance, therefore be it

Resolved, that we make a more earnest effort to get this plan more clearly before the various congregations, and to carry out the provisions of said resolution. We further recommend that the Field Worker again bring this matter before the various board members.

Whereas, the Oak Grove congregation has so liberally and kindly provided for our material comforts and needs, and also provided a place for the assembling of the Ohio Mennonite Mission Board, therefore be it

Resolved, that we tender our heartfelt thanks and appreciation for the same.

Election of Officers

The Nominating Committee recommended the reëlection of the present officers of the Board. The recommendation was adopted.

E. B. Stoltzfus was appointed Field Worker for another year.

Offering, $24.82.

Closing prayer by C. Z. Yoder.

S. E. Allgyer, Secretary.

Married

Metzler—Stoltzfus.—On Aug. 4, 1927, at the home of the bride near Martinsburg, Pa., Bro. Elmer Metzler and Sister Lena Stoltzfus, both members of the Pleasant Grove Church near Martinsburg, Pa., were united in holy marriage by Bro. Isaac K. Metzler of Rockton, Pa.

Obituary

Martin.—Benjamin Edward, infant son of Earl and Edna Martin, passed thru this world, as a bud, to bloom in heaven, on Aug. 3, 1927. A brief service at the house and at the grave by the writer. Interment at the Fairview Mennonite Cemetery.

"Not now but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And then sometime we'll understand."

L. S. G.

Roth.—Velma May, infant daughter of Amos and Phoebe Roth, was born Sept. 14, 1926, and remained here the short period, answering death's summons, Aug. 2, 1927. A sorrowing mother and father and 2 sisters, remain; also 4 grandparents, 6 uncles, 6 aunts and a number of cousins. Funeral services were held at the West Fairview Church, Aug 4, in charge of W. R. Eicher, assisted by J. E. Zimmerman and J. M. Whitaker. Interment in cemetery nearby. Texts, II Kings 4:18-23; Prov. 27:1.

Lefever.—Lettie L. Lefever was born March 30, 1872; died at her home in Lancaster, Pa., July 30, 1927, after nine weeks' illness. She was a daughter of the late Henry and Susanna Buckwalter of East Lampeter, Lancaster Co. Soon after her marriage in 1894 to Abram K. Lefever, she with her husband united with the Mennonite Church of which she remained a faithful member until her death. Besides her husband she is survived by three children (John B., Mabel B., and Grace B.), 3 granchildren, and the following brothers and sisters: Anna L., wife of Harry Wenger; Frank L. Buckwalter, Amos L. Buckwalter; Lizzie, wife of Elias K. Lefever; and Jonas L. Buckwalter. Funeral services were held at her late home and at Mellinger's Mennonite Church, Aug. 21, by Bros. Elmer Martin, David Landis, and John H. Mosemann. Interment in the adjoining cemetery.

Pershing.—Elizabeth, daughter of George and Mary Burkholder was born near Dover, Ohio, Feb. 19, 1846; died at her home near Orrville, O., July 6, 1927; aged 81 y. 4 m. 17 d. In 1893 she was married to Christian B. Pershing, who preceded her in death in 1898. Since that time (except one year) she has resided in Wayne Co., with her sisters. About 1883 she confessed Christ as her Savior and united with the Mennonite Church in which faith she died. In Dec., 1926, her health began to give way, but she continued her work of love and service in the home as long as it was possible for her to do so. Though her suffering at the last was intense, yet she desired singing and prayer and to be fed with the word of God. She leaves 2 sisters and 2 brothers. One sister and 4 brothers preceded her in death. Funeral was held July 9, at the Union Church in charge of Brethren E. F. Hartzler and David Hostetler. Interment in the cemetery nearby.

Shafer.—Susan, daughter of David and Esther Spitnale, was born near Cascade, Ohio, Sept. 19, 1846; died July 26, 1927; aged 80 y. 10 m. 6 d. She united with the Mennonite Church in 1877 with which she held faith until death. On Sept. 6, 1866, she was united in marriage with Jacob D. Shafer. To this happy union 9 children were born (John, Hulda Bidlack, Lizzie Kohart, Anna Thrasher—deceased, David, Lewis, Losson, Julia Thomas, and Clinton). She had 54 grandchildren, she leaves two brothers and a host of friends and relatives. To know her was to love her. For nearly 6 years she was an invalid, but she bore all her suffering patiently.

Funeral services were held at the U. B. Church near Oakwood, Ohio, conducted by G. H. Brunk and S. G. Shank. Text, Jno. 14: 2, 3:

"Mother thou hast left us
Here our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Kratz.—Esther Newcomer Kratz, wife of Bro. Warren Kratz, was born May 13, 1896, in Lancaster Co., Pa.; died of a paralytic stroke July 27, 1927, near Harrisonburg, Va.; aged 31 y. 2 m. 14 d. She and her husband had labored faithfully as rural missionaries at Whitmer, W. Va., from the time of their marriage, Aug. 21, 1923, until April, 1927. They were engaged in building a house near the Eastern Mennonite School when the death occurred. A funeral service was held in the Chapel at the school on July 28 by the brethren, S. H. Rhodes and J. L. Stauffer. The body was then taken to East Petersburg, Pa., to the home of Charles Hoffman, her brother-in-law, where a brief service was conducted by Bro. Isaac Brubaker. A final service was then held at the Salunga Mennonite Church by the brethren, Isaac Brubaker, Noah Mack, John Mosemann, and A. D. Wenger. Texts, Heb. 4:9 and 11:6. Interment in the Salunga cemetery. The attendance was large at both church services, for Esther's friends were many. Besides her sorrowing husband, she leaves her father (Jacob Newcomer), and her step-mother (Sarah Newcomer), two brothers (Elmer and Oscar), a step-sister (Martha) and two sisters (Mrs. Charles Hoffman and Alice).

A sympathizing Friend.

Blough.—Goldie, daughter of Amos and Clara Blough, was born Sept. 24, 1905, in Elkhart Co., Ind.; died Aug. 1, 1927; aged 21 y. 10 m. 7 d. Her death was caused by a nervous breakdown. She is survived by her father, five brothers (Rosco, Theodore, Orland, Morris, and George) and one sister (Dorothy). Her mother preceded her nine years ago last April. She united with the Mennonite Church in her youth and remained faithful until death. She was a kind, loving sister, admired by all who came in contact with her. She was ever willing to do what she could in the Christian service. Up to her sickness she was a Sunday school teacher and also the church chorister. The last time that she led in singing she seemed to enter into the spirit of the songs and one of the last songs that she led was, "My Savior first of all." She also proved a real mother in the home, but our loss will be her gain, for she fell peacefully asleep in the arms of one who doeth all things best. Funeral services were held at the Clinton Frame Church, conducted by Silas Yoder, assisted by D. D. Troyer and Sanford Yoder. Burial in Forest Grove Cemetery.

"Rest on dear Goldie, your labor is o'er,
Your toiling hands will toil no more;
A faithful sister, true and kind,
No friend on earth like you we will find."

ALBERTA-SASKATCHEWAN CONFERENCE

The Annual S. S. Conference of the Alberta-Saskatchewan Mennonite Churches was held at the Mennonite Church near Tofield, Alta., on July 5, 1927.

Moderators, M. D. Stutzman, H. B. Ramer; Song Director, O. O. Hershberger.

Devotional and address of welcome by N. E. Roth, reading Psalm 103.

I. **The Ideal Sunday School; Its Object.**
1. To Instill Bible Principles, by Fred Brenneman.
2. Development of Christian Workers, by Joe Steckley.
3. The Salvation of Souls, by Noah Gerber.

Summary, by Bernice Harder.

Thoughts Given: The need of implanting Bible truths early in the minds and hearts of children gave rise to the Sunday school. Truths learned in youth make most lasting impressions upon the life. Prov. 22:6. Doctrines of God, Jesus Christ, Holy Spirit, Man, and the devil may be understood by children if taught in story form and illustrated by life lessons. Principles instilled earlier in life are fostered by a knowledge of the Word and a realization of the need, which are the result of the work of the Sunday school. The prime purpose of the Sunday school should be the salvation of the lost. Eighty per cent of the church members have been in Sunday school. Only five per cent of criminals have been in Sunday school.

II. **Need of Consecrated Workers,** by E. S. Hallman.

Workers are needed who are true to God, loyal to the Church, and ever ready to respond to the call of God as given through the Church. Rom. 12:1; Psa. 127:1.

III. **The Sunday School Report** was given by the Secretary.

A short season of open conference was conducted.

Afternoon Session

IV. **Children's Meeting,** by Ezra Stauffer.

V. **Making the S. S. more Missionary.**

Every worker should have a keener realization that it is the Lord's work. The Lord desires that we know Him, not only know of Him. God is yearning for souls to know Him.

VI. **The Relation of the Sunday School.—**
1. To the Home, by Isaac Miller.
2. To the Church, by Clarence Ramer.
3. To the Community, by Menno Gingerich.

Thoughts Given: The Sunday school is a coworker with godly parents and an indirect means of bringing the Gospel to the non-Christian home. Parents should foster the confidence of the children in the officers, and not magnify the weaknesses of the workers. The Sunday school supplies or prepares the material for the Church, and the Church oversees and directs the activities of the Sunday school. A definite effect on the community should be expected. The Sunday school brings the Gospel to those who make no efforts themselves to get it.

VII. **The Sunday School as a Factor in Foreign Missions,** by R. R. Smucker.

The Sunday school helps to break down prejudice against Christian workers, which is a step toward winning them for Jesus.

Evening Session

Workers' Meeting conducted by H. O. Stauffer, followed by a sermon by R. R. Smucker.

J. B. Stauffer,
Phoebe Brubaker,
Secretaries.

MISSIONARY CONFERENCE

(Wednesday, July 6)

Moderators: M. D. Stutzman, H. B. Ramer.

I. A business session of the District Mission Board was held in the morning. Following are a few of the things considered:

Roll Call.

Treasurer's Report, read and accepted.

Report of the Bible Study Committee was given. It was suggested that a plan similar to last year be followed this year.

A committee, consisting of E. S. Hallman, Isaac Miller and O. O. Hershberger, was appointed to arrange for Bible Study and Evangelistic work in our district the coming year.

Remarks were given on the work in Calgary by Brethren Isaac Miller and E. S. Hallman. It was suggested that we send literature to Bro. Bricker and pray for him, also asking ministers passing through Calgary to stop and preach for our people there.

Remarks on Portland Mission work were made by Bro. G. D. Shenk.

The following resolution was passed:

Since through the blessing of the Lord our Mission efforts in Portland have grown to such an extent that a new building is needed, and since the Pacific Coast Conference and the General Mission Board have encouraged the erection of a new building and the plan for raising the necessary funds, be it

Resolved, That we encourage our members to respond to this work as outlined in their plan in circular, as the Spirit may direct, reporting to the local Mission Board member the amount of their offering as soon as possible.

II. **Missionary Sermon,** by R. R. Smucker. Text, Jno. 3:16.

Afternoon Session

III. **The Will of God Concerning:**
1. The Evangelization of the Lost, by J. K. Lehman.
2. The Sending of Messengers, by H. B. Ramer.
3. The Systematic Financing of His Cause, by G. D. Shenk.
4. The Ministry of Intercession, by H. J. Harder.

Essay, by Sister E. S. Hallman.

Thoughts Given:—God assumes the greater responsibility in saving the lost. His will has always been that the truth be brought to the lost, which mission He has delegated to His followers. Messengers must be informed. They must know the Lord, know the message, and know those to whom they are sent. It is necessary that they be called by God and sent by the Church. God loveth a cheerful giver. System is necessary in giving. The best working system, and the only one in which any certain amount of per cent is specified is the tithing system of the Old Testament. God recognizes the desire of His children as manifested in intercession. Pray ye the Lord of the harvest that He would send forth laborers into His harvest.

IV. **Our Individual Responsibility in Carrying out the Great Commission,** by M. H. Schmidt. Essay by Warda Brenneman.

The work of the Lord is greatly enhanced by a united effort of God's people, and so much the more as every member in particular feels that he has been given a definite charge.

V. **Impressions and Experiences on the Field,** by R. R. Smucker.

Our brother told of many experiences in the work in India which aroused our sympathies and interest for the workers and the work there.

An offering was taken for the India fund.

Evening Session

A Round Table Discussion was conducted by E. S. Hallman.

Sermon, by R. R. Smucker.

H. J. Harder, Secretary.

MENNONITE GENERAL CONFERENCE
and Related Meetings

The schedule for General Conference Week as arranged to the time of going to press is as follows:

Saturday, August 20, 9:00 A. M. Private session of the Executive and Mission Committees of the Mennonite Board of Missions and Charities at Belleville, Mifflin county, Pa.

Private session of the General Sunday School Committee, Belleville, Pa.

Sunday, August 21, A. M. Sunday School and Preaching Services in the churches of Mifflin county.

P. M. Fundamentals Conference in the tent at Belleville.

Evening. Fundamentals Conference continued.

Monday, August 22, 9:00 A. M. Private session of the Committee on Arrangements of the General Conference, Belleville, Pa.

Evening. Public Program arranged by the Young People's Problems Committee, to be given in the tent at Belleville.

Tuesday, August 23, A. M. Private session of the Committee on Arrangements.

P. M. Public Program arranged by the Board of Education.

Evening. Public Program arranged by the General Sunday School Committee.

Wednesday, August 24, 9:00 A. M. Opening of General Conference.

For information regarding routes to Belleville see articles in this issue and in the issues of July 21, July 28, and Aug. 11.

Those coming to Belleville by rail, should come to Lewistown on the P. R. R. and be met at the depot by notifying Bro. Elam Grassmyer, chairman of transportation committee, or Bro. E. D. Hess, Secretary of local committee of arrangements, both of Belleville, Pa. If not being met at Lewistown take bus to Belleville. Those coming via the Wm. Penn Highway should take notice of sign reading "To General Conference," at Reedsville and also at Mill Creek. These places are located, one at each end of the Valley, at places where many autoists go wrong. Belleville is located on the Wm. Penn Highway between Reedsville on the east and Mill Creek on the west.

ANNOUNCEMENT
Eastern Mennonite School

The School year opens on Wednesday, Sept. 14, 1927.

Send for catalogue. Address all inquiries to Eastern Mennonite School, Harrisonburg, Va. Make application as early as possible and arrangements will be made for your accommodation.

You are welcome if you meet requirements. Students entering for their first year should have their former teachers or principal send their credits before registration day direct to our Dean, Chester K. Lehman, Harrisonburg, Va.

We have a faculty whose educational qualifications are of the best and who are loyal to Christ and the church and have the best interests of our young people at heart.

The uplifting environments of the School are sometimes of more real value to a student than the credits obtained for educational work.

Our Four Year High School Course is fully accredited. We are also giving Junior College work. Our work is accepted without question in some standard colleges. We are also giving Bible Courses both elementary and advanced which we heartily recommend to all lovers of the truth; also a Bible Correspondence Course which has just been revised and improved.

Write for particulars before making other arrangements. Be loyal to your own church institutions.

A. D. Wenger,
Harrisonburg, Va.

CONFERENCE ANNOUNCEMENTS
Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

Hydro is on the Rock Island R.R. and Bus Line. Bus leaves El Reno 9.30 A.M., 4 P. M., 6:30 P. M., arrives at Hydro 2 hours later.

Trains will also be met at Thomas which is on the Orient and Frisco R.R.

Auto route from Hydro to church 3 mi. N., 2 W.,3 N., 1 W.

Auto route from Thomas to Church 2 mi. S., 3 E., 5 S., 3 E.

Church telephone No. 308.

All trains will be met and any other information will be gladly given by notifying R. J. Miller, Hydro, or Amos Bontreger, Thomas.

J. R. Shank, Sec'y,
Carver, Mo.

Iowa-Nebraska

The Lord willing, the next session of the Iowa-Nebraska Conference will be held with the brotherhood at Woodriver, Nebr., Sept. 7-9, 1927. Ministers' meeting in the afternoon of Sept. 6.

Any one wishing to be met at the train, please correspond with Dave Lehman or John Schweitzer, Woodriver, Nebr. Trains can be met at either Cairo, on the Burlington, or at Woodriver, on the Union-Pacific.

Everybody cordially invited to attend this session of conference.

J. E. Zimmerman, Mod.
Wm. R. Eicher, Sec.

ANNOUNCEMENT

The Sixth Annual Sunday School Conference of the Ontario Amish Mennonites will be held at the Wellesley Church near Wellesley, Ont., beginning Sunday, Sept. 11, at 2 P. M., and continuing all day Monday, Sept. 12, 1927.

Chr. Gascho, Secy.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will be held, D. V., with the Latschar Congregation near Manheim, on Sept. 3-5, 1927. A hearty invitation is extended to brethren and sisters of other districts to be present with us. Those coming from the west, either by rail or auto, may stop at Petersburg, then proceed south to the Church. Those coming from the south and east may come to Kitchener, where you will be directed to the place of meeting

For further information apply to
Oscar Burkholder, Secy.,
Breslau, Ont.

BOOKS WANTED FOR THE MENNONITE HISTORICAL LIBRARY IN SCOTTDALE

The catalog of the Mennonite Historical Library will be printed in the near future. Before the catalog goes to press it is hoped that a number of Mennonite books and pamphlets which we do not yet have may be procured. A considerable number of Mennonite publications are not in the library now. The importance of collecting and preserving all such publications for the use and benefit of the Church in general is readily seen. Frequently it is the case that a book or pamphlet which is of small value to its owner would be a great desideratum for the library. Among other publications we are seeking a number of small pamphlets printed between 1850 and 1875.

Any coöperation on the part of the brotherhood to make the collection as complete as possible before the printing of the catalog will be greatly appreciated. If you have a rare book, pamphlet or tract, or a book of an old and rare edition, and are willing to part with it, we would suggest that you write us stating the price at which it may be secured. Address correspondence to the Mennonite Publishing House, or to John Horsch, Scottdale, Pa.

THE TREAD OF TIME

By L. L. Hershberger

For the Gospel Herald.

Unnoticed, swiftly,
Time e'er moves on;
When life is joy,
And one glad song.

How slow, alas!
His heavy step,
'Mid loneliness
Care, and regret.

Nappanee, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 25, 1927 (Gospel Witness Established 1905) No. 21

OUR JUNIATA MEETINGS

As General Conference is approaching as usual other related meetings are held. One of the most important of these is the meeting of the Mennonite Publication Board. This year this meeting was held at the Delaware Church, about two miles north of Thompsontown, Pa., about thirty-eight miles from Belleville, Pa., the scene where General Conference is to convene this week.

On Wednesday evening, Aug. 17, we gathered for the first meeting at the Delaware Church. We found workers gathered there from many of the different states and Canada. These had come in during the day, most of them traveling by auto. It was a beautiful drive over the hills and mountains and through the river valleys. For many people, including the writer, this was the first trip to Juniata Co.

The evening meeting was a public one in charge of Bro. J. S. Shoemaker, president of the Publication Board. Our brother, veteran of Christian service, some seventy years young, made some pointed remarks after a spirted song service. His talk was somewhat of a reminiscent nature, giving some facts about the beginning of publication work in the Mennonite Church. Then followed the main talk of the evening, Our Literature—Past, Present, and Future, by Bro. Oscar Burkholder, Breslau, Ont. Bro. Burkholder spoke well and closed by giving some practical suggestions for our future work, which were not as "visionary" as our brother chose to denominate them. The local people had turned out well for this first meeting and the Church was well filled.

On Thursday morning the Executive and Publishing Committees and the Young People's Topics Committees met at the Church. After a devotional period in which all joined, the committees held their sessions in separate rooms, each doing routine work. Bro. Kauffman, our editor-in-chief, although not in robust health for some time, was able to attend these meetings. Although these were not public meetings visitors were made to feel that they were welcome to stay in the main room and listen to the proceedings. These committees continued their work throughout the day.

In the evening another public meeting was held. More visitors had come in during the day and the Church was again well filled. After devotion Bro. N. E. Miller, Springs, Pa., conducted an Open Conference in which all were privileged to join. The subject naturally was along the line of literature, how to supply the right kind, and how to get the young especially to read it. Some pointed and helpful thoughts were given. Then followed a series of three topics under the general head of Galatians 6:2 as Applied to Our Publishing Work. The first speaker was Bro. Aaron Loucks, Scottdale, Pa., who discussed Obligations of the Publishing House to the Church. Bro. A. S. Horst, Ephrata, Pa., followed on Obligations of the Church to the Publishing House. The last speaker was Bro. S. F. Coffman, Vineland, Ont., who looked at the subject As Viewed from Both Angles. All of these speakers brought out some timely thoughts that should have helped all present to appreciate better the great work of providing Gospel literature for our own people and others. Bro. Coffman spoke instead of Bro. D. H. Bender who was not at the evening meeting for physical reasons. We were glad, however, that Bro. Bender was able to attend the day meetings.

On Friday morning at eight o'clock more committee meetings were held prior to the public meeting which convened at 9 o'clock. After devotion the minutes of the last meeting were read by Bro. Levi Mumaw, acting secretary in place of Bro. S. H. Miller, who could not be present on account of ill health. Bro. Aaron Loucks, manager of the Mennonite Publishing House, then gave a verbal report, which was accepted. Bro. Mumaw, secretary-treasurer of the House followed with his report which was largely one of facts and figures, showing the financial condition of the House. The report showed that the House was on a safe business basis. The report was accepted.

Bro. Henry Hershey, Intercourse, Pa., treasurer of the Mennonite Publication Board, then gave a brief report, which was accepted. The report of the Executive Committee was then called for, and given by Bro. Mumaw, secretary of the committee.

Next the Report of the Publishing Committee was given by Bro. D. H. Bender, secretary of that committee. An unusual number of new books were passed upon or considered by this committee. Among these were a book of poems, a book of Bible stories, three church histories, a book of Bible Doctrines, True Life Stories, a revised Confession of Faith, a book of the best editorials in the Youth's Christian Companion, a junior India mission study book, Christmas gift books by Mennonite authors, a book of Christmas exercises, Chats with Girls on Character Building, and a Bible commentary written by Mennonite authors. Tract work was also considered and encouraged. The work of the Young People's Topic Committee was also approved. The report of the Publishing Committee was accepted.

Reports from the Editors of our Church periodicals were then given. Bros. Daniel Kauffman, J. A. Ressler, C. F. Yake, John L. Horst, J. R. Shank, and S. F. Coffman responded, giving some interesting information concerning the editorial work for which they are responsible.

Bro. C. F. Derstine, editor of the Christian Monitor, not being present, sent in a written report. Bro. Chas. Shoemaker reported concerning the Book Department of the Mennonite Publishing House.

The writer of these notes left on Friday noon, and hence a full report of the afternoon and evening meetings can not be given. Other business matters and the election of officers were on the program for the afternoon, as well as two topics, Our Needs along the Line of Literature in the Home and Church, by Bro. Geo. R. Brunk, Denbigh, Va., and Literature as a Factor in Character Building, by Bro. E. M. Detweiler, Columbiana, Ohio. In the evening an Open Conference was to be conducted before the closing address, How May the Church Best Counteract the Influence of the Large Production and Circulation of Unsound Literature among Our People and Others, by Bro. J. K. Bixler, Elkhart, Ind. According to previous evidences these sessions were well attended and no doubt proved to be both interesting and profitable.

This write-up would not be complete without a reference to the kindness and hospitality of the brotherhood in Juniata Co., in caring for visiting brethren and sisters. This added to the warm spirit of Christian fellowship present in the meetings made us feel that all of us together were working for the same cause, the extension of Christ's kingdom on earth, and the glory of His name throughout eternity.—H.

LIBERALISM—CAUSE AND CURE

By Daniel Kauffman

I. Liberalism **II. Cause** **III. Cure**

III. CURE

It is easier to name a disease and comment on its causes than it is to prescribe a sure cure. What we shall have to say with reference to the cure for Liberalism is simply submitted for the prayerful consideration of the thoughtful reader, who is asked to consider these points in the light of Scripture.

1. **Turning on the Light.**

Darkness disappears when light comes on the scene. This does not mean that all people accept this light; for, as in the days of Christ, some people wilfully close their eyes in the face of light and insist on remaining in darkness. But it does mean that honest men will not stay in darkness in spite of themselves when the light of truth is made clear to them. Therefore, turn on the light. We get the command from Christ Himself: "Teach all nations....to observe all things whatsoever." He commanded His disciples to do. The light of the Gospel —the whole Gospel—should be made to shine, through intelligent preaching from the pulpit; it should shine, through consistent living and faithful teaching, in the home; it should shine, in a similar teaching, in business and social circles. Turn on the light. Tell the truth, the whole truth, as far as you have it and are able to comprehend it, wherever you go. Let the world know the blessedness of Gospel salvation, the certainty of retribution for sin, the deceptiveness of Satan and his followers, the shortcomings of Liberalism. Tear off the mask of this fearful deceiver, that people may know what is involved. What we need is faithful, intelligent, fearless, loving, forceful, patient, persistent teaching in home and Church and school. Turn on the light.

2. **Prayer.**

When it comes to casting out demons (which is the nature of your work when you are fighting Liberalism) Christ says that this can be done only "by prayer and fasting." In our fight against Liberalism we should not neglect our opportunities to read up on the subject that we may act intelligently; but more important by far is our opportunity to cling to the Throne, that the power of Heaven may be brought to overthrow what we as humans could never overcome in our own strength. The Church of the twentieth century needs an Acts 12 experience. "The effectual fervent prayer of the righteous....availeth much."

3. **Conscientious Living.**

Another important thing is the matter of keeping the conscience clear and bright. Honestly, the cause of Christ is suffering less from attacks from without than it is from the inconsistencies on the part of those who profess to be His followers. What is true with reference to a comparison between Christian professors and those making no profession at all, is true also when it comes to a comparison between conservatives and liberals. Inconsistent living on the part of conservatives is no proof against orthodox Christianity; but it forms a tremendous club in the hands of liberalists, which they swing mightily in their endeavor to discredit divinely revealed truth and its defenders. Where the people of God shine out as a consecrated, God-fearing, God-honoring people, living a sinless life and maintaining a clear conscience before God and man, there you find a light before which sin-darkened Liberalism can not stand.

4. **Freedom from Entangling Alliances.**

The older we get the more we see in the apostolic admonition, "Be ye not unequally yoked together with unbelievers." Whether it is in the marriage relation, in business partnership, in social companionship, in politics, or in the secret lodge, an entangling alliance with unbelievers means both the weakening of believers and the encouragement of ungodliness. As a matter of wisdom—both for the safety and well being of believers and power over the forces of unrighteousness—"no man that warreth entangleth himself with the affairs of this life." If you would rescue a drowning man, the most foolish thing you can do is to allow that man to get hold of you and pull you under the water with himself. The only possible chance you have to save both him and yourself is for you to get a firm grip on him, never allow him to get a stranglehold on you, and thus pull him to the shore. Liberalism is the drowning man. It is possible to rescue him—provided the Church of God on earth, collectively and as individual members, steers clear from entangling alliances with every form of worldliness.

5. **Scriptural Discipline.**

Liberalism can get a stranglehold on orthodox churches, only as such churches neglect their discipline. Suppose the Church were to carry out such scriptural admonitions as "Withdraw yourselves from every brother that walketh disorderly," "If he neglect to hear the church, let him be unto thee as an heathen man and a publican," "If any man be overtaken in a fault, ye which are spiritual restore such an one," "A man that is an heretic, after the first and second admonitions reject," etc., faithfully, do you suppose that we would have the trouble with liberalism that we have?

Here we imagine that we hear the protest of liberalistic criticism: "You

want to rule things with an iron hand; want to crush out the liberties of the members, and make them slaves to autocratic authority." Who said anything of the kind? When the above quoted scriptures were penned it was by inspiration of God, the God of love. Apply these scriptures in the Spirit of the Gospel, and results will justify the wisdom of their Author. There is more danger to-day of churches being unfaithful in their discipline than there is in them being too harsh and autocratic. Churches have failed in their discipline because they have failed to take God at His word. Read the Gospel of Christ, as found in the twenty-seven books in the New Testament, and you will find therein specific directions as to whom to receive into fellowship, whom to excommunicate, how to build up the congregation, what to do with the weak, how to win the erring, etc., etc. The church that obeys God in all these directions has largely solved the question as to how to stem the tide of Liberalism.

6. **Giving God His Rightful Place.** Too many people want to make a mere figure-head out of God. They praise His name, build fine churches, contribute money, and have much to say about "christianity;" but when it comes to allowing their lives to be shaped according to His Word, they balk at the idea. Years ago there was a certain School Board that conceived the idea of placing itself under the control of the Church. They drafted in every prominent bishop they could get hold of and whom they thought they could use to advantage. Things went smoothly for awhile, but by and by these bishops gave voice to their convictions and decreed that the school must be conducted in accordance with the rules and discipline of the Church. Then the school men discovered that these bishops did not know how to run a school, denounced them as autocratic ignoramuses, and tried to get rid of them. These bishops were first class fellows so long as they could be used as figure-heads, but they were totally incompetent as men of authority—so the leaders among the school men thought.

This illustrates the attitude of many people—and some churches—toward God. The only god they really recognize is an imaginary god whom they use as a figure-head. Their praises are loud, their programs are broad, their "campaigns" are magnificent, their religion is "the best ever." While they cannot subscribe to the "narrow" view that Christianity alone enjoys the divine revelations from God and furnishes the avenue for depraved man to be cleansed and get back to God, yet they exalt their conception of Christianity as being "so much better" than any other system of religion that they are real anxious that all the world should accept the Man of Galilee as the greatest of all religious teachers. This is present-day Liberalism. But when it comes to making the Word of God their supreme rule of life by which their lives should be governed without question, when it comes to subordinating their wills to those of the Divine Master whom we recognize as Lord of all, that is foreign to their system of religion.

But this is where we must come to, if we would have our lives square up with God. Let Him be supreme in all our plans, affections, beliefs, hopes and fears. His Word is our discipline, His Spirit is our Guide, His Gospel is our rule of life—if we acknowledge Him as our Supreme Ruler.

The individual or the Church that gives God this place is free from Liberalism.

Scottdale, Pa.

A MESSAGE FROM THE EPISTLE TO PHILEMON

By J. W. Shank

For the Gospel Herald.

I. **Introduction:**—The writer of the epistle, the apostle Paul, was in prison at Rome. Onesimus, an escaped slave of Philemon, had arrived at Rome and come in contact with Paul through his prison services. The conversion of Onesimus must have greatly changed his life, for Paul saw in him a person that would really be useful to himself; nevertheless, Paul's idea of strict justice would not permit him to keep Onesimus who really belonged to Philemon. The latter was a Christian and in charge of a group of believers in a distant city.

Slavery in the time of Paul was prevalent everywhere. Slaves were treated with utmost severity and just in the same way as animals. It was indeed a sad life that they lived. Many escaped because of their ill treatment. Others, being influenced by certain delinquent ones, were led to flee without so much cause.

II. **Paul recognized slavery as an existing institution in society,** but he looked upon the slave as a human being and as worthy of sympathy. He was as ready to preach the Gospel to the slaves as to their masters. One can imagine that any slave would have rejoiced to be owned by Paul.

III. **Paul treated Onesimus as a brother.** He had learned long before this time that God is no respecter of persons; and if God loved the lowly as well as the exalted, Paul felt constrained to love in the same way. He knew that Onesimus was not a free man and thus had obligations to his master, Philemon. In a sense, the situation was delicate. As a runaway, Onesimus would deserve punishment; as his master, Philemon would feel like meeting out the punishment severely. Paul felt that Onesimus' conversion was sincere and that he was repentant for having run away; and, under such circumstances, he deserved pardon. Since Paul recognized the legal claims of Philemon, the owner of the slave, he did not want to make any strong demands of him. Therefore, he suggests in the letter: "If he hath wronged thee, or oweth thee ought, put that on mine account." In this we see the self-sacrificing fairness of Paul.

IV. **The character of Paul** is beautifully shown in this epistle. He had shown pity toward the poor slave, and with patience had taught him the way of salvation. Now he writes kindly and tenderly to Philemon, putting before him the whole case. He beseeches "for love's sake" instead of commanding Philemon. He counts himself a "partner" of Philemon, and in that capacity, begs that Onesimus may be received by Philemon as Paul himself would be received. He is so sure of the magnanimity of Philemon that he expects that he will do more than has been suggested. The reference to "Paul the aged" in verse 9 makes us realize that, when the epistle was written, Paul was then nearing the end of his years of faithful service. He had learned in the school of suffering the need of tenderness and love toward all men. He had sore need of the help of the young Onesimus while he languished in prison, but his tender Christian conscience would not let him even press this need to Philemon. The unconquerable faith in the aged apostle is revealed in verse 22, where he expresses the belief that he will again be released so that he may visit his beloved churches.

V. **Conclusion:**—Jesus said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Paul, in his dealings with the runaway slave and with the injured master, Philemon, seemed to be conscious of Christ's teaching. Was not his tenderness toward this wayward boy an act of kindness to his beloved Lord? Would not Jesus Himself have done so? Was not self-denial a vital characteristic of Jesus? Do

(Continued on page 469)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"THAT I MAY KNOW HIM"

That I MAY KNOW HIM, and the power of His resurrection, and the fellowship of His sufferings.—Phil. 3:10.

That we MAY KNOW HIM that is true.—I Jno. 5:20.

THEN SHALL WE KNOW, if we follow on to know the Lord.—Hos. 6:3.

THAT I MAY REALLY KNOW HIM,
the One Who died for me,
Who left His Father's glory, and died on
Calvary's tree!
How wondrous is such mercy, and everlasting love;
How can I ever doubt Him, or fail to look
above?

THAT I MAY KNOW MY SAVIOR, as
Enoch walked with God,
Since I am safe for ever, through Christ's
most precious blood,
That I may seek to know Him, to know
Him more and more,
To be a witness for Him, and by His
grace endure,

THAT I MAY KNOW MY SAVIOR,
and walk with Him as well,
That, in my daily duties, my life His
grace may tell,
By shewing forth His praises, that many
now may see,
And long to know my Savior, Who gave
HIMSELF FOR ME.

THAT I MAY KNOW AND LOVE
HIM with all my heart and soul,
Who, in His wondrous mercy, would all
my life control;
He will completely finish His work of
cov'nant love,
Since I am by His Spirit now quickened
from above.

THAT I MAY KNOW HIM FULLY
and walk within His ways,
And, by HIS gracious working, Himself
adore and praise:
Thus shew, by words and actions, the preciousness of grace,
That all my life is for Him, Who suffered
in my place.

THAT I MAY REALLY KNOW HIM,
as Lord and Master too,
I wish I pleased Him fully, with that Day
in my view,
When He shall come in glory His sleeping saints to raise,
And we shall meet together, rejoicing in
His praise.

THAT I MAY LOVE TO KNOW HIM,
and in His truth delight,
I own my need and failure,—but seek His
loving might:
I would be looking for Him, and praying
constantly:
"Come quickly for Thy people, who long
Thy face to see."

—Thoughts from the Word of God.

"There is many a wonderful heart without a contrite spirit.—The ice may be broken into a thousand pieces, but it is ice still.—But expose it to the beams of the Sun of Righteousness, and it will melt."—Middleton.

FROM OUR MISSION STATIONS

Columbia, Pa.

The following are a list of the different circles that have been arranged to come and help along in the sewing school. We hope that there will be a hearty response, as we expect a large class. The more teachers the more effective work can be done. Not only members of the different circles but other sisters as well are invited to come also. We feel that this is an important part of our mission work and we are looking forward to the time and hope we will be supplied as before.

Dates for sewing school, 1927:

Oct. 8.	Goods and Bosslers.
Oct. 15.	Mt. Joy.
Oct. 22.	Stony Brook.
Oct. 29.	Goodville.
Nov. 5.	Chestnut Hill.
Nov. 12.	Groffsdale.
Nov. 19.	Millersville Sr. and Jr.
Nov. 26.	Petersburg.
Dec. 3.	Manheim.
Dec. 10.	Elizabethtown.
Dec. 17.	Landisville Jr.
Dec. 24.	——
Dec. 31.	Manor.
Jan. 7.	Landisvalley.
Jan. 14.	Mellingers.
Jan. 21.	Lititz.
Jan. 28.	Paradise.

Yours in His service,
David B. Groff.

Tampa, Fla.

(1513 Thirtieth Ave.)

Dear Herald Readers:—It is now three months since our last lines appeared in the Gospel Herald. June 30th we moved from 22nd Street to 1513 30th Ave. We are now three blocks from our Gospel service tent. We are happy and glad for the interest so many take in the work, and because of the bright prospects. The enrollment for the last six weeks is 56. The number present in the last Wednesday evening cottage meeting was 23. We trust attendance in Sunday school will increase with the return of cooler weather. God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Eph. 3:20.

Contributions Received Since Last Report

Bro. Daniel Dupler	$5.00
A Bro. Kinzers, Pa.	15.00
A Bro. and Sister, Bossler's Cong.	5.00
Bro. Henry Hershey, Intercourse, Pa.	15.00
A Friend, Millersburg, Ohio	10.00
Bro. C. B. Eshleman, Vintage, Pa.	25.00
Salem Cong., Wayne Co., O.	23.00
Miss Chidster	.25
Some children	.07
Washington, D. C., Cong.	12.70
Bro. Christian L. Zook, Gordonville, Pa.	5.00
	$116.02

The time of the year is approaching, when many may think of coming from the north to spend the winter in sunny Florida. We cordially invite all who can, to come to Tampa, and spend some time with us. Your help will be appreciated. To find the Gospel tent when coming by train go north on Nebraska Ave., from the Union station to Buffalo Ave., a distance of possibly three miles; go east on Buffalo Ave. to 15th Street, then two blocks south. When coming by auto by way of Sulphur Springs, follow Nebraska Ave. to Buffalo Ave., turn east on Buffalo, go east to 15th Street, then two blocks south. By informing us of your coming we shall be pleased to meet you at Union Station, or at street car, corner of Nebraska Ave. and Buffalo Ave. Pray for us, and that the work may prosper, and souls be saved.

C. B. and Anna Byer.

Aug. 11, 1927.

WEEKLY NEWS LETTER FROM ARGENTINA

(July 18)

By T. K. Hershey

For the Gospel Herald.

Another week has passed and we find ourselves ready to chat with dear ones in the homeland, giving them some data through the news letter.

Bro. and Sister Lantz prior to their leaving for North America, are visiting the different Mission Stations. They spent Saturday last, at Madero, the station in charge of Pablo Cavadore, and Sunday here at Pehuajo. Their ship leaves July 28, and will arrive the 16th or 17th of August. If they arrive the 16th, it will be exactly 10 years that the writer, his wife and two children, with Bro. J. W. Shank, wife and two children left New York for the Argentine. Ten years of experience never to be forgotten. During this time we had the privilege of seeing the work grow from one station to eight, and from no members to over 200. We saw the 10 Sunday schools spring up, with an aggregate attendance of 21,736 with 31 natives teaching the inspired Word of God. We helped to start out and train the first Bible Readers, now we see seven go out every week, making last year over 5000 visits. We look there and here and over there, and we see a number of native workers giving part of their time, and others full time. A printing plant has been installed during this time, and last year over 173,000 pieces of Gospel literature were distributed throughout the Argentine. And we have seen the spiritual life develop, and the spirit of giving grip our people, which resulted in their contributing last year over 4,000 pesos. We look back and we rejoice,

and at the same time are made sad to know that there were those whom we had hoped would become future workers fall by the way side. We are made to praise God, for we do feel that the church in Argentina is on a fair way to a rapid growth both in numbers and spirituality.

In all our stations there seems to be much interest, but we are not without opposition. Just last Saturday here in Pehuajo, a Catholic newspaper published an article accusing our little children in the Kindergarten of being guilty of gambling in the streets for money, and that they are the ones who break windows with stones and destroy the garden stuffs, etc. To augment their lies about us, the article went on to say that some who are members here at Pehuajo now, before they became members, the whole family drank 30 litros of wine per month, now they drink 90 litros in the same time. Again some before they came to church possessed 30 creditors, now they have increased them to 120. They accused us in a very slurring way of calling a business man, who for six years is a member here at the mission, at Pehuajo, "an intelligente and good brother." This was to intimidate this brother. Many other things too disgraceful to print in a respectable paper appeared in said newspaper.

We all thank God and take courage for persecution. **You, brother** and **sister** need to pray, however, that the weaker ones may not become discouraged under such ungodly persecution.

Next week we hope to be able to write about the dedication of the new church in Casares which will take place next Sunday the 24th of July.

For His kindness and mercy, we shout, "Worthy is the lamb that was slain, to receive power, and riches, and wisdom and strength and honor and glory and blessing," because, "to Him that sitteth on the throne, belongeth blessing and honor and glory and power." Praise His Holy Name.

Pehuajo, F. C. O., Argentina.

A MESSAGE FROM PHILEMON

(Continued from page 467)

we not see in Paul the true spirit of the Master? Surely it was as Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the son of God, who loved me and gave himself for me" (Gal. 2:21).

San Luis, Argentina.

There is nothing so destructive of spirituality as carnality. — John S. Hess.

WHAT SHOULD BE THE AIM OF A SUNDAY SCHOOL TEACHER

By Phoebe Ringenberg

For the Gospel Herald.

The most important thing for a Sunday school teacher is to be right with God and to get along with his pupils. Aim to find in each lesson some teaching that will draw them nearer to God and to encourage those who have accepted Christ to meet the problems of life faithfully, peacefully, and helpfully. If you have any pupils who have not accepted Christ your whole aim should be to win them for Christ. If we notice the lessons of a recent quarter, they have to do with God's guidance of the children of Israel. When we study them, our aim should be to see how God guides His children to-day. When we study the faithfulness of Joshua and Caleb we will learn how God rewards faithfulness and obedience. When we study the lesson of Ruth, a picture of the Gentile Church, we see God's great love not only to the Jews but to all who will forsake the world and follow Him.

Aim to keep in mind the fact that all the lessons must be kept related to the teaching of Jesus Christ, for only through His blood are we saved. When we read Mark 10:14-16 we see how Jesus loved the little children. He took them in His arms, blessed them, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Does the teacher realize the great responsibility of teaching these little ones? They can not grasp the meaning of the lessons. They depend upon what their teacher says.

In teaching a class of small children one Sunday, our central theme was God's Great Love. I tried to teach them that God loved them so much that He would keep them from all harm and that He loved every one. A small boy just beginning his first year in the country school did not seem to understand that God loved every one like that. He was very much afraid of tramps. He was afraid he would meet them on his way to school, so he asked if I thought God loved tramps and would not let them hurt him. I told him that God loves everybody. He was too small to comprehend that God did not love his work, but loved his soul. So I told him that if a tramp was hungry we should give him bread, if he was thirsty give him drink; if he met one to speak kindly to him and show him that we love him also. Some time after he said to me, "I met a tramp and I thought of what you said. I looked at him and said 'Good morning.' He looked at me and said 'Good morning.' He never tried to hurt me."

There was once a Sunday school teacher of small children who moved away. The superintendent and officers decided to ask a young lady, just returned from College, to teach the class. She accepted it. A short time after teaching the class they noticed that the class was getting smaller. There seemed to be something lacking. Trying to find out, the parents said they did not know what was the matter, but the children did not want to go to Sunday school; they would rather stay at home. One Sunday after she came from teaching the class she was heard to make this remark to a friend: "I just hate those kids." What was her aim?

A Sunday school worker once said, "Give us teachers who teach not only because they think it is their duty, but whose whole aim is love for boys and girls and winning souls for Christ. Then our Sunday school will be successful."

Flanagan, Ill.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interests of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious Blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

The sorrow-and-poverty test pales beside the power of prosperity to show a man up for what he is. It takes both light and shadow to reveal a man to himself and to the world about him.—Sel.

Learn to be a burden-bearer, if you would be happy.—R.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

THE PILGRIM'S GUIDE

Selected by David Souder

Father, o'er life's checkered pathway,
Guide our stumbling steps, we pray;
Scenes are changing—darkness gathers
As we climb from day to day.

Long the road that lies before us,
Hedged and dark on every side,
Hiding treacherous snares and pitfalls;
Guide, oh loving Father, guide.

Hard and toilsome is the journey
Through this wilderness of sin;
And to trust our own for guidance,
Heaven and home we'd fail to win.

Helpless is our state, O Father,
Pilgrims wandering here below;
Change beyond the evening sunset
Is not ours, O God, to know.

Thou alone dost know the future,
With its wrecking rocks unseen;
How secure will be the morrow,
If we on Thy bosom lean!

Guide then, oh! thou great Jehovah,
Past the ruined wrecks of time,
Till the silvery veil is lifted,
To that higher, nobler clime.

THE MALICIOUS TONGUE

There is a story told of Aesop, who wrote the world-wide popular fables, that once his master sent him into the market to buy food for the guests, and ordered him to spread the table with all the best relishes he could procure. Aesop obeyed, and when the covers were lifted there was nothing on the dishes but tongues. The master was angry, and asked the meaning, when Aesop replied: "You asked me to get the best things in the market, and there is nothing in the world as good as tongue."

"Then," said the master, "next time you provide for us, get the worst things." Some time afterward a second feast was to be arranged, and again the commission was placed in the hands of Aesop. Again the guests arrived, and the master, to his annoyance, found that once more every dish was filled with tongues. In great anger he called his servant, and asked the meaning.

Said Aesop: "You wanted the worst in the world, and so I have given you tongue."

"But," said the master, "the other day you said they were the best things in the world."

"So they are, the best and worst—as you use them."

It is against the worst use of the tongue that the ninth commandment is particularly directed: "Thou shalt not bear false witness." Many a home has been made miserable, and many a life spoilt by the malicious tongue. How it has blistered, slandered, lied, corrupted, defamed, wounded! It has often turned confidence into distrust, kindness into cruelty, friendship into enmity, love into hatred. St. James says that the tongue is a fire, and how true this is! Many a flame has been set alight by the tongue that speaks unkindly of a neighbor or friend.

It is said that the great fire in Chicago, which destroyed nearly all the city, and rendered thousands of people homeless, had its origin in the overturning of a lamp. "Behold how great a matter a little fire kindleth." When we repeat things about our neighbors which are only partly true or altogether untrue, and wholly unkind, we scatter the wicked words far and wide, and we will have no power to recall them again, no matter how much we may wish to do so. The effects of bearing false witness do not terminate with present results, but may operate with increasing power for ages.

It is certainly a Christian duty, as well as brotherly charity, to keep our knowledge of evil or unpleasant things from one another, unless our public duty compels us to bear accusing witness. How much better it would be if we would spread the good we know of our neighbors, instead of spreading an evil report. What we should do in this, as in all our human relations, is to practice the Golden Rule. If we do to others as we would that they do to us, we shall be very careful not to bear false witness against our neighbors, or say unkind things.

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sage doth this impart:
"The tongue's great storehouse is the heart."

From Hebrew with the maxim sprung:
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—Sel. by Blanche Brubaker.

DERELICTS

One day while sitting at my desk writing, my attention was drawn to a scene in the junk yard, plainly visible from my window. Autos were being brought in to be scrapped. Every one was tugged in by another car, and then finally pushed by the leading car into a more remote corner, there to await its doom.

Once these cars were fine, beautiful, costly and useful equipages but their days of usefulness are done. They have lost all their beauty and value. No one wants them. They are only in the way.

I thought, these cars are, in some respects, not unlike the souls of men, created in the image of God, beautiful, talented, fine, powerful, all of heaven back of them; lives of usefulness and profit both to themselves and their fellow men promised them if they would walk in the light of God; but having failed, are now drawn by Satanic power toward hell against their own will—talents squandered, opportunities are gone, hopes blasted, friends have forsaken them, health lost, seized by disease and despair, pushed on toward the confines of darkness until the final plunge is taken into the devil's scrap pile, from whence there is no recovery.

How many young people have started out with a glorious prospect of saving, not only their own souls, but of helping many to heaven. Some were called to preach, others to foreign lands, but failed, utterly failed, because they did not get delivered from the carnal mind, and are headed for the devil's awful scrap pile.

Can we not already hear their wails of remorse and sorrow and behold their wrecked souls and bodies even now in this life? O let us throw out the life line and rescue them, ere they are gone forever.—Rena Brown.

PRAYING FOR OTHERS

There is nothing that makes us love a man so much as praying for him; and when you can do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil toward him.....Be daily on your knees in a solemn, deliberate performance of this devotion, praying for others in such form, with such length, importunity and earnestness as you use for yourself; and you will find all little, ill-natured passions die away, your heart grow great and generous, delighting in the common happiness of others as you used only to delight in your own.—The Serious Call.

Cultivate a disposition that takes an interest in some one outside of yourself.—R.

SUNDAY SCHOOL LESSON

Lesson for Sept. 4, 1927.—I Kings 3:4-15

SOLOMON'S WISE CHOICE

Golden Text.—Happy is the man that findeth wisdom, and the man that getteth understanding.—Prov. 3: 13.

Introductory.—David was succeeded on the throne by Solomon, one of his younger sons. The former's reign was marked for its stirring events and its conflicts; the latter, for its peaceableness and its prosperity. One of the things left for Solomon to do was the building of the Temple. While David had made extensive preparation for his building, it remained for Solomon, a man of peace, to complete the work. His youth and inexperience, coupled with the great problems which then stared him in the face, impressed Solomon with a sense of his responsibility, which doubtless had much to do with the exceedingly wise choice mentioned in this lesson.

Solomon's Prayer (4-9).—Solomon was in Gibeon, offering sacrifices unto the Lord. The Lord appeared to him in a dream and said, "Ask what I shall give thee." Solomon reminded the Lord of the very great mercies and unmerited blessings received at His hands, recounted the responsibilities resting upon him as king, and closed with a request for wisdom that he might govern his people aright.

The Divine Answer (10-12).—The Lord was so well pleased with Solomon's unselfish request that He not only granted the request but promised him wealth and power besides. He reminded Solomon that because he did not ask for long life or riches or the life of his enemies He proposed to give Solomon all that he had asked, and besides this all that he might have asked for had he chosen to ask for his own selfish aggrandizement. But with all these gracious gifts we notice these significant words: "If thou wilt walk in my ways," etc. It is well that we keep these words in mind as we study the career of this remarkable man.

Impression upon Solomon (15).—Solomon awoke. His experience had been but a dream. But this is no reason why the message was not from the Lord. In fact, there are many instances recorded in the Bible where God revealed His will to His people in a dream, just as in this case He revealed His will to Solomon. The young king was profoundly impressed. He went to Jerusalem, "stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered up peace offerings, and made a feast to all his servants." He had taken this message from God in good faith, and the early part of his reign shows clearly that he took the Lord at His word and governed his life accordingly. To this day Solomon is known as the wisest of all men.

Meditations on the Lesson.—1. The first thing that impresses us is the unselfishness of Solomon's prayer. As the Lord pointed out to him, he might have prayed for long life, for wealth and earthly glory, for victory over his enemies. But all these things were forgotten in the greater desire to be of real service to his people. In this he manifested real wisdom, for it brought into touch with Him who holds all blessings in the hollow of His hands. Like Solomon, let us forget all selfishness and pray for such things only as will redound to the glory of God and the good of fellow men. We can trust the Lord to take care of us. As our Friend, He does this without our asking. What we want to be concerned about is that we are in His keeping, following His leadership, and in position that we may be of real service to Him. Our stewardship, not ourselves, should be our chief concern.

2. Had Solomon prayed for selfish ends it is probable that he would have gotten nothing. But as he prayed for something that should redound to the glory of God, he got all that he asked for and besides this he got all that he could possibly have gotten in answer to a selfish prayer. God is wonderfully gracious in His answers to the prayer of faith. He gives us all that we ask for, provided we pray "according to His will," and much more besides. Another thought: Let all our prayers be conditional upon, "Nevertheless let not my will but thine be done."

3. With all the gracious promises which God made to Solomon, let us not overlook the condition of faithfulness. Then, as now, the divine edict, "Whatsoever a man soweth, that shall he also reap," was in full force. Solomon's reign, as it was, was a reign in which God was greatly glorified in the prosperity of His people. How much more glorious might it have been had Solomon remained humble and pure, in the spirit that he was on the night when the Lord appeared to him in a dream! There is in his life both an encouragement to live a life of righteousness and true holiness and a warning against forsaking the Lord for the ways of sin.

4. Th special favor from the Lord resulted in great prosperity for Solomon and his people and the glory of his kingdom made him famous among the surrounding nations. Yet with all that was said to his praise and glory it could still be said that "the half has not been told." There is no measuring the depths and the height and the breadth and the wonders of the blessings of the Lord. The key that unlocks the storehouse of these blessings is faithfulness.—K.

Bible Meeting Topic

PAUL—THE PERSECUTOR (Jr.).—Acts 7:54-8:3.

Topic for September 4

MOTTO

"Christ Jesus came into the world to save sinners; of whom I am chief."

OUTLINE STUDY

I. Paul Ignorant and Unbelieving.

1. What Stephen said of Paul's companions.—Acts 7:51-53.
2. What Paul said of his former life.—I Tim. 1:12-15; Phil. 3:6; Acts 26:9-11.
3. What Jesus said to Paul about his sin.—Acts 9:1-5.
4. What Ananias thought of Paul.—Acts 9:10-14.
5. Why Christians were afraid of Paul.—Acts 9:26-28.
6. What Paul confessed to the unbelieving Jews about His sinful life among them.—Acts 22:1-21.

II. Lessons from Paul the Persecutor.

1. Bad companions lead to a wrong life.
2. Ignorance and unbelief keep men in the dark.
3. Jesus loves sinful men like Paul.
4. Christians should not doubt the power of God to save wicked men.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Paul."**
2. Paul's Companions in Persecution.
3. How the Lord Saw Paul.
4. How Paul Saw Himself.
5. Lessons for us from Paul.

For Others.

1. Christ the Savior of Sinners.

PERSONAL THOUGHT

It is possible to be sincerely wrong in our religion and to even fight against God and His true followers. God will enlighten us if we will surrender to Him.

SEED THOUGHTS

"Tenderly the shepherd,
O'er the mountains cold,
Goes to bring the lost one
Back to the fold.

"Patiently the owner
Seeks with earnest care,
In the dust and darkness
Her treasure rare.

"Lovingly the Father
Sends the news around:
'He once dead now liveth—
Once lost is found.'"—P. P. Bliss.

Gospel Herald

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THURSDAY, AUGUST 25, 1927

Field Notes

Harvest home services were held at the Delaware and Brick congregations, Juniata Co., Pa., on Saturday afternoon, Aug. 20.

Annual harvest home services will be held at the Vincent Church near Spring City, Pa., on Saturday afternoon, Sept. 3. K.

Bro. J. K. Bixler, Elkhart, Ind., who attended the Publication Board meeting at Thompsontown, Pa., spent Sunday, Aug. 21, in Lancaster, Co., Pa., where he preached the Word of life.

Bro. C. L. Graber, Goshen, Ind., preached at the Sugar Creek Church near Wayland, Ia., on Sunday, Aug. 14, and again on Tuesday evening following. Bro. Graber's former home was at Wayland.

Sister Katie Brunk, wife of Bro. Geo. R. Brunk of Denbigh, Va., is back from the hospital where she underwent a successful operation. We praise the Lord for the recovery and hope for a permanent restoration to normal health.

Bro. Simon Gingerich, who has been located at the farm at Mennonite Sanitarium, La Junta, Colo., this summer, stopped at his fromer home at Wayland, Ia., on his way east to General Conference and other meetings.

A telegram received on Aug. 9 read as follows: "Arrived to-day. Parke Lantz." We welcome Bro. and Sister Lantz back to the homeland, and we are glad that they were able to reach America in time to attend the General Conference.

It is with regret that we learn that Bro. J. F. Bressler, Lancaster, Pa., is seriously ill at this writing. We ask that our readers join with us in praying for his speedy recovery.

Bro. Milo Kauffman, of Hesston, Kans., preached for the Oak Grove congregation near West Liberty, O., Aug. 7 to a large audience. In the afternoon of the same day he preached in Madison Co. His messages were appreciated. Come again. A.

Bro. Nathaniel Bergey of Plattsville, Ont., filled the regular appointment at Breslau, Ont., on Sunday, Aug. 21, in the absence of Bro. Oscar Burkholder who attended the Publication Board meeting and other meetings in Juniata and Mifflin Cos., Pa.

Bro. Joe C. Driver, Garden City, Mo., spent a short time in the Johnstown district on Friday and Saturday of last week, prior to going to Altoona, Pa., for a Fundamentals Conference on Sunday, Aug. 21. Bro. D. also attended the Publication Board meeting at Thompsontown, Pa., last week.

REQUESTS FOR PRAYER

Pray that the Church may recognize her debt to the Jews and that the Lord of the harvest may send laborers into that needy field. Rom. 1:14-16. A Sister.

Pray for the Welsh Mountain Mission near New Holland, Pa., that some one may be found to take charge of the work when the present workers leave in the near future.

A Workers' Meeting has been arranged for by the brotherhood worshiping at Ephrata, Pa., Mennonite Church, Sept. 3-5. Among those whose names appear on the program are John W. Weaver, John Rutt, D. S. Krady, Elias Kulp, Henry Lutz, John Gochenauer, Aaron Mast, I. B. Good, and Noah Risser.

The revival meetings at the Holly Grove Church, near Westover, Md., were richly blessed with the presence of the Spirit. Bro. J. D. Mininger left Monday morning, Aug. 15, but Bro. Milo Kauffman continued the meetings until Thursday evening. There were seven confessions, according to the last report.

The Salem congregation near Wooster, Ohio, witnessed a very impressive service Sunday evening, Aug. 14, at which time Bro. Rudy Stauffer was ordained to the ministry for that place. The bishops officiating were brethren A. J. Steiner and E. F. Hartzler.—S.

Correspondence

Rensselaer, Ind.

(Burr Oak congregation)

Dear Herald Readers, Greeting in the Master's name:—God has blessed this part of His vineyard much more than we, His laborers, deserve.

We are grateful to Him for His loving kindness and His mercy. He has put it into the hearts of a goodly number of our brethren and sisters to come among us this summer, for which we richly praise Him. Come one and all, we are glad for encouragement.

Let us all pray one for another that the will of the Father may be manifest in individual lives; then the Church of God will be a blessing to the lost world.

Yours for His service,
Leroy Kissinger.

Harrisonburg, Va.

Dear Herald Readers:—The new church near Sparkling Springs was dedicated last Sunday and will be known as Zion Hill. Bro. L. H. Jones spoke on "The Consecrated Home," Bro. H. B. Keener on "The Consecrated Church," and Bro. J. W. Hess of Akron, Pa., preached the dedication sermon. Several years ago a request came from that locality for Sunday school and preaching services, which was at first held in the grove and later in private homes. As a result a number were added to the church and interest continued to grow until it was thought wise to build a church house. We hope the interest will continue and many consecrated members be added to the church of whom it may be said as Paul wrote to the Ephesian church in Eph. 19:22.

Bro. Earl Showalter of La Junta, Colo., conducted a series of meetings at Bethany church. We believe the church has been strengthened at this place. Bro. J. W. Hess conducted meetings at Gospel Hill. There were a number of confessions. Bro. L. H. Jones is at this time conducting a series of meetings at Zion Hill church, and Bro. Earl Showalter at Bethel church near Job, W. Va. Bro. S. H. Rhodes is on a trip to W. Va., to conduct baptismal services and hold communion services.

Recent visitors through the Valley

were Bro. C. F. Derstine and wife of Kitchener, Ont. Bro. Derstine filled three appointments at E. M. S., one at Weaver's church and one in the Harrisonburg jail. Bro. Amos Kolb of Springs City, Pa., filled one appointment at Weaver's, and Bro. Nice of Denbigh, Va., who remained with us after conference filled two appointments. We are glad for these visits and sermons.

Aug. 13, 1927. Cor.

Carstairs, Alta.

(West Zion congregation)

Dear Herald Readers, Greetings:—A number of people from this place were permitted to attend our annual Alberta-Saskatchewan Conference, which was this year held at Tofield, Alta., lasting from July 5 to 7.

Bro. R. R. Smucker, on furlough from India, was at the conference, after which he came here. During his stay here, which lasted from July 12 to 17, he gave us some very interesting talks on India, and also a number of inspiring sermons. Six souls confessed Christ while he was here.

On Aug. 7 we had communion services, also baptismal services. Five souls were received into the church at this time. Bro. and Sister N. E. Roth, and Bro. and Sister J. K. Lehman of Tofield, Alta., were with us over that Sunday.

We had several Ontario visitors lately. Sisters Brubaker, Snyder, and Hunsberger are with us at the present time.

The weather has been quite hot the last few days. The crops are good but rather late.

We are glad to say that those who have been sick this last winter and spring are recovering from their illnesses; and that at the present time health in general is good.

We ask an interest in your prayers.

Aug. 13, 1927. Florence Erb.

Manheim, Pa.

(Erisman's congregation)

Dear Readers:—We feel grateful to God for the visits of several brethren in the past.

On July 3 Bro. Benjamin Keener, recently ordained at Elizabethtown, Pa., came to visit us and brought us a message from God's Word. On July 17 Bro. Jacob Thomas from New Danville congregation worshiped with us.

On Sunday, July 31 at our evening services Bro. Abram Risser, newly ordained at Hernley's, preached to us and we rejoice that God gives these newly ordained brethren power and words to fill their office.

Bro. Harry Longenecker from Strickler's congregation, Dauphin Co., also was present and spoke to us at the same services.

Aug. 14, at our morning worship, Bro. George Horning preached to us and was accompanied by Bro. Joseph Horning, deacon, both from Bowmansville.

We rejoice greatly and thank God to be remembered from time to time by ministers from other congregations. It encourages us to know that other brethren from other places are striving for the same faith once delivered unto the saints.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.—II Tim. 3: 14.

In His service,

Aug. 15, 1927. E. W. S.

Chambersburg, Pa.

(Pond Bank congregation)

Dear Herald Readers, Greetings:—We are glad to report, that the work is encouraging at this place. A series of meetings just closed, Bro. J. F. Bressler having charge of the services. There were no confessions, but sinners were warned to flee from the wrath to come, and saints were encouraged to press on. Several have been reinstated and one baptized since the last report. We were glad that Bro. Bressler and family could be with us again. We were also glad for the visit of Bro. and Sister Groff from the Columbia Mission. They visited some in our community and were here for the mid-week service which was enjoyed by all. We ask an interest in your prayers for the work at Pond Bank.

Lydia Bumbaugh.

Aug. 15, 1927.

Westover, Md.

A very spiritual missionary meeting was held with the Holly Grove congregation near Westover, Md., Saturday and Sunday, June 13 and 14. Visitors were present from Doylestown, Souderton, Lansdale, Lancaster, Gap, Fentress, and Greenwood.

Six souls confessed Christ as a result of evangelistic meetings held the past week, J. D. Mininger in charge. Meetings will continue until Thursday evening. Bro. Mininger leaves Monday morning, but Bro. Milo Kauffman of Hesston, Kans., will continue the meetings.

Pray for us.

Aug. 15, 1927. A. M.

Springs, Pa.

Dear Readers, Greeting:—Since our last communication from here we have had rich spiritual blessings. First, in a series of meetings conducted by Bro. S. G. Shetler from Johnstown who came on the evening of July 20. The meetings closed the 31st. A full house at every session does not say it all for most times the house was crowded with interested listeners. One of the visible results of the meetings is the class of 7 taking instruction. The whole brotherhood was encouraged and helped spiritually and we trust some of the seed sown will yet germinate. Bro. D. H. Bender of Hesston, Kans., was here to visit relatives and also preached three very rich sermons on Aug. 6 and 7. Bro. J. S. Shoemaker was also here on the evening of Aug. 6 and assisted Bro. Bender in the services. On the morning of Aug. 7 Bro. Shoemaker went from here to the Glade church and preached for the little flock there.

On the evening of Aug. 16 Bro. and Sister Milton Vogt were here and each one gave a talk at the church.

Bro. Norman Haning, who was attending the Elizabethtown College spring term and Millersville State Normal summer term came home on Friday evening.

Bro. Herbert Haust has again gone to Dover, Del., where he will be engaged in teaching the next eight months.

A very large delegation from here attended the S. S. and Church Conference at the Stahl Church near Johnstown and a good many are planning to go to the General Conference.

Health in general is good and all crops are good but fruit and corn thus far. Corn may come yet if frost does not come too soon.

Aug. 16, 1927. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Bro. and Sister C. F. Derstine arrived home safely last week from their wedding trip after visiting with the churches in the eastern and middle west states. They expect to leave again this week for the General Conference and other eastern points. During their absence the following ministers filled the regular appointments at this place: A. O. Histand, N. Hunsberger, Jesse B. Martin, O. Burkholder, Jonas Snider, C. C. Cressman, N. B. Stauffer, and Newton Weber.

Bro. Maurice Yoder of Hesston, Kans., filled a week-day appointment on Aug. 2.

Work is starting this week on excavating for the foundation of the new Bible School building which is being built as an annex to our present church building.

Aug. 16, 1927. Cor.

(Continued on page 477)

Miscellaneous

THE MASTER OF THE INN

"A certain man" speaks. Luke 10:30.
O I chose to go on the Jericho road,
That road which leadeth down;
It is stony and sharp; there the robbers lurk
On the way to that wilful town.
I have journeyed that road, the Jericho road,
Which leads to the salt Dead Sea,
And the winsome lure of the golden fruit
Entranced the soul of me.

And none ere ventures that stony path,
Save those who flee from their God.
There the Lurking Three—the Devil, the World
And the Flesh together plod.
O they wounded me at the turn of the road,
And sorely they struck me down;
They stripped me the garb which had meant my joy
Had I won to that Jericho town.

O sore the plight of those gaping wounds
On that drear, deserted way;
While with pain and fear together they strove
For the soul that had gone astray.
But there came a Man who lifted me up,
Refreshed me without, within;
He succored my soul with the wine of hope
As he brought me to that inn.

O the gracious smile of that heavenly Man
Who pitied and paid for me.
He spake of some thorns, and a wounded hand,
And a hanging upon a tree.
And I knew that the way of the Jericho road
Was a way of death to me;
So I chose me the life of the narrower path,
Upward t'ward blue Galilee.

Then I fled me hard from that Jericho road,
With its lure of the trail of sin;
For my God found me by that stranger Man,
Who was Master of that Inn.
Yes, the way of the road, that Jericho road,
Is the direful way of sin;
And glad is the soul which shareth the smile
Of the Master of the Inn.

—Reuben Butchart in World Call.

THE IDEAL CHRISTIAN TEACHER

By D. H. Bender

(This article was originally prepared for the series of articles appearing several months ago under the general head of "The Ideal Christian." Coming too late for that series, we are glad that we can pass on the message to our readers at this time. The thoughts herein presented are ever new and of interest and importance to all people.—Editor.)

"Study to show thyself approved unto God," is no less an appropriate motto for the school teacher than for the Gospel minister. There is possibly no calling or profession that carries with it such a tremendous responsibility, affords greater opportunity, and presents more difficult problems than that of the school teacher.

That a person who assumes to train the minds and hearts of children in their tender and plastic age and young people through the adolescent period should be by all means a Christian and a real Christian scarcely needs discussion. Both from a psychological and a Scriptural point of view we know that the standards, ideals, purposes, aims, and convictions formed during the period of development become fixed and are difficult if not altogether impossible to change in after life and have their effect on eternal destinies. For these reasons the teacher should first of all be

An Exemplary Christian

This means that not only should he subscribe to Christianity in general but he should be a real child of God—regenerated by the Holy Spirit and a member of the Christian Church. He should be an active worker in the Church and sound in the faith.

Motive for Entering the Profession

The ideal Christian teacher does not choose his position simply for the money there is in it, nor for fame, nor even making the profession a stepping-stone to something else that he considers better; but recognizing the gravity of the work and the opportunity for real service to the state, the community, the Church, and the cause of Christ generally, he becomes a teacher primarily for the good he may do in the world. He realizes that he is writing future destinies on an unerasible page. Not only does he deal in material verities, but he is in a position to mold character and erect life standards which involve the soul, the highest gift of God to man.

His Disposition

In the school room, before his classes, on the playground, in the homes of the children, and in personal contact he displays a sympathetic attitude that tends to draw individuals to him. Not only will he convince his pupils or students that he is interested in their mental and intellectual advancement but that he is concerned for their success in every department of life. The children, school officials, parents, all will naturally look to him for counsel and help because as a leader in the community he naturally stands out as an individual who is in a position of influence.

He is a Learner

Too often when young people get enough education and training to qualify them for a teacher's certificate, they unwittingly or intentionally allow pride of position to become a harmful element in their characters. They become arrogant, haughty, independent, assuming an air of "I-am-greater-than-thou," thus very much discounting their usefulness, their standing, and their influence. A sure sign of real education is demonstrated in the fact that the individual realizes how little he knows of the great truths that lie beyond. Not only does he assume this humble attitude, but he is constantly endeavoring to add to his fund of knowledge and assumes the place of a student, as a real disciple of greater ones who have gone before.

He has a Spine

In dealing with the public, whether that be among younger people or with those of more mature age, there often arises the occasion of taking a definite position. Especially is this true in reference to leaders and teachers. In many of our schools, whether we consider the grades, the High School, Church School, the College, the University; in both secular and Biblical departments, there is a tendency to avoid responsibility of a definite position. Sometimes a teacher evades a direct question because he does not want his own opinions to be known, but more frequently does he fail to take an out and out position for the reason that he does not want to face the possibility of being criticized or go to the trouble of substantiating his claims. There is a tendency to drift with the tide and get by just as easily as possible. Frequently students come to us and say, "We had the subject of Evolution, (or creation or inspiration or future destinies) under discussion in our class and we were unable to determine where our teacher stood on these questions, nor did he seem to give us any help in attempting to find the truth." Such a teacher may be hazy on these questions himself or too indifferent to take a position, but as a rule he lacks the stamina to be out and out for the right when that involves public opinion. The true Christian teacher will first of all find the right position and then do all he can to help his students in taking the proper attitude regardless of what the popular modern current of thought may be. He is a man of conviction, and is not afraid to stand for what he believes.

He is a Disciplinarian

Not only is the position of the Christian teacher known with reference to the right standard of morals, ethics, and religion, but he will make proper effort to maintain these standards and if need be enforce them. Democracy has its place, but when it becomes a shiftless excuse for not

applying strenuous means it is a real curse. The first obligation given man was that of obedience; the first sin that started the human family toward destruction was the sin of disobedience, and the attitude of the Creator and Eternal Leader of men was that of a severe disciplinarian. Not only was man told what he ought to do but his discipline involved punishment and correction. So while the teacher must be sympathetic, kind, and helpful, he at the same time must correct error and maintain such an order of discipline as will assure proper results.

He is Industrious

The schoolroom is no place for a lazy mortal. To instruct, lead, guide, and direct the human mind, and heart, and body is a strenuous work. Only as the teacher applies himself constantly can he hope to make a success. He can not go on an eight-hour day system, but he must be up and at it for long hours.

His Attitude Toward Fundamental Doctrines

This qualification stands out prominently when a teacher for one of our Church schools is under consideration. In this critical age of liberalized and modernized tendencies that characterize so many of our institutions of learning, it is very essential indeed that the Church have teachers who are free from these false doctrines and who do not exert an influence favorable to these withering, blasting, damnable heresies creeping into our schools.

There is no definite need that a teacher classify himself as belonging to either the camp of the modernist or of the partisan fundamentalist, but it is highly important that he know what are the teachings of the Word on these fundamental questions and that he make these Scriptural doctrines a part of his life and teaching. It does make a difference what we believe. It does make a difference as to what is our attitude toward the full inspiration of the Bible. It does make a difference as to what we think of the Sonship of the Christ, His virgin birth, His vicarious suffering, His atonement for sin, His bodily resurrection, His victorious ascension, His place at the right hand of the Father, His glorious coming again; the judgments He will meet out to the disobedient, and the eternal rewards given to the faithful.

These eternal and vital truths accepted and lived by a teacher and boldly taught in his classes will mean a tremendous difference in the lives of his students, to the future history of the Church, and in the eternal destinies of men.

May God give us teachers who are not only qualified to teach the branches in our curriculum but who will follow the Great Teacher in all things and thus lead their students to His feet here and His throne yonder.

Hesston, Kans.

GOD'S REMEDY FOR SOULS AFFLICTED WITH THE PLEASURE CRAZE

By Nora Stalter

For the Gospel Herald.

Paul in his second Epistle to Timothy, wrote that men shall be "lovers of pleasures more than lovers of God."

As we look about us to-day we find many souls afflicted with the pleasure craze, many who are seeking the pleasures of this world, and love them more than God or the things of God. The pleasure craze is one of the worst forms of sin with which a soul can be afflicted.

The devil has many traps in which he catches those who are out seeking pleasure. He tries in every way to destroy souls and keep them from serving God and the Church. Some of the modern names of pleasures are the dance, cards, gambling, games, swimming pools, movies, socials, box suppers, fairs, shows, entertainments, drinking, smoking, chautauquas, etc., which destroy purity, sobriety, reverence for religion, a mind with sound sense, and poison the hearts of men, women, boys, and girls.

It is natural for people to love pleasure and especially the young folks. Many think they are young only once, and now is their chance to have "a good time." It is right to have pleasure, but we must learn to distinguish between pleasures that give joy and endure, and those that give joy for a short time and afterward a reward of evil.

When we take pleasure in things that are right, our joys will be lasting but when taken in wrong things they will end in sorrow. Paul says we should "abhor that which is evil" and "cleave to that which is good."

Worldly pleasure is ruinous because it always has the sting of sin in it. It satisfies for a time, but it is not lasting. It creates a desire for something more exciting and thus leads to pleasures more foolish and degrading. It fascinates the eyes of its victims and blinds them to sinful things, and those who are out seeking for what they call "fun" are being led into deeper sins and finally become moral wrecks. They will reap exactly what they have sown. "Whatsoever a man soweth, that shall he also reap." We cannot sow thistles and expect figs. Rom. 6:23—"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

God's remedy for souls afflicted with the pleasure craze is—JESUS, "the gift of God." If we are afflicted with the pleasure craze and want to get rid of it we can come to Him and He will rid us of it. He will and does completely change us when we come to Him and are definite with Him. It's just like walking down the street, then turning around and going the opposite direction. The things which were at our right are now at our left, and the things which were at our left are at our right. We will love to do the things we once didn't care about doing, and hate the things we once loved.

Some of us probably think, after this change it will be hard for us to overcome temptations. We cannot overcome them in our own power, but He is able to succour them that are tempted, for He was in all points tempted like as we. "He is able to do exceeding abundantly above that which we are able to ask or think."

Flanagan, Ill.

VICTORY IN HIM

"I have overcome the world," are the words of Jesus to His own. Since they are the words to His own, they include you and me. By this statement "I have overcome the world," the Lord Jesus means to say that we too shall overcome, even as He did. We can not do this on our own resources, in our own strength, or in our own might and power; but we shall overcome through Him. He is our overcomer. When the enemy comes, nice or ugly, we shall overcome as we look to Him and trust in Him. He will give overcoming power; He will give divine wisdom to meet the enemy in all his subtle attacks.

True, the enemy is strong, much too strong and too powerful for us to meet in our own puny strength and might. He will overcome the believer every time unless the believer hides behind the cross of Jesus. But as the believer hides behind the cross of Jesus the enemy will be defeated, since it was upon the cross of Christ that his works were destroyed. I Jno. 3:8.

What the believer needs is to let the Christ of Calvary defend him and fight for him. Then he will be bound to overcome, victory will be sure. "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and I am set down with my Father in his throne" (Rev. 3:21). If we overcome we shall sit with Him. He is our victor.—Selected by a brother.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

FREEDOM FROM BONDAGE

By J. R. Shank

For the Gospel Herald.

(Jno. 8:36)

The soul of man is longing for freedom. It is characteristic of all humanity to seek for it. Men will fight for their rights and pour out their life-blood for what they believe will bring freedom. When the body is restrained by bonds and imprisonments the heart of man is dissatisfied until those bonds are removed. Some men are clamoring for liberty to do as they please. Such desire for liberty may be a perverted expression of that inborn desire to be free. But not all such liberties when obtained are real freedom. Often those who obtain liberty to do as they please are but using their opportunity to enter into the worst kind of bondage. Personal liberty to speak, act and work or to indulge at our pleasure, while helpful to the man who has the right views of life and who uses his liberty to further the cause of righteousness, may be used by the ungodly to indulge in such things which in their nature bind the soul in the worst kind of slavery.

To speak to men of a way of liberty often insults them. They do not wish to acknowledge that they are in slavery. As the Jews objected to Jesus when He spoke of how they could be free, so people to-day are often insulted when the preacher speaks out plainly concerning the bondage in which their lives are held. Nevertheless, the "truth shall make you free." It is foolish to turn from the blessed key by which the bonds are loosed and the doors of imprisonment are opened. May we therefore give earnest heed to the truth which God's Word reveals and take the way that leads to real liberty.

The Bondage of Sin and Satan

Christ led the offended Jews to His meaning when He said, "Whosoever committeth sin is the servant of sin." And He pointed out the slave-master whom they were serving, when He plainly told them, "Ye are of your father, the devil, and the lusts of your father ye will do." Every sin, whether great or small, marks men and women as slaves to the devil. The devil is the enemy of God and of the souls of men. By leading men into sin, he is leading them into the most terrible slavery. Such slavery has the most woeful consequences both for time and for eternity.

The bondage of sin is clearly shown by the corrupting consequences that follow its indulgence. It corrupts the flesh (Gal. 6, 7), and brings forth death to those who are enslaved by it. Rom. 6:23. It corrupts all over whom it has influence. Children of parents must suffer because of the sins in which parents have indulged. Ex. 20:4. It hardens the heart so that its victim has less and less inclination to seek for deliverance from it. Heb. 3:13. A terrible doom awaits the poor victim as death and hell stand open as the just end of all who "know not God and obey not the gospel of our Lord Jesus Christ" (II Thes. 1:7-10).

There are numerous forms of sin which reveal the slavery to which Satan has subjected his victims:—"evil thoughts, adulteries, fornications, thefts, murders, covetousness, wickedness, deceit, lasciviousness, evil eye, pride, foolishness" (Mk. 7:21, 22). We readily recognize the bonds of the drunkard and the tobacco-user and are often led to pity their wretchedness. But men do not so readily recognize every form of bondage into which the body and the soul are led because they are not awake to its awful consequences. Pride as it is manifest in various ways does not appear so bad because of its general sway over humanity. We have seen the widespread influence of fashion and how people, of otherwise good common sense, bow to its mandates regardless of its inconvenience or its plain violation of the Word of God. For an illustration, take bobbed hair for women and the ridiculous and immoral nudeness of their dress. I Cor. 11; Rev. 16:15. But whether the domination of sin is recognized as bondage or not does not change the facts nor ease its victims of its terrible results.

Freedom Through the Son

Shall those who have received salvation in Christ Jesus go on in fetters to the various sins and habits of the flesh and spirit the same as those who know not God? Surely there is something seriously lacking in the understanding of all the Christian calling means if such things are yet true. "If the Son therefore shall make you free, ye shall be free indeed." We may come to Him for pardon. His blood is sufficient to cleanse every one who comes humbly confessing and repenting. Rom. 5:1; I Jno. 1:9. The snares of the devil are broken and the captive is delivered if he is willing to walk at liberty. II Tim. 2:26. The power of darkness no longer has sway but the believer in Christ is translated into another kingdom of light and liberty in which he enjoys the inheritance of the children of God. Col. 1:13; Acts 26:18. The old nature no longer has sway in those who are born of the divine nature. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). As sons, we have the Spirit which causes us to cry, "Abba, Father." As sons we are free from the spirit of slavery found in those who serve under the law. Such are driven by the lash, and observe the rules and regulations of the Word of God because they are afraid. "Must I do this and that?" Surely such a spirit is not what the followers of Christ Jesus inherit. "But it is God that worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Such a blessing makes it a pleasure to do all that we know to be the will of God. We refrain from the evils because we have within us a law of life which constrains us in love rather than by the fear and dread of the lash. We do the good because God has prompted us both "to will and to do." Such a soul is doing as it pleases because it is pleased to do the will of God. Yea it is a pleasure to suffer privations and persecutions with rejoicing, knowing that the heavenly blessing far outweighs the things of earth (II Cor. 4:17, 18).

Brother, Sister, Friend, have you entered into the liberty which is yours in the Son? The servant never inherits the estate and hence comes to a time when he is cast out. "But the Son abideth ever." He has the power. Matt. 28:18. He has the willingness. Jno. 6:37. And if we will receive Him (Jno. 1:12); if we shall humble ourselves in confession and true repentance (I Jno. 1:9; Acts 3:19); if we follow the leading of the Holy Spirit who dwells in our bodies as His temple (Rom. 8:1, 2; Gal. 5:16; II Cor. 6:16); if we come out and separate ourselves from the unclean thing (II Cor. 6:17); if we coöperate with God in every way, meeting His grace with our faith and surrender and obedience, He will surely give us freedom and victory and gladness in His service and every form of bondage will be broken.

Carver, Mo.

CORRESPONDENCE

(Continued from page 473)

Brutus, Mich.

Dear Herald Readers, Greetings in the Master's worthy name:—Bro. Ira Johns was with us this past week and held our meetings for us. God's presence was felt, there was a good attendance and three expressed their desire to live a better life. We hope and pray the interest shown will not fade away with the passing of time.

One of our brethren and family has left our number and gone to Alberta. We feel their absence much.

A number of Indiana brethren were here the past Sundays. We were very glad to have them with us.

Aug. 17, 1927. Cor.

Hannibal, Mo.

(Mennonite Gospel Mission)

"O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger" (Psa. 8:12).

The meetings held last month by Bro. J. D. Mininger were especially helpful and inspiring. Three souls confessed Christ during the meetings. Others are seriously counting the cost.

On July 3 we organized a Sunday school with the following officers: Supt., Philip Kreider; assistant supt., and chor., Daniel Horst; secy.-treas., Ruth E. Buckwalter. We started with an enrollment of sixteen pupils. Our present enrollment is thirty-eight.

On Friday evening, Aug. 12, a very impressive service was held, when three dear souls were received into church by water baptism. Two souls confessed Christ during this service. There are four under instruction at present, and others under conviction. Pray for them, and for the work that many souls might be saved.

Yours in Jesus,
Ruth E. Buckwalter.

Aug. 19, 1927.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—Quite a number of visitors were in our community during the past week, many of whom were on their way to General Conference. Among these were Bro. and Sister S. M. Kanagy, Chicago, Ill.; Bro. D. H. Bender, Hesston, Kans.; Bro. J. K. Bixler, Elkhart, Ind.; Bro. S. C. Yoder, Goshen, Ind.; Bro. D. B. Raber, Aurora, Ohio; Bro. and Sister A. L. Buzzard, and Bro. and Sister H. R. Schertz, Metamora, Ill.; Bro. and Sister A. S. Horst and family, Ephrata, Pa.; Bro. and Sister Milton Vogt, recently appointed missionaries to India who spoke in the church on Monday evening, Aug. 15; Bro. and Sister D. B. Swartzendruber, Kalona, Ia.; Bro. and Sister John J. Miller, and daughter, Sister Susan Miller, Kalona, Ia.; Sister Ethel Zook, New Wilmington, Pa.; Bro. and Sister Luke Showalter, and Sister Elizabeth Showalter, Broadway, Va.; Sister Martha J. Garber, Eureka, Ill.; Bro. and Sister Vernon G. Miller, Goshen, Ind.; Bro. and Sister Manasseh Bontrager, and son Vernon, Goshen, Ind.; Bro. and Sister Charles Swartzendruber, Los Angeles, Calif.; Bro. S. Jay Hostetler, Cullom, Ill.; Bro. and Sister Allen R. Gehman and family of Line Lexington, Pa., and Bro. and Sister Guy Hershberger, Goshen, Ind.

On Tuesday evening, Aug. 16, Bro. Irvin E. Burkhart, of Drayton, Ont., and Sister Gladys V. Loucks of this place were united in marriage in the Scottdale Church, before a large gathering of friends. Bro. S. M. Kanagy preached the sermon and Bro. Aaron Loucks performed the ceremony. Their many friends unite in wishing them much happiness in their new relation.

Bro. A. L. Buzzard, Metamora, Ill., preached for the Scottdale congregation both morning and evening, Sunday Aug. 21. We were glad for his visit and Gospel messages.

During the past week quite a number of our people attended the Publication Board meeting at the Delaware Church near Thompsontown, Pa., and quite a number expect to attend General Conference at Belleville this week.

Aug. 22, 1927. Cor.

BACKGROUND POWER IN GENERAL CONFERENCE

By L. J. Heatwole

For the Gospel Herald.

Including the first preliminary meeting previously held to the first General Conference in 1897, it has been our privilege, with one or two exceptions, to be present at each biennial session of this body within the past thirty years. But the time is now come when like a caged bird it becomes needful, owing to failing health, to forego attendance at the session at Belleville.

Never before has the Conference been held at a more appropriate and scripturally inspiring location: for, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever" (Psa. 125:2).

In these more modern Gospel days, Wesley, Spurgeon, Moody, Torrey and others, have preached effective Gospel sermons, but it would seem that Mennonites have the broader capacity and background range of a whole Gospel for preaching the most powerful sermons of all modern times. This ultimate and coming power for preaching the full Gospel of the Lord Jesus Christ may have been approached by Mennonite ministers at the Pike Church near Elida, Ohio in 1902 when three speakers in turn, discoursed on the great theme, "Righteousness, Temperance and Judgment to come" with such power as to make a modern Felix tremble; and at another time at Kitchener, Ont., at time of the Conference of 1923 three of our brethren in turn spoke on the great Atonement of our Lord with such effect as to make the very life-blood of all hearers tingle in their veins, while the sound of their voices rose as a great cry to an ungrateful and heedless world.

Turning our expectant eyes again to Belleville, with its towering mountains lying round about, may we not expect another return of the time when the Spirit of the Lord shall be especially manifest through soul-stirred preachers, evangelists, missionaries, bishops and elders of the Church in general.

Believing that the Belleville Conference will be moved by a demonstration of the Spirit and of power through the brethren to the furtherance of His work among mankind we continue to await the time of His coming.

Dale Enterprise, Va.

THE STRAIT GATE

Always the strait gate means endeavor. It is a well-beaten, oft-trodden, toilsome road, but a road whose encumbrances lead to victories, whose mysteries lead on to masteries. Joseph must reach the throne by way of the prison cell. Moses must fellowship with the desert before he can interpret the voice in the burning bush. The strait gate means a Red Sea, a Wilderness of Sin, a flooded Jordan. But it means also a cleft sea, a manna-filled desert, a riven river. The beauty of the mosaic lies in the variety of its colors. A picture all white is no picture; and a picture all black is worse. God gives variety that our lives may be complete. From the strait gate to the pearl gate the divine spirit is leading, selecting the colors and shaping them into beautiful characters, and fitting us for a welcome at the terminal. The more we trust him the finer will the picture be.—Publisher Unknown.

"Contentment is cheap at any price."

ILLINOIS CONFERENCE

Report of the Illinois Sunday School Conference, Held at Sterling, Ill., June 22, 23, 1927.

The organization consisted of: Moderator, S. M. Kanagy; Asst. Mod., Earl Miller; Chor., W. E. Yoder; Secy., E. H. Oyer.

The Conference Hymn was selected from Life Songs, No. 71, "Savior Who Died for Me, I Give Myself to Thee." The new Church Hymnal was used throughout the Conference.

Wednesday Evening

Workers' Meeting, was conducted by Emma Oyer. The line of thought carried out was on living the Christ life. Many helpful thoughts were given all of which emphasized the need of habitual Bible study and prayer.

Praise and Prayer Service, conducted by R. R. Smucker.

The Holy Spirit our Teacher and Guide, C. L. Graber.

Song, No. 151, **Holy Spirit Light Divine.**

In John 16:12-15 Jesus told the disciples that He had many things to tell them that they could not bear then, but when the Spirit of Truth is come He will guide them into all truth, and teach them of things to come. The Holy Spirit leads us into complete truth, does not speak of Himself but what He shall hear that shall He speak. He leads step by step into truth that drives out fear. The apostles were led into truth as it was given by Jesus. We are led into truth as it was given by Jesus and the apostles.

We ought more consciously to seek the guidance of the Holy Spirit. We ought to use the great Book more by which the Holy Spirit will lead us into all truth. We need be careful in our preparations to give the Holy Spirit room to reveal and guide us in our service.

Song, No. 653, **Send out the Light and Truth.**

Sermon, by A. H. Leaman.

Song, No. 458, **Faith of our Fathers.**

Text, Jude 3. The faith given to us is a divine faith and needs to be defended because men are exalting themselves. How shall it be defended? (1) Have a conviction and stand true, because certain men have crept in unawares. (2) Rebuke openly those who deny the faith. (3) Pray in the Holy Ghost. (4) Keep yourselves in the love of God. (5) Looking for the mercy of our Lord Jesus Christ unto eternal life.

Invitation Hymn, **Just as I Am.**

Song, No. 645, **May the Grace of Christ our Savior.**

Closing Prayer by J. S. Shoemaker.

Thursday Forenoon

Song Service.

Praise and Prayer Service, conducted by R. R. Smucker.

Song, No. 363, **O Jesus I Have Promised.**

Possibilities of this Conference, C. E. Martin.

Limiting factors in our possibilities. The seed sown is the same but various cares limit its possibilities. Some things that will help: Our attitude while here, clearness of expression on the part of the speakers. Unified efforts. The result will be Holy Ghost power in our lives.

The Sunday School a Factor in Building Christian Character, S. Jay Hostetler.

Christian character is in possession only by those who are Christians. Because of a lack of Christian teaching in the home the Sunday school must supply the need. As the Sunday school helps bring people to Christ it is a factor in building Christian character. It builds Christian character because it teaches the Bible. The Sunday school helps develop Christian character. Christians grow when Christ is taught. Discussion helps us to grow. Things that we need be more interested in to make our Sunday school a factor in building Christian character: More Bible study, more prayer, greater activity in Christian service.

Our Responsibility in Acquiring a Knowledge of the Bible, essay by Anna Yordy.

Song, Conference Hymn.

Prayer by Tillman Smith.

How Does the Great Commission Affect my Life? by Earl Miller.

Song, No. 239, **Lamp of our Feet.**

Prayer by Carl Magnuson.

1. Our great appreciation of the work wrought for us by Christ. The greater the appreciation, the greater will be the effect.

2. Our attitude as to whom is included in the great commission. It was not given directly to the ministry only, but also to the Christian Church. If we cannot go out on the field, we can witness for Him at home. The Bible does not say the sinner should come to Church to receive the Gospel, but we should carry it to them.

Song.

Closing Prayer.

Thursday Afternoon

Song Service.

Praise and Prayer Service, by A. F. Wiens.

The Missionary Message of the Bible, by C. L. Graber.

Jesus bids us preach the Gospel to the world. He is able to supply all our needs. He came to seek and to save all mankind. The commission was not given to the eleven only, but to all disciples. He sends them forth, equips with power, unfolds to them their solemn duties. The work of Jesus continues in new form through us. "As my Father hath sent me even so send I you." The Christian's equipment is the Holy Spirit. There must first be a desire before there can be possession. "Go ye therefore into all the world and preach the gospel to every creature" is the missionary message of the Bible.

Song, No. 309, **We've a Story to Tell to the Nations.**

Prayer by R. R. Smucker.

Prayer and Missions, by J. L. Harnish.

The harvest is plenteous, but the labourers are few. Matt. 9:37, 38. Prayer is the first and chief method of solving missionary problems. Mark 11:24. Faith is also necessary. Christ was the greatest of all missionaries. He is our example in using the possibilities of prayer. He began his life with prayer, lived and labored and ended His work with prayer. The early church was an example by being engaged in prayer for every great work.

Male quartette, **Close to the Cross.**

Prayer by Mary Good.

The Need and Call for Evangelistic Work in the Rural Field, essay by Mrs. Carl Magnusen.

Jesus Christ, the Hope of the World, S. M. Kanagy.

Conference Hymn.

Prayer by J. D. Smith.

It is self-evident that Jesus Christ is the hope of the world. The Old Testament pointed forward to the One that was to come. John said, "Behold the Lamb of God that taketh away the sin of the world." "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). He is the hope of the world for salvation and for keeping power. He is abundantly able to save. He is our satisfying portion.

Prayer by W. E. Yoder.

The Price of Consecration, R. R. Smucker.

"Love not the world" (I Jno. 2:15, 16). The price of consecration is a burdened life. We must give ourselves over to God (Rom. 12:1) and must be willing to pay the price, give our time, talents, pleasures, prayer life, our all.

Resolutions

The following resolutions were read and adopted:

1. Inasmuch as Christ during His ministry delivered His messages in basic principle and fundamental truth, leaving much to be revealed later, and since a complete message is vital to a deep spiritual life, and the Holy Spirit and the written Word are the agents to reveal this truth, and because we do not completely enough use the Holy Spirit and the Bible for our guide, we believe that our church problems are accentuated, and thus we lose our grip on the faith once delivered unto the saints; be it

Resolved, That this Conference place itself on record as encouraging the ministry to urge, in this Conference year, a systematic reading of the Bible by their members with a view of acquiring a greater revelation of God's will.

2. Inasmuch as the Bible contains a distinct and definite missionary message, given by Jesus Himself, and also by His disciples, commanding us to "Teach all nations" and to take up individual responsibilities, and since there is such a call and challenge coming from our local communities, rural fields, home and foreign mission districts;

Let it be our purpose: 1. To deepen our missionary spirit by prayer, study of God's Word, and communion with Spirit-filled men of God. 2. To give active expression to this missionary spirit by imparting it to others at every opportunity, and by bringing into use all our God-given gifts and talents, both material and spiritual.

3. Whereas, Christian education is essential to desirable Christian growth and development and the absence of such spiritual growth is a serious handicap to building a strong, active, missionary church, and, since in so many homes there is no direct religious instruction, and our public schools omit such instruction, and, since our Sunday schools can be made very effective as a means to win souls to Christ, to build them up in the faith, to help them think under the direction of the Holy Spirit, be it

Resolved, That we as Sunday school superintendents, teachers, and pupils take our work more seriously, and spend more consecrated time in preparing ourselves and our lessons to accomplish these purposes, and, also that all parents meet their God-given duty by giving regular and definite Bible instruction to the children in their homes.

Thursday Evening

YOUNG PEOPLE'S SESSION

Organization:—Moderator, F. D. King; Asst. Mod., S. M. Kanagy; Chorister, W. E. Yoder; Secretary, Erma Schertz.

A sunset meeting was held on the church lawn at 5:30 with Esther Smucker as leader. The devotional was conducted by Howard Eigsti. "Faith which knows no fear" was discussed by the leader, in which she emphasized fearlessness as a result of

faith in the lives of Abraham, Moses, Joshua, and David. Jesus gave us the secret of fearlessness when He said, "Lo, I am with you alway."

A ladies' quartette sang, **"Remember Me Oh Mighty One."** Harold Zehr of Fisher, and Lester Litwiller of Morton, were chosen representatives of the young people to meet with the Sunday School Conference Program Committee to arrange a program for the Young People's Session of Sunday School Conference.

At the close a male quartette sang, **"Day is Dying in the West."**

After song service at 7:00 Alvin Yordy conducted the devotional, reading Matt. 23.

The subject, **"The Claims of Jesus on My Life,"** was discussed from eight different angles by young people in their respective walks of life.

1. In the Church, Esther Smucker.
2. In the Home, Mrs. Emanuel Neuman.
3. In Society, Esther Meck.
4. In College, Eunice Conrad.
5. In the Schoolroom, Arthur Smith.
6. In Business, Ira Deter.
7. In the Foreign Field, Mary Good.
8. In the Common Places of Life, Noah Roeshley.

In all the various places of life Jesus has claims on our lives. We owe Him our allegiance because He is the head of the Church and we have promised to be faithful to Him. He asks for all that we have, all that we can do, and our very lives. Our great duty to make Christ known comes first, and an obedience to that commission demands all. Live the Christ life, know God's will, and be obedient to that will.

The final message was given by A. J. Steiner, **"The Call of the World for Christian Leaders."**

The world is calling for pioneers in homes where family life may be preserved, for men and women who will place proper emphasis on things of life, as dress, morals, sports, heroism; for Christian leaders who will live honestly for God and man. Our service in order to be a definite contribution to God must be definitely coupled with God.

A male quartette rendered, **"I'm the Keeper of the Light,"** and **"I Want my Life to Tell for Jesus."**

Young People's Secretary.

An offering of $68.26 was equally divided between Home Mission, Chicago; Peoria Mission, and The Home of the Aged, at Eureka, after all expenses were paid.

Conference was closed by prayer by A. J. Steiner.

S. S. Conference Secretary.

Married

Lehman—Eshleman.—Bro. David H. Lehman and Sister Louise Eshleman, both of the Marion, Pa., congregation were united in marriage at the home of the bride's parents, June 25, 1927, by Bro. J. Irvin Lehman. May the blessing of the Lord be theirs.

Bowman—Bearss.—At the home of the officiating bishop, Bro. S. F. Coffman, Bro. Walter Bowman of Petersburg, Ont., and Sister Grace M. Bearss, of Vineland, Ont., were united in marriage Aug. 4, 1927. May the blessing of God rest upon them in their united life.

Ganzer—Holle.—Bro. Martin Ganzer and Sister Elizabeth Holle both of Rittman, Ohio, recently of Manheim, Germany, were united in marriage on August 13 at the home of the officiating minister, I. W. Royer. May the blessing of heaven attend our brother and sister in their labors of home and church.

Hunsberger—Shenk.—At the home of the officiating bishop, Bro. Warren G. Bean, on Aug. 10, 1927, Bro. William Hunsberger of the Providence congregation and Sister Waneta Mae Shenk of the Vincent congregation, were united in marriage. May the rich blessings of God go with them through the journey of life.

Detweiler—Landes.—On August 13, 1927, Bro. William Gehman Detweiler of the Blooming Glen congregation, and Sister Anna Tyson Landes of the Skippack congregation, were united in marriage at the home of the bride's brother, Rahn's, Pa., Bro. Warren G. Bean, officiating. May the rich blessings of God go with them through the journey of life.

Whitaker—Widmer.—At the home of the bride's parents, near Albany, Oreg., Aug. 9, 1927, Bro. Floyd Whitaker and Sister Gladys Widmer, both of the Albany Mennonite congregation, were united in marriage in the presence of the immediate relatives, Bro. N. A. Lind officiating. May God bless their wedded life.

Rutt—Sauder.—At the home of the bride's parents, Preacher Noah Sauder, on Aug. 13, 1927, Bro. Clarence H. Rutt and Sister Elva S. Sauder, both of New Holland congregation, were united in holy marriage. The ceremony was performed by Bishop John M. Sauder, and witnessed by a large number of guests, who with many friends wish them God's richest blessings through life.

Short—Baer.—At the Mennonite Orphans' Home, at West Liberty, Ohio, Aug. 16, 1927, at 7 o'clock, Dennis Short and Louella Baer, both of Fulton Co., Ohio, were united in matrimony, by S. E. Allgyer, in the presence of the workers, inmates, and a number of friends from Fulton Co., Canton and West Liberty. Sister Baer has been a worker in this institution for some time. May the blessings of the Lord rest upon this union, as they journey through life.

Obituary

Roth.—Baby Roth, infant son of Bro. and Sister W. S. Roth, was born July 31, 1927, at the York Lutheran Hospital. He died at the hospital early on the morning of August 2, 1927; aged two days. He leaves to mourn his early departure, his mother and father, 2 grandmothers, 2 grandfathers, 2 great-grandmothers, 1 great-grandfather, 5 uncles, 8 aunts, 1 cousin and many other relatives. A short funeral service was held Wednesday, Aug. 3, at the home of its grandparents, Bro. and Sister Ben Schlegel. A short sermon was preached by the home minister, Bro. F. C. Reeb. The little baby was laid to rest in the Salem Mennonite Cemetery near Shickley, Nebr. By an Aunt.

Yoder.—Daniel C. Yoder was born in Iowa Co., Ia., Oct. 6, 1869; died at his home in Johnson Co., Ia., July 11, 1927; aged 57 y. 9 m. 5 d. In his early manhood he accepted Christ and united with the Amish Mennonite Church, and remained a faithful member until death. On Feb. 1, 1898 he was united in marriage to Annie Maust of Meyersdale, Pa. This union was blessed with two sons and two daughters of whom Savannah preceded him. He is survived by his wife, two sons (Alva D., and Richard D.,), one daughter Stella at home, one grandson, and two sisters (Mrs. M. T. Yoder, and Mrs. H. F. Gingerich), besides a host of relatives and friends. On Easter morning he first complained of severe pain, which later developed into yellow jaundice and other complications, but all that human hands could do, could not stop the grim reaper, and on Monday morning he peacefully fell asleep. He was of a quiet, unassuming nature. He will be sadly missed in the home, in the Church, and in the community. Funeral services were held at the West Union Church, conducted by W. S. Gingerich and A. C. Swartzentruber. Text, Jno. 14:2.

"Rest on, dear Father, your labor is o'er,
Your willing hands will toil no more;
A faithful Father, true and kind,
No friend like you on earth we find."

Compton.—Susan, wife of William Compton, was born in Ontario, Canada, Apr. 2, 1874; died near Leetonia,, Ohio, July 23, 1927; aged 53 y. 3 m. 21 d. She leaves to mourn her departure her husband, 1 son, 2 daughters, 5 grandchildren, 6 brothers, and 3 sisters, and many nephews and nieces. She was a devoted wife, a kind and loving mother, neighbor, and friend. She was a faihtful member of the Mennonite Church and was much concerned about the future welfare of the Church and took an active part in the Sunday school and sewing circle where she will be greatly missed. Her death came as a shock to the family and entire community. She expressed herself as willing to go and was not afraid to die and although she is gone her life still lives on and the world was made better by her having lived in it. Our loss is her gain. Funeral services were held July 25, at the Leetonia Church, by Bros. I. B. Witmer, David Lehman, and E. M. Detweiler. Text, Psalm 91:15, 16. Interment in the Leetonia Mennonite Cemetery.

"Sister thou art sweetly resting,
Where thy cares and toils are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Hofstetter.—Christian J. Hofstetter was born Feb. 3, 1840, on Sonnenberg, Canton Bern, Switzerland. In 1866, March 10, he was united in marriage to Anna Zuercher. To this union were born 8 sons and 2 daughters. On Feb. 11, 1887, he suffered the loss of his life companion and mother of the 10 children, the youngest then being only 3 years old. A few years later a son (David) and 1923 a daughter (Anna Barbara, wife of Reuben Lehman) were called to join the mother beyond. Nov. 28, 1908, he was united in marriage to Elisabeth Hofstetter, who has since shared with him the joys and sorrows which make up the bane of human life. In 1856 he was received into the Sonnenberg Church (Switzerland). In the spring of 1881 he came to America, with the family of 8 children, and arrived here on Sonnenberg April 11, and since has made his home here. He transferred his membership to this church and has been a faithful member to the end. For the last two years he had been deprived of the privilege to come to this place to worship and fellowship with the brethren, by infirmities of old age, but these could not deprive him of the fellowship with the Lord. He could read and enjoy the Bible as well as other helpful spiritual books, which were his almost constant companions. Another source of joy were the friends who remembered him by their frequent visits.

The bereft family.

Troyer. Jerry M. Troyer, son of Michael and Barbara Miller Troyer, was born in Holmes Co., Ohio, July 17, 1843; died at his home near Shipshewana, Ind., Aug. 9, 1927; aged 84 y. 22 d. He was married to Susanna Schlabach, Apr. 10, 1862, who preceded him in death Aug. 10, 1881. He was again married to Eva Mast, Feb. 5, 1882. He was the father of twenty children, of whom four preceded him in death. There were 11 children by his first marriage, namely: Mary, deceased; John of Abbyville, Kans.; Abe, deceased; Fanny and Barbara of Hutchinson, Kans.; Jake of Goodville, Pa.; Sam of Millersburg, Ohio; Calvin of LaGrange, Ind.; Mike of Carlton, Nebr.; Jerry of Denver, Colo.; Jeroma, deceased. By his second marriage were born Adam of Howe, Ind.; Amandus and Dan of Sturgis, Mich.; Sarah of Shipshewana, Ind.; James of LaGrange, Ind.; Mattie of Topeka, Ind.; Charles of Shipshewana, Ind.; Oliver of Howe, Ind.; and one son who died in infancy. He leaves to mourn his departure his wife, 12 sons, 4 daughters, 100 grandchildren, 77 great-grandchildren, 1 brother, Jacob, of Hutchinson, Kans., and a host of relatives and friends. He united with the Mennonite church in the early part of his life, retaining this fellowship with the believers until his death. The funeral was held at the Shore Mennonite church in charge of O. S. Hostetler and Y. C. Miller.

ANNOUNCEMENTS

Goshen College

Offers opportunities for a thorough College Education in a wholesome Christian environment.

Has a strong faculty of Christian men and women, trained in the best Universities of America and Europe, who have the welfare of the Church and her Young People at heart.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License, first and second grade. Indiana University gives hour for hour credit for work done at Goshen.

The Liberal Arts College offers a broad curriculum with a wide range of courses leading to the B. A. and B. S. degrees.

The Bible School offers courses in Academy and College, besides Advanced Courses equivalent to the Junior Year of the Seminary.

The Academy offers the Standard High School Curriculum.

The School Year opens on Wednesday, Sept. 14, 1927.

Write for catalog. Information gladly furnished. Address all inquiries to S. C. Yoder, President, or G. F. Hershberger, Secretary, Goshen, Ind.

Eastern Mennonite School

The School year opens on Wednesday, Sept. 14, 1927.

Send for catalogue. Address all inquiries to Eastern Mennonite School, Harrisonburg, Va. Make application as early as possible and arrangements will be made for your accommodation.

You are welcome if you meet requirements. Students entering for their first year should have their former teachers or principal send their credits before registration day direct to our Dean, Chester K. Lehman, Harrisonburg, Va.

We have a faculty whose educational qualifications are of the best and who are loyal to Christ and the church and have the best interests of our young people at heart.

The uplifting environments of the School are sometimes of more real value to a student than the credits obtained for educational work.

Our Four Year High School Course is fully accredited. We are also giving Junior College work. Our work is accepted without question in some standard colleges. We are also giving Bible Courses both elementary and advanced which we heartily recommend to all lovers of the truth; also a Bible Correspondence Course which has just been revised and improved.

Write for particulars before making other arrangements. Be loyal to your own church institutions.

A. D. Wenger,
Harrisonburg, Va.

Hesston College and Bible School

The nineteenth annual opening of Hesston College and Bible School will take place on Tuesday, Seuptember 13, 1927. Our church school at Hesston, Kans., is in better position to serve our young people this year than ever before. The faculty has been strengthened, the equipment enlarged, valuable additions made to the library, and the different departments better organized. Standard work will be given in the Academy, Normal, College, and Bible departments. Special emphasis on Vocal Music. Full descriptive catalogue and any other information desired will be freely given. Address T. M. Erb, Business Manager, Hesston, Kans.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

Hydro is on the Rock Island R.R. and Bus Line. Bus leaves El Reno 9.30 A.M., 4 P. M., 6:30 P. M., arrives at Hydro 2 hours later.

Trains will also be met at Thomas which is on the Orient and Frisco R.R.

Auto route from Hydro to church 3 mi. N., 2 W., 3 N., 1 W.

Auto route from Thomas to Church 2 mi. S., 3 E., 5 S., 3 E.

Church telephone No. 308.

All trains will be met and any other information will be gladly given by notifying R. J. Miller, Hydro, or Amos Bontreger, Thomas.

J. R. Shank, Sec'y,
Carver, Mo.

Iowa-Nebraska

The Lord willing, the next session of the Iowa-Nebraska Conference will be held with the brotherhood at Woodriver, Nebr., Sept. 7-9, 1927. Ministers' meeting in the afternoon of Sept. 6.

Any one wishing to be met at the train, please correspond with Dave Lehman or John Schweitzer, Woodriver, Nebr. Trains can be met at either Cairo, on the Burlington, or at Woodriver, on the Union-Pacific.

Everybody cordially invited to attend this session of conference.

J. E. Zimmerman, Mod.
Wm. R. Eicher, Sec.

ANNOUNCEMENT

The Sixth Annual Sunday School Conference of the Ontario Amish Mennonites will be held at the Wellesley Church near Wellesley, Ont., beginning Sunday, Sept. 11, at 2 P. M., and continuing all day Monday, Sept. 12, 1927.

Chr. Gascho, Secy.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will be held, D. V., with the Latschar Congregation near Manheim, on Sept. 3-5, 1927. A hearty invitation is extended to brethren and sisters of other districts to be present with us. Those coming from the west, either by rail or auto, may stop at Petersburg, then proceed south to the Church. Those coming from the south and east may come to Kitchener, where you will be directed to the place of meeting

For further information apply to

Oscar Burkholder, Secy.,
Breslau, Ont.

"He seems to be the fountain of every vice heated white hot by unquenchable hate, stirred up to the most intense and ceaseless activity to undermine the throne of God and to damn the whole world to eternal wretchedness and oblivion."—G. R. B.

"My thoughts and words are all of Thee.
Thou—Wisdom, Joy, and Liberty,
Now Thee and me no rift can part,
One not in semblance but in heart.
Set free am I, and for Thee shine
The joys of Heaven since Thou art mine,
Brother beloved and King Divine."
—Narayan Tilak, Indian Christian Poet.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 1, 1927 (Gospel Witness Established 1905) No. 22

A WEEK AT BELLEVILLE

The regular biennial meeting of the Mennonite General Conference was held in a large tent near Belleville, Pa., on Wednesday, Thursday, and Friday, Aug. 24-26. Besides this general meeting there were a number of side meetings—some connected with General Conference, and some devoted to other activities but held at this time because the workers were together, drawn here by the general meeting.

* * * *

It was on Saturday forenoon when a group of us drove into Belleville, having come direct from the Publication Board meeting held at the Delaware Church near Thompsontown, as reported in these columns last week. But a number of workers were already in the community—some to serve on important committees, and some because this had been their former home and they had taken this opportunity to visit friends before the work of General Conference began.

* * * *

Two important committees were in session on Saturday at the Church near Mattawana, Pa. These were the joint meeting of the Executive and Mission committees of our General Mission Board and the meeting of our General Sunday School Committee. Most of the things considered by these committees were of a routine nature. Bro. and Sister D. Parke Lantz, missionaries on furlough from South America, appeared before the Mission Board committees and reported on the progress of the work in their field.

* * * *

Saturday evening found the people assembled for worship in a number of places. Brethren S. F. Coffman and D. D. Miller held forth the Word of Life in the Mattawana Church, and Brethren Eli Frey and N. E. Miller at Allensville.

* * * *

Sunday forenoon was occupied in the usual way—Sunday school followed by preaching services—at the several churches. Following is a list of places where services were held, together with the names of the brethren filling the pulpits:

Belleville, H. R. Schertz and S. F. Coffman.

Allensville, J. A. Ressler and N. B. Stauffer.

Locust Grove, C. Z. Yoder and Abner Yoder.

Mattawana, J. S. Shoemaker and N. E. Troyer. D. B. Raber spoke here in the evening.

* * * *

A very important meeting of the series was the Fundamentals Conference held in the tent on Sunday afternoon and evening. The messages of the afternoon were brought by Brethren S. F. Coffman, N. H. Mack, and J. C. Clemens while Brethren J. D. Mininger and S. E. Allgyer performed a similar service in the evening. Following is the list of subjects discussed:

The Relation of the Law to the Gospel.

Fundamentalism vs. Modernism.

Salvation by Christ.

Growth in Grace.

Maintenance of a Plain Church.

These subjects were considered in a masterful and orthodox way, and the thoughts presented will long linger in the minds of all thoughtful hearers.

* * * *

Monday was spent in a profitable way—a number of important committees meeting to arrange their work for Conference, the local people completing their work in preparing to take care of the crowds, and visitors who were not on any special committees spending their time in Christian fellowship and laying their hands on such work as happened to come within range of opportunity.

* * * *

The committee having greatest responsibility is the Committee on Arrangements for General Conference. It is the business of this committee to care for and to supervise everything coming before General Conference. Questions for discussions, reports of committees, the order of business, and everything connected with the work of the Conference, must all be passed upon by this Committee before passing on to the Conference. The committee is composed of the Executive Committee of General Conference and representatives appointed by the district conferences. This committee was in session Monday forenoon and afternoon, Tuesday forenoon, and at such other times as they found opportunity or occasion to meet.

* * * *

While the Committee on Arrangements was holding its meeting and preparing the work for General Conference, a number of other committees met for necessary work. The reports of these committees will appear as part of the minutes of the General Conference, to be published in the columns of the Gospel Herald in the near future. Among the committees which held meetings either Monday or Tuesday were the following:

General Sunday School Committee.

Historical Committee.

Committee on Church Polity.

Interboard Committee.

Young People's Problems Committee.

Peace Committee.

Executive Committee Mennonite Board of Education.

* * * *

One of the helpful features of the week was the impromptu inspirational and devotional meetings held at such times as there was nothing else of a general nature to hold the attention of the masses. While the committees were at work those not on any committee had time for other activities. Whether these meetings were held in the tent or on the hillside, they were thoroughly enjoyed by those who were privileged to attend them.

* * * *

Monday evening found the workers assembled in the tent near the church, the meeting being held under the auspices of the Young People's Problems Committee. The speakers of the evening were Brethren Simon Kanagy, Maurice Yoder, S. Jay Hostetler, L. S. Weber, and Paul Erb. It was an impressive service, and many were the after references to the thoughts presented during the evening.

* * * *

Tuesday afternoon found us again in the commodious tent, this time to listen to a number telling truths on the general subject of Education. Following is a list of subjects discussed, and the names of the brethren assigned to each:

Eighteen years in Educational Work of the Mennonite Church, D. H. Bender.

Our Next Step in Our Educational Program, S. F. Coffman.

The Consecrated Mind, N. H. Mack.

Endowments and Annuities, a Safe Plan for Financing Our Educational Institutions, D. D. Miller.

* * * *

Tuesday evening was devoted to a public meeting held under

the auspices of our General Sunday School Committee. Following is the program, all the speakers assigned being present:

The Present Aims of the General Sunday School Committee, Noah Oyer.

The Place of the Sunday School in the Work of the Church, Harry Snavely.

Report of the Secretary, I. W. Royer.

The Sunday School as a Factor in Building Life and Character, J. L. Stauffer.

The Sunday School as an Instrument in Fostering the Mission Spirit, R. R. Smucker.

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All these meetings were of a very high order and of a helpful character, the only adverse criticism to come to our ears being that in point of length the speakers were not confined to scheduled time. So many meetings, covering so many different lines of activity, the subjects presented in a masterful, thoroughly biblical way, presented a rare opportunity which the people appreciated.

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It was on Wednesday morning, nine o'clock, that General Conference proper went into session. The moderator, Bro. D. G. Lapp, being absent, the assistant moderator, Bro. A. I. Yoder, served as moderator while Bro. J. S. Shoemaker served as assistant moderator. It was the largest meeting of General Conference held in its history.

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The conference sermon, by Bro. D. D. Miller, proved to be a very impressive message. Our brother spoke on the subject, **Christianity,** using as a text, Matt. 22:42—"What think ye of Christ?" The burden of his message was that our whole life and experience depends upon what we think of Christ, and especially upon our attitude toward the things which He taught. The congregation (numbering probably about 5000) listened with rapt attention from beginning to end.

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At the close of the conference sermon the following brethren followed with brief testimonies: Jonas Snider, Benjamin Weaver, S. H. Rhodes, A. J. Steiner, D. J. Johns, D. P. Lantz, R. R. Smucker.

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An unofficial roll of church officials present at General Conference shows the following number to be present:

Bishops, 58.

Ministers, 185.

Deacons, 61.

There were present 34 elected delegates. Since these were chosen from the ranks of the ministers and deacons, they are also included in the numbers given above. The bishops are members of General Conference by virtue of their office.

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If you have at hand the editor's writeup of the Mennonite General Conference of two years ago, and compare it with this one, you will be impressed with the number of new names appearing in these notes. While the bulk of workers present at the General Conference have been attendants at General Conference—some regularly from the time of its organization in 1897—there were quite a number of young men who took an active part, some of them newly ordained.

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Bro. Jonas Zimmerman, our aged deacon in the Churchtown, Pa., congregation, now nearing the 90th milepost in his earthly pilgrimage, was the oldest church official in attendance. The oldest in point of service was Bro. J. N. Durr of Martinsburg, Pa., having served as a bishop for more than fifty years.

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The following brethren served on the Committee on Resolutions: J. A. Ressler, S. F. Coffman, Ira Johns, F. J. Gingerich, N. E. Troyer.

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In the afternoon session a number of reports were given by committees responsible to General Conference. First of these was the report of the General Sunday School Committee. Bro. Noah Oyer, chairman, in a written report told of their work during the past two years. The report was accepted.

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The report of the Music Committee awakened a lively discussion. As a result the Conference gave its approval of a primary song book for the children, and a book somewhat after the order of Life Songs, both books to be published some time in the future.

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Another report to awaken a keen interest was that by the Committee on Church Polity. After a spirited discussion it was moved and seconded that a committee be appointed to prepare a small book on Church Polity. If this book will contain all the features suggested in the discussion it ought to be a valuable book, especially for ministers. Brethren D. H. Bender, A. I. Yoder, S. F. Coffman, Simon Gingerich, and N. E. Miller were continued on the committee.

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Another thing of interest was the matter of publishing the proposed new book on Bible Doctrine, ordered by last meeting of General Conference. This book is now in type, and after a number of finishing touches are put upon it, will be printed in final form. It ought to be ready for the market in a few months.

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Bro. John W. Weaver discussed a live question pertaining to the relationship between Church and State, having especially to do with the Peace Problem. The message was well received and later an appropriate resolution was adopted.

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A very live, interesting, and profitable meeting was held Wednesday evening. The main features of the evening were an address on Evidences and Assurances of Salvation, by Bro. Aaron Mast, followed by a ringing Gospel sermon by Bro. D. A. Yoder. Theme: "Where there is no vision, the people perish."

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The report of the Young People's Problems Committee revealed much careful study and research by the committee. Among the recommendations submitted was one providing for the increase of the committee, three to be selected by General Conference and one each by our General Boards and our General Sunday School Committee.

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One important feature of the report of the Historical Committee was a recommendation that work on a general church history be begun at once, with Bro. John Horsch as principal writer.

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The Peace Committee submitted a carefully prepared report. It showed the committee to be wide awake, and endeavoring to advance the cause of Peace in every way that lies within the range of opportunity. It is the hope of many that this committee may continue its activities.

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The Basis of Our Faith in God was the subject of a pointed talk by Bro. S. G. Shetler. Christ was held forth as the foundation for our faith, and the results of faithful lives were declared sufficient justification for building upon this foundation.

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One thing to come before General Conference which called out much interest was a resolution providing for the spreading upon the minutes of General Conference the Confession of Faith adopted by the Swiss brethren in 1527, and that adopted by the Church at Dortrecht, Holland, in 1632, and republished by authority of a conference held in 1727 in what is now the Franconia district. The purpose of the adoption of this resolution was to call attention to these documents, this being the 400th anniversary of the action of the Swiss brethren and the 200th anniversary of the action of the brethren in eastern Pennsylvania.

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The usual generous hospitality on the part of local commu-

nities where General Conferences are held was in evidence at Belleville. The work was well organized and the overflowing crowds taken care of with remarkable smoothness. Belleville, and the people living in Kishacoquillas Valley, will be just a little nearer to us who were privileged to attend this meeting because of the associations enjoyed during the week.

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Among the numerous reports submitted and disposed of were those from our general Church-wide Boards: Mission, Education, and Publication.

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The report by the Interboard Committee, consisting of one representative appointed by General Conference and one by each of our General Boards and Committees, shows that the work and responsibility of this committee is growing. This committee functions only in matters referred to them where two or more of our various church activities are affected.

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One of the features of the Thursday afternoon meeting was the assembling on the platform of missionaries present, both old missionaries and those under appointment or prospective missionaries. These were Bro. and Sister J. A. Ressler (ex-missionaries), Bro. and Sister D. P. Lantz (on furlough from South America), Sister Beatrice Hershey (prospective missionary to South America), Bro. and Sister R. R. Smucker, and Sisters Mary Good and Mary Wenger (on furlough from India), Bro. and Sister Milton Vogt (appointed as missionaries to India).

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"Peace Standards of the Word, how Present them to the World," was a subject discussed by Bro. S. F. Coffman. The underlying principles upon which the Bible doctrine of nonresistance rests were held forth in convincing fashion. God was proved to be the God of love, and the blessings of a peaceful life were emphasized.

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The Thursday evening meeting was similar to that of Wednesday evening, the leading features being an address on "How Launch Out into the Deep as Fishers of Men," by S. C. Yoder, Secretary of the Mission Board, and a sermon by L. J. Miller of Garden City, Mo.

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Friday morning's session began with a meeting of the members of the General Conference for the purpose of electing officers and committee members. This routine work was done between eight and nine, and the crowd kept coming in quietly and swelling the number of listeners until the time of the regular opening of the Conference, when the tent was well filled, notwithstanding the fact that many people had already left the grounds.

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The election of officers for the next session of the General Conference resulted as follows:—

Moderator, D. A. Yoder, Elkhart, Indiana.

Assistant Moderator, John S. Mast, Elverson, Pennsylvania.

Assistant Secretary, J. L. Stauffer, Harrisonburg, Virginia.

Treasurer J. C. Frey, Wauseon, Ohio.

Additional Members of the Executive Committee, J. M. Kreider, Palmyra, Missouri; Aaron Mast, Westover, Maryland.

These six brethren, together with N. E. Miller, Springs, Pennsylvania, whose term as Secretary has not yet expired, form the Executive Committee on whom rests the responsibility for arranging the time and place of the next meeting of the General Conference, and for conducting the meeting to a successful conclusion. Pray for them.

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A few committees reported on Friday morning, several committees met to organize in various parts of the grounds, and the Conference was ready for the closing of the session. The last stated discussion was on the question, "What steps may the General Conference take to help coördinate the various activities of the Church in the future?" The discussion was opened by Bro. Aaron Loucks. The action on this question will appear in the published minutes of the Conference.

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The closing remarks by the Moderator, Bro. A. I. Yoder, West Liberty, Ohio, were a fitting and proper summing up of the work of the Conference. He referred to the fact that this great and beautiful valley is the "mother-home" of many of the large congregations of our people in the great West, and that this meeting was a home-coming for many of our people.

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The Mennonite General Conference session of 1927 is now a matter of history. What has been accomplished? As we look back upon our experiences while in attendance answers will differ. No masterful resolutions were passed. No great appeal was issued to the rulers of our land. No general appeal was prepared for the Church to send out missionaries into the neglected corners of the earth. The reason for this lack of excitement is evident. We are in a period such as is mentioned in Acts when it is said, "Then had the churches rest." There is no persecution from without, and there is a remarkable evidence in most places of a healthy and general growth.

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On the other hand, the Conference is remembered as one of the most successful held in the history of the Church. One of the things which helped to make it so was a contrivance, trivial in a way, but far-reaching in its influence, an invention of modern science which may be used, as it was here in the service of God. A microphone was on the desk on the platform, and from this instrument went out wires to amplifiers in the tents farthest from the stand, and on poles in various parts of the grounds. By means of these the voice of the speakers was heard more distinctly in the back part of the rear tent than twenty feet away from the speaker. To the use of this instrument must be given credit for the absence of "visiting" in the vicinity of the meeting and the general interest in the sessions of the Conference.

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When we recall that, according to estimates, approximately one half of the bishops of the Mennonite Church, two fifths of its ministers, one third of its deacons, and one tenth of the entire membership were in attendance at this conference we can account for its far-reaching influence. The Conference was remarkable for the large number of exceptionally strong inspirational talks and discussions. Several of the older workers were missed with regret from the active program. But in their places were young men of staunch loyalty and sterling integrity, men full of faith and of the Spirit, ready to defend The Faith, thankful for the large opportunity the Church now offers to all who are willing to labor. The uniform ring of the testimony of our younger workers is that there never was a time when there was more demand for loyal workers than in the Mennonite Church of the present day. As we watched the faces of the older ministers, tense with interest and attention, we could not help thinking again and again, "What an influence for unifying the forces of the Church this gathering will be, when these thousands go back to their homes and reflect the spirit that permeates the meeting here!"

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Pennsylvania had the largest representation so far as numbers are concerned—naturally, for the Conference was held in the center of the state and within easy reach of the largest Mennonite community in the world. Indiana came next. Other states were well represented. In all twenty-three states, three provinces, Argentina, and India were representd.

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To provide food, shelter, lodging, and parking space for six thousand people required no small outlay of money. People get hungry even when attending the most inspiring meetings imaginable, and they need to be sheltered from the elements day and night. The arrangements for providing the necessary things for making people comfortable were most admirable and brought forth much favorable comment. To meet the expenses offerings were taken amounting to over $5000.00. This, together with other funds available, enabled the Conference to close with sufficient on hand to pay all bills.

Our hope and prayer is that the good seed sown may blossom and bear fruit that will redound to God's glory throughout all eternity.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

TELL ME OF YOUR SAVIOR

Tell me of your Savior,
Speak it o'er and o'er,
For you seem so happy,
That I love Him more.

Tell me of His goodness,
What He's done for you,
Will He make me happy
Will He love me, too?

Tell me if in dying,
Did He die for me?
Is His love unfailing?
Has He promised thee?

Tell my soul, dear brother,
Ere the shadows fall,
If thy God, thy Savior,
Is the God of All?

Speak a soul is yearning,
Not for worldly fame,
But for things unfailing,
Things worth while to gain.

—G. W. Winningham.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 East Vine St.)

Dear Readers, Greetings in the name of Him who is above all, and over all, and our all in all. "Delight thyself also in the Lord and He shall give thee the desires of thine heart" (Psa. 37:4).

Are we delighting ourselves in the Lord as we should, so that His will and purpose may be fulfilled in us? Let us not hesitate to speak forth His praises and witness for Him.

It has been some time since we had a letter in the Herald. Many things which we had been looking forward to are now history.

One of the things that was a benefit to the work here was our three-week Bible school with an average attendance of 116 children. The teachers worked hard and faithfully. The Lord alone knows what seed has been sown. We trust in the promise that "His word shall not return void."

Evangelistic meetings were also conducted, with Bro. J. Paul Graybill of Philadelphia Mission in charge. Eight of our Bible school girls and some others accepted Christ as their Savior during the meetings. Will you pray for these dear young souls that they may leave all and follow Jesus? They need our prayers and may we faithfully hold them up to the throne of Grace.

The meetings have been helpful and encouraging. May the Lord bless our brother as he goes forth in his field of labor.

The time of the year is here again to fill the empty jars. To all who have an abundance of fruit or vegetables and feel moved to help along in the way of filling some jars, we will give out empty jars to be filled to any who will call for them. Anything else that you may have to give will be much appreciated, no matter how little, or if it is not the best, we always can make use of it.

Work has been scarce this summer. Many families have hard getting along. The Lord only knows what is in store for the poor this winter. Give as the Lord has prospered you and may the Lord bless you all. We are only a distributing station and can only help as the Lord moves you to give. Pray for us that we may be true witness for Christ.

Yours in Christ,
Aug. 22, 1927. D. S. Krady.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Brethren, Greetings:—The fundamentals conference held at the First Mennonite Church here was well attended. Brethren from a distance who attended the meetings were Bishops J. C. Driver, Isaac G. Hartzler, J. M. Kreider, Missouri; E. F. Hartzler, Ohio; Ministers L. S. Weber, Canada; James Bucher, Indiana; and Deacon Amos Weldy, Indiana.

Friday evening, Aug. 26, Brethren Abner Yoder, Parnell, Iowa, and D. B. Raber, Aurora, Ohio, had charge of the preaching services, and C. Z. Yoder, Wooster, Ohio, had charge of the children's services at the church here.

The Lord willing, Bro. Joseph M. Nissley, superintendent of the Mission, will leave on Sept. 6, for Missouri to be engaged in evangelistic services with the Pea Ridge and Cherry Box congregations.

We remain,
Aug. 19, 1927. The Workers.

WEEKLY NEWS LETTER FROM ARGENTINA

(July 26)

By T. K. Hershey

For the Gospel Herald.

Last week we said we would write this week about the dedication services at Carlos Casares. Well, it is now a thing of history. The date set, June 24, was a beautiful day, and by 10:00, the hour for the opening services, nearly all the missionaries, native workers and many members from the different towns had gathered. There were three sessions, morning, afternoon and evening.

Before entering the new Church, Bro. Lauver, the resident missionary, called on Bro. Albano Luayza from Santa Rosa, to offer a few words of prayer, then the oldest member of the congregation opened the church door, then the Superintendent of the mission and Bro. Lauver entered together. Soon the church was about full.

Following is the program for the day.

Morning

Devotional exercises, by J. L. Rutt.
Dedication sermon, T. K. Hershey.
The Purpose of the Evangelical People, open discussion.

Afternoon

Sunday school lesson taught by Nelson Litwiller.
A number of songs and recitations were then given by Sunday school children.
The Why of the Sunday School, A. Swartzentruber.
Why Attend Regularly the Sunday School and Other Services, J. W. Shank.

Evening

The Beginning of the Christian Church, Pablo Cavadore.
A Farewell Talk (last message before sailing for North America), D. Parke Lantz.
Short Evangelistic Sermon, Albano Luayza.

All the speakers did well, and we all left Carlos Casares, believing that the three hundred or more that attended the afternoon and evening sessions, as well as almost two hundred that were present at the morning services were awakened religiously as they never were before.

Bro. Albano Luayza remained to follow up this awakening with a series of meetings. The writer in his Ford with seven passengers returned to Pehuajo after the night session, a distance of thirty miles.

With Bro. and Sister Lantz, by a rising vote, this large gathering of people sent greetings to the churches of United States and Canada.

Especially do they desire that Bro. Lantz in his talks, should thank the churches and individual donors for making possible such a suitable place of worship. One brother of the Carlos Casares congregation said to the writer, "Now we do not need to feel ashamed to invite folks to church." Often they were, when we had to use some former saloon for a church house. The congregation as well as Bro. and Sister Lauver, together with the other missionaries are very grateful for this new Church building, and all we can say in writing, is, **thanks,** and will hope that through Bro. Lantz you will fully understand that we really mean it.

This makes the third new Church we built and dedicated to the Lord in Argentina, since the writer returned from his furlough. I can see now, the many subscribers to this needy fund. I recall the many pleasant conversations, and the many

"God bless your efforts." I recall, too, the zeal of those who took me to the different homes to solicit, and the different speeches from ministers and permissions given by different Conferences, as well as those who were praying both here in Argentina and in the home land that we might get sufficient funds raised to do what now has been done. By this united effort throughout the church at home and on the part of all concerned, we were able to dedicate these new Churches to God, whose they are, and whom we serve. To His Name be all the praise and glory, world without end.

Pray for Bros. Swartzentruber, Luayza, and Lauver, the ministers in charge of the work where these new churches have been built, that they may have power from on high to the throwing down of the strong hold of Satan. We all solicit your prayers, and trust that Bro. and Sister Lantz's stay among the home churches will mean much to them, to the home church and to the work in Argentina.

OUR INDIA LETTER

Dear Brethren and Sisters, Greeting:—With the coming of the rainy season our missionaries have kept to their stations more closely. The brethren Kaufman, Lehman, and Miller made two attempts to get to Ghatula on special business but were hindered both times by heavy rains. One time they planned to come to Nagri on a motor trolley over the little railway which runs past Mohadi from Kurudh, and the Ghatula missionaries sent a cart to convey them to Ghatula but they had phoned to Nagri that they could not come. Another time they wrote that they would be at Sihawa at a certain date at 10:00 (hard to imagine schedule time in India) but they did not arrive at that time. They will no doubt succeed the third time.

Dr. Esch accompanied a patient to Calcutta. The poor sufferer has had pain in his head for some months and finally threatened his family that he would take his life if something could not be done. The father and his family of five sons is very wealthy and thy took him to Miraj in western India, then to Nagpur, but at neither place was he willing to stay long enough to get relief. Now they have asked Dr. Esch to take him to Calcutta for more x-ray examinations and an operation if need be, or have our Mission doctors operate in our own Mission hospital once there has been a thorough examination. The poor fellow says a worm got into his ear and is now wandering through the top of his head and is making him crazy. No argument can change his mind. We trust the trip will do him good and that an operation will relieve him.

Cholera had broken out in Dhamtari and some of the surrounding villages but has again become less. One boy in the orphanage who was sent to us from a neighboring mission for normal training had eaten sweets at Abhanpur, a railway station between Raipur and Dhamtari, with the result that he took cholera and died in a few days. The disease, however, did not spread in the Orphanage for which we are very thankful.

The missionaries all returned from the high hills soon after the rains began on the plains (that is around the first of July), and the new missionaries are all struggling with the language, getting ready for their examinations. Plans are also being laid for the reception and placing of the returned and new missionaries who will come this fall. We shall gladly welcome them when they come. It will not be long until others will be returning to the field and we pray that God will lay it upon the hearts of more new recruits to give themselves to the work. New stations are to be opened and the work enlarged which is already established. There will be no trouble distributing them, so all will be busy once they are ready for work. No doubt the first year is the most trying for the new recruit since no work is given but language study. It means twelve months of monotonous grind on new tones, words, sentences, shaping the tongue to entirely new sounds sometimes curling it half way down the throat and again twisting it into some outlandish shape in order to train it to this strange language called Hindi. No wonder they want a change. But it comes with a vengeance when they are really ready for work. The harvest is plenteous but the laborers are few.

The rainy season has brought with it the beauty of the hills and forests, green fields, beautiful birds, and bright hopes for a full crop which means food for the poor of the surrounding villages. Unless one has been in India he cannot realize the condition of the poor villager. He is kept in this condition by overlords or unscrupulous money lenders. Then again many of them do not know how to appreciate any kindness that may be shown them. Some months ago a widowed mother and her son came to one of our mission stations with a woeful tale. It was decided that a small sum could be loaned them to help keep the wolf from the door as they lived in a neighboring village. The time came for them to pay back the loan. Others had taken loans on their crops therefore they had nothing to pay. Little was thought of this and the missionary and his helpers who also had interest in the loan were patient. Again an effort was made to recover the loan. She turned over some land to an Indian Christian to be farmed for the loan. It was found out that she had also turned over this same field to another party. In this way she had by false pretense borrowed other sums of money by giving this same piece of land in rent to different parties until there was considerable confusion. This is Oriental strategem against which one has to safeguard. The small sum was finally recovered.

Sister Esch was not well in the month of July. The other missionaries are well. The children in the Hills and on the plains are well. We are so thankful that smallpox which has been raging all around us in the villages has so far attacked very few of our community. We have been using this as a strong object lesson in favor of careful sanitation and clean living as well as God's care of His own. It stands as a strong witness to the world of God's care.

The work of preaching and teaching in the villages is going on. A number of young men are in the Normal training school for teachers in Dhamtari and a number more are in the Bible School at Ghatula. Our evangelistic village schools are proving a blessing to the village people not only educationally but spiritually, for the Bread of life is daily handed out to the children and also to the parents in their homes. Remember India in your prayers that the work may grow and many souls may be led to Christ.

Yours in Him,

July, 1927. The Workers.

Self-sacrifice is not sorrow or gloom. That is true because love never counts what it gives, and the greatest pleasure of life is the privilege of bestowing.—Sel.

A MORNING PRAYER

Lord, send me to my work to-day
With quiet heart to cheer the way.
May those whose lives are touched by mine
Some beauty glimpse like peace of Thine.
Some blessing gain because I tread
The common way with uplift head.
Grant I may see Thee ever there
Willing and glad my cares to share,
Helping my thought to soar—to find
The purpose of Thy wondrous mind,
And may I though in humble place
Work nobly; that by Thy good grace
The part Thou gavest me to do
From morn till eve my journey through
When set at last in Thy design
May fill its place in hue and line;
Be fashioned by the pattern He
Has set for men since Galilee.

—Gertrude B. Walker.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

REAL SYMPATHY

Rejoice in the joy of others,
But feel for their sorrows, too;
Treat them in time of trouble
As you'd have them act toward you.
Don't tell them that you are sorry,
But show them what's in your mind;
Prove by your loving kindness
That your sympathy's of the real kind.

Kind words are hollow and empty
Compared to love's shining deeds;
They who scatter seeds of kindness
Will gather the fruit of the seeds.
And the harvest won't keep them waiting—
There'll be harvesting every day;
And the joy of unselfish living
Will be the harvester's pay.

Come, join the ranks of the workers
In the fields of real sympathy;
In summer and winter, day or night,
The harvest is calling for thee.
Whether in verdant country
Or in teeming city you live,
You'll always be sure of an anchorage
For each friendly smile that you give.

—Youth's Instructor.

THE MOUNTAIN

Thre is an old legend which tells of a boy who grew up in a little village at the foot of an iron mountain. All of his youth he dreamed of the strength and beauty of the mountain and wished that he might make something of the iron that would express that strength and beauty to mankind.

So he became a blacksmith when but a lad and used his physical power to shape the rough bars of metal into horseshoes and other large and practical things. But he was not entirely satisfied with this. He saw that others who did not have the dream in their hearts could make horseshoes and he wished to mold his iron into something nearer his ideal.

So he worked and studied the processes of hardening and tempering and earned money to buy grinding and polishing wheels. He learned to fuse the iron, carbonize it into steel. forge, temper, heat it white hot, plunge it into cold water or oil to improve its quality, and to grind and polish it with care and patience. And out of the same kind of bar from which he had produced horseshoes worth only a small amount, he learned to make scissors and knife blades and other shining tools for the laborers of the neighborhood, worth a hundred times more than the earlier and cruder product.

But still he was not content. "Knife blades are all very well if you can make nothing better," he said. "but I haven't half brought out what is in these bars of iron. I see a higher and better use." So his higher ideals and better training and superior determination enabled him to look still further into the molecules of the rough bar, past horseshoes, past knife blades, and finally he became known throughout all the land as an expert artisan, maker of fine cambric needles with eyes that were cut with microscopic exactness, slender filaments of steel for the use of scientists, so tiny and delicate that they could hardly be seen by the naked eye, main-springs of watches and clocks, dainty and pliable, yet strong enough to endure the wear of centuries, and many other things of which the world had never dreamed.

But when praised for his handiwork he would smile and say, "I only serve my master the mountain and seek to interpret him to mankind. Main-springs are better than horseshoes, but there are still other and more wonderful things in my mountain, I must find them before I die."

Each one of us who, like the old watchmaker, has a dream in his heart, will count a success in either material or spiritual things as merely a milestone on his way, and, with his eyes on the far goal he has set for himself, will feel like Paul that he must stretch forward to the things which are before.—Publisher Unknown.

BOBBIE CURED

Bobbie was a very nice little boy and usually very obedient, but he had one bad habit which frequently got the best of him, especially when his will was crossed or when he was told to do something that did not strike his fancy. Bobby would then go into some corner and pout. My, what a difference between smiling Bobbie and pouting Bobbie! Perhaps some of you never pouted, but you likely have seen some one who did, and you will agree with me that it does not look very nice.

Bobbie's mother tried to cure him of the pouting habit, but had not yet fully succeeded. One day Bobbie with his mother went to visit his grandpa, and while there, something happened that did not suit Bobbie. Of course, he went into the corner pouting. Grandpa was somewhat shocked to see his nice little grandson of whom he thought a great deal make such an unpleasant face. He said nothing to Bobbie, but tried to think of some pouting cure.

Meal time came. Bobbie had forgotten all about the pouting and pleasantly came to the table, but before the meal was over something happened that did not suit him. Off into the corner he was pouting. But no sooner had he left the table, something fell for grandpa. He also left the table and went into the corner pouting. When Bobbie saw grandpa pouting, he was surprised and hurt about it, but it surely was a good pouting cure. Grandpa and Bobbie soon were over their pouting spells and went back to the table again and finished their dinner, and were better friends than ever.

Sometimes little boys and girls do not know how it looks when they do something until some one else does the same. Then, like in Bobbie's case, their eyes are opened and they see how it looks. I guess grandpa thought if Bobbie had a right to pout, he also had, but Bobbie did not seem to think it looked nice at all when he saw grandpa in the corner pouting.—M. A. Snyder.

LITTLE BARE FEET

The workman put the last brushful of paint on the shining floor and then stepped out, closing the door behind him. "I will leave it for twenty-four hours," he said; "when I come back it will be dry." It was indeed dry when the workman opened the door again, but straight through the middle of the room ran clearly marked tracks of a pair of little feet, toes and all. While the paint was fresh, the child had crossed the floor, and here were the signs of his journey, fixed now, and not to be wiped off.

Your young lives, boys and girls, are already marked with the prints of each sin that you have committed. Every wrong word, every disobedience, every bad thought, has left its mark. You can never remove them.

Only a skillful workman could paint over those footprints of the little bare feet, and only the Lord Jesus can blot out your sins. His own blood was shed to put away the stain of your sins. He suffered the punishment for you. When you trust in Him as your Savior you can sing:

"God has blotted them out,
I'm happy and glad and free.
God has blotted them out,
I'll turn to Isaiah and see;
Chapter 44; 22 and 3,
He's blotted them out
And now I can shout,
He set me free."

—Adapted, The Life.

"We are not fulfilling the great law of love by being kind to a chosen few. The command does not allow of fence-building; it is as wide as the demands made upon it."

SUNDAY SCHOOL LESSON

Lesson for Sept. 11, 1927—I Kings 8:1-11

SOLOMON DEDICATES THE TEMPLE

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

Introductory.—After the Lord had delivered the children of Israel from Egyptian bondage at the hands of Moses and Aaron, thence through the Red Sea into the wilderness toward the land which He had promised to Abraham, He gave them a form of worship and a place where they might meet Him and fellowship together and expect divine approval to rest upon them. Instructions were given in detail for the building of the tabernacle. Moses was particular in carrying out these instructions. We read a number of times that it was done "as the Lord had commanded Moses" (Ex. 40). This tabernacle served as a place of worship for a long time or until the time that Solomon was king over Israel.

Building of the Temple.—After that David was fully established upon the throne of Israel and the people were settled in the land of promise for many years and were no longer a wandering nation, David felt that it was not right for him to dwell in a house of cedar and the ark of the Lord to dwell under curtains. Therefore he planned in his heart to build a house for the Lord. David was not allowed to build this house but the Lord promised him that he would establish his son Solomon on the throne after his death and that Solomon would have rest from his enemies; then he would build the Lord a house. So Solomon laid the foundations of the temple in the fourth year of his reign and finished it in the eleventh year. It was seven years in course of construction.

The Dedication.—We find the description of the dedicatory service given in I Kings, chapter 8, and II Chron., chapters 5, 6. After that the temple was completed and the furnishings were in place, the ark of the covenant of the Lord was brought up from the city of David unto its place, into the oracle of the house, into the most holy place. Solomon and all the congregation sacrificed sheep and oxen before the ark, and the singers sang praises and thanksgiving unto the Lord, saying, "For he is good; for his mercy endureth for ever." The Lord answered by filling the house with a cloud and the glory of His presence. Again, after the prayer, the Lord manifested His approval by sending fire down from heaven and consuming the sacrifice. And His glory filled the house. When the people saw this manifestation of approval from the Lord, they bowed their faces to the ground and worshiped saying again, "For he is good; for his mercy endureth for ever."

The Prayer of Dedication.—In this prayer Solomon recognizes that there is none like unto the Lord God of Israel, neither in heaven or on earth. He keeps His covenant and shows mercy to His people **that walk before Him with all their hearts.** He pleads that the promises that the Lord made to his father David might be verified in this that there should not fail him a man to sit on the throne Israel. **"Yet so that thy children take heed to their way to walk in my law as thou hast walked before me"** (II Chron. 6:16).

He prayed too that the ever watchful eye of the Lord might be over this place day and night and that He should hearken to His servants as they call to Him from this house, or if they scatter to the various parts of the earth, if their faces are turned toward this house and they call to Him that He would hear them. And whatsoever prayer or supplication be made by any man, or all the people, whether it is his own sore grief or whether it is for all, that He hear and answer from heaven, His dwelling place.

Lesson Thoughts (1).—We have the same God to-day that Israel had, and He is just as desirous that His children obey his voice and walk before Him with all their heart as He was in Israel's time. (2) These bodies of ours are the temples of God and should be kept pure and holy as a fit dwelling place of the Lord. (3) These temples should be dedicated to the service of the Master. (4) Even though the Lord is so high and mighty that the heaven and the heaven of heavens cannot contain Him, yet He dwells with the lowly and contrite heart. (5) God will forgive sins if we will turn to Him in true humility and penitence. (6) Our faithfulness to the Master in living a consecrated life will enable some one else to do for the Master that which we cannot do ourselves.—J. C. D.

Bible Meeting Topic

OUR WORK IN SOUTH AMERICA.—Lk. 24:46-48.

Topic for September 11

MOTTO

"In His name among all nations."

OUTLINE STUDY

I. Stations and Towns.
1. Pehuajo.
2. Trenque Lauquen.
3. Santa Rosa.
4. Carlos Casares.
5. Tres Lomas.
6. Madero.
7. Bragado.
8. Maridiano.
9. America.

II. Kinds of Activity.
1. Pastoral.
2. Evangelistic.
3. Sunday school, young people's meeting, etc.
4. Bible Reading, visitation.
5. Kindergarten and school work.
6. Gospel literature distribution.
7. Charitable.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Gospel."**
2. The Work Among the Boys and Girls of South America.

For Young People.
1. Assign Phases of Work Carried on.
2. Describe the History and Geography of the Work in the Stations.

For Older People.
1. Opportunities Undeveloped in South America.
2. How the Church in North America Can Help.

PERSONAL THOUGHT

In what ways can we share in the service of bearing the message to the unevangelized of South America?

SEED THOUGHTS

"Onward for God, the days are demanding it,
Onward for truth, thy Lord is commanding it,
The sin-sickened earth pleads with anguish untold.
Awake from the spell that sin casteth o'er thee,
Awake to the vision that breaketh before thee,
Awake to thy danger—the Spirit implores thee,
Come thou and win souls for the great Shepherd's fold."—Sel.

Argentina

"Far to the southward, lies a land of open door;
Long is the journey, to that distant shore;
And within its borders, there are souls in darkness drear,
Knowing not our Savior, or His love and cheer.

Chorus:—
Great land, Argentina,
We have heard our Master's call,
Fear not, oh despair not,
Jesus died for all.

"Great Argentina, land of stream and rolling plain;
Land loved by sunshine, land of wondrous fame;
'Tis so long you've waited, for the Gospel we can bring:
Are your children dying, knowing not their King?

"Far, over yonder, in the land of wondrous fame,
Millions are dying, lost in sin and shame.
Let us haste to save them, let us toil and let us pray,
For the Lord has called us, we must haste today."

—J. W. Shank, Trenque Lauquen, Argentina, S. A.

Gospel Herald

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THURSDAY, SEPTEMBER 1, 1927

Field Notes

Bro. J. Miller of near Shipshewana, Ind., preached for the flock at Elton, Pa., on Aug. 21.

The brethren John W. Weaver and H. F. Reist preached at East Petersburg, Pa., on Sunday evening, Aug. 21.

Bro. Edwin A. Souder, of Sellersville, Pa., preached at the Norristown, Pa., Mission on Sunday, Aug. 21.

Saturday, Sept. 3, is the date set for the annual harvest home services to be held at the Rock Hill Church, near Telford, Pa.

A class of seven converts was received into fellowship on Sunday, Aug. 21, in the Peachy A. M. Church near Belleville, Pa.

Bro. Jacob G. Brubaker of Juniata Co., Pa., is expected to preach at the harvest services at Boyerstown, Pa., Sept. 10, D. V. C.

Bro. Abner Yoder, of Parnell, Ia., planned to begin a series of meetings at the Oak Grove Church near Grantsville, Md., after General Conference.

The Lord willing, a series of meetings will begin Sept. 9 at Martin's Creek church near Millersburg, Ohio, with Bro. B. B. King of Fort Wayne, Ind., in charge.

Bro. J. K. Bixler, Elkhart, Ind., broke the Bread of Life to the Millersville, Pa., congregation on Sunday morning and to the flock at Lancaster in the evening.

Bro. S. H. Miller, until recently secretary of the Mennonite Publication Board, is seriously ill at his home at Walnut Creek, Ohio. Will our readers remember him in prayer?

The farthest points represented at the General Conference held at Belleville, Pa., last week were Mississippi, Texas, Oregon, Saskatchewan, South America, and India.

Bishop Jonathan Kurtz of Topeka, Ind., and Bro. Ira S. Johns of near Goshen, Ind., were welcome visitors at the Pike Church near Elida, Ohio, Sunday, Aug. 21.

Bro. A. O. Histand of Doylestown, Pa., preached for our congregation at Leetonia, Ohio, Sunday morning, Aug. 21, and at Midway on the evening of the same day.

The brethren Maurice Hess, Byerland, Pa., and H. F. Reist, Kenedy, Tex., occupied the pulpit at Erb's Church, Lancaster Co., Pa., on Sunday morning, Aug. 21.

REQUESTS FOR PRAYER

Pray for a number of prominent church workers who are in failing health at this time. Their names occur from time to time in the Field Notes and Correspondence. Some are mentioned this week.

Pray for the evangelistic meetings soon to begin in East Scottdale, Pa. Bro. J. W. Hess, Akron, Pa., is to be in charge.

Pray for the work at Hannibal, Mo., where a number of souls have recently confessed Christ.

Bro. L. J. Miller, Garden City, Mo., closed a series of meetings with the Kaufman congregation near Johnstown, Pa., Sunday evening, Aug. 21, with five confessions.

Bro. Leonard Jones of Dale Enterprise, Va., began a series of meetings with the Salem congregation near Orrville, Ohio, Sunday evening, Aug. 28, if previous plans were carried out.

If former plans carried, Bro. A. B. Christophel, of near Goshen, Ind., went from the General Conference near Belleville, to Wayne Co., Ohio, preaching the Gospel as opportunity afforded.

Bro. Harold Bender of Goshen, Ind., recently spent some time looking up historical data in Montgomery and Lancaster Cos., Pa. He is locating some interesting old books, Bibles and landmarks.

A harvest meeting will be held at the Shirksville Mennonite Church near Fredericksburg, Pa., on Sept. 3, the Lord willing. Bro. Daniel Gish of Millersville, Pa., is to preach on this occasion.

The fourth annual Bible meeting will be held at Strickler's Church near Middletown, Pa., Sept. 3 and 4, the Lord willing. A number of able speakers have been procured to serve as instructors.

We are in receipt of a program for a Bible Conference to be held at the Maple Grove Church at New Wilmington, Pa., Aug. 28 to Sept. 4. Bro. E. D. Hess, Belleville, Pa., is to be the instructor.

Bro. J. D. Mininger of the Kansas City Mission visited relatives and friends in Bucks and Montgomery Cos., Pa., recently and stopped with the brethren at the Norristown Mission Thursday evening, Aug. 18. C.

Bro. Geo. S. Miller, Milford, Nebr., took a trip to Eastern Pennsylvania, prior to attending the General Conference. While east, he filled preaching appointments at New Danville, and at Mellinger's church last Sunday.

A mission meeting will be held, the Lord willing, at the Vine St. Mennonite Mission, Lancaster, Pa., on Sept. 5. Among the speakers are B. B. King, Ft. Wayne, Ind., and D. Parke Lantz, missionary on furlough from South America.

Bros. D. A. Yoder and Oscar Hostetler, of Indiana, stopped with the Johnstown brethren en route to General Conference. Bro. Yoder delivered the message to the Thomas congregation on Sunday morning, and Bro. Hostetler to the Blough congregation.

"We had a good meeting," said a brother who attended the Fundamentals Conference at Altoona, Pa., on Saturday evening and Sunday, Aug. 20 and 21. The instructors were I. G. Hartzler and J. C. Driver of Missouri, E. F. Hartzler of Ohio, and L. S. Weber of Ontario.

Sunday, Aug. 21, was a busy day for Bro. Maurice A. Yoder of Hesston, Kans. In the forenoon, he preached for the Blooming Glen congregation, in the afternoon for the congregation at Souderton, and in the evening of the same day, he performed a similar service for the Rockhill congregation near Telford. From there he went to General Conference at Belleville.

This being the first issue of the Gospel Herald for the month, it should contain the Mission Supplement. Owing to the busy time over the period of General Conference it was decided to delay the publication of the Mission Supplement until next week.

Among the visiting ministers who attended the recent Publication Board meeting near Thompsontown, Pa., and who filled appointments in Juniata and Snyder counties on Saturday and Sunday following were Brethren S. E. Graybill, J. S. Shoemaker, D. J. Johns, D. D. Troyer, E. M. Detwiler, and O. N. Johns.

We are indebted to the brethren, J. D. Mininger, Kansas City, Kans., H. F. Reist, Kenedy, Tex., and J. C. Clemens, Lansdale, Pa., for their help in gathering the generous supply of Field Notes this week. At the meeting of General Conference last week they acted as reporters for this department of the Herald.

Quite a number of our eastern congregations have been favored with visits by Bro. Milton Vogt who with his wife are expected to sail as missionaries to India this fall. Prior to their going to General Conference, Bro. Vogt preached for the following congregations in Lancaster Co., Pa.: Strasburg, Manheim, Ephrata, Lancaster, Elizabethtown and New Holland. If their plans carried, they were at Toronto Mission and with the Markham congregation over Sunday, Aug. 28. They are billed for a service with the brotherhood in Cass Co., Mo., for Saturday evening, Sept. 3, and our Kansas City Mission Sunday, Sept. 4. From there they are expected to attend the Missouri-Kansas Conference to be held near Hydro, Okla. That God may prosper them in the work to which they have been called is the sincere prayer of many.

Correspondence

Richfield, Pa.

Dear Readers:—On Sunday, Aug. 21, baptismal services were held at the Lauver's Church, Richfield, Pa., at which time six souls were added to the Church by water baptism. On account of the ill health of Bishop William Graybill we were privileged to have with us Bishop Noah Risser, Hershey, Pa., who assisted in the work. We truly thank the Lord that Bro. Graybill is considerably better again, and was also with us in these services. May we pray for those new in the faith.

S. D. K.

Palmyra, Mo.

(Pea Ridge congregation)

To the Gospel Herald Readers, Greeting:—We, a small band of workers at this place, feel that the Lord has abundantly blessed us in many ways both spiritual and natural. Health is very good with us. The two Hathaway sisters who have been spoken of often through the Herald, we are glad to say, are much improved, again being able to be with us in the Sunday school and church services. We surely are glad for an answer of the pravers in their behalf.

Bro. J. M. Kreider filled his regular appointment at this place on Aug. 8.

On July 24 we held our quarterly Sunday school meeting. The church was almost filled, the congregation from Cherry Box was present and also a goodly number fom Palmyra. The meeting was one of the most interesting ones of its kind that we have had for some time.

Sister Amanda Detwiler, of the Children's Home in Kansas City, is at present with us here. She expects to stay for our protracted meetings, which we are looking forward to with much interest. Bro. Jacob Nissley is to conduct them. Pray that souls may be willing to turn to God and His people may be better able to fight the battle of life.

We are very well pleased with the interest shown at this place. Our Sunday school has increased in attendance but there are yet others who should be encouraged from time to time to go to the house of God.

Pray for us and the coming meetings that there may be a turning to God.

In His name,
Della Buckwalter.

Alpha, Minn.

Dear Readers of the Gospel Herald:—On July 31 we were privileged to hold our annual joint Sunday School Conference between the Manson, Iowa, and our congregation. We were favored with nice weather and a large crowd. A goodly number were present from Mountain Lake. They presented several special selections in German and English.

About the middle of July we were pleased to have Bro. Paul Bender stop with the congregation for a short stay.

On July 22 Bro. and Sister Alf Yoder and Frank Garber and family of Yoder, Kans., came for a short visit.

Bro. and Sister Ernest Garber and two sons from Nampa, Ida., arrived Aug. 12, for a visit with relatives.

On August 13, Mary Garber again left for McPherson, Kans., where she is again expecting to teach school. She stopped over Sunday at the mission in Kansas City.

Gertrude and Julia Bute expect to leave this week for Iowa. Gertrude expects to teach school and Julia has other work for the winter.

We were blessed with some rain recently which we needed quite badly. We appreciate these natural as well as spiritual showers.

On August 7 five young men from Kansas stopped for a short visit with us. Victor Byers, Luke Bender, Lester Miller, Arthur Miller and Mr. Unruh. They were on their way to Minot, N. D., for the harvest season.

We surely appreciate visitors stopping with us.

Remember the work at Alpha in your prayers.

Aug. 16, 1927. Emma L. Garber.

Westover, Md.

(Holly Grove congregation)

Dear Readers, Greeting in Jesus' name:—Bro. J. D. Mininger began a series of meetings here Aug. 6 to continue until Aug. 14, when Bro. Milo Kauffman took up the work, continuing till Aug. 18. The brethren delivered the Word with power, sinners were warned and believers strengthened. There were nine confessions. Those who have been praying for the meetings at Westover can say with the Psalmist "The Lord hath heard my supplication." We ask you to pray for the converts that they may not be overcome of evil but press on toward the mark, and for the rest of us that we may help and not hinder them.

On Aug. 13, 14, we had our annual Gospel meeting. It was indeed a time of refreshing and one long to be remembered by those present. The presence of the Holy Spirit was keenly felt and we believe we can all say it was good to be there. The weather and roads were both fine for these meetings, and attendance was good.

Bro. Will Stoltzfus was again able to be with us and though not yet enjoying full health is better. Continue to pray for him.

Aug. 21, 1927. Cor.

Willow Street, Pa.

(Brick congregation)

Greeting in the Master's Name:—On July 10, being our missionary Sunday for that month, we had the privilege of having Bro. and Sister Jacob Brubaker and two children, Lancaster, Pa., with us. Bro. Brubaker gave us an inspiring message emphasizing the thought of our influence.

On Aug. 7, Bro. G. Paul Graybill from the Philadelphia Mission worshiped with us and told us about the work being conducted there remind-

(Continued on page 493)

Miscellaneous

"SEE THAT YE BE NOT TROUBLED"

Without

More rumblings of earthquakes near and far,
More of the martial tread of war,
More turning away from the Morning Star—
What, oh, what does it mean?

More acceptance of deadening sin,
More hardening of hearts to the Voice within,
More honoring man than honoring Him—
What, oh, what does it mean?

Within

More of a longing for Him each day,
More of a yearning to watch and pray,
More love for the lost who are drifting away—
What, oh, what does it mean?

More warfare against the hidden foe,
More a desire to rise and go
Where millions are dying in heathen woe—
What, oh, what does it mean?

The Answer

Soon Christ is coming to earth again
To catch up "His own," and at last to reign;
Vanquishing sin, and death, and pain,
This, ah, this does it mean!

Coming in secret to take his Bride,
His call will be heard both far and wide,
Yet only by those who in Him abide;
To you—what will it mean?

—M. G. S., in S. S. Times.

PRECIOUS THOUGHTS TO RECONSIDER

By Alice H. Nissley

For the Gospel Herald.

How we appreciate God's out-of-doors, with Nature. We are made to marvel over God's great interest in His creatures. We must come to the conclusion it is because "God is love."

All Nature seems to show forth praises to our Maker. The birds of the air, the fishes of the sea, the trees of the forest, and field, the ripening grain, the luscious fruit and vegetation, all flourish at His command, and are caused to thrive for the sustenance and comfort of man. What joy, what adoration comes to the human heart as you see God in the mountains as well as in the valleys that lie between. The ripening grain, the blooming flower, the fruit-laden trees, each come in their due season, and in the way that God in His infinite wisdom has planned.

All creation teaches man great lessons if he will only heed. God's love is portrayed in the smallest insect, the tiniest blossom as well as in the larger species of the animal and vegetable kingdom.

God has made man's habitation pleasant and agreeable. Let us consider the green grass, the trees with their green foliage, the blue sky, the feathery warblers with their special distinct colors suitable to their place of habitation, the fish of the sea, the wild beast of the forest, the domestic animals, each with their individual colors suitable for their protection and for man's comfort. Did we ever think, as we viewed the green carpeted earth, what a difference there would be if the color were red, yellow, black, brown, etc., or any other color except green? Could we enjoy the scenes over mountain and plain and with as restful eyes gaze upon the landscape and see God in it? How beautiful God has made everything, and how blending are the colors of that which He created things!

When we are truly His we will appreciate His dealings with us, no matter in what position we are placed. His thoughtfulness of us is indescribable. He has so planned things that His children may have true joy here and joy unspeakable hereafter.

One by one our dear ones are leaving us and are trying the realities of another world. God knows the end from every beginning. Knowing this, He knows our lives. He cuts off a life here, prolongs a life there, and does all this that He may receive the greater glory. We praise our God for giving us the willing mind to make Him our choice, to allow the Holy Spirit's guidance through pleasant and unpleasant experiences. We long for more joy and peace which we only can receive from Him from whom all blessings flow.

When we consider how much higher God's thoughts are than ours and how much purer, ought this not make us blush with shame to think that any of God's creatures should try to oppose or withstand in any way one who is so pure and holy as is our Creator? Man wants to reason things out. He thinks he knows best, and blindly refuses the Holy Spirit's entrance and guidance. Amid such circumstances man cannot enjoy God's nature, nor anything pertaining to it. He receives not the joy and peace which would be his were he pliable in God's hands.

We who can see God in the heavens above, or the earth beneath, or the waters under the earth, and allow the Holy Spirit's guidance and promptings, and by them realize all of God's doings and dealings are intended for us to profit thereby and to desire more of His fullness.

God wants our affections, and our wills to want more of His will. He sees how sin is abounding on every hand. He also sees those who profess to know Him and who seem undisturbed about the welfare of souls no matter how deep down in sin they are. What is God's attitude toward such, but to plead and visit with experiences to have them see themselves as He sees them and to become submissive to His will concerning them?

People to-day are like Adam and Eve. They would rather take the devil's method in doing things than they would God's.

When we deal with God we are dealing with One whose truthfulness and purity are never questioned. Knowing all this the devil's agents are consulted in spite of our knowing **whose word is going to stand,** though "heaven and earth pass away."

Are we willing to be true interpreters of His Word, and truly magnify our Creator in all His works? Is it our delight to feed on the heavenly truths, and to be in such a close relation with Him that the Holy Spirit's presence is manifest? God knows the longing soul's desires, and He longs to have them receive more blessings from His bounty. Are our individual lives an honor or a disgrace to His Holy name? Our paths may not all be strewn with roses, we may not be situated where we can have an easy time of it; but our lot may be where we may find some "diamond in the rough."

Sin is prevalent everywhere; but when we think of the poor souls when they see their lost condition and yet no way to better themselves what will God require of the Christians who rest at ease and make no effort to help such? Time is passing, and we are going with it. God has made the earth and its inhabitants. God saw the "imaginations of man's heart was evil continually." God did not make man to be lost or He would not have made nature so beautiful in this life, nor given the precious promises for the life to come.

God made man to be saved—saved by the blood of the Lamb,the only passport to heaven. God's plans are not tedious to carry out if we allow the guidance and direction of the good and Holy Spirit.

"All things were made by him; and without him was not any thing made that was made" (John 1:3).

Altoona, Pa.

FELLOWSHIP

By Kathryn C. Hostetter

For the Gospel Herald.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, **afterward** it yieldeth the peaceable fruit of righteousness **unto them which are exercised thereby**" (Heb. 12:11).

We think of fellowships of various kinds, such as the fellowship of suffering, the fellowship of the spirit, etc., but our hearts at this time go out to the fellowship existing among

the thousands of our brethren and sisters here in America, yea, even reaching to those of like precious faith in far-away India, who have learned the secret of Christian fellowship from those whom the Church chooses from among the body, from whose number one is called to fulfil some special function of church work, or in other words, those who have passed through the "lot" from whose number "one must be ordained to be a witness with us of the resurrection" as Peter said.

We find it a crucible in which our mutual joys, sorrows, tears, fears, harmonies and differences, are all melted together in love. The dross is burned off our lives, the rough edges are chopped off, and smoothed down, the crooked ways are made straight, and we have come to the place where we had to say, maybe for some of us for the first time in our lives, "Lord, not **my** will, but **Thine** be done." Truly, it is a blessed experience "to those who are exercised thereby," and somehow we wish that many of our brethren and sisters, who are somewhat slow in taking hold of the Gospel plow of service, too might have this blessed experience of casting themselves at His mercy and then simply trusting Him to reveal His choice. How blessed to witness the wonders of His grace, in choosing those whom He has found worthy, and "faithful in that which is least, and to whom He has now entrusted the greater riches."

How gladly we help to bear their burdens, how gladly hold up the arms, and strengthen the feeble knees, how willingly take up the work of intercession in behalf of their ministry, so that we too may have a share in the blessing of their labors. We believe this is one reason why the "lot" method of choosing our church workers is very advisable. We believe this is God's plan for those of us who can never go as free as we went before. We believe it is God's will that we have a share in their labors. May God help us to gladly take up our cross and follow in the footsteps of our Master.

May our brothers' and sisters' joys be our joys, their sorrows our sorrows, their burdens our burdens, their prayers our prayers, the souls whom they win to Christ, stars in our crown likewise, and in time to come, when we shall all be gathered home, and come rejoicing, bringing our sheaves with us, we believe we will find in our group those who have gone with us through this time of deep heart-searching.

Brethren and sisters, if these are the existing conditions, as we believe they usually are, then when men say "Can any good thing come out of Nazareth?" we too would say, "Come and see."

Manheim, Pa.

SURRENDERING OUR LIFE TO GOD

By Barbara Stalter

For the Gospel Herald.

If one surrenders his life to God as a living sacrifice God will not withhold any good thing from him. It takes some people weeks, and sometimes years, to surrender themselves to God. The surrendered life flows out to bless other lives, has a passion for souls and a deep interest in the welfare of both young and old, to lead them to Christ. The Holy Spirit transforms the life and places the affection and hope in heavenly things. This is what every child of God is expected to possess. The surrendered life is a clean life. If a man is to be used of God in bringing sinners to Christ he must live a clean life, not only outwardly, that which man sees, but inwardly that which God recognizes. One who fails to surrender the last thing to God, but clings to some pet sin can not have power with God, for God demands clean vessels for effective work.

Gridley, Ill.

SOMETHING BETTER FOR US

The Lord never asks us to give up something for Him, unless He has something better for us. Some boys and girls do not want to give their lives to the Lord, because they think they will have to give up a lot of nice things in order to do so. Well, the Lord does ask us to give up the things of this world, because they will all pass away. But He has something better for us. He offers us eternal life, the life that begins when we believe on Him as our Savior, and never ends.

You may have a lot of fun in this world, and in the things of the world, and when you become a Christian you can no longer have fun. Well, we are not promised fun in serving the Lord Jesus, but He offers us joy, His joy, the joy that will never end.

Those who love and follow the Lord Jesus in this life are not supposed to have all the nice things in the world that sinners have. This world is all that sinners have, so the Lord lets many of them have a nice time here. But those who belong to the Lord have great riches laid up in Heaven for them. The Lord does not want them to have a nice time on earth, because He wants them to have their reward in the next world, when they live for ever with Him. He wants to give them a nice time.

The Lord Jesus said one time when He was on earth that those who received their good things in this life had their reward already, and would not have a reward in the next life. He does not want His dear ones to have a reward in the things that will pass away, so He asks them to give up the things that fool people (for that is what the things of the world do), so He can give them the joy in their hearts that He has, and a reward with Him for ever.

Do you not think it is kind of Him to do this for those He loves? Yes, it is kind of Him. It shows that He has a wonderful love for those who believe on Him and want Him to be their Savior.—Mabel Glenn Haldeman.

GREED FOR GOLD

An old farmer, a widower, who just made a living on his holding in an upland parish in Aberdeenshire, turning too frail for work, was induced by his daughter-in-law, who acted as housekeeper on the farm, to make over the rights of the lease and stock to her husband, the old farmer's son. "Of course, it will make no difference," said she. "You will always be here, just the same."

The old man, however, soon found that there was a big difference, and the daughter-in-law was not slow to let him know that he was in the way. One day he was bitterly bemoaning his fate and his foolishness to an old and trusted friend, also a farmer, who was visiting him.

"Man, I'll soon put that right for ye. I have been down at the mart getting payment for my last lot of beasts, and I have about three hundred pounds in small notes in my pocket. I'll lend you them for a day or two. When her ladyship thinks you don't notice her be you countin' them—and just you wait for what you'll see."

The old man carried out his friend's suggestion, and one day his daughter-in-law, coming suddenly into the old man's room, found him busily counting a huge sheaf of bank notes. Both appeared embarrassed, one undoubtedly was. The old man threw a paper over the notes, and both talked of something else.

But the miracle was wrought. It was now "Grandad this" and "Grandad that;" in short, nothing was too good for grandad. In the course of time he died, and then the trouble began. Search low, search high, but no money could be found. After the old man had been laid to rest his old cronie told how, as he put it, "I made you do your duty, which you had forgotten, and your greed for gold has surely got a lesson."—Scottish American.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CROSS AND THE BRAZEN SERPENT

TEXT: John 3:14, 15.

The Serpent upon a Pole, of all the pictures of Calvary in the Old Testament perhaps the simplest, and clearest, yet also the most subtle and profound, is the only one pointed out by our Lord Himself. Jesus is most careful that we should not miss His type. He always foresaw the Cross; and as the bruising of the heel was its first prophecy, in Eden, so this, the second, given in the Wilderness, is the sole one our Lord Himself ever emphasized. "As the **Serpent,** so the **Son of Man.**" How startling! In the midst of the seething, writhing, shrieking mass of humanity, there rises a lonely pole. In the midst of vast hordes of human sinners, dying, sin-bitten, in millions, there rises a lonely Cross: so it is the Lord Jesus —not apostles, or evangelists, or theologians, but the Son of God Himself —who says that exactly as the lifted serpent was the solitary cure for the snake-bite **then,** so the Cross stands forth as the only cure in all the world for human sin, **now.** Moses could not cure; but he held forth the cure: nor was any other Brazen Serpent ever made; the Law and the Gospel point, together, to the lonely cure of a unique Christ.

But it has always been felt that the type, while it looks so simple and clear, is really extraordinarily startling and complex. For there can be no doubt at all (and this is our first fact) that the twisted coil is the Old Serpent, the originator and embodiment of all sin. "And the Lord said unto Moses, Make thee a fiery **seraph**"—in all the other verses it is Nachash, not Seraph—"and set it upon a standard" (Num. 21:8); a pole, and so, in order to hold the snake, with a cross-beam,—that is, a cross: made of brass, not gold, for brass—as in the Brazen Altar—is the metal of judgment; and the **serpent** was made of brass, not the **pole.** Moses was to make a **fiery** serpent—that is, an exact imitation, in reddish copper, of flame-colored snakes, such as exist in Australia at this moment, known as "copper snakes," most deadly. "At midday," says a traveler in the East, "came forth a very mottled snake, marked with **fiery red spots** and wavy stripes, most poisonous, and greatly dreaded by the Bedouins." As God shepherded the quails already there, so that they fell on the camp in myriads, so He herded these desert snakes into the mass of sinning multitudes.

It was a transfixed seraph. The serpent's bite of Eve has infected the whole race, and sent a lightning contagion through mankind; ours is now a poisoned **nature:** and the twisted coil on the pole is no wilderness serpent casually picked up off the desert sands; it is the Old Serpent, the covering cherub of Ezekiel, transfixed by the undying curse of God—in effigy, doomed and damned. For "he that is **hanged** is **accursed of God**" (Deut. 21:23.

But the Brazen Serpent is more than this. The Lord's direct assertion is that "as the **serpent,** so the **Son of Man.**" It was a type of Himself. The copper snake, a close imitation in color, shape, structure of all the fiery serpents, had one signal difference; it had no venom; for "Him who knew **no sin** (God) made **to be sin**" (II Cor. 5:21); embodying **all** poison, **without** poison; "made in the **likeness**"—color, shape, structure—"of sinful flesh" (Rom. 8:3), yet without sin. All humanity, in the person of the Son of Man, is on the Cross—a generation of vipers: the fiery lusts whose bite is mortal are all on the Cross. Not **one** of the serpents, casually picked up, but a typical embodiment of all; not merely an unclean animal, but of all animals the most dreaded and most loathsome, the summary of all vileness is on the pole. The lightnings of God have smitten it; the curse of God has slain it. Every one who looks sees sin cursed, judgment exhausted; **the venom is killed.** As the slain seraph, it is hell judged; as the slain Savior, it is mankind saved; for the seed of the Woman crushed the serpent's head—a vital part—in the moment when it bruised his heel, on the cross.

Now the application of the cure was simplicity itself. "And it came to pass"—as God had said it would —"that if a serpent had bitten **any** man"—every human soul is salvable —"when he **looked** unto the serpent of brass, he **lived.**" It was "life" for a "look;" and so our Lord explains that the physical look then—the easiest of all motions of the body—exactly corresponds with the mental look, now—the easiest of all motions of the mind. "As Moses lifted up the serpent, **even so** whosoever **believeth**" —it is the look of faith—"may have eternal life" (John 3:15). The sole cure was the acceptance of an antidote already complete and perfectly prepared. No limit was set to the progress of the venom; every stage of poison was cured; and it was **instant** cure—even as pardon is a question only of a moment. No other cure was of any use at all, except the look. No herbs, nor cordials, nor poultices, nor caustics, nor charms could expel the poison, or defeat the death; so no reformation, nor sacraments, nor remorse—only the saving gaze of faith at the cross can save; neither the pharmacy of earth nor Heaven itself has any other anti-toxin for the viper's fang. The near-sighted, the blear-eyed, the dim-visioned were as perfectly cured as those with the eyes of eagles; it is not our **understanding** of the Cross, but our simple **faith** in it, that saves. As Dr. Cneager cried, when dying, "I believe with a weak faith, but yet with faith!"

Now, therefore, the supreme peril is very simple—that we should not look. The wounded Israelite, if he looked at anything else—at himself, or at his wounds, or at others, or at remedies; at anything but God's exclusive remedy; if he said his bite was hopeless, or the remedy absurd—he was lost. Poison never argues, it kills; and sin is, of all poisons, the most awful. Every human soul, says the Scripture, "is **condemned already.**"

One word is here for the Church of the last days. The fiery serpents came on the people of God as a consequence of deep discouragement. The wandering in the Wilderness was almost over; this was the last Wilderness miracle; the brood of flying serpents were a remarkable forecast of the hellish descent of spirit-hordes in the closing hours of our dispensation. What is God's response? The Cross. The Cross is as vital to us on the edge of rapture, as ever it was when first we saw it in the passover blood in Egypt. The flying serpents never, so far as we know, disappeared; but on that level plain, with nothing between, the brazen serpent always healed.

There was one class of the snake-bitten to whom the serpent on the pole was useless. Who were these? **Those already dead.** No corpse stirred, no eyes turned, that had passed into the eternal world; for "it is appointed unto men **once to die,** and after this cometh **judgment**" (Heb. 9:27). Moreover there was a time, even for the living, when the brazen serpent became powerless to heal.

When was that? **When night fell.** At nightfall the serpent became invisible; and all cure was over: "My Spirit shall **not always** strive with man" (Gen. 6:3); the night will come when the cross is hidden to the eyes of the lost. Salvation lies in looking **now.** Four years after the "Titanic" went down, a young Scotsman rose in a meeting in Hamilton, in Canada, and said, "I am a survivor of the 'Titanic.' When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—D. M. Paton in The Wonderful Word.

CORRESPONDENCE

(Continued from page 489)

ing us of the opportunity of praying in a "definite" way for mission work.

On July 17, Bro. and Sister Amos Kauffman, East Petersburg, Pa., worshiped with us. They were also accompanied by Bro. and Sister Amos Buckwalter and family, Landisville, Pa. Bro. Kauffman gave a talk to the Sunday school.

Dr. Van Ormer from Juniata College, Pa., was present with us on July 31. Also Bro. Christian Martin, Mountville, Pa., worshiped with us. Dr. Van Ormer gave a talk to the children on "Household Preachers" and also an inspiring message from I Cor. 1:23, "But we preach Christ crucified."

A Teacher's Training Class has been organized with an enrollment of twenty-nine with Bro. Harry Snavely and Bro. Clarence Harnish as teachers. We plan to meet every two weeks on Wednesday evening.

The harvest home and Sunday school meeting has become history. The day was beautiful and the meeting well attended. May the Holy Spirit bring to our remembrance the many precious truths presented that we may have growth and strength in our spiritual lives.

Bro. and Sister David High and their daughter Anna have returned home from an extended trip of two weeks in Ohio and Indiana.

Bro. Jacob Witmer's wife has not been present with us for some time being confined to her home. May God be very near to her.

Recently our community has suffered the sudden loss of one of our number, Sister Edna Mylin Herr. May Jesus truly heal those whose hearts are wounded and bleeding. "The brightest bow we only trace upon the darkest skies."

Gertrude M. Lefever.

Aug. 21, 1927.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' name:—We were remembered by some of the brethren during our conference season. Bro. Jennings from Tennessee held a ten-day series of meetings at Valley View, and favored us with two helpful sermons at Springdale on Monday and Tuesday evenings, Aug. 2, 3. Bro. Samuel Brunk was also with us on Tuesday evening on his way to conference from Fentress, Va., accompanied by other brethren.

The first Sunday of August Bro. Daniel Shenk of Denbigh, Va., preached for us, and Bro. Jennings at Mt. View. Both left for their homes on Monday.

On Aug. 13, we had our harvest meeting; sermon by Bro. J. R. Driver. Text, "Go ye therefore," telling us how we should use the blessings God has so bountifully blessed us with. We have had plenty of rain. Health in general is good. "O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psa. 117).

Young people's meeting was well attended last night. Sunday school holds its own, usually with an attendance of over one hundred. A number of our congregation go to other places to work for which we can be glad, "for the harvest is great."

Maggie M. Driver.

Aug. 22, 1927.

Jet, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—We feel to praise the Lord for His goodness towards us. Bro. and Sister Alf Miller of Yoder, Kans., were here a few days visiting friends. It seemed real home-like to see them in church, as they had been working here in our church for many years, and at present are at Yoder, Kans. May God ever bless them in the work. Bro. S. Hershberger preached a very interesting sermon on Sunday, Aug. 11.

We are only a few here at this place, but God is so kind to us, and keeps us in good health. We are having real nice weather at present, warm through the day and cool nights. We had a big rain last night. The little flock here solicits an interest in the prayers of the brotherhood.

Aug. 23, 1927. Cor.

Newton, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greeting:—We enjoyed having Bro. R. M. Weaver, wife and two daughters of Harper, Kans., with us on Sunday, July 24. Bro. Weaver delivered a very inspiring sermon.

Bro. Vernon Shellenberger, wife, and children, of Wichita, Kans., worshiped with us on Sunday, July 31.

Bro. Paul Erb is spending the summer months at Goshen Ind. Sister Erb and daughter have just returned from Mississippi where they visited Sister Erb's parents.

Bro. J. M. R. Weaver and wife have gone to Pennsylvania for a few months.

Bro. Charles Diener and wife of Canton, Kans., spent Sunday, Aug. 21, with us. Bro. Diener delivered the morning sermon.

Hattie Sommerfeld.

Aug. 23, 1927.

Midland, Mich.

Dear Herald Readers, Greeting in the Master's name:—On July 31 we were privileged to have with us Bro. Royal Buskirk of Vestaburg, Mich., and Bro. D. J. Johns, Goshen, Ind. In the morning Bro. Buskirk preached for us and in the evening Bro. Johns. On Saturday evening, Aug. 6, Bro. and Sister Milton Vogt were with us. Sister Vogt talked to the children after which Bro. Vogt delivered a message on "The love of Christ constraineth us." We enjoyed these visits very much.

Quite a number from this place attended the Sunday School Conference at Fairview, Mich. On Aug. 14, Bro. Eli Bontrager filled an appointment at Vestaburg.

They are starting this morning to dig the basement for the new Church house at this place.

May you remember the work at this place in your prayers.

Aug. 23, 1927. Dora Short.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Quite a number of our people attended the meeting of General Conference at Belleville, Pa., last week. Our community was also favored with a number of visitors, most of whom were either en route to or from the Conference. The list of names follows: Bro. and Sister A. O. Histand, Doylestown, Pa.; Bro. and Sister J. M. Tyson, Bedminster, Pa.; Bro. H.

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ILLINOIS CONFERENCE

Report of Illinois District Mennonite Church Conference held at Sterling, Ill., June 21, 22, 1927.

The conference was called to order by the moderator, Ezra Yordy.

The devotional exercises were conducted by S. M. Kanagy, reading from II Chron. 20.

The Resolutions Committee appointed were H. R. Schertz, S. M. Kanagy, and A. J. Steiner.

The report of the conference held at Tiskilwa last year was read and approved.

Appointments

General Mission Board, A. C. Good.
Publication Board, J. S. Shoemaker.
District Mission Board, S. R. Good, Ezra Yordy.
Local Board for Home Mission, Geo. Shoemaker, J. D. Hartzler.
Local Board for Peoria Mission, Ed. Oyer, C. E. Martin.
Local Board for Home of the Aged, Jacob Garber, S. D. Schertz, Joe Orendorff, Asa Ropp.
Delegate to Dakota-Montana Conference, J. D. Hartzler.
State Sunday School Executive Committee, S. Jay Hostettler, John Harnish.
State Sunday School Conference Secretary, Ed. Oyer.
Nominating Committee, S. E. Graybill, Samuel Gerber.
Church Conference Treasurer, J. A. Garber.
Church Conference Secretary for 3 years, A. L. Buzzard.

Moved that the nominating of four for the two additional members on the program committee be left to the young people, the Executive Committee afterward to select two from the nominees.

The two appointed were Lester Litwiller, Harold Zehr.
Moderator for next conference, S. M. Kanagy.
Assistant Moderator for next conference, J. D. Hartzler.
Two additional members on Executive Committee, H. R. Schertz, J. D. Heiser.

Miscellaneous Business

The Executive Committee had a private meeting with the ministers and deacon of the Willow Springs congregation regarding the bishop oversight. It was decided that they take the voice of the congregation as to their choice, naming two, the Executive Committee then making the final appointment. The Executive Committee also had a meeting with the ministers of the Flanagan congregation regarding the bishop oversight at that place. They reported that when the voice of the church was taken last year as to this matter it was not fully understood. It was decided to take the voice of the church again, the announcement being made beforehand.

Moved that the Resolutions Committee draw up a resolution expressing confidence in the Board of Education and that the church is willing to help carry out any program relative to the endowment fund drive they may put on.

Moved that the work of the Cullom congregation be left in the hands of the Executive Committee taking steps toward the ordination of S. Jay Hostettler to the ministry if they deem it best.

Moved that the moderator appoint a committee to work out a resolution to present to this body as to the question of the defraying of expenses of meals at Conference. The committee appointed were H. R. Schertz, Simon Litwiller, J. D. Hartzler.

Resolution.—Resolved, That we as a committee recommend that the system used in the past few years of charging a nominal fee that will cover the expense of meals be continued, details to be worked out by local congregations where Conference is to be held.

The historical committee gave a report. The report was accepted, the committee retained, and instructed to continue their work and complete the church history as soon as possible.

J. D. Hartzler was appointed on the Nominating Committee to take the place of C. A. Hartzler who moved out of the conference district.

The question of appointing lay delegates to our conference was considered, and after some deliberations was tabled.

Moved that the moderator appoint a committee of three to formulate an order of business to follow at our Conference. The committee appointed were H. R. Schertz, S. R. Good, Ben Springer.

The following was presented and accepted: Unless otherwise directed by order of the Conference, the following shall be the regular order of business at all its regular sessions.

Devotional.
Roll call.
Reading of minutes.
Report of Executive Committee of Conference.
Report of Conference Treasurer.
Report of District Mission Board Secretary.
Report of District Mission Board Treasurer.
Report of special committees.
Report of local boards.
1. Home Mission.
2. Peoria Mission.
3. Home of the Aged.

Election of officers.
Appointments.
Unfinished business.
Miscellaneous business.
New business.
Adjournment.

The question of the date of holding our Conference was taken up, and it was decided to hold our next Conference at the same time of the year, however, leaving our former resolution stand, that the Executive Committee have the selecting of time and place of holding Conference in their hands.

Moved that the treasurer of the District Mission Board be authorized to pay the deficit in the allotment from our Church Conference District for the Board of Education.

Tuesday Evening

The devotional exercises were conducted by Ira Eigsti, who read part of Jno. 17.

Opening address by the moderator, basing his remarks on I Cor. 14:26.

The Conference sermon was preached by A. J. Steiner. Texts, Eph. 4:11-13; 5:25; also Mark 1:38.

Subjects Discussed and Resolutions Passed

I. **The Highest Duty of the Gospel Minister,** R. R. Smucker.

Since the calling of the ministry is a high and holy one; and since present day influences tend to rob us of the great essentials necessary to effective Christian service, be it

Resolved, That the highest duty of the Gospel minister is to drink deeply from the great fountain of spiritual resources, implicitly trust God and His Word, teach the same as God's plan of salvation for a lost world, exemplify His teachings in daily life and conduct, and remember that his supreme duty is to point men to Jesus Christ as the Savior from the penalty, the power, and the presence of sin.

II. **The Value of a Christian Education,** A. J. Steiner.

Whereas there is a growing conviction on the part of many of our church leaders, as well as others, that the time is ripe for a united effort in the endowment of our colleges, and, whereas, the problem of a Christian education is a general one, and since the Board of Education has taken definite action in drawing up a plan of procedure in carrying out a church-wide program for this purpose, be it

Resolved, That we as representatives of the Illinois Mennonite Church Conference give our sanction and pledge our support and coöperation in the financial project as outlined at the annual Educational Board meeting held at the Clinton Frame Mennonite Church near Goshen, Ind., June 10, 11, 1927, and, furthermore, that we coöperate sympathetically with those who are appointed by the Board of Education to carry out this work by our means, our influence, and our prayers.

III. **The Christian's Spiritual Resources,** J. D. Hartzler.

IV. **How May the Church Best Conserve Her Interests in the Present Age?** Ben Springer.

V. **Building a Missionary Church,** A. E. Kreider.

Inasmuch as the Church was founded by Jesus Christ, who said the gates of hell shall not prevail against it, yet our Lord has entrusted to His people her work and the conservation of her best interests, which can be accomplished only in the power of the Holy Spirit, and, inasmuch as the Holy Spirit will not coöperate with us unless we are obedient, loyal, and true to God and His Word, be it

Resolved, That in order to build up a missionary church which is the true Church of Christ we will endeavor with greater earnestness, holy zeal, and the sacrifice of all of self, make Christ King of our lives, and thus to contend earnestly for the faith once for all delivered to the saints, and carry out faithfully the injunction given by the Apostle Paul to Timothy when he said, "Be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."

The following bishops, ministers, and deacons were present:

Bishops		
John Nice	A. H. Leaman	R. R. Smucker
J. S. Shoemaker	Ira Eigsti	A. L. Buzzard
S. M. Kanagy	Jacob Zehr	A. F. Wiens
Ezra Yordy	Ben Springer	**Deacons**
Samuel Gerber	John Harnish	J. V. Fortner
Simon Litwiller	H. R. Schertz	S. R. Good
A. J. Steiner	Earl Miller	Ben Mellinger
Ministers	J. D. Hartzler	Henry Nice
S. E. Graybill	A. E. Kreider	Daniel Deter
A. C. Good	D. W. Slagel	H. V. Albrecht
	Perry Blosser	E. H. Oyer
	C. L. Graber	David Plank

The Conference was deeply spiritual throughout and all present received much encouragement and strength.

The Conference closed with a few remarks by the moderator, and prayer.

A. L. Buzzard, Secretary.

Married

Eash—Rensberger.—At the home of the bride's parents, Bro. Amelius Eash and Sister Dorothy Rensberger of the West Union congregation, near Parnell, Ia., were united in marriage, Bro. Abner G. Yoder officiating. May the Lord ever bless and prosper them.

Burkholder—Yoder.—Bro. Christian Burkholder and Sister Emma Yoder, of the West Union congregation, near Parnell, Ia., were united in marriage, July 24, 1927; at the home of the officiating bishop, Bro. Abner G. Yoder. May the Lord ever bless and prosper them.

Groff—Shaub.—Bro. Christ M. Groff and Sister Martha Shaub both of New Danville, Pa., were united in marriage on Aug. 23, 1927, at the home of Bro. John H. Mosemann, who performed the ceremony. May the Lord bless them abundantly on the journey of life.

Eash—Doolin.—Bro. Wallace Eash, of the Lower Deer Creek congregation and Sister Laura Doolin, of the West Union congregation, were united in marriage at the home of the officiating bishop, Bro. Abner G. Yoder, Parnell, Ia., Aug. 7, 1927. May the Lord ever bless and prosper them.

Wertz—Llewellyn.—The first church wedding at Pinto, Md., was witnessed on Aug. 14, 1927, when Bro. Walter Wertz and Sister Myrtle Llewellyn, both of the Pinto congregation, were united in marriage by their pastor, Bro. Milton B. Miller, of Grantsville, Md. May God's blessings attend them through life.

Miller—Yoder.—On Aug. 19, 1927, Bro. Aaron Miller, son of Bro. and Sister G. D. Miller, Springs, Pa., and Sister Alta Yoder, daughter of Bro. and Sister Harvey Yoder, Grantsville, Md., were united in matrimony at the home of the groom by the bride's uncle, Bro. Milton B. Miller. Both are of the Springs congregation. May the rich blessings of God go with them through life.

Obituary

Miller.—Henry C. Miller was born March 2, 1850; entered into rest Aug. 9, 1927; aged 77 y. 5 m. 7 d. Only one sister survives him. Sister Hartzler who had been making her home with him at Scott Bushongs. A useful, busy life has ended, and Rohrerstown has lost an exemplar in relation to all his church duties and his relations to the community.

Keeports.—Isaac B. Keeports was born March 2, 1846; departed this life August 12, 1927; aged 81 y. 4 m. 10 d. A number of brothers have scattered to all quarters, his wife also preceded him 20 years ago. Living at Millersville he was laid away from the home of Emory the eldest of four brothers with whom he lived.

Acker.—William Wesley Acker, son of the late Bishop William Acker of near Millerstown, Pa., was born Mar. 8, 1862; died at his home near Newport, Pa., July 22, 1927; aged 65 y. 4 m. 14 d. He was a member of the Mennonite Church for many years until death. He suffered from stomach trouble and a complication of diseases of which he died, leaving to mourn his departure, his wife, three sons, and one daughter, also five sisters and one brother. Funeral services were held July 25, conducted at the home by A. G. Brubaker and Banks Weaver and at the Presbyterian Church in Millerstown, by the above ministers, assisted by the Presbyterian minister. Text, Prov. 14:32. Interment in Acker Cemetery in Pfontz's Valley.—B.

Schrock.—Elizabeth Schrock (nee Kinsinger) was born in Somerset Co., Pa., March 8, 1850; died at her home near Sharon Center, Iowa, Aug. 12, 1927, aged 77 y. 5 m. 4 d. She accepted Christ as her Savior in her youth, uniting with the Amish Mennonite Church and she remained a faithful member until death. In March, 1874, she came to Johnson Co., Iowa. On Feb. 6, 1876, she was united in marriage to Noah Schrock, living in holy matrimony 51 y. 6 m. 6 d., to which union were born 3 sons and 3 daughters, William, Carrie (wife of Amos Grout) of Kalona, Iowa, Edward, Jacob, Katie and Mattie living at home. Besides her immediate family she leaves to mourn her departure her bereft husband, one aged brother, Eli Kinsinger of Wellman, Iowa, one sister, Carolina Handwork of Salisbury, Pa., five grandchildren and a host of relatives and friends, who mourn, but not as those who have no hope. Her sickness was of a long duration being seven years and six months when last able to attend church services. For the last 2 y. and 7 m. she was almost continually confined to her bed. For the last 8 weeks she kept growing weaker till finally she fell asleep happy in the arms of Jesus. Funeral services were held at the home of J. J. Christner, Aug. 14, 1927, conducted by Edwin Hershber and Samuel J. Kemp. Text, Heb. 4:1-3. Burial in the Easch cemetery.

Rest on dear mother, your labor is o'er
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend like you on earth we find.

Miller.—Jacob P. Miller was born near Johnstown, Pa., Dec. 16, 1850; died at his home near Shipshewana, Ind., Aug. 13, 1927; aged 76 y. 7 m. 28 d. In 1856 he with his parents came to La Grange Co., Ind., where he grew to manhood. He united with the Mennonite Church when a young man. Sept. 6, 1868, he was united in marriage to Fannie Hostetler. To this union four children were born. In 1900 he with his companion moved to White Cloud, Mich., and settled on a farm seven miles southeast of White Cloud. On July 1, 1900, he was ordained to the ministry in the Mennonite Church. May 1, 1901, he was ordained bishop in the same church where he labored faithfully, holding up God's Word in simplicity and truth, and he had many friends in the church and in the community. May 23, 1908, his companion passed from time to eternity. In his great sorrow he kept on laboring for the Lord, his daughter keeping house for him from March, 1908, to July, 1, 1911, he was united in marriage to Sister Mary Kime of Elmdale, Mich. He moved to Elmdale, Mich., July, 1911, serving the church there till March, 1916, when they moved to La Grange Co., Ind., near the Shore Church where he was chosen as bishop of that congregation. He labored faithfully, earnestly pleading for all to live for Jesus. About a year ago he felt that the work was too heavy for him and asked for a helper, which was granted. He was of a kind disposition, always tenderhearted and forgiving. He suffered with arteriosclerosis for nine weeks, passing away Aug. 13, 1927, to be with the Lord whom he served these many years. He leaves to mourn his departure his aged companion and these children: J. Edwin Miller, McMurry Wash.; Mrs. Omer Garber, Goshen, Ind.; Mrs. Nancie Davidhizar, Elkhart, Ind., Mrs. Fannie Zook, Clarksville, Mich.; a foster son, Noah Christner, Minier, Ill.; six grandchildren, ten great-grandchildren, one sister, and many near relatives and friend. He was a kind loving husband and father. Funeral services were held Aug. 15, 1917, at Shore Church where about seven hundred had gathered to pay the last tribute of respect to one whom we loved. Services were conducted by Bros. Oscar Hostetler and Amos Nusbaum. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

SPECIAL MEETINGS

Palmyra, Mo.

Report of the Sunday School and Missionary meeting held at the Pea Ridge Church, 12 miles west of Palmyra, Mo., July 24, 1927.

Organization.—Mod., Paul Mininger; Assistant Mod., J. M. Kreider; Chor., Wm. Detwiler; Secy., Anna Kreider.

Topics:—**The Sin of Eli's House,** by J. M. Yoder; **The Consecration of Youth,** P. O. Kreider, Geo. Bissay; **The Christian Sabbath,** J. M. Kreider; **Children's Meeting,** by Amanda Detwiler; **The Relation of Faith and works,** by J. H. Hershey, I. E. Buckwalter; **Christian warfare,** by Sadie Bissey, Daniel Horst; **Christian Fellowship,** by Ruth E. Buckwalter, J. L. Johnston; **Night Scenes in the Bible,** by Anna M. Kreider; **Sermon,** J. M. Kreider.

Gleanings:—

If the priesthood goes wrong what can be expected of the people? It is important that we make our influence count for God. The sentiment of the consecrated life is "Here am I, send me"; "Use me as it pleaseth Thee." Works are the product of faith, the avenue thru which faith expresses itself. A faithful soldier conforms to the will of God.

Secretary.

Coalridge, Mont.

Report of the Missionary Program held at the Mennonite Church near Coalridge, Mont., Aug. 6, 1927.

Organization:—Moderators, Archie Kauffman. Andrew Glick; Chorister, Amy Glick; Secretary, Lina Kauffman.

Topics and Speakers:—**The Call of the Lost World to a Saved Man,** Andrew Glick; **Sermon—The Master Has Come and Calleth for You,** L. A. Kauffman; **Children's Meeting,** Lina Kauffman; **The Matchless Missionary,** J. E. Harshbarger; **Golden Opportunities, their Responsibilities and Results,** Archie Kauffman; **Sermon—Eternal Life,** J. L. Lehman; **Facts About Africa,** Dorothy Kauffman; **Mission News:** (1) **South America,** George Kauffman; (2) **India,** Ruby Martin; (3) **Home,** Jane Young; (4) **Other Lands,** Nellie Benell; **The Love of Christ Constraineth Us,** Amy Glick; **Essay,** Florence Young; **Worker's Meeting,** Archie Kauffman; **The Light in the Evening Time,** Carl Kauffman; **Sermon—Here Am I, Send Me,** J. L. Lehman.

Thoughts Presented:—Every one who is not a Christian is lost. God has no other way of saving the lost world than through His chosen ones. The Master's call to us is a personal call. He often calls us through the church. Let us be faithful in telling others of God's wonderful gift to all—Eternal Life. Christ as a missionary was very humble. He wept with those who wept and rejoiced with those who rejoiced. Much of His time was spent in fasting and prayer. Golden opportunities come to every Christian, each bringing with it a responsibility. Some problems of the missionaries are custom, religious belief, and superstitions of the natives, their unsanitary conditions and illiteracy. Thousands of children in our own land never attend Sunday school. Millions in foreign lands have not heard the Gospel. Christ died for every one, therefore, everyone should hear the Gospel. Are we doing our

part? If our hearts are filled with the love of God how can we see millions go to a Christless grave while we live only for selfish interests? We are living in the last days. Let us live close to God so we can be as lights in the evening time. Missionaries are needed because of sin. God is daily calling faithful ones to His service. The sooner we answer the call the better it will be for both ourselves and the cause. Secretary

ANNOUNCEMENTS

Eastern Mennonite School

The School year opens on Wednesday, Sept. 14, 1927.

Send for catalogue. Address all inquiries to Eastern Mennonite School, Harrisonburg, Va. Make application as early as possible and arrangements will be made for your accommodation.

You are welcome if you meet requirements. Students entering for their first year should have their former teachers or principal send their credits before registration day direct to our Dean, Chester K. Lehman, Harrisonburg, Va.

We have a faculty whose educational qualifications are of the best and who are loyal to Christ and the church and have the best interests of our young people at heart.

The uplifting environments of the School are sometimes of more real value to a student than the credits obtained for educational work.

Our Four Year High School Course is fully accredited. We are also giving Junior College work. Our work is accepted without question in some standard colleges. We are also giving Bible Courses both elementary and advanced which we heartily recommend to all lovers of the truth; also a Bible Correspondence Course which has just been revised and improved.

Write for particulars before making other arrangements. Be loyal to your own church institutions. A. D. Wenger,
Harrisonburg, Va.

Hesston College and Bible School

The nineteenth annual opening of Hesston College and Bible School will take place on Tuesday, September 13, 1927. Our church school at Hesston, Kans., is in better position to serve our young people this year than ever before. The faculty has been strengthened, the equipment enlarged, valuable additions made to the library, and the different departments better organized. Standard work will be given in the Academy, Normal, College, and Bible departments. Special emphasis on Vocal Music. Full descriptive catalogue and any other information desired will be freely given. Address T. M. Erb, Business Manager, Hesston, Kans.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the **Missouri-Kansas Conference** sessions will be held with the brotherhood near Hydro, Okla., Sept. 5-9, as follows:—

Monday Evening, Sept 5.—Prayer meeting and Sermon.

Tuesday and Wednesday, Sept. 6 and 7.—Christian Workers' Conference will be in session, considering topics relating to Sunday School, Young People, Missions, etc.

The Mission Board—will have a business session on **Tuesday** (Sept. 6), after the afternoon session.

The Ministers—will have a meeting of arrangement on Wednesday morning, Sept. 7, at 8:00, to continue at the discretion of the body; also on Wednesday after the afternoon session of the Workers' Conference.

Church Conference—begins regular session on **Thursday, Sept. 8,** and will continue on **Friday, Sept. 9,** as the work may call for.

We cordially invite all interested workers and those from other districts to meet with us "In His Name."

Hydro is on the Rock Island R.R. and Bus Line. Bus leaves El Reno 9.30 A.M., 4 P. M., 6:30 P. M., arrives at Hydro 2 hours later.

Trains will also be met at Thomas which is on the Orient and Frisco R.R.

Auto route from Hydro to church 3 mi. N., 2 W., 3 N., 1 W.

Auto route from Thomas to Church 2 mi. S., 3 E., 5 S., 3 E.

Church telephone No. 308.

All trains will be met and any other information will be gladly given by notifying R. J. Miller, Hydro, or Amos Bontreger, Thomas. J. R. Shank, Sec'y,
Carver, Mo.

Iowa-Nebraska

The Lord willing, the next session of the Iowa-Nebraska Conference will be held with the brotherhood at Woodriver, Nebr., Sept. 7-9, 1927. Ministers' meeting in the afternoon of Sept. 6.

Any one wishing to be met at the train, please correspond with Dave Lehman or John Schweitzer, Woodriver, Nebr. Trains can be met at either Cairo, on the Burlington, or at Woodriver, on the Union-Pacific.

Everybody cordially invited to attend this session of conference.

J. E. Zimmerman, Mod.
Wm. R. Eicher, Sec.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will be held, D. V., with the Latschar Congregation near Manheim, on Sept. 3-5, 1927. A hearty invitation is extended to brethren and sisters of other districts to be present with us. Those coming from the west, either by rail or auto, may stop at Petersburg, then proceed south to the Church. Those coming from the south and east may come to Kitchener, where you will be directed to the place of meeting

For further information apply to
Oscar Burkholder, Secy.,
Breslau, Ont.

CORRESPONDENCE

(Continued from page 493)

A. Mumaw, Elkhart, Ind.; Sister Clara Mumaw, Wakarusa, Ind.; Bro. and Sister Norman Weaver, Bro. and Sister Harvey Stichter, Goshen, Ind.; Bro. and Sister David A. Richer, Wauseon, Ohio; Bro. and Sister Menno S. Grieser and daughter, Archbold, Ohio; Bro. and Sister C. A. Shantz, and Sisters Fannie and Dora Shantz, Elkhart, Ind.; Bro. and Sister J. V. Fortner, and Bro. and Sister A. C. Fortner and son, Dakota, Ill.; Bro. John D. Miller, Sisters Blanche and Beulah Miller and Anna Schmucker, Louisville, Ohio; Bro. Paul Mast, Millersburg, Ohio; Sister Mabel Groh and mother, Preston, Ont.; Bro. Wm. A. Miller, Plain City, Ohio; Bro. Edward F. Zook, New Wilmington, Pa.; Bros. Lawrence Zook, and Wallace Kauffman West Liberty, Ohio; Bro. and Sister Cleophas Amstutz, Bro. and Sister Louis Amstutz, Apple Creek, Ohio; Bro. and Sister Ben Springer, Minier, Ill.; Bro. and Sister Val. Springer, Hopedale, Ill.; Bro. Simon Litwiller, Delavan, Ill.; Bro. and Sister Maurice Long, Nappanee, Ind.; Bro. and Sister J. M. Long and Sister Helen Long, Goshen, Ind.; Bro. and Sister Irvin A. Long, Elkhart, Ind.; Bro. Menno M. Brubacher, Waterloo, Ont.; Bro. and Sister Clarence Rutt, Sisters Viola and Susan Rutt, New Holland, Pa.; Sisters Gladys and Viola King, Bro. E. Beachy, Ft. Wayne, Ind.; Bro. Carol W. Shenk, Elida, Ohio; Walter Mansbach, Allentown, Pa., a former worker in the Mennonite Publishing House; Sister Mary Good, missionary on furlough from India; Bro. and Sister Homer North, Nappanee, Ind. Bro. North preached for us on Sunday forenoon, Aug. 28, and a number of other visitors took part in the young people's meeting in the evening. We appreciated their services.

Bro. Daniel Kauffman, who has not been strong physically for some time, was able to attend General Conference last week. Before returning home he had another attack of liver trouble, but he was able to make the trip home without any bad results and is now slowly recuperating.

Sister Amelia Loucks, wife of Bro. Aaron Loucks, manager of the Publishing House, who has been suffering from a complication of diseases for nearly a year, has had a number of relapses recently, but at this writing her condition is somewhat improved.

We ask an interest in your prayers for the work here.

Aug. 29, 1927. Cor.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 8, 1927 (Gospel Witness Established 1905) No. 23

EDITORIALS

"When Christ, who is our life, shall appear, then shall we also appear with him in glory."

It is an advantage, both to the Christian worker and the cause which he represents, to have the end of the tongue well supplied with impressive Scripture texts.

If you really enjoy the presence of God in the fellowship of saints in godly life and service, it is an indication that your joy will be complete when with all the redeemed you will be with Christ in glory.

Neither an individual nor a church can long carry an effective testimony on any point without also embodying that point in its discipline. Dozens of churches have tried it in secret societies, life insurance, nonconformity, nonresistance, etc., and failed. When we embody in our discipline the things we believe, people will believe that we are sincere in our professions. Otherwise they will either charge us with insincerity or hold us as weaklings, either of which results in a lack of respect for our position or attitude.

That series of meetings just ahead in your home congregation will mean more for both you and your congregation if you will begin at once to prepare for the struggle. Yes, we said "struggle"—for struggle it will be if the people of God will do anything at all, as Satan is always on hand to oppose or thwart the work. Begin now with your prayers, both in your own behalf and in behalf of others. Don't wait until meeting time before beginning to get warmed up or make things right. Talk about the meetings, both to saint and sinners. Keep working for souls—now, during the meetings, afterwards.

In the September 1 number of the "Lewistown (Pa.) Gazette" a very full account of the work of the recent Mennonite General Conference at Belleville, Pa., is to be found. While those well-versed in the history and work of the Mennonite Church will find inaccuracies in the published reports, there is an evident fairness about them which makes this a valuable number of the paper for those interested in the work of General Conference and the work of the Mennonite Church. We understand that this paper will be sent out at the rate of five cents a copy as long as the supply lasts. It is a creditable write-up, and many orders were left for the paper before the visitors left Belleville for their homes.

Discipline.—Too many people have the idea that discipline is simply a synonym for punishment. When they speak of discipline they mean punishment or correction for evil doing, and in the absence of need for correction they imagine that there is no need for discipline. In a recent report which came to our notice the statement was made that very few of the people referred to needed any discipline.

This, in our humble judgment, is a very contracted view of discipline and its functions. The best disciplined school is the school where punishment is not needed. The same is true of homes or churches. Every live human being needs discipline every day of his life. Faithful, constant, wise, Scriptural discipline in home and school and Church keeps the necessity for correction or punishment at a minimum.

Notwithstanding the noise made about drunkenness and the consumption of whiskey being on the increase since the advent of statutory prohibition, there are evidences that the reverse is the case. One of the latest of these evidences is a circular issued by the Department of Labor at Washington, D. C., showing that juvenile delinquency caused by the alcoholism of parents is decreasing. One of the surest evidences that the liquor interests are hard hit by even partially enforced prohibitory laws is the wail that is continually going up from the ranks of whiskeyites because of such laws. Opponents of prohibition can best demonstrate their claims to being the friends of temperance by proving themselves the real friends of law and order by themselves living temperate, submissive lives. Anything that makes for temperance is sure to incur the opposition of the friends of alcoholism and lawlessness.

"Remember now thy Creator," is the voice of wisdom. Here are a number of reasons why we should:

1. Now is the time of opportunity. Neglect it, and it is gone forever.

2. Now is the time our record is made. Remembering our Creator while the record is being made means an acceptable record in His sight. Neglecting Him means to neglect the way of salvation.

3. Now is the time to counsel the Infinite Wisdom for safety, usefulness, and freedom from the defilement of sin.

4. Now is the time to set proper examples for others to pattern after. Tomorrow we may advise, but people will be more apt to be influenced by our example of to-day.

5. Now is the time to work. Tomorrow we may be alive, but the opportunities of to-day may be gone, and broken down health may stand in the way of active service.

"Remember NOW thy Creator."

A brother, in discussing the subject of salvation recently, offered this thought: "We hear much about sav-

ing men's souls, but it is too seldom that we hear anything about saving men's lives. To save a man's soul is to save him for heaven; to save a man's life is to save him for service. While the first is of prime importance, the second should not be overlooked."

We heartily agree with our brother. We want all people saved—saved from the blighting effects of sin, saved for the realms of eternal glory. But while we want to save their souls for heaven, we also want to save their lives for God, that their lives may be spent to the end that the souls of other men will be saved. "Remember **now** thy Creator in the days of thy youth," is the expression of divine wisdom, for thereby the entire life on earth will be spent in the service of God, and at the end of earth's pilgrimage the soul will go on to be forever with the Lord.

The recent General Conference held at Belleville, Pa., is still a live topic for conversation when those in attendance there chance to meet. Perhaps the most work accomplished was the starting and promotion of a number of things from which we expect valuable results.

One of these is the recommendation that a new church history be written, the work to begin immediately, Bro. John Horsch being the principal writer and compiler.

Another important item was the instruction to the Church Polity Committee to prepare a carefully written treatise on the subject. This ought to prove a valuable asset to the interests and work of the church.

The work assigned the Interboard Committee—that of more clearly defining the relationship between the General Conference and General Boards and Committees working under it, as well as the relationship between the various church activities fostered by General Conference—is of far-reaching importance and deserves the most thoughtful and prayerful consideration from those assigned to work with this problem.

We are looking forward to the next meeting of General Conference as one of the most important meetings yet held by that body. To this end may our interest and prayers be directed.

SUGGESTIONS ON DOCTRINAL TEACHING

By C. R. Strite

For the Gospel Herald.

Bible teaching is important, and furnishes to the believer a strong hold upon God; but with the strained methods used as the authority of the Scriptures, the unwary are entangled in the greatest tragedy, finding it impossible to believe in the straight truth of the Bible.

The Genesis account of the creation of man should furnish the basis of all Bible teaching without controversy. "Great is the mystery of godliness" (I Tim. 3:16). "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear" (Heb. 11. 3). Then how apply the unsound theories, against the faith in God's Word? In response to these facts, why should even a hint of evolution be found in the teaching of the doctrines of the Bible?

While there are various laws governing the origin of things, yet to hold before the mind of the Bible student the origin of life, the origin of species, the origin of man; the whys and wherefores of other developments, centering largely in the wisdom of men, the settled conviction of reason, and self-knowledge is foolishness. While explaining to the searching mind the peculiarities of various developments it only creates a doubt in the faith of the Word and fixes reason as a basis instead of the Word and Holy Spirit guidance. I am impressed that the doctrinal teaching of our church should not recognize or even argue such methods—perhaps only to the bewildering of those who have not the faith.

Why in the midst of all teaching, is the church drifting away from the old Bible simplicity? The conservatives who once gave testimony of a church, who indeed were called out ones, have grown weak in their testimony.

General Conference has been dealing with that problem without as yet any result. Churches promise to live the new life, and continue in worldliness, and show no separation. Why the jewelry, gold, and costly array, fashions, expensive automobiles? No evidence of simple life, but luxury, extortion are the evidences of life. These things will not stand, and who is responsible The teacher and preacher. ("Watchman, what of the night?") What advantage to have Bible doctrinal books distributed in the name of our Church, when our people are not true to their standard? That spells deception and unbelief.

The devotional covering is defined as evidence of power and consecration, but must be seen in its proper place to be effective. When the covering is in the pocket, not worn but for pretense or show, it stands for unfaithfulness and deception, and becomes more a disgrace than a power.

Why not deal with these Bible principles, as though it meant God's glory? How can devotional coverings convey their importance, from hearts not true or under the worldly adorned hat, which covers its power with pride and disgrace? Teachers, preachers, and conferences are greatly responsible to feed the flock, unless the spirit of humility prevails, which is the foundation of all other graces, the result of our structures might be branded Babylon.

Hagerstown, Md.

SINS AT THE HEAD OF THE LIST

By O. D. Yoder

For the Gospel Herald.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—I Cor. 6:9, 10.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,....of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5:19-21.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.—Eph. 5:5.

....Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience.—Col. 3:5, 6.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.—Mark 7:21.

We have here noted a few Holy Ghost-inspired classifications of those sins which God hates and which He absolutely cannot tolerate in any form. As the saint of God reads the above scriptures, he at once recognizes them as a God-given list of the most fatal epidemics that sin and Satan have ever left to the human family; and yet thousands of professed people of God are fostering and spreading, instead of destroying, the germs of these soul-damning diseases. As we behold their havoc in the professed Church, even in our own Mennonite Church, we are reminded of the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions" (Isa. 58:1). What about the many forced marriages and the corrupt social life?

What about "those at the head of the list?" As we read God's Word and come across these black catalogues of sin and vice we see that almost invariably (with a few exceptions) the sins and vices connected with social life are at the head of the list, and why? Because in the above lists, which are colored to the utmost with the wrath and justice of Almighty God, are the sins connected with social life, foremost in the lists of sins.

In our reference to these specifically named sins, it is not our purpose to "throw clubs" at those who hate these sins, and still are unwillingly tainted by their fatal effects. To such our Master said, "Neither do I condemn thee, go and sin no more." But the above-stated scriptures were intended for those who look lightly on such sins, and who are inclined to compromise with the indescribable horrors of Satanic darkness, rather than to stand whole-heartedly for Gospel light, purity, and truth. Since this class of people has grown, and is multiplying in numbers by the thousands, these Scriptures need to be sounded by God's servants as never before, lest thousands of professed Chritians in our own enlightened land become ensnared in the trap of Satan.

Why does God so hate these sins? Why are the sins of social life so impressively linked with His divine wrath and vengeance? This question may be hard to answer, but it may be suggested that it is because social sins are a violation of some of the highest laws, and a perversion of the greatest blessings ever committed to man by an all-wise loving Creator. As God's people on earth cannot live, or grow and prosper, without a holy God-ordained sanctified social life and its relations, so they cannot live or grow and prosper with an unholy perverted Satan-ruled social life. Whatever may be the reason, whether we know, or do not know, let us ever remember this, that no child of God can afford to play with or partake of that which is hanging under the wrath of almighty God.

We as a nonresistant people oppose war because we say that the scrip tures condemn war, and because we say it is a mark of barbarism. Is not the same true of the above named sins, and should not therefore our attitude be the same toward the corrupt social conditions of the present day? Will our opposition to war be approved by God, if we are on amicable terms with other forms of barbarism and with sins which God equally or with severer terms denounces and condemns? If our eyes are open to the horrors of war, should they not be open to the horrors of corrupt social life? If we consult history to preach against and condemn war, why not consult history and let it stir us to preach and condemn corrupt social life also? If history tells us that non-Christian nations were destroyed by corrupt social life, how can a Christian Church live if it tolerates that which will not suffer the non-Christian nation to live?

Awake! awake! professed Christian Church!—Mennonite Church also! Is it not time, yea past time for some, to cry out against this moral leprosy. Is it not time to stop our faultfinding with the preacher who condemns modern social life and holds up a biblical standard instead? Is it not time that we give such a preacher some "God bless you's," instead of telling him that he has no business to talk so plain about social affairs? Is it not time to cease perverting such scriptures as John 8:11, I Cor. 7:36, and begin reading some of the Scriptures named at the head of our discussion?

Certainly, any and every true child of God who has been called **"out of darkness"** into God's marvelous light, will "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11); and much more will he not condemn those whom God has especially charged "to cry aloud and spare not." In view of the fact that social corruption is making its headway into the professed Christian Church at such a tremendous rate, and with such combined Satanic forces, we need a host of servants of Christ to cry out, "The time is come that judgment must begin at the house of God." If judgment does not begin now, what shall the end of these things be?

Mattawana, Pa.

WHAT JESUS CAN DO FOR YOU

Are you lost? Jesus can save you (Matt. 18:11).

Are you sick? Jesus can heal you (James 5:14-16).

Are you poor? Jesus can enrich you (Rev. 3:18).

Are you blind? Jesus can help you (Rev. 3:18).

Are you weak? Jesus can strengthen you (Isa. 40:29).

Are you weary? Jesus can rest you (Matt. 11:28).

Are you naked? Jesus can clothe you (Rev. 3:18).

Are you hungry? Jesus can feed you (John 6:1-13, 48).

Are you fearful? Jesus can reassure you (Mark 5:36).

Are you sorrowful? Jesus can comfort you (John 14:1, 18).

Are you perplexed? Jesus can guide you (Isa. 30:21).

Are you oppressed? Jesus can deliver you (Acts 10:38).

Jesus "is able to do exceedingly abundantly above all that we ask or think" (Eph. 3:20).

He is "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).—Publisher Unknown.

WHAT IS FAITH?

By Talmage Beachy

For the Gospel Herald.

Surely the need of our day is that which will strengthen faith, not that which will paralyze it. Faith is essentially an attitude rather than an act; it is that which lies behind the act. Faith is an attitude of dependency, of recognized weakness. Faith is coming to the end of ourselves, and looking outside of ourselves—away from ourselves. Faith is that which gives God His proper place. And if we give God His proper place, we must take our proper place, and that is in the dust. And what is there that will bring the haughty, self-sufficient creature into the dust so quickly as a sight of the almighty God? Nothing will so humble to the human heart as a true recognition of the absolute sovereignty of God. So, then, instead of seeking to weaken faith we must promote and strengthen it. The chief trouble is that so much that passes for faith today is really only maudlin sentimentality.

Grantsville, Md.

CHRIST'S POWER

"Perfect in every good work to do his will" (Heb. 13:21).

Christ can so get at your spirit and change you by His power that never again shall you be a man through whose life He is defamed in business, in home, in church life, or wherever you are. But nothing but Christ's power can do it. Mere prayer won't do it. The external observances of religion won't do it. Singing hymns won't do it. Mere attendance at conferences won't do it. The humble submission of your will to Jesus Christ will insure it.

"What doth strip the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But a sight of peerless worth.
'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary
Can alone from idols draw,—
Draw and win and fill completely,
Till the cup o'erflows its brim.
What have we to do with idols
Since we've companied with Him?"

—Selected.

"The harvest is great"—are you a laborer?—Sel.

Preacher's Page

SERMON OUTLINES

SALVATION BY CHRIST

By J. C. Clemens

Introductory Thoughts.

1. The leaven of heresy.
   Remedy for this disease—the Holy Spirit; the gift of faith.
2. This subject a positive faith.
3. The value of prayer.
4. "What think ye of Christ?"
5. The secret—"Christ in you."

I. **What is the Spirit of Christ?**
1. The spirit of compassion, of love.
2. The spirit of truth.
3. The spirit of sacrifice.
4. The spirit of holiness.

II. **Results of Christ in the Heart.**
1. Salvation.
2. A knowledge of God.
3. Faithful testimony.
4. The sinless life.

III. **The Work of Christ.**
1. He is a scapegoat—carries away our sins. As the waters of the sea wash away the sands on the shore, so the blood of Jesus Christ "cleanseth us from all sin."
2. Reconciles man with God.
3. Teaches us how to live the overcoming life.
4. The Author of the Gospel of our salvation.

Lansdale, Pa.

ETERNAL PURPOSES OF DIVINE PROVIDENCE

By I. E. Burkhart

Text.—Isa. 14:24, 27.

I. **Problems—Past, Present, Future.**
We can afford to trust the Lord for all of them. We can trust Him to work out His eternal purpose.

II. **Affliction and Handicaps in Life.**
1. How God overrules the apparent mishaps and turns them into blessings.
2. Illustrations: Jacob, Joseph, present day instances.
3. When sin interferes with the plan of God, He finds some other way to carry out His purposes.
4. God's dealings with Israel.

III. **God's Plan for Humanity.**
1. In His larger plan for humanity in general, God has a smaller plan for each individual.
2. God's overruling power over the affairs of humanity.
3. Some things in the history of man can not be explained if God is not in it.
4. An illustration: Julian the apostate emperor of Rome.
5. God's overruling power in the destiny of nations.

IV. **We Must Coöperate with God, to Benefit from His Overruling Power.**
1. Subjection.—I Cor. 9:27.
2. Evidences of God's leadership.
   a. Ordinary circumstances of life.
   b. Providential interferences with our plans.
   c. Transformed and obedient lives.
3. Possibility of living a Christian life under the most adverse circumstances.
4. God wants each of us to do our part.

V. **The Great Culmination of God's Great Plan.**
Will be completed in perfection and triumph regardless of what the course of individuals will be.

Scottdale, Pa.

VICTORY IN CHRISTIAN EXPERIENCE

By H. R. Schertz

Text—Eph. 6:11, 13.

I. **Preparation for the Conflict.**
1. The enemy.
   a. Strong in numbers.
   b. Overcomes many.
2. The Conquerors.
   a. Small in number.
   b. Supported by a mighty power.

II. **The Conflict.**
1. A constant warfare.
2. A life and death struggle.
3. Points to consider.
   a. The call.
   b. The service.
4. The need of a uniform.
   a. For identification.
   b. For consistency.
   c. For simplicity.
   d. To meet the order of Christ.
5. The purpose of a soldier.
   a. Carnal—taking life.
   b. Spiritual—saving life.
6. The soldier's attitude.
   a. Faithfulness.
   b. Diligence.
   c. Courage—"Dare to be a Daniel."
   d. Loyalty—Be true.

III. **The Christian Soldier's Armor.**
1. Its nature.
   a. Made to order—God knew the need.
   b. Man-made armor unserviceable.
2. Essential parts.
   a. Truth.
   b. Righteousness.
   c. Faith.
   d. Love.
   e. Gospel sandals.
   f. Helmet.
   g. Sword of Spirit.
3. No protection for the back.
   a. Retreat means defeat.
   b. Aggressive warfare results in victory.

Metamora, Ill.

WHAT THE MINISTRY MEANS TO ME

By Daniel Kauffman

For the Gospel Herald.

1. **It means a call to follow in the footsteps of my Savior.**

Whatever else might be said of Christ our Savior, there is a general acceptance of the theory that His highest office on earth was that of a SERVANT. From the beginning to the end of His earthly career He served in that capacity. He came to "save his people from their sins." To this great cause He dedicated His all, and His entire life was spent in preaching "the Gospel to the poor," some of His last words upon the cross being to speak words of comfort and salvation to sinful man. While no minister, in this or in any other generation, can ever equal or even duplicate the work of Christ in behalf of fallen man, all ministers should consider themselves called and dedicated to the same cause. As Peter says, He left for us "an example, that we should follow his steps." A call to the ministry means a call to follow in the footsteps of our Savior, dedicated to the work of bringing the Gospel to the lost, of bringing the lost to Jesus, and of properly leading and feeding them after they are safe within the fold.

2. **It means a fearful responsibility.**

Some congregations prosper, while others do not. To what extent the ministers are responsible, and to what extent the responsibility rests upon others, we shall not attempt to discuss at this time; but that the minister shares a considerable portion of this responsibility there can be no doubt. I have discharged my duty only when I have done all within my power to improve my opportunities. When I see the members of my flock straying in forbidden pastures without feeling a burden for their spiritual well-being—spending my time in seeking the ease, pleasures, honors, wealth, and glory of this world and neglecting my prayer life and Bible study and sermon preparation in an effort to properly feed my flock—God will require those lost souls at my hands. It is a fearful thought that some souls will suffer in an endless hell because I failed to improve my opportunities as a minister. No man has ever been called to the ministry but that God virtually said to him: "I have put those souls in your charge. You are expected to give them proper spiritual food, to set proper examples, to lead in the proper direction, to do everything within your power to win the lost to Christ, to win the erring to a path of truth and righteousness, to build up in Christ all who have given their hearts to Him." The standard set forth in II Cor. 2:15 is maintained only as we make an honest, prayerful, consecrated effort to live true to this charge. Read the third chapter of Ezekiel.

3. **It means a delightful and glorious opportunity.**

While it is right that we give due heed to the duty side of life and remember to have a just sense of our responsibilities, let us not forget the importance of looking at every event in life from the standpoint of opportunity. "As we have therefore opportunity, let us do good." You never feel so good as when you are conscious of having done some one some good. It is a blessed thing when you can reflect that you have been the means of rescuing some precious souls from the thralldom of sin and death and hell, and starting them and keeping them going on the road to eternal bliss and glory. Our position as public servants, "watchmen upon the walls," leaders by divine approval and direction, brings us many opportunities which should be both a delight to ourselves and a benefit to others. Every trial and every responsibility in life should be looked upon from the standpoint of opportunity—praying, Bible reading, per-

sonal work, consistent living, preparing pulpit messages, faithful testimony—to help win souls for Christ, to build them up in Christ, to help make the family on the evergreen shore as large as it is possible for human endeavor to make it.

4. **It means the responsibility of leadership.**

The idea of responsibility having been discussed in a previous paragraph, we shall not repeat the discussion here. Our purpose in using the word here is to call attention to the fact that the Gospel ministry means more than merely preaching the Gospel. No ministry can be efficient unless the pulpit messages are reinforced by a consistent life. That every successful minister is a leader as well as a preacher is generally recognized, the only big remaining question being, In which direction is he leading? As leaders in our respective folds we want to be able, with Paul, to say: "Be ye followers of me, even as I also am of Christ." If we would lead aright, we must be students and followers of Jesus Christ the great Leader and Shepherd and Bishop of our souls, the Head of the Church.

5. **It means service in the realms of the heavenlies.**

It is impossible not to be affected, influenced, by the nature of our employment. The veteran business man shows that he has spent years in the realms of dollars; the politician, that he has had experience in handling men, often the handling of underworld men; the sportsman, that he has lived in an atmosphere of foolishness; the farmer, that he has had to do with the products of the soil; etc., etc., etc. And should not the faithful minister of the Gospel, charged with the sacred work of proclaiming the everlasting Gospel and leading people into higher light, show by his life that he is become more and more enriched in the experiences of his heavenly calling? While in our ministry we meet with many trying and perplexing problems, we should thank God that we are called upon to cope with these problems from the standpoint of heavenly-mindedness and everlasting truth. The minister who does not continue to grow and to manifest that he lives in the regions of the heavenlies thereby shows that he has missed his calling.

6. **It means the responsibility and opportunity of being "ensamples to the flock."**

Here is our most far-reaching opportunity. God grant that we may rise to this opportunity and show by consistent living what we mean by our preaching.

Scottdale, Pa.

WHY PREACHERS FAIL

What a preacher needs is a Spirit-filled life. Instead of one saying, "I want more of the Holy Spirit," it really should mean, "The Holy Spirit wants more of me." The question is not how much you can take in of the Spirit, but how much the Spirit can take possession of you.

Many a preacher fails for lack of unction from on high—for lack of a Spirit-filled and God-thrilled life.

Dr. Leon Tucker writes:

"We were privileged at one time to attend an ordination service of a young colored preacher. He was put before the council and delegates began asking him questions, concerning his faith and doctrinal views. Among other questions directed to this young preacher was the following: 'Do you know that you are called to preach?' and he replied, 'I do.' 'How do you know that you are called to preach?' asked another delegate. "Cause when I preaches I have the unction on me.' 'Unction? What's unction?' asked one of the questioners. The young preacher staggered for a reply, and said, 'Unction is—a—is—a' then he scratched his head and said, 'Unction is—a—Well,' said he, 'I don't know what it is, but I knows when it ain't.' This is a good definition of unction; for we cannot always tell 'what it is,' but we can all tell 'when it ain't.' It is the emotion and passion of the preacher who has been anointed by the Holy Spirit. It is a wise thing if a preacher does not attempt to preach 'when it ain't,' and a wonderful thing to preach 'when it is.'"

J. A. Soper says: "Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought, but no feeling. The dinner they serve to their people on Sunday, is elaborately prepared, but cold.

"Many a good sermon is spoiled by a cold delivery. How much of the pulpit power under God depends on that element of enthusiasm. They make others feel who feel themselves. How can he plead for souls who neither knows nor feels the value of his own? How can he recommend a Savior to others who himself despises and rejects Him?

"The man who enters the ministry as a profession, as men do the law or army, and goes through the routine of its duties with the coldness of a mere official, resembles the 'ghastly form of a skeleton that in its cold and bony fingers holds a burning lamp.'

"It is true that a man may hold out a light to others who himself does not see it. It is true that he may stand like a lifeless fingerpost pointing the way along a road where he neither leads nor follows. It is true that God, in His sovereign mercy, may bless others by one who is himself unblest. Yet commonly it happens that it is that which proceeds from the heart of the preacher that penetrates and effects the heart of the hearer, likes a ball red hot from the cannon's mouth."—H. B. Musselman in "Gospel Banner."

THE PASTOR'S CALL TO REST

(Suggested by the enforced retirement, on account of illness, of a brother minister.)

O Lord! I know not whether soon or late
Mine ears shall hear a summons at the gate—
A sound, a flutter as of angel wings,
That bids me leave all transitory things.

That call I know shall come one day to me,
For Thou in love ordained that it should be.
God grant—at noon or toward the setting sun—
God grant me grace to say, "Thy will be done."

My hand shall hesitate to drop the pen,
My tongue shall try to speak Thy grace to men,
My heart shall surge to utter forth Thy praise
E'en to the end of my appointed days.

For Lord the task of showing forth Thy grace,
To members of a lost and ruined race,
Is one that might for angels fitted be;
But Thou, O Master mine, selected me.

It took, O Lord, so long to learn the task
That I cannot refrain—I boldly ask
For an extension of my little day
E'er Thou dost come to take me far away.

But Thou in sovereign wisdom dost not yield;
Instead Thou leadest others to that field
Wherein I have so long and gladly sown—
For field and work and workers are Thine own.

I know that Thou, who didst uphold, sustain,
The while I plowed and sowed and reaped Thy grain,
Wilt not Thy weary servant now forsake
Nor from his heart the Holy Spirit take.

And Lord, if I must sit and rest and wait
A little while e'er ope's the pearly gate—
O grant that through a perfect victory
My life and death shall ever speak for Thee!

—J. T. Britan in Moody Monthly.

"Let me follow in Thy footsteps, O Jesus! I would imitate Thee, but cannot without the aid of Thy grace! O humble and lowly Saviour, grant me the knowledge of the true Christian, and that I may willingly despise myself; let me learn the lessons so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility."—Fenelon.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

A PILGRIM'S MEDITATION

By Leander L. Hershberger

For the Gospel Herald.

The setting sun proclaimed the end of day
And faintly shone the stars and silv'ry moon,
As once a Pilgrim mourned the close of day.

Bright joyous children breathed the evening prayer,
Their Christian mother taught them with a hymn.
He heard them and their mother 'bove the stair,
Oh dear and sweet were they always to him!

The lamp turned low and touched by slumber deep,
Their drowsy voices lowered one by one,
Till truant memories of a time as sweet
Returned, and thus he mused when day was done.

Ah! Childhood sweet! Gone—yet ling'ring still!
Like some bright star, from yon a gulf I crossed
But no more can recross by chance or will,
Tho' sea be calm, or I be tempest tossed!

Tho' sweet the love of those we learn to love,
Their kindly smile, some thoughtful act or deed,
And brightly shine our star in heaven above
As we embark upon life's wond'rous deep.

Life's wond'rous voyage is never as it seems
When youth first views the morning void of guile:
Adversity may blast our fondest dreams,
And luckless fortune mock us with a smile.

Ah! Childhood sweet, so full of hope and trust,
So often seared, till night the morn' shall bring,
When brightest hopes tho' crushed beneath the dust,
Shall rise, "exalted on triumphant wing!"

Oh, bright the morn' when all shall wake again,
When slumberer and slumb'ring both shall rise
And view perfection grand in everything,
Fore'er eternal 'yond the starry skies.
Till then, O Lord, be Thou our guide.
Lead on!

From paths our erring wayward feet have trod,
Into Thy hav'n, before life's day is done.
Be Thou our guide, our Father and our God!

"God means that we shall have the best in this life."

DO YOUR CHILDREN DECEIVE YOU? WHO IS TO BLAME?

By an Old-Fashioned Lady

I knew something was the matter the moment I entered my brother-in-law's back-yard and saw the children's faces white and scared, as they stood facing their father. What terrible thing can have happened? thought I.

It was not necessary for me to inquire, for their father turned immediately and explained the situation.

"Do you see these three eggs?" asked he in an awful tone. "Well, the twins **stole** these, yes, actually **stole** these from my chicken house, and put them under the old black hen that had made a nest under the currant bushes. Think of the price of eggs, and see what they've wasted!"

As the children crept off, my brother-in-law called after them, "Now, if this happens again, remember that I'm going to give you a good tanning."

Turning to me, he added, "I never thought that I should be disgraced with such dishonest, lying children. They said at first they didn't know anything about these three eggs."

I said nothing, as I walked on out to see his prize birds. I was too busy thinking. I recalled that my nephews had confided in me how much they wanted to raise some little chickens and their father would not let them own a single one.

"We haven't a single pet, and Grandma says Father had lots of chickens when he was our age, but he won't let us raise **any** dear little downy chickens."

I could still see the tears that gathered in their eyes as they told me this.

"Your father's birds are so very fine," I replied. "Perhaps, he'll let me give you some common little chickens for Easter."

But their father did not wish any birds on the place except his own. He had no time to build a **separate pen** and would not let me have it done. So the matter was dropped by us older people, but not, as it proved, by the children.

Now, as I walked beside the angry and disappointed father, I wondered whether he realized that a little time spent in fencing in a separate yard would have saved the children and him the unhappiness they were suffering. The love of chickens and of ownership, inherited from their father, had made the temptation to take the eggs greater than they could withstand. But, who was really to blame for their wrong-doing?

That week-end, we went to the sea shore. The conductor came to collect the fare. I paid mine. My brother-in-law handed in two tickets—one for himself and one for my sister.

"How old are your boys?" asked the conductor.

"Four," immediately replied the father.

The children crowded forward to correct the mistake, but their father instantly silenced them. Their mystified faces seemed to say, "Can Father so soon have forgotten our birthday cake with the six candles?"

When Cousin Fred met us at the station, he must, at once, swing each child high in the air and ask their age. He always did so, no matter how often he saw his pet cousins.

"Six years old," the twins sang out. "But Father forgot, and told the conductor we were four."

Cousin Fred laughed. "Oh!" he said, "that was to fool the conductor, so he wouldn't have to pay for you on the train."

With widening eyes, the twins gazed in silence at their father and at Cousin Fred.—National Kindergarten Association.

"WHAT MORE DO YOU WANT?"

A coachman, whom I met in the Channel Islands the other day, told me how he got peace with God. For years his wife, who is a Christian, took him here and there to hear the Gospel preached. He knew the plan of salvation well, and became increasingly anxious to have peace with God, yet never seemed to get any further than desire.

"About three months ago," he said, "I stopped behind at the close of a Gospel meeting, and told the preacher what I wanted."

The preacher said to him, "Did the Lord Jesus die for YOU?"

"Yes, I believe that," he answered.

"And was He raised for YOU?"

"Yes," he replied.

"What more do you want?" was the preacher's earnest question.

At once the scales fell from his eyes, he appropriated to himself the blessing by faith, and he went away rejoicing in salvation. The Lord Jesus had died for him, and was raised for him; what more did he want? Surely nothing! And what more do you want, anxious reader? And what more can you have? Surely nothing. —The Messenger of Peace.

I can say for myself, and in this I believe that I am also voicing the convictions of others of my fellow-teachers, we are ready to place our all upon the altar, consecrate our lives to God and the Church, and live or die on this kind of platform.—D. H. Bender.

SUNDAY SCHOOL LESSON

Lesson for Sept. 18, 1927—I Kings 12:12-20

THE KINGDOM DIVIDED

Golden Text.—Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:8.

Introduction.—The reign of Soloman was the "golden age" of Jewish history. The nation that had been merely a pastoral people, caring for flocks and herds and raising fruits and grain, now arose to be among the leaders in architecture, commerce, and literature. But the wave of prosperity that swept over the land carried with it an aftermath of extravagance, which was particularly evident in the court of the king. In meeting the expense of keeping an immense number of servants, and maintaining his lavish display of pomp and show, as well as carrying out his immense building program, which embraced numerous and costly palaces and great fortifications, he was forced to impose heavy taxes upon the people. Under this burden the people became dissatisfied, and while they made no outward show of revolution during the life of Solomon, the seeds were already sown for the division of the kingdom after his death. Solomon reigned for forty years and died in comparative peace and his son Rehoboam ascended the throne.

Lesson Story.—A great assembly was called at Shechem, about twenty-nine miles north of Jerusalem, to ratify the appointment of Rehoboam as king. At this meeting a new leader appeared on the scene. It was Jeroboam, the son of Nebat. Solomon's idolatry in his later days so displeased the Lord that He had caused Jeroboam to be anointed king of the Northern tribes while Solomon was yet living. When Solomon heard of this he sought to take Jeroboam's life, and the latter was forced to flee to Egypt. But when Solomon died Jeroboam returned to Israel where he appeared at the national assembly, as the acknowledged leader of the Ten Tribes. Before the Ten Tribes would accept Rehoboam as their king they demanded certain concessions. They were extremely dissatisfied with the yoke of oppression that Solomon had fastened upon them and they asked Rehoboam to make their burdens lighter.

Rehoboam asked for three days to consider their demands. He first consulted the old men of the court who had been his father's counselors. They advised him to speak kindly to the people and at least temporarily comply with their demands. Their advice did not suit Rehoboam, and he turned to the young men of the court who had grown up with him. Their advice was entirely different. They seemed to think that the only way to meet the situation was to deal roughly with the people. "Handle the situation without gloves. Don't give an inch to their demands; if you do they will make more demands. Assert your authority. Talk right up to them." This was the gist and spirit of the young men's advice, which the king was vain and foolish enough to follow. When Rehoboam met the people the third day he said: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." "The effect was immediate." The people shouted their independence and returned to their homes. The upshot of it all was that the kingdom was divided, with Jeroboam reigning over the ten tribes, Judah and Benjamin alone remaining loyal to Rehoboam. This was a turning point in Jewish history. From this time on there were rival kings in the North and South until the Northern Kingdom was taken captive by the Assyrians, about 250 years later.

Lesson Truths.—1. "Whatsoever a man soweth, that shall he also reap." Solomon in his disobedience and idolatry and extravagance sowed seeds that were bound to produce a fearful harvest, even though it was not so evident until after his death. All that we do whether of good or ill, will some time bring forth a harvest that must be reaped by some one. We, ourselves, will eventually reap according to our deeds in the body, but our lives influence others and may bring to them either joy or sorrow.

2. It is folly for young people to disregard the advice of those who have more experience than they. If Rehoboam had taken the counsel of men of experience he might have been saved much trouble. It is a sad mistake when young people ignore the advice and wishes of their elders.

3. "Pride goeth before destruction." Rehoboam had been reared in an environment that was not conducive to the consideration to the rights of others. When he was suddenly placed in a position of authority he became proud and haughty. Such a spirit is sure to reap its reward of failure and destruction. In his pride Rehoboam shows his weakness of character. The strong character is humble.

4. Great issues hang upon the decision of a moment. Rehoboam's decision resulted in the division of the kingdom. He saw his mistake when it was too late. Let us make our decisions prayerfully.—H.

Bible Meeting Topic

SOCIAL GATHERINGS—HELPFUL AND HARMFUL.—Eph. 5:1-21.

Topic for September 18

MOTTO

"All to the glory of God."

OUTLINE STUDY

I. Helpful.
1. Where Christian motives prevail.
   a. Christian hospitality.—Tit. 1:8; I Pet. 4:9.
   b. Helpful influences.—Lk. 15:1, 2; Lk. 5:29-32.
   c. Spiritual.—Eph. 2:6; Heb. 10:24, 25.
   d. Purity.—I Tim. 4:12; Jas. 1:27.
   e. Where others do not stumble.—I Cor. 8:9-13.

II. Harmful.
1. In which ungodliness leads.
   a. The unequal yoke.—II Cor. 6:14-18.
   b. Foolish conduct.—Eph. 5:15, 16.
   c. Lustfulness.—I Pet. 4:3-5.
   d. Irreverence.—Psa. 1:1-2.
   e. Wickedness.—Prov. 4:14-17.
   f. Worldliness.—I Jno. 2:15-17.

III. Gatherings You Can Name and Classify by the Above Distinctions.
1. Helpful.
2. Harmful.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Godliness."**
2. Safe Places for Children to God.

For Young People.
1. Principles by Which to Discern Good and Evil.
2. Loving the Good and Hating the Evil.

For Older People.
1. Testing the List of Social Gatherings by Godly Standards.

SEED THOUGHTS

"There is a plausible notion which finds great favor in the laxity of these times, to the effect that youth must have its "innocent pastimes;" and when the indefinite period called "youth" is past, it will be time enough to become "religious" and attend to "religious duties." Let us not parley with such a doctrine as this, which leaves the souls of our young people in the place of peril at that time of life when they are least able to guard themselves against the thousand snares that are set for the innocent and unsuspicious. It is not true that the children of Christian parents need any of the amusements of the world."—Mauro.

The Word of God does not classify the things of the flesh, making some allowable and some not. It does not say that we are to indulge in some of the tastes and desires of the old nature, and to restrain others. On the contrary, we are bidden to put on the Lord Jesus Christ, and to make no provision for the flesh to fulfil the desires thereof (Rom. 13:14).—Mauro.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 8, 1927

Field Notes

The Executive Committee of the Ohio Mennonite Mission Board had planned to meet at Orrville, Sept. 3. —A.

Bro. J. B. Smith filled the regular appointment at the Chestnut St. Church, Lancaster, Pa., on Sunday morning, Aug. 28.

The Lord willing the congregation at the Metzler Mennonite Church near Akron, Pa., will hold a Sunday school and harvest meeting on Sept. 17.

Bro. S. C. Yoder, President of Goshen College, writes: "Applications for rooms continue, and I am confident that we will have a record enrollment."

Bro. Aaron Eberly of Dalton, Ohio, spent a week or more in Lancaster Co., Pa., recently. He was kept busy filling appointments in a number of churches.

Bro. J. S. Shoemaker of Dakota, Ill., spent four days including Sunday, Aug. 28, in Lancaster Co., Pa., filling appointments at the folowing churches: Gantz's, Mellinger's, Salunga, Rohrerstown, East Petersburg, Strasburg, Lancaster.

"Our work is very encouraging just now," writes a brother from the Pond Bank, Pa., comunity. We praise the Lord. May this work be translated into the winning of many souls.

Bro. Samuel Gerber of Tremont, Ind., spent a few days following the recent General Conference at Belleville, Pa., in Lancaster Co., Pa., filling appointments in a number of places.

A class of twelve converts was to be received at the Science Ridge Church near Sterling, Ill., on Sunday, Sept. 4. Bro. J. S. Shoemaker was to have charge of the services.

Bro. John Kauffman and wife of Richfield, Pa., have been called to take charge of the Welsh Mountain Industrial Mission near New Holland, Pa. May the Lord bless them in their new field of work, and prosper the cause at the "Samaritan Inn."

Among the callers at the Publishing House and with friends at Scottdale during the past week were the following: Bro. and Sister J. H. Shank, Mt. Crawford, Va.; Bro. and Sister Francis Bechtel and daughter Ada, Harisonburg, Va.; Bro. and Sister Simon Graybill and daughters, Lois, Olin, and Verna of Freeport, Ill.; Bro. J. S. Shoemaker of Dakota, Ill., who led the devotional at our mid-week meeting at the church. Visitors who worshiped with us on Sunday, Sept. 4, were Bro. and Sister H. Frank Leaman and son, Herbert, Intercourse, Pa.; Bro. and Sister S. D. Beachey and children, Rosie and Alvie, Sister Lena Slabach, Oakland, Md.; Bro. and Sister Kenneth Berkshire, Masontown, Pa.

REQUESTS FOR PRAYER

For the recovery of Bro. L. C. Miller in charge of the congregation near Limon, Colo., who is unable to serve his congregation on account of illness. A Sister.

For the work of the Missouri-Kansas Conference, in session this week at Hydro, Okla., and for the Iowa-Nebraska Conference, in session this week at Woodriver, Neb.

For our Church schools at Hesston, Kans., Goshen, Ind., and Harrisonburg, Va., soon to begin their regular work for another year.

"Mud everywhere, and fields full of water," writes a worker in the Dhamtari mission field. That is always interesting news for America, for we have learned to sympathize with the missionaries in India over their rejoicing over the rainy season as we associate the idea (perhaps indirectly) with the prosperity of the cause and the ingathering of souls. Even here in America we should rejoice in prosperity only as it is translated into terms of spiritual progress and salvation of souls.

It will be of interest to those who are interested in the movement of Mennonites from Russia to Canada that a large tract of land in Western Canada has been secured for the use of these imigrants. This is financed in part by $300,000.00 worth of bonds which are sold to the public with an interest bearing rate of 7 per cent. A special effort is being made to have Mennonites in the United States and Canada to purchase these bonds. Bro. Maxwell H. Kratz of Philadelphia is sponsoring this movement, and a personal representative is canvassing some sections of the Church.

THANKS

The Food Committee of the General Conference takes this means of thanking all those especially visitors who in any way helped to feed the delegates and all present at the Conference held at Belleville Aug. 21-26.

Coöperation on the part of those who helped with the meals resulted in the prompt manner in which everyone was served.

Permit me to thank you once again.

Samuel H. Esh, Chairman
of Food Committee.

Correspondence

West Liberty, Ohio

Sunday, Aug. 28, the people of Oak Grove Church were agreeably surprised, when the brethren, James Bucher and Amos Weldy and company of Daviess Co., Ind., stopped on their way home from General Conference. Bro. Bucher preached to a well-filled house. In the afternoon the eightieth Quarterly Mission Meeting convened. The house was crowded to its utmost capacity at both afternoon and evening sessions. Bro. Wm. Jennings of Knoxville, Tenn., was the principal speaker. We were also glad for the presence of Sister Mary Wenger, missionary on furlough from India, who spoke both morning and evening with reference to conditions in India.

On Monday evening, Bro. Jennings preached at the Bethel Church and on Tuesday evening, again at the Oak Grove Church. At this time Bro. Menno Esch and company from Oscoda Co., Mich., were present, on their return from Conference. We greatly appreciated the messages these brethren brought to us, and cordially extend an invitation to come again.

Cor.

Johnstown, Pa.

On the evening of Tuesday, Aug. 9, the first session of the Southwestern Pennsylvania Sunday School Conference was held at the Stahl Church. It continued all day on Wednesday. The different speakers brought out many good thoughts. May the blessing of God be with the Sunday school that it may be a real servant of God and the Church. On Thursday and part of Friday the Church Conference was held. The conference sermon was full of spiritual truth, and peace prevailed throughout the conference sessions. May heaven's blessing continue to be with our conference and may we all take heed to that which we heard during conference week. Brethren and sisters, let us think of the words of Heb. 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The Lord knew there was danger; therefore He gave us this warning of love.

In the evening of Aug. 12 Bro. L. J. Miller of Garden City, Mo., began a series of meetings in the Kaufman meeting house. On Sunday, Aug. 14, there was an all day meeting, in which a few visitors assisted Bro. Miller. He preached every evening until Aug. 21. There were a few confessions. May they by the grace of God and the leading of the Holy Ghost prove to be faithful to God and the Church. And may the blessing of God be with Bro. Miller that he may be able to continue to declare the Word of God faithfully.

Levi A. Blauch.

Guymon, Okla.

Dear Herald Readers, Greetings in the name of Jesus:—We rejoiced to have the brethren, D. D. Miller and Zimmerman, of Protection, Kansas, with us on the evenings of August 27 and 28. While here, Bro. D. D. Miller preached two inspiring sermons. Texts, Heb. 2:10; Judges 18: 24. From here they went to Perryton, Texas, to fill an appointment.

Anyone passing this way will always be welcome, as we are very glad for visitors of like precious faith. Pray for the little flock at this place, though we are few in number, that we may remain in our Master's service and grow in grace.

Aug. 28, 1927. Daniel Kauffman.

Parnell, Ia.

(West Union congregation)

Greeting to all Herald Readers:—Bro. Chris Freinberger and family of Wayland, accompanied by Ruth Mininger of Kansas City, worshiped with us Aug. 7. Edna Guengerich of Goshen College is spending her vacation with her parents Bro. and Sister Joel Guengerich.

Aug. 17 marks the close of our series of meetings. Although there were no public confessions, the good seed was sown and the brotherhood strengthened in the faith.

Peter Freisner and wife of Hesston, Kans., are with us for the fall and winter months. The latter engaged in school teaching.

Quite a number of our people are spending their harvest vacation at General Conference. Among those absent are Bros. Edward Deiner and A. G. Yoder, the latter being engaged in evangelistic work at Springs, Pa.

Sister Jo Bender has undergone a serious operation for gall trouble at the Watt hospital in Williamsburg. May we remember our sister before the Throne.

Anna Brenneman is spending a few weeks with the Dunkard brotherhood near Des Moines. Weather is quite cool, and health fair in general.

Aug. 29, 1927. Cor.

Pigeon, Mich.

(Berne Mennonite congregation)

Greetings in the Master's Name:—On the evening of Aug. 5, Bro. and Sister Maurice O'Connell, Bro. and Sister Sam Blosser, Lima, Ohio, and Bro. C. C. King, Detroit, Mich., stopped with us over night. Bro. King preached the sermon. They were on their way home from S. S. Conference which was held at Fairview, Mich.

On Sunday, Aug. 21, Bro. John Y. Schwartzendruber of Kalona, Iowa, preached a very timely message for us. We praise the Lord for this.

By the time this comes in print, the Lord willing, we will be in the midst of a revival meeting, Bro. J. A. Heiser, Fisher, Ill., to be the evangelist. Pray for the work.

Aug. 29, 1927. S. J. M.

Kouts, Ind.

We have abundant reasons to thank and praise our heavenly Father for His guidance and for His continual blessings. Our souls were richly fed during the past week. On Tuesday, Aug. 23, Bro. B. B. King of Ft. Wayne, came to conduct a series of meetings. He preached every evening and we enjoyed an all-day meeting on Sunday. Bro. King brought out God's Word in all simplicity and truth, warning the church of the great danger of drifting out into the world. We were blessed with good weather. The attendance was good. Six young people confessed Christ as their Savior. Some of the members requested the prayers of God's people, feeling the need of a closer walk with God. The church as a whole was much encouraged and strengthened. The meetings closed last evening, and Bro. King left for his home after the meeting. May God bless him in his labors for Him.

During the past summer we enjoyed the visits of a goodly number of our members from different places. Among these were Bro. Niles Slabaugh, who preached for us July 10. Bro. Josiah Miller of the Shore congregation preached for us on July 17.

Aug. 21, Bro. Ben Springer and Bro. Simon Litwiller of Hopedale, Ill., stopped here on their way to the General Conference. Bro. Springer delivered the message. On Sunday, Aug. 21, Bro. Jonas Litwiller's of Morton, Ill., also stopped here on their way to the General Conference. He preached for us both morning and evening. Bro. Floyd Weaver of the Burr Oak congregation conducted the opening services in our last night's meeting.

We thank all our visiting brethren for the interest they have taken in this place of worship. Pray for us.

Aug. 31, 1927. Emma M. Gut.

Lake Charles, La.

Dear Hearld Readers, Greeting in Jesus' name:—We enjoy having Bro. H. F. Reist of Kenedy, Tex., with us on the first of September. He stopped here on his way home from Goshen, Ind., and gave us a message of truth and power. This morning he started for his home. Our prayer is that God may bless him and his family. We invite others to stop with us. We have only seventeen members here, but the promise is that Jesus will be in our midst where only two or three are gathered together in His name. We desire the prayers of the brotherhood, as we are like sheep without a shepherd.

Sept. 2, 1927. Sarah B. Leidig.

A CROWN OF LIFE

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

This crown that He promises is the crown of royalty. It is more. It is the crown of royalty victorious. It is still more. It is the chaplet that adorns the brow of the victor who comes laden with spoils, the crown of royalty, the crown of victory, the crown of added wealth. It is the crown of life, life which reigns because it has won, and reigns in possession of spoils obtained through conflict. The life is the crown..... Out of the tribulation we shall have our triumph. Out of the darkness we shall come to light. That is the whole philosophy of suffering.—G. Campbell Morgan.

Miscellaneous

STREAMS OF GRACE AND GLEAMS OF GLORY

Grace sufficient for each trial
Jesus sends to me each day;
Streams of grace are ever flowing
To refresh me on the way.

Streams of grace come from his presence
To this needy heart of mine,
Cleansing, strengthening my spirit
With a power all divine.

Oh, the streams are gleams of glory,
For from glory come the streams,
And my soul is fairly dazzled
As it contemplates the gleams.

Streams of grace and gleams of glory
Christ will send in boundless love,
Till at last in perfect glory
I shall praise His grace above.

—Peter van Wynen.

LITERATURE FOR THE BLIND

By J. A. Ressler

For the Gospel Herald.

A traveling minister who is a member of our General Sunday School Committee found some of our members reading literature for the blind put out by another denomination. The question naturally arose whether it might not be practical to issue a sufficient number of some of our own books and Quarterlies to permit those of our membership who can read Braille to keep in touch with our own literature.

There are several questions involved:

1. How many of our people read the Braille, and of them how many would welcome a service of this kind?

2. How many of our seeing people have the willingness and the aptitude to copy out in Braille, say our Advanced Quarterly each quarter, and a few other articles that might be of interest to the blind?

3. The General Sunday School Committee is willing to assume general direction for this work, provided means are furnished for the materials. Will there be consecrated means sufficient to carry on the work?

The U. S. Government carries literature for the blind free of postage. The alphabet is not hard to learn, and persons who have a bit of leisure time and a desire to do something for others can do much good by lending their eyes to helpless ones by writing in the alphabet which they can read. This service would, of necessity, be free.

If friends of blind persons who would be interested in this work will kindly communicate with the writer, further steps will be taken according to the information we receive.

615 Walnut Ave., Scottdale, Pa.

OBSERVATIONS AT GENERAL CONFERENCE

By John R. Hess

For the Gospel Herald.

For a good while when we read of General Conference we had a desire to be there, and when it was announced that the Conference would be held at Belleville we thought we would like to go. So when there was an opportunity to go we were glad and made ready to go.

Then as the time came near we began to hear different views of different people and we were at a loss to know just what to do. Some said we were apt to see things there that would do us no good, as there would be so much out of the order of the Bible teaching on plain and modest apparel. But having a strong desire to go we started early on the morning of Aug. 24, and arrived on the grounds at 8:30 in the forenoon.

Well what would we see? What would we hear? What would be the conclusion?

The first thing we saw was that there was large preparations made and a very well organized plan to handle the crowd as well as to feed them. Some person certainly gave a great deal of time and effort to this or it could not have been done as it was. Then we also saw some things that made our hearts sad. We have attended gatherings in our own eastern conference districts where we saw those that were out of the Bible and church order. Yes, we have them in the east, but this time we saw them dressed a little more like the world than we had ever seen before. We wondered how much love for Christ and the Church they had in their hearts. We wish that they might study their Bibles, and their heart condition and become right before God. We also saw such that were plain and in order and we believe they were living clean Christian lives, for which we praise God.

In the conference sermon and the following addresses given we heard very good teaching that was to the point and all hearers should have been helped on the Christian way.

We were glad to meet with the young people in the meeting that was held between 5 and 6 o'clock on Wednesday evening. In this meeting we wept for joy when we heard those young brethren testify for Christ and His cause and give such wise counsel.

We had come to the place where we were beginning to wonder whether there would be any young to take the place of our present leaders who would be able and sound in the faith of our Lord. Our vision was enlarged. We saw that there were yet faithful ones coming after. We never felt more to praise God than we did at this time. Young brethren, we believe you have the good of the church at heart and believe you are living a clean Christian life. One thing we would say, If you would hold the confidence of all the brethren continue to show by your outward appearance that you are in harmony with what the Bible teaches in this respect.

Conclusions

We praise God for the faithful leaders we have at the present time. We wish to support you in every way we can. We were made to resolve anew that we would live closer to Christ and in the way He would have us to live, but we are sad that many of the church show so much worldliness. Our church leaders have been contending with this worldly tide, as it were, for many a year and have lost the fight to a large extent. The reason they lost is because people would not obey them, because as was taught at conference, they had no vision of God and of their duty toward God. I greatly fear that unless this is stopped in a few generations it will sweep all into the same current.

I love the cause, I love those who have stood faithful, I love those who have not. Let us all stand faithful to God.

Safe Harbor, Pa.

HOW MAINTAIN THE SPIRIT

By Leah Brunk

For the Gospel Herald.

First I should say by giving all diligence to His Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.....For if we do these things, we shall never fall" (II Pet. 1:3-7, 10). That spirit will be maintained in our lives day by day.

"For we ourselves also were sometimes foolish, disobedient," not obeying the Holy Spirit and His Word. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but ac-

cording to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Tit. 3: 4, 5).

Therefore we which have believed, seeing what God hath done for us, should walk constantly before Him. If we walk in the Spirit we will not fulfill the lusts of the flesh. We should be careful to maintain good works and **abide** in the Spirit, or, maintain the Spirit. Jesus said that we should abide in Him. And if we abide in Him, and the Holy Spirit abides in us, or is maintained in us, we must simply give up our self-life, utterly renounce every thought, every purpose, every desire, every affection of our own, and just keep looking day by day, hour by hour, for Jesus our Savior to form **His** thoughts, His purposes, His affections, His desires in us.

Oh, let each of us who have begun to taste of the richness of such a life as this, yield ourselves wholly to be a witness to the grace of our Lord, and the power of the Holy Spirit to keep us **united** with Him and seek by word and walk to win others to follow Him more fully. It is only then that the Holy Spirit can abide and be maintained in our lives.

If we would obtain and maintain the Spirit, we must study the Word and let it sink deep into our very hearts and obey it constantly in our lives, let it shape and mold our lives and guide our actions. It is through the Word that Jesus imparts Himself to us. The words He speaks unto us, they are Spirit and they are life. John 6:63. The Word of God is the instrument through which the Holy Spirit works. It is the sword of the Spirit.

If we would maintain that Spirit we must feed upon the Word, keep our eyes fixed upon Jesus as our risen Redeemer.

The Spirit has called us to a higher and a more victorious life. "Quench not the Spirit." He is our faithful Guide. Let us seek more fully the Holy Spirit's guidance, and may He come to each of us with "light and comfort from above. And be our Guardian and our Guide; o'er every thought and step preside."

"The light of truth to us display,
Make us to know and choose Thy way,
That we from God may ne'er depart.
Plant holy fear in every heart,
"Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ the living way,
Nor let us from His pastures stray."
"Lead us to God, our final rest,
To be with Him forever blest;
Lead us to heaven its bliss to share,
Fulness of joy forever there."

And may the grace of Jesus, and the love of God, and the fellowship of the Holy Spirit be our **daily** portion.

Continental, Ohio.

JESUS THE TEACHER

By O. D. Yoder

For the Gospel Herald.

"God never gave a man a thing to do, concerning which it were irreverent to ponder how the Son of God would have done it."

Jesus Christ our Savior was the Master Teacher. Of Him alone was it ever truly said: "Never man spake like this man." Not only one, but many classes of people testified that "He taught them as one having authority, and not as the scribes." Whatever else Christ was while upon earth, He was in the supreme sense a teacher. His enemies of His day, and of the present day as well, have recognized Him as a teacher unparalleled by the wisest of instructors. It was prophesied of Him that He should be a teacher: "He will teach us of His ways, and we will walk in His paths;" "the meek will He guide in judgment, and the meek will He teach His way." So completely did He fulfill prophecy that learned men declared to Him: "We know that Thou art a teacher come from God." Not only did the wisest on earth testify that He was a teacher, but heaven itself opened to the command of God who said: "This is my beloved Son, **hear ye Him.**"

Perhaps someone may think that the work of Christ as Savior is so magnificent that it obscures His work as teacher, but teaching was a part of His atoning work. No one can study the life of Christ and not be impressed by His superior methods of teaching. Christ taught by example. Other men of God, either before or after His time, could uphold some of the same ethical ideas which He upheld, but He alone could say: "Follow me," or "I have given you an example." No love of applause ever beguiled Him. He never feared His audience, because He ever sought their welfare at the expense of His own. The salvation of His hearers was the ultimate aim of all His teaching.

Christ always put Himself on a level with His learners. By virtue of His divine love, He was ever ready to condescend to the lowest truth-loving disciple, and by virtue of His divine wisdom He was always able to teach the highest learned men whom He would meet. Since He was omniscient, He could locate the sin and weakness of every individual whom He encountered. His manner of life, conduct, and attitude toward humanity fitted Him to be a teacher in any form of society with which He came in contact. His common manner of dress fitted Him to teach at feasts, either in the house of God or in the home of sinners, at marriage ceremonies, at funeral processions, and wherever people had met who were willing to hear Him. His dress did not change with the different forms of society which He met, but it fitted Him to teach anywhere.

As to His methods, Christ's teaching was didactic. For example, the Sermon on the Mount is nearly altogether taken up with His explanation of the true meaning of the Old Testament Scriptures. Refuting the false interpretations put upon the Law of Moses by the Pharisees, He plainly set forth their true interpretation and application. Christ's teaching was characterized by an appeal to His hearers. The words of Christ carried with them an appeal which satisfied the sin-stricken heart of man, and which could not be resisted except by the stubborn and rebellious will of man.

When Christ taught the class of people who wilfully chose the way of error rather than the way of truth, His teaching was denunciatory. Since He was the true light of the world, He not only exposed the works of darkness but denounced them with the severest of terms. His teaching was also consolatory. The souls of mankind who longed for supernatural comfort, found it in the messages of Jesus. Whether they were sinners who longed to be lifted from the depths of sin, or whether they were believers who longed for the joys of the future world, they found in the words of Jesus a comfort and consolation which none other on earth could grant.

Another great method of presenting truth which Christ employed was the use of figures of speech. We can note His master mind in His use of figures of speech by referring to just a few of them while closing:

Simile.—"Then shall the righteous shine forth as the sun" (Matt. 13:43).

Metaphor.—"Ye are the light of the world" (Matt. 5:14).

Metonomy.—"The harvest truly is plenteous" (Matt. 9:37).

Personification.—"Let not thy left hand know what thy right hand doeth" (Matt. 6:3).

Apostrophe.—"Thou Capernaum.....shalt be brought down to hell" (Matt. 11:23).

Christ's use of parables and word pictures are too lengthy to give here, but it need just be said that the student who studies them, as well as all Christ's methods of teaching, will learn from them what he can learn from no other source in the realms of the educational world, whether he classes himself as a learner or a teacher.

Mattawana, Pa.

One of God's unchangeable laws is that "Whatsoever a man soweth, that shall he also reap."—J. D. Risser.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A FUNERAL DIRGE FOR THE WORLD

By L. J. Heatwole

For the Gospel Herald.

TEXT: For dust thou art, and unto dust shalt thou return.—Gen. 3:19.

The earth and sea combined have become one mighty mausoleum, holding in waiting within its bosom an innumerable multitude of human forms whose spirits have made answer to the roll-call up yonder.

The long and often wearisome journeys made by generations of the past, as they trod through the centuries, in the end proved toilsome and sad. The laying away of human bodies, from which the spirit consciousness has departed, in tombs, sepulchres, and graveyards, as a commitment to the dust of the earth, or to the waters of the great seas of the world, has been going on approximately for six thousand years, so that earth and sea in this time have indeed become a mighty sepulchre for the departed dead of all ages and times.

In connection with the stern and unalterably fixed decree set forth in Holy Writ, "Dust thou art, and unto dust shalt thou return," we have the commentary notes of the author of A Psalm of Life,

"Dust thou art, to dust returnest,
Was not spoken of the soul,"

leaving the inference that the grave is far from being life's goal.

Again, the declaration of the Son of God Himself is made clear and uncontrovertibly strong: "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29). This means that a great day is coming and an auspicious hour will break when there shall be a mighty coming forth from the earth beneath our feet —denizens of the dust—not as the millions of locusts and grasshoppers of a summer season, but as millions and many multiples of millions of human souls liberated in one day (may we say in one hour?) from the shackles of death—an army of inconceivable numbers, such as the world has never yet seen.

In the earliest periods of world history, the allotted time for men to abide on the earth covered the span of approximately a thousand years. It is to be observed, however, that down through the ages of the past there has been a gradual shortening of the span of life until it has become limited to three score and ten or four score years, and the limitation has become so adjusted that even at birth, we all are old enough to die.

According to Carlisle's Mortality Table, one half the population of the world has been cut down by the grim reaper at the end of every forty-one years, and by the end of the eighty-first year, only 112 of those who were born eighty-one years before are living—all the rest having gone down into the pale realm of shade—by way of the dark valley—to take their place in the silent halls of death, to tarry there for a season.

In making a study of the onward rush of human life and the great goal to which it leads, we give place to four stanzas written more than three quarter's of a century ago by George Croly, an eminent rector of the English Church:

"Age on age shall roll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep:
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace, or battle's roar
Ne'er shall break their slumber more;
Death shall keep his sullen trust:
'Earth to earth, and dust to dust!'

"But a day is coming fast,
Earth, thy mightiest and the last!
It shall come in fear and wonder,
Heralded by trump and thunder:
It shall come in strife and toil;
It shall come in empires' groans,
Burning temples, trampled thrones:
Then, ambition, rue thy lust!
'Earth to earth, and dust to dust!'

"Then shall come the judgment sign;
In the east, the King shall shine;
Flashing from heaven's golden gate,
Thousands, thousands round His state,
Spirits with the crown and plume;
Tremble, then thou solemn tomb;
Heaven shall open on our sight;
Earth be turned to living light,
Kingdom of the ransomed just!
'Earth to earth, and dust to dust!'

"Then thy mount, Jerusalem,
Shall be gorgeous as a gem:
Then shall in the desert rise
Fruits of more than Paradise,
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears,
Through a thousand glorious years:
Now in hope of Him we trust:
'Earth to earth, and dust to dust.'"

Dale Enterprise, Va.

SPECIAL MEETINGS

Mt. Joy, Pa.

Report of a harvest home and Sunday school meeting held at Kraybill's Mennonite Church Aug. 6, 1927.

Officers:—Mod., Harry Longenecker; Chors., Elam Stouffer, Leidy Hunsecker; Secy., Harry Flory.

Program:—**Devotional** (Psa. 77), Isaac Brubaker; **Our Motive in Sunday School Work,** Amos Horst; **Qualifications of a Sunday School Worker,** John Hess; **Helpful Equipment for a Sunday School Teacher,** Harry Frank; **Talk to the Children,** Leidy Hunsecker; **Harvest Sermon** (Psa. 78:17), Elmer Moyer; **How Encourage the Grace of Christian Giving?** H. H. Snavely; **Young People's Problems,** John H. Gochnauer; **Sermon** (Isa. 45:22), Alfred Detwiler.

Some Thoughts Presented:—The love of Christ constrains us to go on with the work for the salvation of souls. There are calls everywhere for qualified leaders, sound in the faith, separate from dead works, ready to go and work and teach the Gospel, and speak the things that belong to sound doctrine. The Sunday school teacher should be a guide to lead his pupils to the truth. He must study the Bible and good books. He needs the Word as his equipment. Give as the Lord has prospered you; give cheerfully, and forget the giving. Jesus Christ is the answer of all problems of youth or old age.

Secretary.

Columbia, Pa.

Report of an all-day Sunday School Meeting held at the Columbia Mennonite Mission July 27, 1927.

Moderator, C. Z. Martin.

Order of Program:—**Devotion** (Psa. 107), Bro. Horning; **A Laymember's Part in Missions,** J. S. Musser; **Sermon,** Aaron Mast; **The Overcoming Life** (Jno. 16:33), J. W. Hess; **Devotion,** J. H. Mosemann; **Christian Giving,** J. H. Mellinger; **How Fulfill God's Plan in Missions,** D. S. Krady; **The Real Mission Spirit,** Harvey S. Grove; **Children's Meeting,** Levi Sauder; **Sowing and Reaping,** J. K. Charles; **Looking Back and Pressing On,** J. W. Hess.

Some Thoughts Given:—We are all workers together with God. Preaching the Word, prayer, and fasting are needed in order to win souls. We should give thanks to the Lord in all things, in adversity as well as in prosperity. There is danger that we forget God. Whosoever is born of God overcometh the world. We should teach our children to give and when we leave this life we should give the Lord an equal share with our heirs. Our prayers should always accompany our teaching. We dare not be a respecter of persons if we want to do successful mission work. It is our duty to sow the seed of the Word. God will give the increase.

Secretary.

Mazeppa, Alta.

Report of Sunday School Meeting held at the Mount View Church near Mazeppa, Alta., August 21, 1927.

Organization:—Mods., Menno Gingerich, Howard Stauffer; Secys., Myrtle Miller, Lizzie Culp; Chorister, Joe Steckley.

Program:—**Devotion** (Heb. 1) Maurice Eby; **Address of Welcome,** Isaac Miller; **Purpose of Sunday School,** Howard Stauffer; **Essay,** Elsie Hoover; **Review of the S. S. Lesson** (God's Promise to David), Joe Steckley; **My Place in the Sunday School as a Parent,** Isaac Burkholder; **As a Scholar,** David Ramer; **Open Discussion; Sermonette** (Matt. 7:20), H. J. Harder; **Devotion** (Rom. 14), Lloyd Shantz; **Influence and Qualifications of a Superinten-**

dent, Isaac Burkholder; **Of a Teacher,** Joel Reist; **A Talk to Sunday School Workers,** Emrys Williams; **Blessings I Have Received from the Sunday School,** Mrs. Henry Eby; **Five Minute Talks on Sunday School Work,** Gordon Good, Daniel Wenger, Anson Erb; **Open Discussion; Devotion** (Psa. 26), A. H. Wambold; **Workers' Meeting,** David Ramer; **Sermon,** Henry Ramer.

Some Thoughts Presented:—The purpose of the Sunday school is not pastime or entertainment, but to teach the Gospel. Another purpose of the Sunday school is to train for Christian service. Our place as parents is to go with the children to Sunday school. The negligent scholar is the shame of the class. Train the eyes to look outward to catch the larger vision. Do the things that we do in Sunday school and church point upward or downward? A good superintendent has the faculty of picking out good teachers. He will notice children at any time and any place. He will have clean hands and a pure heart. His life will tell for Jesus. A good teacher will make the lesson interesting. To know Jesus Christ is a far higher achievement than to know about Him. We lose the blessing if we neglect **to pray.**

Secretaries.

Landisville, Pa.

Report of Sunday school meeting held at Landisville, Pa., Aug. 17, 1927.

Topics and Speakers:—**God and the Infallible Word,** John W. Hess; **Proper Preparation in Presenting the Word,** Noah W. Risser; **Our Privilege and Duty in Hearing the Word,** John S. Mast; **Repentance,** John W. Weaver; **Comforts and Blessings of a Spirit-filled Life,** John H. Gochnaur; **The World and the Church,** John W. Hess; **Sermon** (Luke 10:11), Noah W. Risser.

Some Thoughts Given:—In our day people seem to want to judge the Bible and the Word, rather than to study the Bible and believe it. The Gospel is something precious. Let us not give our children poison, but the pure Word of God. There are four kinds of hearers; let us be the good-ground hearers. God commands men everywhere to repent. The heart that is filled with the love of God has no place for anything else. The Gospel is good news for all.

Secretary.

Strassburg, Ont.

Report of the Tri-annual Sunday school meeting of the Strassburg, Kitchener, Waterloo Sunday schools, held at Weber's Church, Strassburg, Ont., July 24, 1927.

Organization:—Mod., Geo. A. Weber; Chors., Harvey Snider, Harvey Schiedel; Secy., Clara Snider.

Topics and Speakers:—**Value of Song in the Sunday School,** Frank Schissler; **The Teacher as a Soul-winner,** Adah Burkholder; **Parent Coöperation in the Sunday School,** Menno Brubacher; **Christ Our Ideal in Sunday School Work,** Moses H. Shantz; **What the Sunday School Has Done for Me,** Oscar Gingerich, Josiah Bearinger, Joseph Weber; **Whole-hearted Service in Study,** Lucinda Bowman; **In Teaching,** Manasseh Bauman; **In Living,** Leslie Witmer; **Our Silent Partner—The Holy Spirit,** H. W. Stevanus.

Some Thoughts Presented:—Singing is that part of the service in which all voices mingle in one sentiment. Meeting the requirements of John 15:7 enables the teacher to approach his pupils individually concerning their souls' welfare. In the Sunday school we should have a high standard for imitation, inspiration, realization. Jesus is the Good Shepherd, and knows, directs, helps, feeds, protects, and preserves His sheep. The S. S. has given me a conception of sin, of Christ in His glory, and the power of a godly life. The Holy Spirit quickens the intellectual faculties to understand God's truths. To teach wholeheartedly we must have the Word in the heart. Living impulsed by the Spirit of God will do more good than teaching. Without the Holy Spirit our Sunday school work is merely humanitarian.

Secy.

Westover, Md.

Report of the annual missionary and Gospel meeting held at the Holly Grove Mennonite Church near Westover, Md., Aug. 13, 14, 1927.

Organization:—Mod., Geo. H. Hostetler; Chors. John K. Mast, Menno Detwiler.

Order of Program:—**Missionary Sermon** (Acts 1:8), Milo Kauffman; **The Worker's Calling,** Amos B. Stoltzfus; **The Relation of the Home Church to the Missionary,** Nevin Bender; **Devotion,** Amos B. Stoltzfus; **The Power of the Word,** Milo Kauffman; **The Power of Prayer,** David Yoder; **The Power of a Surrendered Life,** J. D. Mininger; **Consecration Hour** (This had been assigned for short talks, but the Lord led differently in a very definite way at this time, and many surrendered their lives more fully to Him. Pray for them.); **Devotion,** D. Stoner Krady; **Personal Work,** Amos B. Stoltzfus; **Sermon,** J. D. Mininger; **Devotion,** Clayton Bergey; **Sermon** (Jno. 10:9), Amos B. Stoltzfus; **Missionary Experiences,** J. D. Mininger; **Making the Most of Our Opportunities,** Eli Swartzendruber; **Devotion,** D. Stoner Krady; **Children's Meeting,** Pauline Bender; **The Victorious Life,** J. D. Mininger; **Giving,** Milo Kauffman; **Short Talks; Young People's Meeting** (subject, Service), conducted by Milo Kauffman; **Devotion,** Clayton Bergey; **Desecration of the Lord's Day,** Amos B. Stoltzfus; **Sermon,** J. D. Mininger.

Some Thoughts Given:—Jesus' love cannot be measured by mere human love. No one is too talented to enter the work of the Church. Every member should realize the great task of the Church. We should give support to our missionaries in money, sympathy, encouragement, and prayer. No one can get the full benefit of God's Word without prayer. It is when we make God's will ours, that He makes our will His. The yielded life is the happy life. Jesus did personal work with the sinner, and if we have the love of God shed abroad in our hearts we will too. Qualifications of a missionary are—humility, surrender, and a heart aglow with the love of God. We should give cheerfully. God will not let any one suffer for giving the tenth.

Secy.

Lancaster, Pa.

Report of a Harvest Home and Sunday School Meeting held at the Willow Street Mennonite Church, Aug. 17, 1927.

The meeting was opened with a short talk by the moderator, Bro. Amos S. Kauffman.

Devotional exercises were led by Bro. C. M. Brubaker. This was followed by an address of welcome by Jacob T. Harnish. We then had the **Harvest Sermon** by Bishop C. M. Brackbill. The subject of **Prayer** was then discussed by Christian Hostetler of Refton. The last topic of the forenoon was that of **Honoring the Holy Spirit in Sunday School Work,** by John S. Hess of Lititz. The Benediction was then pronounced by Bro. Christian K. Leaman.

The afternoon session was opened with song service. Devotional services were conducted by Bro. Martin. We were then favored by a very interesting and instructive talk to the children by Bro. Christian K. Leaman. **Ideals and their Relation to Christian Character** was then discussed by Bro. I. B. Good, of East Earl. We were then favored with a talk by A. A. Landis of Ephrata. On account of the illness of Bro. John F. Bressler the topic on **First Corinthians 12 and 13** was given by Bro. John S. Hess of Lititz.

We had a very interesting and instructive meeting enjoyed by all.

Willis G. Herr, Sec.

Alpha, Minn.

Report of the joint Sunday School Convention of the Sunday Schools of Alpha, Minn., and Manson, Iowa, held at the Mennonite Church at Alpha, Minn., Sunday, July 31, 1927.

Organization:—Mod., Nick Stoltzfus; Chor., John Swartzendruber; Secys., Edna Stoltzfus, Iva Martin.

Topics and Speakers:—**Why I go to Sunday School,** D. F. Lehman; **The Influence of a Godly Home in the Work of the Sunday School,** Ira Miller; **Sermon** (Isa. 9:6), Amon Egli; **Sermon** (Eccl. 12:1), John N. Wall; **Children's Exercises,** C. B. Egli; **The Value of Personal Knowledge of the Bible,** written by Amos Zook, read by Martha Stoltzfus; **Essay,** Gertrude Bute; **What are the Definite Aims for a Sunday School Teacher?** Noah Landis, Ed Pletcher; **Value of Song in the Sunday School,** Aaron Bachman; **How Promote the Spirit of Reverence in Sunday School?** Leonard Garber; **Devotional Life of the Teacher,** C. B. Egli; **My Ideas of What the Pupils Can Do to Encourage the Work of the Sunday School,** One minute talks by pupils of the school; **The Need of Consecration in Christian Homes,** Mary Garber, Edna Stoltzfus; **Sermon** (Acts 24:24, 25), Nick Stoltzfus. Special songs by the Mountain Lake Sunday school were interspersed in the program.

Some Thoughts Presented:—The godly home is the foundation of the Sunday school. The influence of the Christian home largely determines the convictions of the individual as long as he lives. A personal knowledge of the Bible is valuable in preserving us against false doctrines, is essential to work among unsaved, careless members, and backsliders, is a blessing in time of sorrow and discouragement. Aims of a S. S. teacher: to teach the Word, to bring people to Christ, to build up in Christ those who are saved. Song in the S. S. brings joy and praise to our hearts, relieves burdens, and encourages us, and helps to convict the sinner. Teacher should spend much time in prayer. Prayer life makes individual spiritually strong and gives power to teaching. Pupils may encourage the work of the S. S. by prompt and regular attendance, by reverence, by prepared lessons, active part in discussions, by inviting others and by praying for the work. Consecrated homes bring forth godly pupils for the S. S. Prayer life, consistent living, and giving are taught properly in consecrated homes.

Secretaries.

SONS OF GOD

Sons of God, redeemed by Jesus,
Oh, how blessed is the thought!
God, our Father, hath so loved us
Christ hath our redemption wrought.

Sons of God! This present moment
God doth own us as His sons,
And shall claim us in the glory
When our earthly course is run.

Sons of God! We shall be like Him,
Freed from sin and pain and care,
Clad with Him in robes immortal,
We shall dwell forever there.

Sons of God, redeemed by Jesus;
Let us strive like Him to be;
Pure in heart, and thought, and action,
Christ in us let others see.

—Ralph A. Brown.

VIRGINIA CONFERENCE

The seventeenth annual session of the Mennonite Conference of Virginia opened Friday morning, Aug. 5, 1927 at 9 o'clock, at Weaver's Church, Middle District, Rockingham County. Hymns numbers 377 and 309 were used, after which Bishop William Jennings read 1 Pet. 5:1-11 which was followed by prayer.

The moderator, J. S. Martin, read the rules of Conference, after which the Conference sermon was preached by J. W. Hess, using as a text Acts 15:6, "And the apostles and elders came together, for to consider of this matter."

Brother Hess spoke in part as follows:

I am glad to have the privilege of meeting with you. I have been in your midst a number of times but this is the first time I have been permitted to be with you in conference. Conference problems become more weighty as time rolls on. To uphold a full Gospel is more of a problem now than formerly. In this age we have the spirit of light-heartedness and light-mindedness, and there is not the seriousness that there ought to be. I believe the Bible will solve any problem that we may consider. We believe that the Bible was the foundation of settling questions in the Apostolic Church, and for that reason we believe that we ought to carefully study the conference held at Jerusalem by the early Church.

Paul and Barnabas were called out by the Holy Spirit. They suffered much at the hands of their persecutors as they went from place to place preaching the Word, after which they came back to Antioch and rehearsed how the Lord had opened the door of faith to the Gentiles. They had heard how that certain men had taught, that except they be circumcised they could not be saved. The enemy was working, and this brought confusion. The people that came from Judea, and the Pharisees, thought this old rite ought to be kept. The question had grown to the extent that the matter could not be settled in the home church, so they decided that Paul and Barnabas should be sent up to Jerusalem with the matter. They preached on their way to the conference at Jerusalem. They were confirming the churches and overseeing them on the way, and when they came to Jerusalem they told about the work they had done.

At this conference at Jerusalem they had a mixed crowd. The enemy had almost accomplished his purpose in overthrowing their faith. I can't help but think that there was a real burden on them there and that the Holy Spirit really led them there in the conference.

Peter's notable experience enabled him to be free to speak. He was the first to speak when there had been much disputing. Peter had been shaken up by the Lord. In Acts 11, when the men of the circumcision contended with him and he rehearsed his experience regarding his vision while in a trance, he said, "What was I that I could withstand God?"

Barnabas and Paul gave what they had to say. They spoke of what miracles the Lord had wrought through them.

James, the bishop, was one of the level-headed kind of men. He waited until Peter, Paul, and Barnabas had spoken. Then he got up and it seems to me everybody was listening. I've seen this in some of our conferences.

At the conference at Jerusalem we notice they were together with one accord. They made such a resolution that they could use. They simmered it down to a few important things. It is a sad thing to railroad a question through conference without having considered it as prayerfully as it ought to have been. This was not the case at Jerusalem. The Lord led and directed. The resolution was not quite as strict as some would have it, but they rejoiced anyway.

When Paul and Barnabas were arranging to go out upon a missionary journey there arose a difference between them in this that Barnabas wanted to take John Mark along which Paul thought it not good to do. They were wrong in this contention, but before they got into serious trouble they separated. I am glad that Paul called for John Mark later. They were very much like we are to-day.

Right after the conference Paul took Timothy and circumcised him, because of the Jews in those quarters, for they knew his father was a Greek. Paul was shrewd enough to see what ought to be done in this particular case. They did even more than the conference asked of them. As long as we have to be driven to the things we ought to do, we do not have the Spirit of God in our hearts as we ought to have.

The sermon was followed by the bishops' district reports, and testimonies by conference members present, after which the forenoon session closed by prayer led by Bishop A. P. Heatwole, and song.

Friday Afternoon

Session opened by song, and the devotional conducted by Bishop Lewis Shank.

The bishops appointed the following brethren on a committee of resolutions: R. W. Benner, Daniel Shank, and J. L. Stauffer.

Bishop A. P. Heatwole requested permission to ordain a deacon and a minister in his district. Moved and seconded that the request be granted. Carried.

The treasurer's report was given and accepted.

Question 1. **Should not this Conference advise holding our Conference session one day earlier in the week to enable our ministers from a distance to reach their places of appointment on Saturday night and Sunday following?**

Moved and seconded that the change be made. Carried.

Since the time of our Annual Conference has been moved forward from our usual Fall communion season, and since there is a resolution on the conference minutes to the effect that our communion shall follow Conference, it is requested that Conference release this ruling.

Moved and seconded that the request be granted.

Question 2. **What is the sense of this Conference with regards to our duties in obeying the traffic laws and regulations?**

Since we as a Church, profess to be a "law abiding people," and that the Scriptures teach us to be subject to the "powers that be;" be it

Resolved, That we carefully observe and respect all traffic laws and regulations; and that our ministers give teaching along this line, urging that parents, by precept and example, teach and emphasize the same in the home.

A report of the Virginia Mennonite Board of Missions and Charities was given by Joseph W. Coffman. Accepted.

Moved and seconded that this Conference go on record sustaining the action taken by the Virginia Mennonite Board of Missions and Charities in its decision to turn over, to the Lancaster County, Pa. Conference, the proposed mission at Washington, D. C. Carried.

Question 3. **Whereas our church stands against worldly alliances, and since the Farm Bureau is looked upon as being very helpful by some of our members, does this Conference, in the light of God's Word, consider it consistent for our members to hold membership in this organization?**

Moved and seconded that we reaffirm our position in the resolution adopted at Conference of October, 1921, which reads as follows:

"WHEREAS, The wording of the resolution referring to "THE UNEQUAL YOKE" as it was adopted by the Virginia Conference of Mennonites at Zion Church, Oct. 18, 1919, not being suificiently clear to be understood by all concerned, and as the Conference held later at Warwick River Church on Sept. 18, 1920, enjoined upon its bishops the duty to more clearly define its application to the brotherhood, the following is submitted, as a supplementary statement, in connection with the original resolution:—

"'Resolved: That partnership in worldly business organizations is contrary to the Word of God (II Cor. 6:14-18) and that brethren who are thus entangled, take speedy steps to free themselves from the unequal yoke.'

"It is urged with the deepest sincerity that much would be added to the spiritual and temporal welfare of the Church, were its members to live distinctly separate from such forms of worldliness where alliance with organizations in which legal entanglements develop, or where they would be drawn to participation of profits that are not acquired by the standards of right and Christian charity. THEREFORE BE IT

"RESOLVED: That we understand it to be the sense of the Scriptures that the unequal yoke in business includes not only such things as, THE FARMERS' ALLIANCE; ALL LABOR UNIONS; COUNTY AND CITY FAIRS; MINING CORPORATIONS; COMMERCIAL AND COLONIAL CORPORATIONS; INFLATED STOCK VENTURES, AND RISKY BUSINESS VENTURES: but that our members should as far as possible keep free from membership and partnerships in all organizations where they are legally bound to un-Christian men and are made sharers with them in responsibilities and profits. Due consideration should be given to the fact that present conditions of business entanglements have been long and gradually forming and that reasonable time should be allowed for their correction."

A report of the Eastern Mennonite School was given by A. D. Wenger, its president. Accepted.

Conference adjourned for the afternoon by song and a benedictory prayer by Earl Showalter.

Saturday Morning

The session opened at 8:30 o'clock by song, and the devotional conducted by Bishop Lewis Shank.

The bishop brethren were asked to present any matters they might have to bring before Conference, whereupon Bishop Lewis Shank requested permission to ordain one or two ministers and one deacon in his district. Moved and seconded that the request be granted. Carried.

The report of the Virginia Mennonite Aid Plan Board was read by S. M. Burkholder. Accepted.

Question 4. **What does Conference advise regarding the matter of taking out automobile insurance?**

Resolved, That it is the sense of this Conference that our members should hold aloof from all automobile insurance companies, and that we make the question of our daily travel a matter of prayer for protection and Divine direction. Rom. 8:28; Eph. 3:20, 21.

A report of the Trustees of the Eastern Mennonite School was given by A. G. Heishman. Accepted.

Moved and seconded that we sustain the proposition made by the committee of bishops, school board members, and school heads, to the Lancaster County, Pa., Conference, at a meeting held at the Paradise Church near Maugansville, Md., June 9, 1927. Carried.

The above mentioned proposition is as follows:

In order to give better representation, we propose to increase the Board of Trustees of the Eastern Mennonite School to the number of twenty-four, to be distributed as follows: Eight members to the Virginia Conference, and sixteen to the Pennsylvania and Maryland Conferences; giving Lancaster County eight, Franconia four, Washington Co., Md., and Franklin Co., Pa., two, and Southwestern Pa., two, and until all Conferences respond the unappointed members be divided equally between Lancaster County and Virginia Conferences.

Moved and seconded that the following members of the Board of Trustees of the Eastern Mennonite School be reëlected for four years: Geo. R. Brunk, E. R. Brunk, E. C. Shank, and A. G. Heishman. Carried.

Question 5. **What measures can this Conference take to safeguard our school and churches against the use of musical instruments?**

Whereas, The music of the colleges and churches of other denominations have been visibly hindered by the introduction of musical instruments, and whereas musical instruments have been brought into many of our homes (which we believe is a step toward the use of them in our churches and schools) therefore, be it

Resolved, That we go on record as opposing musical instruments for the following reasons:—

1. They are used chiefly for entertainment purposes.
2. They hinder congregational singing by encouraging choir singing.
3. They belonged to Old Testament times when God accepted formal worship and carnal ordinances as divers washings, abstaining from meats, worshiping at Jerusalem, etc. Deut. 12: 5, 11, 14; Heb. 9:9, 10.
4. They are not in harmony with New Testament worship. John 4:23, 24.
5. God is not to be worshiped now by men's hands. Acts 17:24, 25.
6. They are a waste of time and money.
7. History has proved them to be a sign of spiritual decay and early and reformation church fathers have protested against them.

Therefore, be it

Resolved, That all conference members be required to put away their musical instruments as a worthy example. Further that Sunday school, school and church workers with all other members be strongly urged to do the same. Further, as a conference we encourage our homes and congregations to follow the teachings and example of Christ, the apostles, and our forefathers and give greater emphasis to vocal music. Matt. 26:30; Acts 16:25; I Cor. 14:15; Eph. 5:19; Col. 3:16; James 5:13.

A report of the committee on the Constitution and Discipline of the Virginia Mennonite Conference was read by Bishop S. H. Rhodes.

Moved and seconded that we accept the report and grant the request of appointing two more members on the committee. Carried.

Moved and seconded that the committee be permitted to add two members to its number as it deems proper. Carried.

A report of the Evangelistic Committee was given by J. E. Suter. Carried.

On motion duly seconded, it was decided that the bishops of the Middle District appoint two more delegates to General Conference. The appointments were made as follows: Hiram Weaver representing the West Virginia field, and H. B. Keener the Middle District.

Inasmuch as we have an invitation from the Warwick River congregation to hold the next conference at that place, it is moved and seconded that we accept the invitation. Carried.

Conference adjourned by prayer led by Amos Kolb, the singing of "Blest Be the Tie that Binds,' and the benediction by Bishop A. P. Heatwole.

The following bishops, ministers and deacons were present:

Bishops—5

A. P. Heatwole, Waynesb'o, Va.
Wm. Jennings, Concord, Tenn.
Lewis Shank, Broadway, Va.
L. J. Heatwole, D. Ent'p'se, Va.
S. H. Rhodes, Harrisonb'g, Va.

Ministers—31

*J. W. Hess, Akron, Pa.
*Amos Kolb, Spring City, Pa.
*Earl Showalter, La Junta, Col.
A. B. Burkholder, Har'b'g, Va.
Joseph Shank, Broadway, Va.
R. W. Benner, Roaring, W. Va.
Joseph Coffman, Dayton, Va.
Jonas T. Nice, Oyster P't, Va.
Melvin Heatwole, Dayton, Va.
Hiram Weaver, Job, W. Va.
Leonard Jones, D. Ent'p'se, Va.
A. D. Wenger, Harrisonb'g, Va.
Wm. Brubaker, Harrisonb'g, Va.
Jos. H. Weaver, Crimora, Va.
J. H. Turner, Broadway, Va.
J. L. Stauffer, Harrisonb'g, Va.
E. F. Heatwole, Waynesb'o, Va.
*Visitors.
Jos. R. Driver, Waynesb'o, Va.
Samuel Brunk, Fentress, Va.
Lewis Showalter, Broadw'y, Va.
Amos D. Heatwole, Dayton, Va.
H. B. Keener, Harrisonb'g, Va.
E. C. Shank, Waynesboro, Va.
Perry Shank, Broadway, Va.
Jos. W. Geil, Broadway, Va.
Wilmer Geil, Broadway, Va.
A. G. Heishman, Harris'b'g, Va.
Daniel Shenk, Denbigh, Va.
J. E. Suter, Harrisonburg, Va.
A. W. Hershberger, H'b'g, Va.
J. S. Martin, Hinton, Va.

Deacons—10

Henry Blosser, Harrisonb'g, Va.
S. M. Burkholder, D. Ent'p., Va.
J. P. Wenger, Harrisonb'g, Va.
Enos E. Heatwole, Dayton, Va.
T. J. Wenger, Fentress, Va.
Timothy Showalter, B'dw'y, Va.
Amos H. Showalter, W'sb'o, Va.
J. J. Wenger, Leedstown, Va.
Elias Brunk, Harrisonburg, Va.
Henry Holsinger, Linville, Va.

H. D. Weaver, Secretary.

Married

Boller—Shetler.—On Aug. 14, 1927, at the home of the bride's parents near Bay Port, Mich., Bro. Willard Boller, Kalona, Ia., and Sister Mary Shetler of the Berne Mennonite Church, were united in holy marriage by Bro. S. J. Miller, Pigeon, Mich.

Miller—Miller.—Bro. Menno E. Miller and Sister Ina E. Miller, both of the Midland, Mich., congregation, were united in marriage at the home of the groom's parents, Aug. 31, 1927, by Bro. Floyd F. Bontrager. May the blessings of the Lord rest upon them each day of their lives.

Burkhart—Loucks.—On Aug. 16, 1927, at the Scottdale Mennonite Church occurred the marriage of Bro. Irvin E. Burkhart of Drayton, Ont., and Sister Gladys V. Loucks of Scottdale, Pa. Bro. S. M. Kanagy of Chicago, Ill., preached the sermon and Bro. Aaron Loucks of Scottdale performed the ceremony. May the Lord richly bless this union.

Obituary

Miller.—Henry C. Miller was born near Landisville, Pa., March 2, 1850; died Aug. 9, 1927; aged 77 y. 5 m. 7 d. Nov. 29, 1874, he was united in marriage to Elenore S. Binkley, who prececed him in death 15 years ago. Since that time he has made his home with his daughter (Alice, wife of W. Scott Bushong of Rohrerstown, Pa.). He was a faithful member of the Rohrerstown congregation, his seat seldom being vacant. Funeral services were held Aug. 13 at the Rohrerstown Church, conducted by Daniel Gish and Jacob Hess. Text, I Sam. 20:18. Interment in the Landisville Cemetery.

Moore.—William A. Moore was born in Fulton Co., Ind., Oct. 8, 1855; died Aug. 23, 1927; aged 71 y. 10 m. 15 d. He is survived by his wife (Harriet Moore) and two sons (Ralph Moore and Oliver Moore). There are 5 grandchildren. One son (Everett) died June 23, 1911, aegd 24 years. Bro. Moore was the last of a family of 9 children. He was in ill health for some months, and while on the bed of affliction confessed Christ and was baptized—a saved soul, but a lost life—what a thought! At the funeral, conducted by J. S. Hartzler, the audience was urged to accept Christ **now** so that this condition might not be their lot. Burial at Grace Lawn Cemetery, Elkhart, Ind.

Eberly.—Annie K., daughter of Alvin and Fannie Eberly, was born July 30, 1927; departed this life Aug. 16, 1927; aged 18 days. She was sick only 4 days with erysipelas. Her last days were of great suffering. She came as a little sunbeam in the home but remained for a very short time. She budded on earth to bloom in heaven. She leaves to mourn her early departure, father, mother, 2 sisters, and 2 grandfathers. One sister, Florence, preceded her in death just four years ago. Funeral services were held at the home Aug. 18.

"All is sad within our dwelling,
Lonely are our hearts to-day,
For the one we loved so dearly,
Has forever passed away.

Seitzinger.—Elizabeth Seitzinger (nee Gable), was born at Lime Rock, Pa., Dec. 22, 1839; died near Lititz, Pa., Aug. 3, 1927; aged 87 y. 7 m. 12 d. She was married to Jacob Seitzinger May 28, 1871. He preceded her in death 16 years ago. Early in life she was a member of the Lutheran Church and later in 1909 she with her husband united with the Mennonite Church of which she was a faithful member until death. After a busy and useful life she spent the last years upon her bed of affliction, suffering from the infirmities of old age, and altho very patient she often expressed her desire to go home to be with the Lord. She lived with her daughter Mrs. Katie Kreiter, who so kindly cared for her especially during these last years of general debility. She is also survived by five grandchildren and three great-grandchildren who dearly loved "Granny" as they called her, as well as a step-son and two step-daughters. May these all, as well as her many friends, be inspired to live a useful Christian

life because of her worthy example. Funeral services were conducted at the home and at the Lititz Mennonite Church by the Brethren Isaac Brubaker and Hiram Kauffman. Burial in the Longenecker cemetery a few miles from Lititz.

Yoder.—Mabel Geraldine Yoder, only child of Ralph and Rhoda (Kauffman) Yoder, was born August, 9, 1925, near Garden City, Mo.; departed this life at her home August 26, 1927; aged 2 y. 17 d. All that willing hands could do was done to stay the Angel of Death but her frail body could not withstand the effects of intestinal toxication. Being sick only a few hours, her death came as a shock to her parents and the entire community. Geraldine had a sweet and loving dispostion, always cheerful and having a smile for everybody. She will be sadly missed in the home, where she was the light and joy of her parents and also in the homes of her grandparents where her coming was always a source of happiness and pleasure. She also leaves uncles, aunts, and cousins, and a host of friends.

Geraldine, we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

Funeral services were held at the Sycamore Grove Church, conducted by Bro. I. G. Hartzler, assisted by Bros. S. S. Hershberger and W. E. Helmuth. Text, Job 5:6, 7. Interment in Clearfork Cemetery.

Stutzman.—Peter Stutzman was born in Holmes Co., Ohio, Aug. 5, 1858; died at his home near Wood River, Nebr., July 20, 1927; aged 68 y. 11 m. 15 d. He came to Nebraska when a young man. In the year 1877 he was united in marriage to Drucilla Stutzman. To this union were born two sons and five daughters of whom all remain with two brothers (Joseph and Henry) and thirteen grandchildren and two step-granddaughters, three foster grandsons, six-step-great grandchildren, one foster great-grandchild, and a host of relatives and friends to mourn his departure. His wife and one granddaughter preceded him in death. He was of a disposition that won many friends wherever he went. He accepted Christ as his Savior in his youth, became a member of the Mennonite Church, and remained faithful to the end. Funeral services were held July 22, conducted at the house by Bro. A. E. Stulsfus and at the church by Bro. D. G. Lapp of Roseland, Nebr. Interment in adjoining cemetery.

Father's labors on earth are finished;
Now he is forever free,
From the pains and aches he had to bear.
Some sweet day we'll meet him over there.

By the Children.

Weaver.—Daniel G., son of Gideon and Susanna Weaver died at the home of his daughter, Mrs. Ferne Esbenshade, near New Holland, Pa., Aug. 2, 1927, after an illness of ten days; aged 75 y. 10 m. 22 d. He is survived by his wife (who before marriage was Miss Lizzie Martin) and the following children: Martin M., Benjamin F., Lizzie wife of Ferree Esbenshade, with whom he resided, Anna wife of David High, and Susanna wife of Jacob Gehman. Twenty-seven grandchildren and one great-grandchild also survive, as do also one brother (M. G. Weaver) and one sister (Nancy, wife of Noah Good). He was a member of the Mennonite Church for over fifty years and was much concerned about the future welfare of the church. He often admonished his children to the plain, simple life of Jesus. The last prayer that was heard from his lips was for his children, that they might live to God's glory and honor. He will be sadly missed in the home, in the church, and in the community. Funeral services were held Aug. 5., from the home of his son in law (Ferree Esbenshade) and at Weaverland Church where interment was made, and all services held by Bishop John Sauder and I. B. Good. Text, Rev. 14:13

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our dear father,
Took its happy, homeward flight.

And we long to cross that river,
Long to rest upon that shore,
There to see, and know, and love them,
With the Savior evermore."

By a Daughter.

ANNOUNCEMENTS

Goshen College

Offers opportunities for a thorough College Education in a wholesome Christian environment.

Has a strong faculty of Christian men and women, trained in the best Universities of America and Europe, who have the welfare of the Church and her Young People at heart.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License, first and second grade. Indiana University gives hour for hour credit for work done at Goshen.

The Liberal Arts College offers a broad curriculum with a wide range of courses leading to the B. A. and B. S. degrees.

The Bible School offers courses in Academy and College, besides Advanced Courses equivalent to the Junior Year of the Seminary.

The Academy offers the Standard High School Curriculum.

The School Year opens on Wednesday, Sept. 14, 1927.

Write for catalog. Information gladly furnished. Address all inquiries to S. C. Yoder, President, or G. F. Hershberger, Secretary, Goshen, Ind.

Eastern Mennonite School

The School year opens on Wednesday, September 14, 1927.

Send for catalogue. Address all inquiries to Eastern Mennonite School, Harrisonburg, Va. Make application as early as possible and arrangements will be made for your accommodation.

You are welcome if you meet requirements. Students entering for their first year should have their former teachers or principal send their credits before registration day direct to our Dean, Chester K. Lehman, Harrisonburg, Va.

We have a faculty whose educational qualifications are of the best and who are loyal to Christ and the Church and have the best interests of our young people at heart.

The uplifting environments of the School are sometimes of more real value to a student than the credits obtained for educational work.

Our Four Year High School Course is fully accredited. We are also giving Junior College work. Our work is accepted without question in some standard colleges. We are also giving Bible Courses both elementary and advanced which we heartily recommend to all lovers of the truth; also a Bible Correspondence Course which has just been revised and improved.

Write for particulars before making other arrangements. Be loyal to your own church institutions. A. D. Wenger,
Harisonburg, Va.

Hesston College and Bible School

The nineteenth annual opening of Hesston College and Bible School will take place on Tuesday, September 13, 1927. Our church school at Hesston, Kans., is in better position to serve our young people this year than ever before. The faculty has been strengthened, the equipment enlarged, valuable additions made to the library, and the different departments better organized. Standard work will be given in the Academy, Normal, College, and Bible departments. Special emphasis on Vocal Music. Full descriptive catalogue and any other information desired will be freely given. Address T. M. Erb, Business Manager, Hesston, Kans.

ANNOUNCEMENT

The Sixth Annual Sunday School Conference of the Ontario Amish Mennonites will be held at the Wellesley Church near Wellesley, Ont., beginning Sunday, Sept. 11, at 2 P. M., and continuing all day Monday, Sept. 12, 1927.

Chr. Gascho, Secy.

"In every community there are homes which never entertain a boy from one year's end to the other. Where are the Christian men in these homes? Have they no vision? Are men to sit at ease while boys of the community spend their evenings at the saloon or brothal?"—Sel.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the SEPTEMBER 8, 1927 Interests of our Mission Activities

EDITORIAL

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

* * *

In the words quoted above Paul is not thinking primarily of his departure to be with Christ, but of service. He is not thinking of the glories of heaven and the rest in the eternal world, but of serving his Lord and Master in his life on earth. The clear ring of the verses which follow shows this.

* * *

Paul was approaching the evening of his life. It has often been said that old men live in the past. Paul didn't. His was ever the forward look. He never lost the contact with active life, the association with younger men. Timothy was a great comfort to him. John Mark and others were his companions and helpers in later life — men much younger in years than Paul. Altho Paul did once speak of himself as "Paul the aged," he uses this expression in such genial and cheerful tones as to make us forget that Paul is an "old" man.

* * *

If there was any thing that impressed itself more than any other feature during the recent Mennonite General Conference it was the spirit of the "forward look." There were men there who had long served the Master—one at least who was past his eightieth milestone—but, while history was sometimes lovingly referred to, the plans were not for memorial stones for a dead past, but for carrying on in a living future. Young men were there full of the vigor and zeal of early manhood, men ready to "do things," men of the age and type that in some quarters were feared a few years ago lest they should "run away with the Church." Altho these young men were represented on the floor again and again by different individuals in the preliminary meetings and in the General Conference itself, and altho the themes upon which they spoke varied greatly, there was one note that rang thru all their talks—loyalty to Christ as He is interpreted by the Mennonite Church, devotion to Him in service or waiting, devotion to His will. If practicing what these men taught is "running away with the Church," it would seem that we have been running in that direction for a long time.

* * *

The history of the work of our fathers is a most precious treasure. New Testament writers refer to history again and again. History is the means we have of finding out how men and women do and act under certain conditions. It is the mirror of human nature. But the ultimate purpose of our study of history is that we may know what to do in the living present and know how to plan wisely for the future. We look backward for foundation facts, we look forward for a continuation of the carrying out of the principles that men and women have lived for and died for in the past. I was talking in Naples at one time with a Methodist missionary about the Waldensian Church. The missionary spoke with reverence of the noble martyrs that church has given to the cause of Christ. "They have a wonderful history," he went on to say, "but they live in the past. At present they are no active factor in reclaiming Italy from the thralldom of Popery. They live in the past." When we recall the active aggression that gave rise to Methodism we can well understand this missionary's opinion of the Waldensians.

* * *

Let us not fossilize. Let us keep the forward look. While the Lord tarries there is work for us to do, and we should always be in that state of mind and in that attitude toward Him and His coming that we can welcome Him at any time. There is still much land to be conquered for Him. If we have His love within us we shall be concerned for those for whom He died. We will sacrifice, if need be, in order that souls in darkness may see the light. We will plan our future with this in view. If we are about our Master's business it will be small concern of ours whether He comes for us at morning, noon, evening, or midnight. What He said to His disciples He said unto all, "Watch!" Watch, not only what happened long ago, but watch for the morning of His coming. Watch, not for what a noble ancestry accomplished, but for what we may do for Him now.

* * *

The writer is not old enough to talk from a wealth of experience, but a bit of observation helps us out at times. If we would have our mission work endure beyond to-day's sunset, we must plan to have it grow beyond the mission stage into self-supporting, self-propagating churches. We need to have the forward look. When sailors do not have the exact location of their port with reference to their ship, they mark the port out beyond its supposed position on the chart, and when the lighthouse looms they hoist the pilot flag. They have learned the forward look. If we plan for a dozen missions in foreign lands we can have them. But it will be better to plan for two dozen Menno-

nite District Conferences in foreign lands as our goal before the Lord comes. There is no reason, except the speedy return of Christ, to hinder the accomplishing of that end.

* * *

Let us cultivate the forward look! I have somewhat of an acquaintance with a man who seems in his childhood to have formed the habit of planning what he was going to do and be "when he got big." He's over sixty now, but he still has the habit of talking of things to do and be "when he gets big." Some folks think he is jesting, but he is not. He has the forward look—at least in this particular. He hasn't done much in the sixty years of his life—not worth mentioning—but he's still planning for the future. And I, for one, am willing to let him enjoy his delusion that he is not old, only older. Let us never grow old in our mission work. History is valuable—priceless. But better than a reverence for the past is a trust in the promises of God for the future—and then go on to meet Him as He fulfills His precious Word.

OUR ARGENTINE NATIVE HELP

By T. K. Hershey

For the Gospel Herald.

Pablo Cavadore

Pablo Cavadore was converted and baptized in Pehuajo in 1920, and has been one of the most faithful and active members of this congregation.

Pablo (Paul) had wandered far out into sin. He could not eat a whole meal or sleep a whole night without smoking a cigarette. His sinful life began to affect his health. He was a peon—a laboring man—in the country, and like the prodigal, tended hogs. His parents, four sisters, and one brother, all members of the Church, believed that if he were brought to Pehuajo and could be persuaded to attend services he would be converted. After much prayer, they succeeded in bringing him, where, under the preaching and invitation of the writer, Pablo surrendered his life to Christ. Six months later, he with others, after being thoroughly indoctrinated, was baptized and received as a member in the Pehuajo congregation.

Activity.—From the beginning, we saw in Pablo undeveloped talent. He began studying the Bible, and read many of the books of the library of the Pehuajo congregation. He was ready to distribute tracts and do personal work, which resulted in his being appointed as Field Man. His work was to visit towns in our district unreached by the missionaries.

To help us spread the Good News in this way, the Railway Company granted Pablo a pass, which meant that he could go to any town from Bragado to Santa Rosa, without any expense to the Board. In this way he distributed thousands of tracts and papers, and sold many Bibles, New Testaments, and portions of the Bible, also some colportage books. He often sold sufficient to meet his hotel expenses.

In the absence of the missionary, Pablo took charge of the services at Pehuajo as well as in the other towns. His constant study of the Bible and of other books such as Teacher's Training, Harmony of the Gospels, Study of Epistles, wonderfully developed him.

Pablo was later appointed to make weekly visits to Madero, the first town west of Pehuajo, to conduct both Sunday school and preaching services. The result was that several were converted, indoctrinated and baptized, and thus a congregation was organized in Madero.

It was always the hope and prayer of the missionaries that Pablo would find a life companion among the sisters of our congregations. We are glad to say that Feb. 26, 1927, he was married to Marcelina Michelli, a Sunday school teacher and member of Pehuajo congregation.

At our annual Church Conference, Pablo and his wife were set apart for the work which we believe they have been called to do, namely: to take charge of the Madero congregation. At present they are faithfully working in Madero for the advancement of the cause. It was my privilege to hold a series of meetings there in the month of May, when several more confessed Christ. The interest and attendance in both Sunday school and preaching services has increased, and the congregation is expecting great things since Pablo and his wife live in Madero.

Allowance. — Naturally, you ask what must you allow such a gradually developed and now useful worker? When he first began working for the Mission, he was given 60 pesos per month, at that time about $20.00 U. S. currency. Later, as the cost of living increased and he began to be more useful, his allowance was raised to 120 pesos per month. Since he is married, he receives 150 pesos and house rent free.

It might be interesting to state that when he received 120 pesos, he returned to the Mission from 10 to 20 pesos a month to be deposited in the Bank for future use. In this way, he had saved 700 pesos which, when he was married, enabled him to furnish his house in a respectable manner.

Like Bro. Luayza, he has held series of meetings in most of our stations with good results. It has been my privilege more than once to hear him expound the unsearchable riches of God's Word.

Pablo has the confidence and prayers of the entire brotherhood. With his continued zeal for Bible knowledge and his weekly studies in the Bible Training school by Bro. Litwiller, we are looking forward to a time when we shall see in him, a greatly useful and effective native worker.

Regular systematic contributions for Pablo Cavadore from any Sunday school, young people's meeting, or church, will bring untold blessings to these people, and will help bring the Gospel through a native to the natives in a remarkable way.

Pray for Pablo Cavadore and his wife, Marcelina.

Pehuajo. F. C. O., Argentina.

TWENTY THINGS A MISSION BOARD MEMBER CAN DO

By Paul Erb

For the Gospel Herald.

1. Pray earnestly and daily for the work of the Board, remembering the officers in their duties.
2. Exercise himself in actual soul-winning, especially thru personal work.
3. Abound in the grace of giving, "provoking one another to good works."
4. Read carefully every month the Constitution of the Board.
5. Make every effort to attend the meetings of the Board.
6. When unable to attend appoint a proxy, and notify the secretary of the appointment.
7. Clearly present to the congregations the money needs of the church work.
8. Thru the President's monthly letter, the Gospel Herald, or any other means, keep himself thoroly informed concerning the work which is being carried on.
9. Pass on this information in every possible way to the entire congregation.
10. Thru missionary reports, missionary meetings, visits of missionaries, mission study classes, or other such means, increase in the church missionary intelligence, sympathy, and coöperation.
11. Keep in close touch and constant consultation with ministers

concerning the missionary interests of the congregation.

12. See to the payment of expenses of ministers incurred while engaged in church work.

13. Explain to any who may desire to know the workings of the Mission Board organization.

14. Inform the president of any item of missionary interest in your congregation. Such items furnish material for his monthly letter.

15. Give each family-head who may desire one a copy of the Constitution. They may be secured from the secretary.

16. Coöperate with your church and Sunday school officials in establishing mission Sunday schools and preaching points, conducting tent meetings, shop meetings, hospital visitation, tract distribution and other forms of extension work.

17. Not only perform those duties which force themselves upon him by getting in his way, but also make special effort to discover new opportunities for service.

18. Make an effort to find in his congregation workers who would be able to fill vacancies in the various institutions and fields.

19. Consecrate himself anew for the work which has been laid upon him, purging himself from all evil, that he may be a "vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."

20. Place this where it will be seen often.

A CHEERFUL GIVER

By a Brother

For the Gospel Herald.

"Well, John, how are you this morning? You look worried about something. Tell me your trouble; you used to be happy."

"Well, to tell the truth, I am not happy. I used to be happy. When I gave the tenth of all my earnings to the Lord there was such an inward peace, such a joy in my soul. But one day the Lord proved me to see if I was true. He sent heavier trials and I needed the money, and I used it to pay my debts. I thought, that surely the Lord wants people to pay their debts too, and since that time I have not been happy. I thought at the time that just as soon as I can pick up again I will pay it back to the Lord, but time goes on. I need the money, and for just causes too, so I often wonder where I failed. I never stole, I never cheated anybody. I cannot see why the unrest, why I cannot pick up again. Try hard as I will, I am still owing this money to the Lord, and it's getting more and more. It is getting close to the hundred dollars now. If only I could make up my mind to give unto the Lord as I used to I have no doubt I could again be happy and a cheerful giver."

"Well, John, let us pray." And right down on our knees we got and prayed and we waited and we prayed until the scales that blinded John's eyes fell off and he got up and said, "Thank God, I have found the true secret of happiness." He went home and by God's help gave the Lord's money first and you never saw a happier man than John after that, and the Lord blessed him more and more.

Is any one that reads this article not happy in his soul? Get down on your knees and wait before the Lord until He will show you which way to go and you will be a happy Christian. Remember, we owe something to the Lord. Let us find out what it is. Have we robbed God? We would not rob a friend or enemy, yet we rob God, and we are sure to be the losers in this. May the dear Lord add His blessing, is my prayer.

Toronto, Ont.

THE CURSES OF OPIUM vs. THE BLESSINGS OF CHRIST

You often get in writings a word picture of the school girl and her daily life in the mission boarding school. I want to open another door and give you a look at the circumstances of one dear Liao Chou school girl, as she was in her home before she came to the mission school. Her parents were rich people, with both lands and houses. She was the second of three girls. Her mother, as she worked about the home, was a cheerful, contented mother, happy in her children. It was to such a home I went when I first met the little girl. I was invited to a meal, and this little girl hurried about helping her mother to the things that a child of her age could do.

After a long absence I again went to their city and made a number of short visits, and again ate with them. We had pleasant chats many days. One day I noticed that her lovely cupboards and chests, such as the Chinese prize very highly, were gone I remarked about it with surprise, and asked where she had removed them. As soon as I mentioned the missing cupboards and chests her expression became very sad and a tear dropped from her eye. I said no more, for I knew the whole story. I read it in the dropping tear and I wanted to weep with her. The sad tale may be told in the one awful word, "opium." Her husband had followed the example of most of the men in that district and spent his money for opium.

After another absence of more than a year I again visited their city. It was the famine year, and I had come to give grain to the needy. As I stayed in the girls' school-court I naturally saw this little girl who, with her elder sister, had attended school for several years. I asked her one day about her mother, and with a sad face she said her mother was dead. On questioning friends I learned that the little girl's father had spent more and more money for opium until houses and lands had all gone. Next, grain and household furnishings had one by one all gone. During this time a little brother had come into the home. With the care of a fourth child, the little food, the mother lessened in strength as the days came and went. It was thus that the famine found this home. By spring the mother left her baby boy and three girls to the care of an opium fiend. She had starved to death. The eldest girl, a child of thirteen, was sold for a bride into an opium-eating home, and was soon married. The second girl was sold to a Christian man to become the wife of his little boy when both were grown up. The third, a tiny child of six birthdays, was sold for a bride to the son of an opium user. All this money went for opium. The baby boy was kept, and the father carried him about to call out people's sympathies as he begged, and all the money he thus got went for opium. The only food the child got was from his eldest sister, who was married into the opium-using home. Before I learned this sad tale the father came to me begging, and out of pity for the child (for all hearts are alike and will pity a child) I gave him ten cents, only to regret it, for it helped him to have ten cents' worth more of opium.

The second little girl, sold into the Christian home, had a much better home than before. She, with the Christian man's daughter, was sent on to school and finally came to Liao girls' boarding school, where she is still attending and next spring will graduate from higher primary. The doctrine of the love of Jesus has meant very life to this dear little girl, born of rich parents. It saved her from the curse opium had put her under and brought her into the blessings Jesus came to give all the children here.

The curse of opium goes where it wills and destroys homes and hearths. It enters both the Christian and non-Christian home. We have shown it ravaged a non-Christian rich home. Now we will swing open another door and you will see with sad hearts how it ravaged a Christian home. This home was blessed with Christian parents, both having done evangelistic work. To them came the

blessings of God when two sons were born. They were educated and learned a great deal of Christ. But somehow Satan with his cunning devices gripped the second son in the clutches of alcohol and opium. He was early married to a beautiful maiden of unusual ability from a non-Christian home. She became a Christian through the guidance of her parents-in-law. She saw her husband lose out in business, and saw the homestead go piece by piece to cover his indebtedness as he endeavored to satisfy himself with his opium.

When the last little girl was born to them the mother was with me in evangelistic activities, and the father had fled under cover of darkness from his accusers. The tiny baby seemed to have been born to a life of misery and suffering, with no way of escape. The mother begged me to take her. I could not, for I believed a mother should keep her child while she lives, but I did everything I could to make her burden lighter. Baby, mother and I all went out in the evangelistic field until the father returned and forced them away with him. The mother trained her baby as I had taught her, and I continued helping her through correspondence. After four years of a hard life with her husband, who never left his opium, she became ill. Worry and care because of her ruined husband caused her illness. Her last words were for her baby, to be cared for and brought to me. She came, and is now happy learning of Jesus and getting all the training that comes in a Christian home. She has also the pleasant memory of a loving mother who, even in death, wanted to provide for her baby in order that she would not be left with an opium-cursed father and all the ills that accompany such a life. She wanted her baby to know and love the Jesus she had learned to love and depend upon. Christ, by coming to Liao, has saved another little girl and brought her into the joys he brings all children who love him. One day she looked up at me with a sad little face and said, "If Jesus loves me, why does he not let my mother come back; I want her." How should I answer a tiny child of five when asked such a question? The boys and girls of America are helping such blessings as Jesus gives to come into the lives of many children here. Just keep the good going and remember prayer means more than money.—Nettie M. Senger, in The Missionary Visitor.

A man can be saved whether he knows arithmetic or not; but he can not be saved without a knowledge of that salvation which comes alone through faith in our Lord Jesus Christ.—S. F. Coffman.

HOW A LUMBERJACK FOUND CHRIST

Arriving at a camp in northeast Washington late one evening, wet and tired after a long tramp through the wind and rain, and glad to get to a bit of fire to dry out and get warmed up, I soon discovered that the camp was not working on account of the storm. I also soon found out that there would be more or less trouble on account of a couple of kegs of "moonshine" (we were fifty miles from law and order).

All went quietly enough for awhile. I announced my service, and it was not until I commenced to preach that real trouble began. One of the "wobblies" thought that it was time for the lights to go out, and proceeded to put the thought to action by drawing a gun and putting them out one after the other. Incidently I went out with the lights, and kept going with the the lights, and kept going with about fifty "wobblies" after me, bent on "doing up" the preacher. I did not stop to argue the point, but kept right on going. I have been in the woods too long not to know when to quit. I went nineteen miles before I stopped at a place for the night.

However, it is a necessary part of the logging camp missionary equipment to have a little of the quality of "stick-to-it-iveness," so I went back the next night and succeeded in holding a service. I gave a little khaki testament to a young fellow not more than twenty-three years of age, who promised to read it. Two months went by, and after the service one night, the young man asked to talk to me.

We went out under the majestic arch of God's own temple, through the aisles of the Douglas fir. Up above the treetops the moon was shining beautifully and the stars were gorgeous in their night array. The wind, whispering through the trees, seemed to suggest the voice of God to us. (Oh, how near God can get to us if we will let Him.) Out here, sitting on an old tree stump I heard again the story of sin, shame, and disgrace, listening to the heart-pleading of a soul in anguish, and again I told the old, old, but ever new, story of Jesus' love, power, and redeeming Blood. There on our knees before Jehovah's great throne, I again saw a wonderful working of the grace of God in redeeming a soul from sin.

The next day we went to Portland, and the morning after I called up the young man's wife, from whom he had run away two years before, and she came down to the hotel to see me. After some conversation, I said to her, "If John were to come back, would you give him another chance?" She said, "Yes." I then said, "Do not be in a hurry now. If John were to come back and tell you he had become a Christian, would you give him another chance, and would you give Jesus Christ a chance in your home?" She looked at me a moment, then bursting into tears, she said, "I have been praying for John for two years. Where is he?" I opened the door and John entered, and there I left them for awhile.

It was my privilege to help them get a home, some furniture, and to secure a job. Six months went by, and one day I met John on the street in Portland. Nothing would do but I had to take dinner with them. I tell you that one of the happiest moments in my life was when John reaching for the Bible, asked me to lead the prayers that night. I asked him what brought the desire for a change. He said, "John 3:16."

John was the leader of the gang of "wobblies" that chased me nineteen miles down the tracks, nine months ago.—The Gospel Minister.

A WELL CONDUCTED LEPER ASYLUM

The word "leper" strikes terror to the human heart. The disease is dreaded not merely because of its loathsomeness, but primarily because until a short time ago leprosy was believed be be incurable. India, according to the census of 1911, has 150,000 lepers, the majority of whom wander about without home and hope. In 1896, a missionary, Rev. Wellesley C. Bailey, visited Ambala and preached to a small colony of lepers. He was so impressed with the misery of these unfortunates that he went home to Ireland and presented the need of lepers to the churches. The happy result was that the Mission to Lepers in India and the East was organized. This international and interdenominational society has brought hope, cheer and joy to thousands of afflicted people the world over.

The Leper Home at Champa, Central Provinces, India, is owned by the Mission to Lepers and superintended by workers of the General Conference Mennonite Mission. It was opened in 1902 with two lepers who came to the mission compound to beg. The number of inmates today is 403, exclusive of 30 untainted children of lepers. Segregation is one of the best means of stamping out the disease and hence this institution insists on strict segregation.

The success of an institution is proportionate to the continued interest and sympathy of the superintendent.

Next a general plan must be adopted which not merely consist in wards for male and female lepers, but a church or common house, a dispensary and perhaps a hospital, an office, an observation ward, a ward each for tainted boys and girls, a store room, etc., etc. If these things are planned from the beginning, it will make superintending easier, the institution more attractive and effective.

The staff of the Champa institution consists of the superintendent who receives no financial remuneration from the Mission to Lepers for his work. A caretaker has the direct oversight of the inmates and sees to it that all healthy lepers work from two to four hours per day, except Sundays. He buys and portions out the weekly allowance of rice, wood, etc., makes out and presents for signature all reports to Government and Feudatory States, etc., etc.

Some superintendents strongly favor the employment of a cook and give the lepers a common mess, whereas the majority allow the lepers to cook their own food. The latter plan has the advantage of providing such food for the patient as he likes besides giving him pleasant employment. This Asylum gives to each leper, rice, firewood and Rs. 1.6.0 per month in cash and allows each one to cook his own food. The cash is used for the purchase from the Asylum shop of such articles as salt, peppers, oils, etc. The money is disinfected.

The medical work is in charge of an Indian doctor. Wounds are dressed every morning, while minor ailments, such as fevers, colds, coughs, etc., receive attention in the afternoons. Experiments with the injection of ethyl esters have been begun but the result cannot yet be told. In other asylums marked improvement has been noticed after an extended period of treatment. The care-taker, doctor and compounder are Christians. Water carriers and a few other servants complete the staff of this home.

Although the attendance at religious services is not compulsory, all lepers gladly attend divine services and Sunday school. Love and sympathy in the institution are the drawing cards. The non-Christians say: "Get away, don't come around my house, don't bathe in this tank, etc." The Leper Home says: "Come on, welcome—just make yourself at home." It is a joy to see timid lepers become bright cheery Christians. About one-third of the inmates are Christians. Their prayers and singing will encourage anyone interested in this work.

The tragic part connected with leper work is the "tainted" children. These ought to be segregated from the older lepers. Medical authorities agree that leprosy is not hereditary, hence the segregation, care and instruction of "untainted" children from a very important branch of the work. It is difficult at times to persuade parents, especially mothers, to give up their children. Where they are not separated the possibility of infection is continually present, especially during the first three years of the child. We therefore try to segregate children immediately after they have been weaned.

Their cottages contain not only sleeping and living rooms, but a library, good baths, etc. All of our tainted children attend school, which is at present taught by a leprous teacher. We teach "the three R's" only. In this way lepers may learn to read hymn book, Bible, and other books. All untainted children attend the mission school but not the school for tainted children. When they have reached a proper age they are trained for some vocation.

The religious services, including prayer meetings and singing classes in the Leper Home, are conducted by the superintendent assisted by other Indian mission helpers. It is not always easy to administer proper discipline and it is wise to leave as much as possible of this in the hands of the leper inmates themselves. In both sections, male and female, we have what is called a Panchayat made up of five lepers who settle all minor difficulties and quarrels. It is a joy to notice how these Panchayats take a genuine interest in the welfare of "their home." When the superintendent would have pardoned a runaway, the Panchayat said: "No sir, he must be punished for having run away, else many others will run away for a season and then return as though nothing has happened." The punishment is generally a reduction in the monthly allowance.

The Champa institution is only in its beginning. Just as soon as funds will permit, we hope to put in a good water system, build two cottages for tainted boys and girls, two cottages to serve as observation wards and a number of cottages for men and women.—P. A. Penner in the Missionary Review of the World.

THE CONVERSION OF A WIFE BEATER

This story has been broadcast from village to village in the Camerouns, West Africa, till it is known everywhere through the mission churches.

A wife of a polygamist wanted to become a Christian, but her husband plainly told her that he hated such an idea. She persisted, however, and became a Christian, although she knew well that trouble was in store for her. When she used to go to services her husband threatened all kinds of punishments. He used to go into her house during her absence and take whatever food he found there and give it to some of his other wives, thinking in this way that he would be able to make his Christian wife jealous. He used also to beat her regularly on her return from service.

The remarkable thing in the eyes of the villagers was that the woman never complained to her neighbors about his abuse as is usually customary. One day while the woman was at the river fishing, the husband planned what he would do with all the fish over the amount which would be prepared for him. The following day, before going to service, the woman arranged her surplus fish on a rack over a smoky fire in order to dry it. During her absence her husband went into her hut and took all the fish.

Having tried all manner of devices to make his wife give up her Christianity, but without avail, the husband calmly announced on a Saturday that she was not to attempt to go to church on the morrow without first calling him. On the Sabbath he calmly accompanied her to church and at the close of the service, this man rose unexpectedly and announced that he wanted to commence following Jesus Christ. When he was asked the reason, he replied that it was due to his wife's conduct. When he was told that a Christian man must have only one wife, he replied that he had decided to release all the other wives, and to live only with this wife who had shown him by example what a true Christian can be.

It eventually transpired that the woman had not only been outwardly enduring hardness as a good soldier of Christ but that she had been praying for her husband.—A. B. Patterson in Presbyterian Magazine.

WHO?

The great commission is: "Go, preach, teach, and heal."

"All nations, kindreds, tongues and people must hear the gospel."

The last words of a dying Singalese woman were, "How beautiful God is!"

The Holy Spirit still asks: "Whom shall I send, and who will go for us?"

"An intelligent and active missionary spirit is inseparable from a real Christian life."

"India has thousands of towns and cities with a population of five thousand and upward that have never had a missionary."

"How shall they hear without a preacher? How shall they preach except they be sent?"—Selected.

ELIJAH "ALONE"

"A sudden flash, as of hurling light,
Then shone within him, and all was bright;
And in a moment were things made clear
Had vexed him many a weary year!
For he, who had thought on earth to view
God's people only a scattered few,
Saw not, in spirit, an army great
Of hidden servants who on him wait.
No saintly legend their names disclose
And no man living their number knows,
Nor can their service and place declare.
The hidden servants are everywhere!
And some are hated, despised, alone;
And some to even themselves unknown.
But the Father's house has room for all,
And never one from his hand can fall!

* * * *

And when, that evening, with weary feet
The hermit stood by his lone retreat
And watched, with a tranquil gaze,
The mountains soft in the sunset haze,
And sleeping forest, and field below,
He said, as he saw the star-like glow
Of lights in the cottage windows far,
'How many God's hidden servants are!'"

—Selected.

ISLAM AND WESTERN CIVILIZATION

The following article is one of commanding interest since it is written by one who has had wide experience in the problems that agitate the churches and the nations since the world war. It deals with a phase of Christian mission work with which we as a people have had little to do. Our experience in the relief work of the Near East has given us just a touch of the work to be done, but the world of Mohammedanism is so far outside our sphere of influence, except as we come into contact with it in India.—Editor.

The traveler in Moslem lands to-day is startled at every turn by the myriad signs of the pressure of Western commerce, science and government. The government of Moslems by Western and (at least in name) Christian nations dates back through the centuries, but to-day is not only greater in extent, but presents a situation entirely new in its significance.

In the old days, governments and their armies and the occasional traveler or the merchant from Venice came and went, leaving the Oriental Moslem unmoved in his habit of life, his modes of thought, or his ideal for his own people. To-day, the technical scientific machines from the West, such as the sewing machine, the motor-ploughtractor, and the multiple printing press, are transforming the ordinary habit of life of millions of Moslems. Of even more significance is the influence of the vast political movements associated with such words as "nationalism," "Bolshevism," "Fascism" and "self-determination" which are working revolutionary changes in multitudes of Moslems in every area of the Islamic world.

A caution is here necessary. In dealing with such a subject we necessarily concentrate attention on changes that are taking place, but if we are to keep a true perspective, we must not forget the great ranges of Islam which still lie under the spell of ancient ways. The fact that out of the two hundred and forty millions of Moslems not more than twelve millions can read, and that of this twelve millions not more than half a million are women, gives a vivid impression of this great inert mass. It should be noted, however, that movements like Bolshevism sweep more swiftly through illiterate masses than through the better educated groups.

Moslems Under the Government of the West

The transition from the stupendous empire of the caliphs of Bagdad to the present condition has been so gradual that we tend to lose sight of the enormous change that has taken place. When we recall that in the first century after Mohammedan Islam (according to Gibbons' estimate) "overwhelmed over thirty-six thousand cities, towns and castles," and that Islam reigned from Spain across North Africa, Arabia, Persia and Afghanistan through the Mogul Empire of North India down to Bengal; and from Bulgaria down to Zanzibar, we can understand the depression of a Moslem as he looks at the present situation. Through the centuries, the Christian European peoples have gradually dismembered Islam.

Britain took over the wreckage of the Mogul Empire in India and thus became the greatest Moslem empire in the world. Morocco fell into the hands of Spain and France, the latter country ruling also over Algeria and Tunisia, while Tripoli has gone into the hands of Italy. Syria is governed by France and Iraq and Palestine by Britain under mandates of the League of Nations; while all Moslems south of the Sahara are under the rule of some European power. Out of two hundred and forty million Moslems in the world, eighty-five per cent are under the rule or the protection of Christian governments. Ninety-four million are within the British Empire; Holland rules over thirty-nine millions; France over twenty-eight millions; Russia over fifteen millions; and America governs some six hundred thousand in the Philippines. Seventeen millions are under League of Nations mandates or in semi-dependent lands. Less than thirty millions (excluding Egypt) live in independent Moslem states.

In this overwhelming preponderance of Western government over Moslem peoples, we find a chief cause of the present upheaval of thought and action in the Moslem world. The superficial contradictory forms that those reactions take are bewildering. We concentrate on two.

Mustapha Kemal, head of the present Turkish Government, recently preached a vehement crusade calling for the rejection of the fez and the wearing of the soft felt hat or a cloth cap. A paragraph from one of his speeches is amusing in its detail:

> The international dress of civilized peoples becomes our nation perfectly. We will be shod with shoes and boots; we will wear trousers, shirt, waistcoat, collar, tie, jacket; we will put on a peaked or brimmed headgear, or to speak more clearly, a hat. We will wear a frock coat, a tail coat, a dinner coat, a dress coat; and, if there are those who hesitate, I will say to them that they are stupid and ignorant .... In wearing a headdress different from the rest of the universe, we are held at a distance from them. Look at the Turkish and Moslem world. You will see people who suffer and struggle because they do not conform their thoughts and spirit to the changes that civilization demands. That is the cause of our backwardness and of the misfortunes that have befallen us. If we have saved ourselves in the space of some years, it is thanks to the transformation of our thinking. We cannot stop. We must always advance. The nation must know that civilization possesses so great a force that she scorches up and destroys all those confronting her who remain indifferent.

With unparalleled swiftness the change was made at his command. Its significance lies in the fact that the head that has worn the fez is now thinking in terms of Western civilization rather than of the East, and is taking as its model not Mecca, but Paris.

Simultaneously, Turkey has adopted the Swiss civil code, and the Italian criminal code, which means for the first time in the history of Islam the elimination of the Koran and traditional Islamic law.

Simultaneously, the Turk is herding all the Christians—Greek and Armenian—out of his territory, and, at the same time, is setting his face sternly against the greater part of Western educational and medical assistance (two areas in which he is terribly in need of help). To welcome Western civilization with open arms and to reject Western assistance seems, on the face of it, contradictory. It is not so, however, when we grasp the central clue—which is that Turkey has decided to stand on its own feet as a self-governing, independent, national republic of the Western type. Centuries have taught Turkey that practically every intervention by Western peoples has been a move in some subtle and often sordid political or commercial game. The story of the relationships of Russia, Germany, and Austria with Turkey have been a story of jealousy, fear and self-interest. It was this feeling that was behind the memorable words that Viscount Bryce spoke to the writer in our last conversation together, when he said: "No intervention in all history, going into the Near East from outside, has

ever done those lands any good, except the missionaries."

The second example of apparent contradiction is the caliphate agitation in India. This drew Mahatma Gandi into alliance with the Ali brothers and raised through all Indian Islam the cry—"Save the caliphate." They claimed that the "satanic" powers of the West were robbing the caliph of the holy places—Mecca and Medina, Jerusalem and Damascus. Then suddenly, not the "satanic" Western Powers, but Mustapha Kemal himself dethroned the caliph and threw him across the frontier in ignominious exile in a Christian country. Again the seeming contradiction is more apparent than real. What inspired the Indian caliphate agitation at its heart was really nationalism and the same thing inspired Mustapha Kemal and the National Turkish Assembly to destroy the caliphate.

In this upheaval all over the Moslem world of nationalism in varying forms, we find the clue to the present tangled and often discordant relationships of the Islamic peoples with their Western rulers, from the restless Riff tribes of Morocco at one end of the Moslem world to the youth movements among the Javanese, and the nationalistic feeling among the Moros of the Philippines at the other.

Western Pictures and Ideas

We shall see this introduction of Western ideas most simply and picturesquely by taking a swift tour across the more than ten thousand miles of the life of present-day Islam.

Ocean liners drop anchor almost every day in Manila Bay in the Philippines and off Dakar, the mushroom port on the Atlantic coast of Africa.

Between those liners lies the whole world of Islam, stretching across Africa, Asia, and Indonesia. By an odd and almost humorous coincidence that world, which begins with the Moors of Morocco, ends also with the Moors (or Moros) as the Spaniards called the Moslems when they discovered the Philippines.

Those ocean liners stand as symbols of the Western civilization which is sailing into the harbors of Islam in every area, disintegrating and corroding the old static civilization of the last thirteen centuries.

A swift tour across the more than ten thousand miles of the life of the more than two hundred and forty million Moslems, will reveal an astounding variety of influences of that Western civilization.

Landing at Dakar, West Africa, we see on the wharves a multitude of bales of goods being unloaded from the "ship of the desert" to be dropped into the holds of the ship of the ocean. In 1900, a mail steamer called only twice a month at Dakar, while, in 1925, sixty mail steamers a month and 2,500 freight ships carried to Dakar 400,000 tons of cargo and took away 300,000 tons. The African population has grown from 3,000 to 25,000.

The waiting camels, whose masters are dressed in the raiment of Abraham, have brought goods across the Sahara Desert, and from great Moslem markets like Kano in Nigeria with its stupendous walls of mud fifteen miles in circumference. These goods go into the steamships. In turn the camels will be loaded with new goods from the West and will go back, for instance, to Kano, where ten thousand men—Arab, Hausa and Negro—are bartering in the marketplace. There they will unload the mirrors, safety-razors, needles and crockery, sewing machines, phonographs and alarm clocks from America.

West of Dakar (north and south of the Sahara) stretch more than two thousand miles of African Islam to the Red Sea and the Suez Canal. In Morocco, Algeria, Tunisia and Tripolitania, we have an unbroken line of Western European government influence, for all along that southern coast of the Mediterranean the Latin European governments of Spain, France, and Italy rule. Particularly in the French colonies, the European system of secular education prevails alongside multitudes of primitive Moslem village schools. Thousands of adolescent boys each year go out from the government schools able to read in French the latest novels, the theories of Karl Marx, the latest Western innovation of Mustapha Kemal in Turkey, the hurly-burly of European politics—the whole story of the world's unrest. The fathers and grandfathers of these boys for thirteen centuries have, for the most part, known no book save the Koran.

Alongside this school education in Western knowledge go the swiftly increasing allies—the movies, the motorcar, the wireless—children of the twentieth century revolution in the transport of men and goods and ideas. In Algeria alone (where France has made magnificent roads) this year there are twenty-five thousand motorcars and increasing shiploads are imported to the central cities all along North Africa every year.

It is extraordinary how the ideas (as well as the engines) of Europe penetrate. The germ of a new idea is like the germ of influenza in its rapid and feverish spread. The fact that the Governor of Tunisia between July and October of last year had to deal with a nationalistic upheaval, a bolshevik strike, a fascist demonstration, and a Moslem revival, gives us a picture of the situation in which the germs of nationalism, bolshevism and fascism (breathed out by Lenin, Mussolini, Mustapha Kemal) infect the lives of millions.

In Egypt, we find that the new life of Europe has invaded the people. Cairo is a blend of Paris and Damascus; the ideas of modern nationalism have worked a great revolution. King Fuad is the first free independent ruler of Egypt as a sovereign state for over three thousand years. He and his prime minister and cabinet are the product of the flaming spirit of nationalism—a direct importation from Europe. Their greatest need is youth who have the type of personal character without which no democratic government can persist.

One gets some idea of the way Western politics and science are changing the sanctions of Islam as one sits in an electric street car in Cairo hearing boys shout the sale of an astounding number of daily papers; as we learn that a new book or pamphlet is published every day in that city, the vast majority of which are either direct products of European thinking or science, or Islamic attempts to refute it; and as we see students from the government schools rushing down the streets shouting and waving banners in a political demonstration.

To keep our perspective balanced, however, we must recall the enormous ranges of what the French call "Black Islam" which lie in Africa behind this scintillating Mediterranean facade.

Yet the new influences are breaking in even among the scores of millions of Moslems from Nigeria (where they number eleven millions), and Senegal (where there are more than a million), or French Guinea (with a million, seven hundred thousand) to Abyssinia. In 1925 and 1926 the Sahara and the Libyan Desert have been crossed and recrossed a number of times by motorcars and we seem to be at the beginning of a process in which the caterpillar traction motorcar will compete with the ocean-liner and the Nigerian railway in pouring the influences of Western life across the desert into primitive animistic Islam.

Facing Egypt across the Mediterranean lies the most sensational of all the evidences of the influence of Western nationalism and science on Islam. If Mustapha Kemal should die, no one can predict what will happen, but much has been done that seems irrevocable. Not only has the dress been changed, the Moslem mon-

asteries closed, and their funds taken over, the caliphate abolished and the caliph thrown out; but the Swiss civil code and the Italian criminal code have become the law of the land.

The Ottoman Empire is dead. The Turkish nation is born—a nation that has its face turned to Europe and America, not to the East. Its face is turned to Christendom; but it certainly is not turned to Christianity.

Moving eastward we come to the great relatively unchanged areas of Arabia, Mesopotamia, Persia, and Afghanistan. Even here the revolution in Persia that has put Riza Shah Pehlevi on the throne; the linking up of Mesopotamia with the European railway systems by a continuous motor service across the desert from Bagdad (which incidentally in this year carried over two hundred students to the American University at Beirut for the first time) are symptoms of the modern contacts that are everywhere changing the attitudes of the people.

The enormous mass of Indian Moslems (sixty-eight millions)—by far the greatest Moslem group in the world—are, on the whole, because of their solidarity and their mass, less changed in outlook than almost any others and more resistant to every type of external influence. This is curious, seeing that they have been under the British rule for so long a time.

On the other hand the more than thirty million Moslems of the Dutch East Indies, are being greatly influenced in outlook by bolshevism and the technical miracles of mechanics of the Western world. This perhaps is mainly due to the fact that the Javanese Moslems were largely animists and have no resistant cultural civilization behind them; whereas the Indian Moslems are embedded in the stupendous unchanging body of Hinduism and have behind them an ancient civilization.

In the Philippines, the Moros, hereditary Moslem pirates for many centuries, are being brought under the powerful influences of American public schools, and the vigorous civilization of the United States.

Governments of the West and Moslem Peoples

It would be possible, by the selection of facts, to tell a story of oppression, bloodshed and chicanery, beginning with the crusaders riding into Jerusalem down to the secret treaties during the World War. One could also build up an accurate record of the blessings conferred on Moslem peoples by Western governments. Never, for instance, had Egypt in four thousand years experienced unbroken peace, equal justice for prince or peasant, the waters of the Nile conserved and made accessible to all, and a developing education until Lord Cromer's rule. Each picture would be made by a selection of facts. The truth lies in the blend of the two. As we look over this chequered record of the influence and attitudes of Western governments in the past, we are moved by a strong desire that the whole spirit and action of our contacts in the future should be christianized. As we look again at the positive revolution that is being worked in Moslem lands by Western political ideas (republicanism, for instance), by Western social ideas (the freedom of woman, for instance), by Western applied science in all the instruments of transport like autos, liners, aeroplanes, etc., and the instruments for carrying ideas (the cable, the wireless, the movie, etc.), and by our aggressive commercial expansion, we begin to see that these things will be a curse and not a blessing to the people unless those moral qualities for which Christ's teaching stands come in and purify public, social, and business life.

Western civilization must take the lead in exercising a new spirit. The day of domination of Moslem by Christian or Christian by Moslem is dead. The day of recrimination must pass. The day of coöperation must dawn. And the very heart of that new movement must come through the missionary outreach of the Christian churches. For one first great act in that process of coöperation is to share with Islam the full-orbed truth in Christ.—By Basil Mathews, Geneva, Switzerland, in The Missionary Review of the World.

HANDICAPS OF A MISSIONARY WIFE

By One who has Experienced Them.

We work under one of the best organized, most efficient churches in America, and as liberal as the average Protestant church with its workers. The Board is as keen as any for the comfort of its missionaries. It is desirous of getting men and women who must be supported by church funds, thus discouraging honorary workers. Its workers are not allowed to take remuneration above their salary for any work done outside of the mission.

My fellow workers come from middle class people, many of them from the farm, and have put themselves through college. The majority have experienced financial difficulties in youth and have largely made their own way. All this goes to produce a type of missionary who is inured to hardship and able to live frugally —most excellent qualifications for missionaries.

On the other hand this type might best be described as those who relish a bit of penance, although they are farthest from Roman Catholics. They gather glory in their ability to get along on little, in minimizing their hardships. In seeing things for which to be thankful they outdo Pollyanna herself. This most certainly is the stuff out of which to make pioneers whether in new fields or old.

There is a grave danger however in this type of mind. They get so used to doing without conveniences and with out-of-date appliances and equipment that they not infrequently fail to keep abreast of the times not only of the West but even of the very East where they live. In their devotion to the principle of plain living and high thinking they turn with disdain from luxuries and often from the comforts of life which would add perceptibly to their efficiency. They are so eager to use every cent for their beloved work that they are sometimes guilty of working in unsanitary conditions. They often feel compelled to walk in the tropical heat because there is no allowance for Ford or a carriage, and in some cases not enough even for street car or donkey.

This may sound very ideal in these days of a luxury loving generation but it is not unadulterated excellency. It is decidedly bad for the work and the workers in many instances and for the home church in others. When one's mind is filled with the necessity of having to practice continually the most extreme economy, not only in work but in personal affairs, the mind is so encumbered that one cannot do his best work. The missionary is sometimes underfed and is unable to take any adequate rest from his work, because of the prohibitive cost of travel. He is unable to buy books and magazines needed to keep abreast of the times. He endeavors to "carry on" but too often this means "marking time." In these days of big movements in the foreign field he is incapacitated to take the lead which he should take and which the natives of almost any Eastern land are anxious for a strong leader to take. Many excellent missionaries get so accustomed to their fate that they settle down to be leaders of small groups, instead of arousing the Church at home to its possibilities.

Every missionary should be a statesman, in the best sense of the word. This requires, among other things, an adequate budget and the ability to use it. There are missionaries who think it a virtue to turn money back to the home church. When I came to our field I was confronted with the fact that the wives

of the mission were expected to keep their homes, rear their children, if they happened to have any, in the fear and admonition of the Lord amid all the hellish surroundings of a non-Christian land, keep open house for natives and missionaries alike, master a foreign language and to do any job in the mission that no one else wanted—all without any resources whatsoever except the family allowance. Missionary wives are "just asterisks," as a friend of mine calls them, because they are not of sufficient importance to appear even on the mission roll. The men with wives are marked with a star—indicating "married."

We live in a capital city with about a million population. It is the metropolis not only of the country but of the neighboring countries as well. It is a fashionable and cosmopolitan center and is a favorite resort for tourists from the West. This all makes the cost of living high.

Our salary is $1,700 per annum with house rent free. We have one child for whom our Board makes an allowance of $100 a year while the child is under 11, after that it is $250 a year, till the child reaches 21, when the allowance ceases. When we subtract our tithe, 170 dollars, and another $170 which we pay yearly on other items, the amount left for living expenses is $1,360.

This makes an average income per month of $113.33, exclusive of the child's allowance, $150 of which goes for tuition and books in an American school. As the child is under ten the allowance lacks $50 of being sufficient for tuition and books. After the child has passed eleven years, there will be $100 left for clothes and other expenses, unless the price of tuition increases.

My monthly balance sheet shows the following expenditures which represent the average for six consecutive months the past year.

Food and laundry	$55.44
Milk	6.33
Electricity	3.55
Service	20.00
Dry goods	17.73
Repairs and replenishing	2.88
Drugs	.40
Post	1.58
Miscellaneous	3.23
	$111.14

The miscellaneous column contains a bill of $3.75 for sewing—the total outside help in six months. It also includes one pair of shoes bought in six months. The dry goods item includes all my own clothes for years. My husband still wears a pair of shoes for best which he bought in 1912.

The difference between our average monthly income, $113.33, and the expenditures, $111.14, is $2.19. This sum has to buy part of my husband's clothes and help run our Ford, given by friends at home. Owing to inadequate funds, we are allowed only a garage and $75 a year for the expense of our Ford when used in mission work. Fortunately gasoline has come down from $3.15 to $2.00 per tin within the last two years.

In order to reduce our living expenses, I tried to do my own cooking, but as I had a young boy to clean the house to whom I paid $7.50 a month and as the sub-tropical climate is so enervating and as our houses have such primitive kitchens it seemed a misguided use of one's time and strength not to add enough to $7.50 to get a man to cook and to clean. This set me free to devote my spare time to work among women.

There remains only one way to reduce expenses materially and that is by disregarding the scriptural injunction to "be given to hospitality." Many young American men and women are teaching in our mission or are employed in business or government schools and it seems wrong to shut one's door to them. But hard as that would be it does not cut to the quick as does the necessity of refusing the grace of hospitality to native friends. Consequently it has been our custom to shut our eyes to the cost and to keep open house for the young people of all nationalities who come our way. What matter if the cotton covers for our box divans are faded and threadbare and carpets are in similar condition long before the end of our seven years' term? It is compensation enough to be told by the young folks that our house is known to be open to them at all times, and to feel that this is appreciated.

Difficult as it is to make ends meet, and though much energy is thereby consumed, we would not worry were it not for our daughter's future education. The $250 a year allowed until she is twenty-one will not go very far toward her college expenses. The last Guide Book for Foreign Students in the United States put out by the Institute of International Education gives much valuable information concerning all phases of higher education in the United States. In the chapter on Living Conditions, the following table of expenses is given for universities in various sections of the country:

Cornell $1,080, University of Minnesota $633, University of Illinois 618, University of California $810, University of Washington $681, University of Virginia $640.

These facts show why the mission family is faced with a period of separation. It is a not uncommon program for the mother to go home for a period of several years while her children are being educated. The father goes through a period of forlorn grass-widowerhood. This condition which Christian people would condemn for any one else at home is condoned by practically all mission boards and churches as being necessary for missionaries. It would not be necessary if the missionary's salary were sufficient or if the child's allowance were enough to provide for board at a good college or university. Is this situation right?—The Missionary Review of the World.

LEADERS GROWING OLD

Leaders grow old before they are aware of it. At last they recognize with astonishment that their day is over; the wave that carried them aloft has spent itself; they are no longer the indispensable helmsmen. It is easy for an injured vanity to warp a man's view of current movements and future prospects, for doubt and distrust of the younger world and its new-fangled methods to turn the old-time pioneer into the timid and carping reactionary. These are the peculiar temptations of the elderly; and only a great faith in God can overcome them, and leave old age full of the grace of humility and the courage of hope. But these patient and gentle virtues are what God demands from the old folk; for only by them can men link themselves on to the younger generations whom they are bidden to bless and ordain for that divine strife which is at once ever old and ever new. It is a great tax on our faith to lay aside our well-proved weapons and, with a graceful disregard of self, to give an encouraging benediction to the younger men who come forward with unaccustomed arms. Yet this is forever the last commission God lays upon us. We are not to whine despairingly because our onset has not finished the fight; not to gaze abroad with distrustful contempt as if none but ourselves were left to fulfil God's work; not to be sullen and suicidal because we cannot enjoy the solitary honor of completed victory. We have to obliterate self and anoint the young generation by wise sympathy and hopeful encouragement. And in so doing we shall ourselves be blessed with the sense of membership in an imperishable brotherhood.—Lewis Johnson, Selected.

Our consecration is not completed in one act, it does not make us immune to error; but it brings us into an attitude that we are willing to be taught and subject to the power or cause to which we are consecrated.—N. H. Mack.

FASHIONS AND THE MISSION FIELD

As the years pass many evils of the West find their way into the mission fields of the East. For this we are extremely sorry, for there are already too many evils here against which the Christian missionary must fight. And evils coming from the coutries from which we ourselves came make it doubly hard for missionaries to preach righteousness. This is one of the greatest hindrances to the mission cause. How many times we are disgusted at the conduct of Europeans (which includes Americans) in the East, people who come from so-called Christian countries and so are considered Christians. We are often ashamed that we belong to the same race. But what can we do? Certainly we can not condone evil in our own people; yea, evil among Europeans is a greater iniquity and worthy of severer condemnation than the same evil if found among Indians.

Now the fashions and social customs of the West are among the most glaring of these evils. How we blush with shame at the sights Indians see! Look at the picture post cards offered for sale in our cities. Practically all the lewd pictures are of white people. Many show a man and a beautiful woman in indecent and vulgar positions. And the woman! Not dressed fit for an Indian public. And these pictures are made in the West and displayed in the East. Then look at the magazines and books of fiction sold at bookstores and bookstalls at the railway stations. These all come from the West, and many of the cover pages, to say nothing of the inside pages, are like the post cards described above. The same is true of the moving picture films. The films are made in the West and display the evils and vices of the West, and of course white persons are the characters. This is what the Indian public sees. Is it any wonder that many of them consider Europeans a passionate and sensual race?

Nor is this all. What do you see on the streets? European ladies in the worst modes of fashion corroborating the pictures on display. I need not describe them for who of my readers does not know? But think of an American tourist woman (I call her not a lady), appearing on the streets of an Indian city in shorts! The bold, mannish, athletic type of woman is disgusting to an Indian gentleman. Do you wonder that we pray for deliverance from western customs and license?

Now the Indian lady dresses decently and modestly (she deserves to be called a lady). In public she is decently covered from head to foot; there are no bare arms and shoulders, no uncovered chest, no exposed legs. Passion does not rise in a man when he looks upon her; she suggests no lewdness nor vulgarity. She is respectable and respected. She is no slave to fashion—I mean the change of fashion. All communities have a particular style of dress for their women, and this has not changed since we know the country, except among a few who are aping western customs. She does not change her dress from year to year, and Indians hope she never will change to the silly and ridiculous fashions of the West.

What about bobbed or shingled hair? Well, Indian women of all classes — Hindus, Muslims, Parsees, Buddhists, Animists—all wear their hair long and the men want them to. There is one exception. The Hindu widow of the higher castes has her head shaved. When her husband dies she is robbed of her nice clothing, jewelry, and long hair. A woman with short hair is not approved by Indians.

Fashions are expensive, or rather the frequent change in fashions is very expensive and must be a burden to many. This is another reason why Orientals should not try to follow the fashions of the West. Orientals are mostly poor, and of necessity need to wear their clothes until they are worn out. Fashions have no place here and we hope they never will. Neither do Indian ladies spend money in beauty parlors, yet they are beautiful. It is estimated that the women of the U. S. A. last year spent $390,000,000 in hair dressing and beauty parlors. This shows the vanity of the generation. And what is it leading to? Most certainly not to sobriety and devotion to God.

Well, why should a missionary write about western fashions? First, because our great and holy cause is hindered because of them. O God, that the mission fields of the world might be spared the disgrace of them! Secondly, because we pray that the ladies who are sent out as representatives of the Church of Jesus Christ may be entirely free from the foolish and immodest fashions of the world. How much good do you think a missionary dressed as a modern society girl can accomplish on the mission field? Picture a bobbed-haired girl with knee-skirt, low neck and bare arms standing before an Indian audience trying to teach them the Gospel of our Lord! Ridiculous, yea, almost blasphemous. What good can she do among a people who despise her manner and dress? Better a thousand times that such should never be sent. Yet you can find a few such in some missions I know. But God be praised our India Mission has none of them, and we pray never shall. They are not acceptable to our Indian church nor to our non-Christian neighbors. Our good Bro. Govindji, elder in the church and editor of our church paper, writes deploringly of western fashions in dress which he sees in India, and urges his Indian sisters to abstain from them. Must we be instructed by people of a foreign land?

Sound missionary policy demands of every missionary that he make himself as acceptable as possible to the people whom he would lead to Christ, and this for the Gospel's sake. Paul's policy of becoming all things to all men that he might win some is right. Why drive people away from Christ by our thoughtless actions? What is not expedient should be given up. Certainly this applies to more things than dress, but dress is so conspicuous and always before the sight that it needs due consideration, especially by the missionary. When people think more of our appearance than our message we have failed. What is objectionable to our hearers should be discarded for Christ's sake. May the Lord keep us free from the immodest and objectionable fashions of the West.

Vyara, Surat, India.

By J. M. Blough, in the Gospel Messenger

A LITTLE CHILD SHALL LEAD THEM

It was a cold bleak, winter's afternoon, and every now and then the gusts of wind blew the snow into Mr. Elliot's face as he drove from S—, a neighboring town, to his home.

About eight miles from S—, the road led past a country schoolhouse. As it was just a few minutes past four, he saw groups of children issuing from the schoolhouse and wending their way homeward. Just ahead of him, trudging along the snowy road, were two little girls.

On coming up to them, he invited them to ride with him, as they were going the same way.

As they accepted the invitation, he was impressed with the difference between them. The older of the two was a strong, rugged looking child well dressed, and evidently well cared for, while the other was a slim, fragile little thing, in whose blue eyes shone a wistful look. Her clothing was threadbare and of a poor quality. The first child spoken of said her name was Elsie, and she chatted freely with Mr. Elliot, but little Lucy scarcely uttered a word.

After a little while Elsie got out at a comfortable looking house, which

she said was her home. As they drove on, Mr. Elliot turned to the child at his side and inquired:

"Where is your home, my little girl?"

"I haven't any in this world," she answered; "I just stay with some people."

"Yes, but where you live is your home, is it not?" asked Mr. Elliot.

"No my home will be with mamma," persisted the little maid. "She told me all about it before she departed this life. She said that some day I could come, too, if I loved the Lord Jesus. Mamma always told the truth, so I am sure of having a nice home, a better one than Elsie has. Do you know, I am afraid Elsie will never have a home in that beautiful city," she continued very gravely, "for her mother and father are not Christians, and she does not love Jesus. It is too bad, isn't it?" she said, looking up in his face with childlike confidence and simplicity.

Mr. Elliot did not answer her for some time. She did not know that her earnest, simple words had painted a picture before him, this busy man of the world, but he could see himself a boy again, and hear the words of his good old mother as she spoke to him of that Eden home where she hoped to meet her child. Oh, what memories they stirred up in the heart of the stern faced man! He has been called cold and selfish, but now his heart has been made tender by the faith of this child, who was homeless. Long ago his mother had prayed for him and he was wondering if God were answering her prayers in this way. It was even so, for the impression made was so deep that in time Mr. Elliot became a Christian. He and his wife had no children of their own, so they concluded to take Lucy to their hearts and home. Thus our heavenly Father careth for the little ones who put their trust in Him.—Mrs. Florence Gwin.

"On what are you building, my brother,
Your hopes of an eternal home?
Is it loose, shifting sand, or the firm solid rock,
You are trusting for ages to come?

"On one or the other, my brother,
You are building your hopes day by day.
You are risking your soul on the works that you do.
Will the dark waters sweep you away?

"Your Saviour has warned you, my brother
I pray you give heed to His voice.
There is life on the rock, but there's death on the sand.
Oh, my brother, pray tell me your choice.

"No matter how carefully, my brother,
The sand for your house you prepare,
'Twill be all swept away when the flood shall descend,
Leaving nothing but death and despair"

—H. R. Trickett.

WAS THAT SOMEBODY YOU?

Somebody awoke in the morning with a song of thanksgiving on his lips. "What a beautiful world!" he said. He had his time of communion with the Father. Breakfast was ready: he joined the family, impressing them with his happy mood. There was not a word of grumbling or of dissatisfaction. Leaving the home for his office he carried with him the same happy spirit. He was not in too much of a hurry to notice the crippled newsboy, and gladden his heart with cheery words and a coin.

The dog that came in his way received a friendly pat and looked thankfully up in his face.

All his friends were greeted with a smile and sometimes a comforting word.

He entered the office, called out, "Happy day," and immediately every one caught the inspiration of his mood.

Tolerance, patience, courtesy, and cheerfulness were exercised in all the details of the day.

As he gave, so did he receive coöperation from his people in loving and efficient service. At the close of office hours, he hurried home, pleased with the world, happy in the joy of serving, and said: "This is the end of a wonderful day."

Was that somebody you?—Sel.

AT THE CALL OF THE CACHO

"Cacho" is Spanish for cowhorn. Before ever horns were hammered out of brass to make music for men's ears, they grew on the heads of cattle, ready-made to be blown. Just such a nature-made horn, tooted by an Indian boy, calls our village children to the mission school every morning, the bigger boys and girls to night school every evening, and announces the hour of service every Thursday and Sunday night, and of Sunday school Sunday afternoon. This horn-blowing is not just a superfluous flourish, but a plain, matter-of-fact necessity. No one here has a watch or a clock except the missionary. We are in the pre-clockian stage of civilization out here, and everybody has to depend upon the sun, moon, and stars to tell him what time it is. Consequently, it is quite necessary that we announce to all the village that the hour of school or of worship has arrived. Some fine day, when we have a church building, we will also have a bell, but meanwhile the old cowhorn has things all its own way.

We are pioneer missionaries among the Zapoteco Indians of the mountains of the eastern part of the state of Oaxaca, in souhernmost Mexico. We are tucked away in a little, out-of-the-way corner of the world, yet we know that this is just the place where God wants us to be, and we would rather be here among our dark-skinned Indian friends than be anywhere else in the world. Our village is called Yatzachi (pronounced Yaht-sah-chee), and has less than five hundred inhabitants. Probably almost ten per cent of them know how to read and write, after a fashion. Only one of the women in the whole village knows even this much, and very few of them can talk to us in Spanish, for their own language is Zapoteco. The thirty-odd black-eyed boys and girls in the first grade of our school knew no Spanish when the school began last February. They don't know a great deal even yet, but they have learned many words and expressions, know how to greet us and say goodbye in Spanish, and they are learning to read and write. They are all of them barefooted, and would feel very strange and awkward with shoes and stockings on. The small boys wear little white cotton trousers, long just like the grown-ups', and the little girls wear long skirts just like their mothers'. They are just funny little editions of the big folks. Except when they are naughty, they are as cute and attractive as can be. Many of their parents will never be able to read the Bible, but these boys and girls are all going to have their own Bibles and be reading them pretty soon.

We have no church building yet, but hold our services in a house that belongs to a local society or club. This society is made up of nearly all the people that live on this side of the village. It was formerly a Roman Catholic organization, and celebrated a special feast every year, with plenty of drinking. As it happens, most of our principal Protestants are from this side of the village, and when it became clear that the large majority of the men in the society were of the Protestant way of thinking, they suddenly put an end to the annual booze-fest, and invited us to hold our services in their house. Three years ago, when I first came here on an exploring trip through this region, I found only two men who really knew anything about the Bible. We had some little services, first in the town hall, and later in a private house, and some dozen men attended, but no women at all. Later, I began having every sermon translated into the Indian language by one of the Indians, and then a very few of the women began to come. Then suddenly, owing to our having had ten of their boys in our house in Oaxaca, to school there, the

fear and suspicion among the women vanished, and ever since we have had just as many women as men at our services. Except for a period when there was a terrible epidemic of whooping-cough among the children, we have had from forty to seventy people in attendance at all our services, both midweek and Sunday. They are not very good Christians yet, but they are hearing the Gospel week after week, and in time their hearts and their lives will surely change and become Christian. We are still in the day of very small things, but God is very near to us, and is helping us most wonderfully, and he will give us the harvest in his own time.

This is pioneer work among the non-Spanish-speaking Indians of Mexico. I am learning the native idiom, and compiling a dictionary and a grammar, and hope soon to be able to translate parts of the New Testament into the native tongue.

The Vision of Antonio

We have just passed through a series of events, which, though sad in the loss which has come, yet leave a beautiful impression, and one which will be a testimony of no small value for all the people of Ladario.

A young man whom we had come to love as a brother in Christ, and whose calm patience had been increasing evidence of his genuine faith in Christ Jesus, died Sunday afternoon. On Friday he told his family and Mr. Hunrichs of a vision he had during the night. The Lord called to him, "Antonio! Antonio! Antonio!" At the third call he turned and saw Jesus, and worshiped him. The beauty of the Lord was beyond his ability to describe, but his own face shone with the glory as he recounted his vision. Before he died he turned to his father, and reaching out his hand said, "Good-bye, papa! I am going to die now." He calmly and joyfully went to be with Him who had called him and whom he had answered. His greatest joy of late had been to have us read the Word to him, and to have prayer together.

We are told that this is the first Protestant funeral here, and the unrestrained joy of the father in the midst of his sorrow is a mighty testimony to the grace and love of Christ, and His power to give perfect peace, for the son was most dearly beloved of his father. There were no candles, no heart-rending mourning by adults, no wake, nor night of carousal. There was assurance, calmness, strength, and a radiant hope. With beaming countenance the father told all of the call which had come to his son, who is now with the One who is indeed the "Altogether Lovely."

The service in the house Sunday night was simple and effective. Mr. Hunrichs read portions from the Word, giving a few words including the testimony of Antonio and answering the query raised on every side as to why there were no candles. Monday morning another simple service was held at the grave, at which time more was heard about the Word of God than at any previous time here. What a message the Gospel holds at such a time: all of hope and certainty, none of doubt, darkness, purgatory, nor masses!

The tender beauty of this testimony is already being marred by Satan in causing it to be said that Antonio had a vision of candles, and wanted them burned for him. Thus must one reckon with Satan in every act wherein God is glorifying His Son to the enlightenment of this blinded people, but "his truth is marching on."—L. P. Van Slyke in "Inland South America."

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(1308 West 4th Ave.)

Dear Readers, Greetings:—"And again I say, Rejoice." The Lord does wonders and moves in a mysterious way His wonders to perform.

If no mistake has been made in looking over the books the following is a correct record of contributions to the general fund for the running of the mission here, since Oct. 1, 1926:

C. B. Byer, Tampa, Fla.	$5.00
Ada King, Atglen, Pa. (deceased)	75.00
Mr. & Mrs. Simon Steffen, Orrville, O.	4.00
Marie Blosser, Harrisonburg, Va.	2.00
John Senger, Frazer, Pa.	2.00
Elizabeth Stoltzfus, Gap, Pa.	2.00
Frances Dowling, Knoxville, Tenn.	10.00
Mrs. Katherine Pront, Chicago	1.00
Elias Brunk, Harrisonburg, Va.	1.50
Silas Weldy, Wakarusa, Ind.	1.40
W. C. Grove, Washington, D. C.	20.00
Bro. Rediger, Ill.	5.00
Sister Stalter, Ill.	2.00
H. B. Keener, Harrisonburg, Va.	5.00
Y. P. B. M., Marshallville, O.	34.40
Orrville S. S., Orrville, O.	20.50
E. M. Bd. of M. & C., Mt. Joy, Pa.	61.13
Blooming Glen S. S., Blooming Glen, Pa.	33.00
Eastern Mennonite School	55.75
Springdale S. S., Va.	20.40
Springdale Sewing Circle, Va.	12.00
Mt. Pleasant & Bank S. S., Va.	88.45
Mt. Clinton S. S., Va.	15.02
Warwick S. S., Va.	139.50
Pike S. S., Va.	88.00
Weaver's S. S., Va.	119.02

And beside these contributions there have been some sent in for special needs in answer to solicitation or plea in Herald. Thanks for this aid. Others are invited to help in this way as some months run a deficit.

Yours for the cause of Christ,
The Workers.
Per Frank Raber.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Aug. 7)

By Mary Rutt

For the Gospel Herald.

Dear Herald Readers, Greeting in the name of the Lord Jesus:—"My expectation is from Him." We can truly say our expectation is from our God. Winning souls for the Lord is becoming more precious, more wonderful, to us every day. Could there be a greater miracle in all the world than a man or woman living in the depth of sin being transformed into a child of God; desires, ambitions, and pleasures completely changed?

We are indeed thankful to our heavenly Father for the living witnesses that He has given us in this town, proving that what the Lord promises He is able and willing to fulfill. We are expecting more to make the full surrender who at the present time have made a confession but seem to be afraid to yield entirely.

Again the attendance here has increased. Our past experience has been that many people attend the services, then for some unknown reason the crowd became smaller, and afterwards we have a larger crowd than ever. We have lately discovered a reason. One of our converts was not attending the services, after missing her in several services I visited her. She told me one of the neighbors was telling her many things, one of them being that she would be put under the water to be baptized and spoke as if the one who baptized her might drown her. The woman was really frightened. We are here as strangers, the mission is open only about six months. While these folks do have confidence in us, yet such things can disturb them for a time, but after they discover the truth they have greater faith in God than ever.

From Tres Lomas we received the encouraging news that the kindergarten is proving to be a great success. They have all the children now they can well take care of. Who can tell what will be the result of teaching God's Word to these children?

A series of meetings has just closed in Carlos Casares with good attendance. Our native pastor Bro. Luayza, was the evangelist.

Special propaganda has been made the past week in Pehuajo and Trenque Lauquen.

America, F. C. O., Argentina.

"What will become of those cut flowers tomorrow? They will fade. So truth that is separated from Christ will fade away."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for July, 1927

GENERAL

Pleas View Cong Okla	23 30
Mt Pleasant SS Va	20 00
Mrs Mattie Miller	30 00
Crys Spgs Cong Kan	16 82
Penna Cong Kan	20 57
Forks Cong Ind	28 60
Martha & Barbara Burkholder	5 00
Fairview Cong Ore	10 55
Science Ridge Cong Ill	14 00
Cresston SS Mont	8 71
Manson Cong Ia	24 21
Sugar Creek Cong Ia	104 52
Roseland Cong Neb	11 05
L Deer Creek Cong Ia	39 71
Mt Zion Cong Mo	8 00
Crystal Spgs Cong Kan	16 55
Thomas Cong Pa	3 56
Calkins Cong Mont	6 05
Lakeview Cong N D	10 00
	$401 20

INDIA

General

Mt Zion Cong Mo	$10 50
LaJunta Cong Colo	18 01
Hesston Col Kan	53 00
O Grove & Pleas Hill Congs O	36 00
Pigeon River SS Mich	38 14
A Bro Youngstown O	3 00
YPBM Gulfhaven Cong Miss	20 21
Canton SS O	2 93
Forks YPM Ind	14 67
E Bend SS Ill	5 00
A W Slagel	15 00
Salem SS Tofield Alta	53 03
Tri Co SS Conf O	19 05
Alta-Sask Conf at Tofield Alta	125 03
Plum Creek Cong Neb	10 00
Liberty Cong Ia	10 08
Woodriver SS Neb	25 00
E Fairview Cong Neb	60 46
Elizabethtown SS Frank Hertzlers Cl Pa	5 00
Gehmans SS Pa	48 65
M & K H	50 00
Lanc E Chestnut SS Pa	32 71
Bowmansville Mis Friends Pa	84 79
A Sister Ephrata Pa	30 00
Slate Hill YP Meet at Mechanicsburg Pa	18 67
Lanc YPM Pa	58 00
Landisville SS Pa	46 00
LaJunta Cong Colo	15 00
Palmyra Cong Mo	8 00
Pleas Valley SS Kan	24 00
Reiffs Cong Md	107 05
Casselman Cong Md	2 90
Springs YPBM Pa	16 61
Allensville A M SS Pa	25 36
Scottdale Cong Pa	6 00
Weaver Cong Pa	9 76
Zion Cong Ore	8 09
E Scottdale DVBS Pa	7 85
William O Heebs	10 00
Shore Cong Ind	14 03
Calkins Cong Mont	5 00
Fairview Cong N D	93 77
Hagey Cong Ont	10 00
Hagey SS Ont	10 56
Line Lexington SS Pa	36 00
Towamencin SS Pa	20 43
Souderton TM Pa	22 80
	$1,346 14

Missionary Support

Springvalley SS Kan	$37 50
Holdeman SS Ind	10 00
Wom Mis Society O	300 00
S-W Pa SS Conf Mission Fund	150 00
Friends W Liberty O	150 00
Yoder SS Kan	75 00
Oak Grove SS O	112 50
A Bro Hydro Okla	25 00
Sonnenberg SS O	30 00
Goshen Col Cong Ind	19 80
Ind-Mich Sew Circles	340 22
E A Rediger & wife	150 00
Lockport SS O	40 98
Metamora SS Ill	30 00
Harmony YPM Ill	8 14
W Union S Cir Ia	35 94
Springvalley SS Kan	37 50
Blough Cong Pa	30 00
Weaver SS Pa	15 00
Thomas Cong Pa	15 00
Holdeman Cong Ind	31 56
Holdeman YPBM Ind	30 00
First Menn Cong Ont	136 00
	$1,810 14

Missionary Children Support

Wom Mis Society O	$10 50
SW Pa SS Conf Mission Fund	195 00
Mr & Mrs Harvey Handrick	5 85
Holdeman SS Ind	2 00
Fairview SS Mich	16 00
Forks SS Ind	25 00
Prim Dept W Union SS Ia	21 20
Larned SS Kan	7 50
Holly Grove SS Md	75 33
	$358 38

Evangelist

Catlin Menn SS Kan	$ 5 00
Doylestown SS Pa	30 00
Manitou Cong Colo	18 75
Cullom SS Ill	15 00
E Petersburg SS YM Bible Class Pa	7 50
Three Classes Pa	30 00
Manheim B S Cl Pa	11 00
Ft Wayne Cong Ind	15 62
Springvalley Cong N D	18 75
Markham YPM Ont	22 50
Esther Groh	60 00
A Bro Franconia Pa	15 00
	$249 12

Bible Women

Cls 11, 8 & 14 Howard-Miami SS Ind	$10 00
Sug Crk Mis Society O	40 00
Wom Mis Society O	28 00
Doylestown SS Pa	20 00
Ladies B Cl Home Mis Chicago Ill	20 00
L D Hunsickers Cl Pa	10 00
SS at Cheraw Colo:	
Mace Headrick & Cl	4 29
A M Leatherman & Cl	10 00
T A Neuschwanger & Cl	2 21
John Kish & Cl	6 25
Isaac Enns & Cl	13 25
Adam Plank & Cl	8 00
Goshen Col SS Berean Bible Cl Ind	11 15
Y Wom Cl Oak Grove SS O	20 00
Old Sis Cl Oak Gr SS Champaign Co O	11 75
Peter Garber	10 00
Aged Sis Cl Bethel SS O	10 00
SS Cl per Sarah Hartzler Limon Colo	10 00
Bowne Cong Mich	3 00
Holdeman SS Ind Cl 16	16 50
Class 19	15 00
	$279 40

Teachers

Cl 12 Nappanee SS Ind	$16 00
Y Mens Cl Fairview Cong N D	15 20
O Mens Cl Goshen Col SS Ind	15 00
Beech SS O	62 00
J E Wideman & SS Cl	31 00
Landisville SS Pa:	
Girls Cl No 7	5 00
Mens Cl No 6	15 00
Mellingers SS Fund Pa	47 00
Elizabethtown SS Pa:	
Ezra Brubakers Cl	18 00
Barbara Brubakers Cl	18 00
Oreville Menn Home Workers Pa	27 00
Mt Zion Cong Mo	7 00
Viola Wenger	25 00
Mens Cl 15 Elkhart SS Ind	18 10
St Jacobs SS Ont	10 00
	$329 30

Orphans

Mr & Mrs Daniel Hooley	$ 7 00
Joseph Springer	7 50
II Chron 7:14	7 00
SS Cl Banks SS Va	7 00
Busy Boys Cl Bethel SS O	7 50
Mrs Harry C Swarr	7 00
Dan M Yoder	7 00
Mr & Mrs John Schrock	5 00
Schissler Family	7 00
Mothers Cl 10 Howard-Miami SS Ind	7 00
Walnut Creek SS O:	
Ray Masts Cl 9	15 00
Emery Weavers Cl 11	15 00
Mrs A J Meck SS Cl Ill	15 00
Cl 13 Plainview Cong O	7 00
Martinscreek SS O Cl 7	7 50
Bethel & Guilford Congs O	73 00
Nappanee SS Ind:	
Classes 8 & 9	7 00
Class 15	5 00
Mothers Cl Bethel SS Mo	7 00
Mable Metzlers SS Cl O	7 00
Cl 5 Walnut Crk AM SS O	28 00
A D Diener	28 00
Cl 4 Clinton Br SS Ind	8 00
Will Nunemaker & Cl near Cheraw Colo	6 00
Goshen College SS Ind:	
Older Sisters Cl	14 00
Jrs & Beginners	14 00
Prim Dep Allensville SS Pa	7 50
Willis K Lederach	7 00
Norristown SS Pa	7 00
Busy Bee Cl Weaver SS Va	7 00
Cl 17 Beech SS O	28 00
Martins Cong O	11 25
Martins SS Interm Girls Cl O	2 50
Chris E Troyer & wife	7 50
Cls 10, 11 Plainview SS O	7 00
Myrtle Erb Friesen	14 00
Cl 10 Nappanee SS Ind	6 75
Elmer & Carrie Yoder	15 00
Peter Garber	7 00
Harmony SS Ill	9 52
Cora Buzzards Cl Ill	20 00
Willow Springs SS Ill:	
Mary Smuckers Cl	15 00
J H Smucker	15 00
J V Albrecht	21 00
B W Rockes Cl	7 50
Primary Dept	14 00
A R Albrecht & Julius Ioder	15 00
Wm Eigsti	7 00
Emma Millers Cl	7 50
H J Kaufman & Carrie Smuckers Cl	12 00
Samuel J Zook	8 00
Lower Deer Creek SS Ia:	
Class 7	7 00
" 10	14 00
" 14	4 10
" 19	4 50
" 32	3 00
Primary Dept	7 00
C E Hershberger & wife	7 00
Omar Leibig & wife	7 00
Prim Dep W Union SS Ia	8 45
Will White & family	7 00
Elmer E Zimmerman & wife	15 00
Slate Hill & Churchtown Sew Cl Pa	28 00
Strasburg SS Prim & Beginners Dept Pa	7 00
Allen Gantz	7 00
Mr & Mrs E O Brubaker	14 00
Elizabethtown SS Pa:	
Mrs Jacob Shanks Cl	7 00
John Detras Cl	14 00
Mrs Levi Mussers Cl	7 00
Benj Keeners Cl	14 00
Millersville SS Jacob Thomas Cl Pa	7 50
E Petersburg SS Three Cls Pa	14 00
Elizabeth Garbers SS Cl Pa	14 00
Lebanon Co SS Workers Pa	28 00
Sycamore Grove SS Mo	16 87
Ella Yoder & Cl 9	10 00
Mary King & Cl 12	7 00
Sarah Miller & Cl 8	7 00
C F Greaser & Cl 24	6 25
Mattie Miller Cl 15	7 00
E D Gershberger & wife	7 00
F P Kauffman & fam	7 00
A J Miller & wife	7 50
Sam Schlabaugh	15 00
Thomas SS Pa	17 67
Weaver SS Pa	39 17
Altoona Mission SS Pa	11 76
Portland SS Ore A Bro & Sister	7 00
Albany SS Ore	45 00
Bethany SS Mich	7 00
Cl 11 Elkhart SS Ind	7 00
Excelsior Cl Elkhart SS Ind	14 50
C A Shantz & wife	21 50
Springvalley Cong N D	7 00
Bertie Cong Ont	29 00
	$1,147 29

Widows

Lydia Zooks SS Cl Ia	$ 5 00
II Chron 7:14 Ind	5 00
R B Metzler	20 00
Elizabeth M Metzler	20 00
Doylestown SS Pa	5 00
Canton Miss Sew Cir O	10 00
Bethel & Guilford Congs O	40 00
Mrs John J Lehman	5 00
Old Sis Cl O Grove SS Cham Co O	10 00
Annie Yoder & Cl 2 Ia	5 00
Bonetta Gingerich & Cl Ia	5 00
A Millersville SS Cl Pa	4 00
Portland SS Cl 10 Ore	10 00
Olive Cong Ind	32 25
Bethany SS Mich	5 00
Cl 19 Elkhart SS Ind	5 86
Wellesley AM Cong Ont	63 00
Eli Brubaker	5 00
Samuel Wideman	50 00
	$305 11

Medical

Wom Mis Society O	$150 00
Cl 23 E Union Cong Ia	3 00
Lizzie E Blosser	5 00
A Sister Mattawana Cong Pa	5 00
Martins Cong O	2 00
Ind-Mich Sew Circles	64 50
Cls 4, 5 O Grove SS O	18 50
Sister Kings Cl Yoder SS	

Kan	10 00
Willing Workers Cl Elkhart SS Ind	10 00
	$268 00

Personal

Mrs D E Miller	$ 2 00
Wom Mis Society O	10 00
	$12 00

Bible School

Wom Mis Society O	$15 00

Balodgahan Dispensary

A W Oswald & family	$10 00
Walnut Creek SS O	50 00
Plainview Cong O	113 00
	$173 00

Balodgahan Water System

Blooming Glen SS Pa	$65 00

Lepers

A Bro & Sis Goshen Ind	$10 00

Boys Hostel

Goshen Col SS Classes	$300 00

Hospital Furnishings

Sew Cir at Martins & Plainview Congs O	$ 5 00

Native Nurse Training

Midland Sew Cir Mich	$10 00

Primary Schools

W Fairview Cong Neb	$24 00

Ghatula Dispensary

Anna N Ranck	$10 00

Hospital

Slate Hill & Churchtown Sew Cir Pa	$ 3 00
Total for India	$5,572 59

SOUTH AMERICA

General

Milford A M Cong Neb	$36 00
LaJunta Cong Colo	18 00
Stahl SS Pa	14 06
Walnut Crk Cong O	50 00
A Bro Youngstown O	3 00
Martinscreek SS O	13 65
Bethel & Guilford Congs O	13 00
Upper Deer Crk SS Ia	39 29
Mr & Mrs A S Hamsher	10 00
Milton Swartzendruber	3 00
Lizzie A Kaufman	5 00
Canton SS O	2 92
Waldo Cong Ill	24 60
Metamora Cong Ill	19 19
E Bend SS Ill	45 00
A W Slagel	10 00
Leetonia SS O	20 34
Bethel SS O	11 00
Midway SS O	40 00
Plum Crk Cong Neb	10 00
E Fairview Cong Neb	40 15
M & K H	50 00
A Millersville SS Cl Pa	2 50
Lanc E Chestnut St SS Pa	20 00
Mt Joy YP Meet Pa	12 24
LaJunta Cong Colo	15 00
Palmyra Cong Mo	4 00
Mt Zion Cong Mo	75
Springs SS Pa	9 26
Scottdale Cong Pa	8 50
E Scottdade DVBS Pa	7 85
Yellowcreek Cong Ind	47 50
Hopewell Cong Ind	8 37
Fairview Cong N D	5 00
Calkins Cong Mont	4 50
Hagey SS Ont	10 36
Vineland Cong Ont	27 50
L Lexington Cong Pa	36 00
L Salford Cong Pa	50 00
	$747 53

Missionary Support

Pleas Valley Cong Kan	$20 00
Wilmot AM Cong Ont	181 80
Pleas Hill SS O	112 50
York Co Dist Ont	327 00
Bossler Cong Pa	52 55
Goods Cong Pa	18 00
Pleas Valley SS Kan	20 00
Pike SS Va	39 00
Weaver SS Va	41 75
Wilmot Cong Ont	75 00
Souderton SS Pa	37 50
	$925 10

Missionary Children Support

Pleas Hill SS (Quarter Fund)	$ 2 25
Martins Cong On	11 25
Elizabethtown SS Pa:	
Ada Garbers Cl	12 50
Saml Longeneckers Cl	12 50
Alta Nunemakers Cl	12 50
Niagara Dist SS Meet Ont	40 00
	$91 00

Evangelist

Doylestown SS Pa	$15 00
A Bro Hydro Okla	75 00
Cullom SS Ill	15 00
Shore SS Ind	9 00
	$114 00

Bible Readers

Cherry Box Cong Mo	$ 5 00
Wom Mis Society O	25 00
A Sister Pa	8 00
	$38 00

Orphans

Mr & Mrs John Schrock	$ 5 00
Prim Dept Lima SS O	3 00
L Deer Crk Cong July 4 Miss Off Ia	83 06
Blough Cong Pa	26 00
Hay Cong Ont	7 00
	$124 06

Orphanage Building

No 11660 Pa	$10 00
A Millersville SS Cl Pa	12 00
	$22 00

Personal

Cert of Dept Int	$15 00
Marie Lauver	25 00
	$40 00

Publication

Lester L Buerge	$20 00
L Deer Crk SS Cl 11 Ia	6 00
	$26 00

Poor Fund

Malachi 3:10	$15 00
Total for S America	$2,142 69

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa	$ 9 17
Allensville AM Cong Pa	23 79
Scottdale Cong Pa	28 57
Pleas Grove Cong Pa	5 25
	$66 78

Canton, Ohio

Martins Creek Cong O	$11 00
Oak Grove Cong O	20 00
Pleas View Cong O	11 75
Beech YP Meet O	4 75
Canton Cong O	9 67
Walnut Creek Cong O	25 00
Mrs M B Yoder	10 00
Martins Creek SS O	10 00
Mattawana AM SS Pa	10 00
Interest	5 50
Rockton SS Pa	1 50
	$119 17

Chicago, Ill.

J J Hostetler	$10 00
Smucker Sisters	6 00
Charles Swartzendruber	10 00
R J King	7 50
R Buchanan	10 50
Brother Tyson	2 00
Bro Histand	2 00
Freeport Cong Ill	68 12
E Bend Cong Ill	32 00
Peter Garber	5 00
Willow Springs Cong Ill	12 29
Ill Conf	10 42
Central Cong Elida O	12 00
A R Miller	5 00
	$192 83

Ft. Wayne, Ind.

Interest	5 50
Shore Cong Ind	10 00
	$15 50

Detroit, Mich.

Bowne Cong Mich	$18 36
Leo Cong Ind	21 71
	$40 07

Kansas City, Kans.

A Bro & Sister Md	$25 00
L S Glick	2 00
Hydro Okla Sew Cir	5 00
L Deer Crk Sew Cir Ia	10 00
Mt Zion Cong Mo	13 75
Catlin Cong Kan	5 15
Plum Creek Cong Neb	11 20
E Fairview Cong Neb	31 91
Mt Zion Cong Mo	11 25
Milan Val Cong Okla	4 06
LaJunta Cong Colo	25 85
Bethel Cong Mo	11 65
W Liberty Cong Kan	17 06
Hesston Cong Kan	20 00
Penna Cong Kan	25 00
	$218 88

Portland New Mission Building

John D Miller & fam	$ 1 00
Freeport Cong Ill	56 50
J B Stutzman	25 00
Eunice Deter	5 00
A Sister Ind	1 50
Lenora Harkins	2 00
Mary S Benner	5 00
Albert W Miller & Lois W Miller	1 00
Lizzie A Kauffman	5 00
Plainview SS O	24 25
E Fairview Cong Neb	119 93
Marion SS Pa	11 55
Scottdale Cong Pa	13 00
Middlebury Cong Ind	20 00
Yellowcreek SS Ind	50 00
Maple Grove Cong Ind	23 00
Allen Erb	5 00
Zion Cong Ore	35 00
Salome Pletcher	1 00
Maple View SS O	3 00
	$407 73

Lima, Ohio

Walnut Creek SS O	$25 00
Mrs M B Yoder	10 00
Bethel & Guilford Congs O	13 00
Interest	5 50
	$53 50

Peoria New Building

Ill Conference	$79 36
Waldo Cong Ill	19 00
	$98 36

Peoria, Ill.

Cullom Cong Ill	$ 3 00
Peter Garber	5 00
Willow Spgs Cong Ill	5 50
Mrs J J Camps Cl Ill	12 00
Ill Conference	10 42
Alpha SS Minn	7 50
	$43 42

Portland, Oreg.

Tuleta Cong Tex	$ 6 00

Toronto, Ont.

H D Groh	$ 5 00
Waterloo Cong Ont	45 56
Weber Cong Ont	17 15
Blenheim Cong Ont	12 45
Wanner Cong Ont	23 54
	$103 70

Kansas City Building Fund

W Liberty Cong Kan	$ 5 00
Total for City Missions	$1,370 94

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Henry Hostetler	$ 1 00
LaJunta Colo Cong (For Cow)	26 62
Special Support	219 35
W Liberty Cong Kan	17 83
O Grove SS O Prim & Juniors	65 54
Birthday Offg Bethel SS Mo	4 50
A Bro Hydro Okla	50 00
Mt Zion Cong Mo	1 00
Zion Cong Ore	14 80
W Fairview Cong Neb	30 00
Birthday Offg Yellowcreek Prim Dept Ind	5 00
	$435 64

Orphans' Home, Ohio

A Bro Dalton O	$ 2 00
Special Support	109 00
Mrs Anna Hartman	2 00
George Moore	1 00
J Y Smucker	100 00
Frank & Mary Smucker	100 00
Sonnenberg SS O	34 78
Schellburg Cong Pa	1 50
Scottdale Cong Pa	7 50
	$357 78

Illinois Home for Aged

Oak Grove Cong O	$45 50
Anna Zimmerman	37 00
S Union Cong O	53 00
Maple Grove Cong Pa	45 50
E Bend SS Ill	32 00
Peter Garber	5 00
Scottdale Cong Pa	5 00
Ill Conference	10 42
Blough Cong Pa	15 00
Elkhart Cong Ind	45 50
	$293 92

La Junta Hospital

Beatrice Hershey	$ 2 00
P A Heller	50 00
Amos L Kauffman	100 00
Per E U Burkholder Treas Ohio	125 00
T U Nelson	5 00
Lizzie Nelson	1 00
Vida Nelson	5 00
M F S in memory of Elizabeth E & George B Showalter	200 00
Elizabeth Longenecker	10 00
B P Loftis	2 00
Rhoda Yoder	25 00
A W Slagel	10 00
I L Troyer	25 00
H N Stouffer	10 00
I J Martin	10 00
Hesston Cong Kan	2 00
John Umble	20 00
Elizabeth Lite	2 00
John Shetler	25 00
Mahlon Miller	10 00
James E Mishler	5 00
Barbara Stutzman	1 00
	$645 00

Old People's Home Barn

Sycamore Gr Cong Mo	$37 16
Total for Charitable Institutions	$1,769 50

OTHER FUNDS

Annuity

Loma Kauffman	$1,000 00
Daniel Horst	1,000 00
	$2,000 00

District General Funds

Mt Zion Cong Mo	$ 3 25
E Holbrook Cong Colo	23 64
Milan Val Cong Okla	4 05
Bethel Cong Mo	12 00
Larned Cong Kan	10 00
Sycamore Gr Cong Mo	22 44
Blough Cong Pa	15 00
Springs Cong Pa	8 22
O Grove Cong Pa	80
Mt Zion Cong Mo	17 00
Milan Valley Cong Okla	3 20
LaJunta Cong Colo	42 36
Protection Cong Kan	5 00
Springvalley SS Kan	59 41
E Holbrook Cong Colo	21 19
Maple River Cong Mich	30 00
Midland Cong Mich	10 51
Bethany Cong Mich	13 39
Berne Cong Mich	20 62
Clinton Fr Cong Ind	33 79
Clinton Br Cong Ind	13 00
Shore Cong Ind	10 00
Salem Cong Ind	14 00
Filer Cong Idaho	8 95
Hopewell Cong Ore	4 10
Albany Cong Ore	2 49
Nampa Cong Idaho	5 43
Worcester Cong Pa	7 00
Franconia Cong Pa	10 00
Plain Cong Pa	102 00
Spring City Cong Pa	97 00
Providence SS Pa	37 00
Doylestown SS Pa	8 00
Skippack SS & Cong Pa	51 00
	$725 84

Rural Missions

How-Miami Cong Ind	$21 01
Shore Cong Ind	5 00
Mt Zion Cong Mo	6 00
Thomas Cong Pa	22 12
Rockton SS Pa	1 63
Mt Zion Cong Mo	1 00
	$56 76

Colportage and Tracts

YPC Elkhart SS Ind	$ 8 50
Good Samaritan Cl Elkhart SS Ind	4 60
Scottdale Cong Pa	2 50
	$15 60

Goshen College

Lydia H Smith	$35 00
Peter H Schertz	15 00
John R Byler	5 00
Yellow Crk Cong Ind	5 00
Benjamin Eash	5 00
	$65 00

Hesston College

LaJunta Cong Colo	$17 50
H E Hartzler	5 00
Clarence Ebersole	10 00
Harry Hertzler	5 00
	$37 50

Pleasant Hill

Cullom SS Ill	$15 00

Board of Education

E Fairview Cong Neb	$34 66
Schellburg Cong Pa	1 50
	$36 16

Evangelizing Fund

Alpha SS Minn	$ 50
Menn Bd of M & C	60 00
	$60 50

S. W. Pa Conf. Fund

Thomas Cong Pa	$12 00
Blough Cong Pa	20 00
Scottdale Cong Pa	3 00
	$35 00

S. W. Pa. Conf. Mission Fund

Springs SS Pa	$22 75
Blough SS Pa	33 50
Kaufman SS Pa	17 94
Thomas SS Pa	16 15
Stahl SS Pa	13 96
	$104 30

Mishawaka S. S.

Holdeman SS Ind	$26 72
Holdeman Cong Ind	33 00
Olive Cong Ind	60 00
	$119 72

General S. S. Committee

Yellow Crk SS Ind	$12 00

Ind.-Mich. S. S. Conf. Fund

Maple Riv Cong Mich	$10 00
Yellow Creek SS Ind	12 00
	$22 00

Rural Evangel

Middlebury Cong Ind	$ 4 00
Nappanee Cong Ind	10 00
	$14 00

Total for Other Funds	$3,319 38

RELIEF FUNDS

Canadian Russians

A Sister & daughter O	$ 5 00
Two Sisters O	25 00
Sycamore Gr Cong Mo	37 10
N J Roth	5 00
O Grove & Pleasant Hill Congs O	125 00
Beech Cong O	107 05
W Union Cong Ia	73 81
Hesston Cong Kan	1 00
Holdeman Cong Ind	86 10
Salem Cong Ind	32 27
Yellow Creek SS Ind	50 00
Souderton Cong Pa	58 45
	$605 78

Mississippi Flood Sufferers

Belleville Cong Pa	$27 00
Cherry Box Cong Mo	10 00
Cong at Eightsquare O	42 00
Belleville Cong Pa	25 00
Central Ill Conference	165 41
Wisler Menn Medina Co O	20 00
A Sister Mattawana Cong Pa	25 00
Leetonia SS O	38 00
A Bro & Sister Pigeon Mich	10 00
Spring Valley SS Kan	23 79
Catlin Cong Kan	16 00
M L Plank	2 00
Burr Oak Cong Ind	22 00
Mrs B F Switzer & Beulah Beach	5 00
	$431 20

Near East

A Bro & Sister & family O	$50 00
Perkasie SS Pa	25 00
Deep Run SS Pa	38 46
A Bro Lower Salford Pa	28 50
	$141 96

General

Holdeman SS Ind	$10 00
Cresston SS Mont	7 01
	$17 01

Russia

Cl 19 Maple Gr SS Pa	$ 2 50
Ind-Mich Sew Circles	8 00
Cls 7, 8 Bowne SS Mich	5 00
	$15 50

Total for Relief	$1,211 45

SUMMARY

Alta-Sask Dist Bd	$193 78
Dak-Mont Dist Bd	193 19
Franconia Dist Bd Pa	745 14
Ind-Mich Dist Bd	1,178 87
Illinois Dist Bd	445 86
Ia-Nebr Dist Bd	924 94
Lanc Dist Bd Pa	1,000 61
Mo-Kan Dist Bd (June)	517 05
Mo-Kan Dist Bd (July)	542 46
Middle Dist Bd Va	80 75
Ont Dist Bd	654 62
Ohio Dist Bd	342 14
Pacific Coast Dist Bd	169 86
S W Pa Dist Board	553 60
Wash Co Md-Frank Co Pa	118 60
Menn Bd of M & C	8,126 28
	$15,787 75
India Funds	$5,572 59
South America Funds	2,142 69
City Mission Funds	1,370 94
Charitable Institutions	1,769 50
Annuity	2,000 00
Gen and Other Funds	1,720 58
Relief Funds	1,211 45
	$15,787 75

Respectfully submitted and gratefully acknowledged,

Mennonite Board of Missions and Charities,

V. E. Reiff, Treas.,
1711 Prairie St.,
Elkhart, Ind.

GLEANINGS

God's Word at Work in Persia

There is a remarkable movement going on at Isfahan, in the Persia Mission of the Church Missionary Society to-day. The Bishop in Persia says that it is only a "movement" at present—a mere ripple on the surface as compared with the mass movements in other countries—but that he cannot remain blind to its significance. He asks: "What means the sale of thousands of portions of Scriptures in this land? Over 20,000 portions are sold every year. Why is it that when I called on a mullah recently he produced a Bible from under the cushion on which he was reading? Why does the driver of a post wagon, when I asked to have prayer every morning before starting the journey, produce from his satchel a portion of the Scriptures? Why does a sayyid come and confess his faith to me in private, and say that it is because he has hundreds of relatives among the Ulema that he cannot confess it publicly? Why can we, with hardly any effort, get 1,000 Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?"

The Name of Jesus in Tibet

The Scripture Gift Mission in London recently received this letter from a missionary in West China: "Our evangelist and I were on a trip along the Tibetan border, holding meetings at different villages which we passed through, when one evening a man came to us asking us to tell him about the only true God. We told him the old, old story, and he was so touched at the wonderful love of God that he stayed with us until nearly midnight asking questions. We gave him some of your Scripture portions, with which he was very pleased, and regarded them as great treasure. As he went away he was repeating over and over again 'Ie-su! Ie-su! Ie-su.' He had never heard the name of Jesus before, and did not want to forget it. In the morning, before it was light, he came again, asking us if he was saying Jesus rightly. There are hundreds of people as eager for the Gospel as this man is among the Lisu tribes, and if we could only get leaflets for them, it would not mean that only one man would believe, but that village after village would destroy their idols, believe on the Lord, and become very earnest Christians."

Indian Constable a "Seeker"

Miss Carrie A. Clark, who has been a member of the Punjab Mission of the American Presbyterian Church since 1895, writes in a recent letter: "Everywhere we go we find eager seekers after the truth, especially among the higher castes and Mohammedans. This, to me, is the most encouraging feature of the work, and a great change from what we used to see years ago. Sometimes, where we least ex-

pect it, there the Word of God finds lodgment. A short time ago we had difficulty about getting water in a certain village, and appealed to the chief magistrate of that district. He sent a constable out to see that the head man of the village attended to this duty in supplying our needs. He called to ask if we had been served by the water-carrier, and if there was any way in which he could help us further. Later, the Indian preacher came with him to my tent, and after business matters were finished, the constable began asking questions about the nature of our work, our relation to the Government, etc., and soon he became much interested in the gospel message."

New Arab Views on Palestine

Progress in Palestinian resettlement has been greatly hindered by the refusal of the Arab communities to coöperate with the Jews in administrative affairs. According to the London Christian, a correspondent in Jerusalem now reports what "may prove to be a highly important change in the attitude of the extremist Arabs. In the latest issue of Falastin (the organ of the Arab Executive), a writer points out the mistaken policy of the Arabs in rejecting the Government's offer of a legislative council, an advisory body, and an Arab agency. The local newspaper goes on to submit that Great Britain has become convinced that the Arabs of Palestine are incapable of self-government, and is therefore not setting up parliamentary institutions, although these were enjoyed under the Turks. Falastin then makes what is for the Arab Executive the astonishing statement that, in refusing to recognize the Balfour Declaration, the Arabs are neglecting their own interests. This sign of a more hopeful attitude upon the part of the Arabs suggests a state of affairs likely to facilitate the return of Jews to the Promised Land."

Hospital an Example of Service

The missionary hospital in India has an unique value, says Albert E. Moore, M. D., English Baptist missionary in Palwal, North India: "The days of blasphemy, scorn and sneers are largely over, and India is awakening to the supreme beauty of Christ and all He signifies. There is a wonderful growth of the spirit of service which is manifested in the highest degree in a mission hospital. The people stand around and watch loathsome sores being dressed, pariah and Brahmin receiving equal attention; they watch minor operations being performed, and the consequent relief of pain; they hear no demand for money, and they hear the reason for it all in the evangelist's address. A striking corroboration of this aspect of medical missions is given in a letter from the Chief Magistrate of the District, who wrote to me: 'India is now beginning to wake up, and now is the time when clean, self-sacrificing, unselfish work like that of your Mission can be of infinite value in setting a standard for the people.'"

The Maoris in New Zealand

The Anglican Archbishop of New Zealand writes: "There are about 26,000 Maoris in the diocese of Auckland, and eighteen Maori clergy who work under a European superintendent. The majority of the Maoris belong to the Church of England, but they are very susceptible to the influence of false teachers and prophets of their own race and even of the Mormons. There are many Maoris who have lapsed from the faith in consequence of the evil results of the Maori wars and the subsequent confiscation of Maori lands. The disastrous policy of the British Government in attempting to subdue the Maoris by force of arms, especially in face of the fact that the Maoris were far less to blame than a section of the Pakelas who endeavored to cheat the Maoris out of their lands, has left much bitterness behind and much suspicion of the Government, with which the Church in the mind of the Maoris is associated. The Church has excellent boarding schools for Maori boys and girls in Auckland, and the Evangelist situated near to Auckland trains the Maori ordination candidates in conjunction with the European students."

Faithful to "Yesu Swami"

In Hyderabad, one of the most progressive native states in India, English Wesleyans have a successful mission. A recent report tells of seventy-five outcastes who had been baptized, and subsequently had suffered severe persecution by the caste-people of the village, but had stood firm for their new faith. The head-man had tried to boycott them; they could obtain no salt or oil from the village shop; they could not find employment; their cattle were left tied up, not being allowed to graze on the village lands. Day after day the headman said to them, "Deny your Yesu Swami, pour filth on His name as you swear by the sacred rice to leave Him for ever, and I will see to your homes, your work and your comfort; refuse, and you shall have no lot in this village, or in any of the surrounding villages." But their faith was greater than the headman's patience. He found that he could not move these new Christians from the Way, and gave in as graciously as he could.

Race Lines Breaking Down

"In these days of communal riots it is interesting to see how the differences almost cease to exist inside our compound," writes Mrs. Evan Rees, an English Congregationalist missionary in Calcutta. "Several Bible lessons, stories like the Good Samaritan, gave an opportunity in Sunday school and morning prayers to speak of Christ's attitude and teaching on racial and religious distinctions. The other day our Hindu durwan, who was much afraid of Moslems in the mass during the riots, brought in an old Moslem to the office to ask for a loan, as his house had fallen down during the floods last week. The other evening at our prayers there knelt side by side, John, the son of our cook—a so-called Christian—the son of our Hindu durwan, the little Moslem boy above mentioned, and a fourth—a Hindu I believe."

Brahmin Serves an Outcaste

The home for lepers in Dichpalli, Central India, originated, says Rev. G. M. Kerr, "in the heart of a devout Hindu who is still one of its best helpers. He came to us, years ago, saying, 'What Krishna cannot do, Christ can,' and besought us to build a shelter for these pitiable sufferers.....The inmates catch the spirit of the place. One day, to our utter amazement, we found one of them, a Brahmin of high family, a cultured university man, scrubbing the back of a Madiga, a leather worker, the worst of the outcastes. Our surprise at seeing one of India's demi-gods engaged in such menial service was countered by his feeling almost of resentment. 'Why need you be surprised, sir?' he said. 'These English ladies render such service for me and such as me. Why should not I serve my brother?'"

Move Rather Than Deny Christ

Mrs. V. E. Coapman, of the American Presbyterian Mission in Lahore, India, writes of a new Christian community: "The people in this region had been masalis, that is, Mohammedan converts from the low caste. Of their own accord they had decided to become Christians, moved out into the jungle, and built a church. The quality of these Christians coming from the Mohammedan faith was manifested when the landlords, opposing Christianity, cut off their water supply, and refused them land for cultivation. But rather than to deny Christ, the Christians are tearing down their homes and church, which they built at a great sacrifice, and are returning to their old village. This loyalty no doubt will have a great influence on the non-Christians."

No School Because of Lions

This was the entry in the school register in a village on Lake Nyasa early this year. When the missionary from the Universities Mission came to visit he found that a lion had taken eighteen people in two months, in some cases climbing on to the little thatched houses and breaking in. At one station the whole village took refuge in the Christian teacher's house.

"God uses every effort possible to induce sinful men to forsake evil and seek Him."

* * *

"God has never depended upon numbers for His victories."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 15, 1927 (Gospel Witness Established 1905) No. 24

EDITORIALS

"Hear, and your soul shall live."

"Do all things without murmurings or disputings."

And this Scripture truth becomes all the more impressive when it finds a place in the heart and life of the worker before an attempt is made to pass it on to others. "A word fitly spoken is like apples of gold in pictures of silver."

This is the time of the year when a rooting up of the weeds in your fields will save you much work next year. The thought applies to your hearts as well as to your farms.

The report of the recent meeting of the Mennonite Publication Board, printed elsewhere in this issue, gives the reader an idea of the scope of the work under the jurisdiction of the Board. This report is rather lengthy, but it is well written and we believe many will welcome the message. Read it.

Your Most Important Thought.—Daniel Webster was once asked his opinion as to what was the most important thought of his life. He replied: "The most important thought of my life has been the consideration as to how I may make a partial return to the Lord for all His unmerited favors to an unworthy being like myself." A man that would consider that the most important thought of his life is capable of producing other thoughts that are beyond the realms of most people's minds.

This is the time of the year when many of our readers find it convenient to renew their subscriptions. Probably most of the subscriptions will be due between this and first of the year. Your aid is solicited, not only in renewing your own subscriptions but also in getting this paper into other homes. During the next few months we should not only get the whole list up to date and paid in advance but also add a thousand new names to our list. If one thousand of you will send in the name of one new subscriber the work is done.

The Sunday school lesson found on another page of this issue reminds us that we are approaching the close of another quarter of lessons. And a very interesting and profitable series of lessons it has been, full of rich instructions and fruitful in producing helpful meditation. But before we enter upon another series of lessons equally valuable, let us improve our opportunity to make a special study of the series now at hand. These lessons are largely a character study, a most helpful and impressive way of acquiring useful knowledge.

Because we disagree with any individual or class is no reason why we should treat them in any other way but a Christian manner. Your testimony for the truth is made all the more powerful and effective when it is backed up by an attitude of uniform Christian courtesy toward all people. An uncompromising attitude toward sin, coupled with uniform kindness toward sinners, is what wins favor with both God and man. Herein is one of the secrets of power in winning souls for God. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Schools.—By the time this reaches the eye of the reader registration day will again be a thing of the past in our schools and students will have taken up their work in earnest. We hope to hear of an increased registration in each of our schools this year. But what is still more important than a large attendance is a faithful record on the part of all who attend. The record of our schools for the year will be determined largely by the record the first month. Begin right, continue right, and you will come out right in the end. "As we have therefore opportunity, let us do good."

Speaking of schools, we are accustomed to thinking of them as a problem for faculties and students. But parents are wise when they are awake to the fact that education is also a patron's problem. Not, Where can I educate my boy or girl the cheapest? or Where is the best equipped institution of learning from the standpoint of scholarship? but, Where will the spiritual and moral interests of my child be best safeguarded? is the question of outstanding importance that confronts every parent. We shirk our responsibility when we evade this question or make it of secondary importance. Then let us not forget to keep in close touch with our young people and with our schools from start to finish.

Those very wise people who seek to disentangle the Evolution problem by urging us to accept what (some) scientists have to say about Evolution and also what men of faith have to say about the Genesis account of the creation are still leaving us in the dark on a few questions: Is it possible for the same thing to be true as God's Word and false as science? If the Bible is true, how is it possible for something that is the exact opposite of Bible teaching to be true also? Which scientists shall we believe? those who are in agreement with Scripture or those who oppose it? The fact is, man was either created by the immediate act of God, or he came into being in

some other way. If the former, then we can not believe the latter; if the latter, then we must reject the former. No; there is no conflict between the Bible and science. Where the conflict comes in is between the Bible and "science, falsely socalled." Ye can not believe God and Darwinism.

THE PERILS OF OUR YOUNG PEOPLE

(The following, by Geo. S. Fisher in "The Drift of the Times," was submitted for publication in Gospel Hearld by Abram B. Thomas. This tract was written during the World War, but the aftermath of the things described is still with us.)

The cool of the day has come, and while the shadows are lengthening, we walk through the garden of flowers admiring the rainbow hues and inhaling the sweet perfumes. We finally stop near a great blooming bush, and the wide open roses form the most beautiful picture of all the garden. But we draw a little closer and we notice with surprise and alarm that while there are lovely open roses, the buds—the roses of tomorrow—are all blasted and withered, and hope for our flower garden dies in our hearts. So it is with our world—the garden of the Lord—today. There are yet a few flowers on His rose bush—old people who love and serve Him, but the buds—the young people—are largely given over to the world and to the flesh and to the devil.

1. **Outward Adorning and the lack of Parental Discipline lay the foundation for blasted lives.**

The child of to-day is no sooner born than its decorating begins, and its first years are spent with all the surroundings that make it fond of display, until pride of appearance is deeply rooted. Parental discipline is sadly lacking, and fathers and mothers let the "Little dears" have their own way, thinking that thereby they will be happy, but finding that with children as with older people, their own way is a way of sin and pain. Subjection to the parents' will and guidance, is as necessary to the happiness of children, as submision to God and the direction of the Holy Spirit is essential to the happiness of those of mature age. God's Book tells us that those who are disobedient to parents are worthy of death, and there is no true obedience unless it is to obey at the first word. How many parents are helping their children to deserve death in God's sight!

2. **The Family Altar is thrown down.**

Few parents appear to have the disposition to pray with their children, and if they had, they cannot find the time, or their family worship is so **contracted** that every day it bears witness to the child's mind that this world and its possessions are of very much greater value than the things of eternity. The big Sunday dinner take up the principal time and interest, even on the Lord's Day.

3. **The Sunday School is a hot-bed of pride and unsound religious teaching.**

What special Sunday fixings are in evidence, until this department bursts forth into a blaze of worldly beauty, **and of pride!** Many officers and teachers are unsaved, and the humbling but glorious truths of the Gospel are not desired, so that moral reform, being good, salvation by character, or a growth in innocence—for the Methodist Journal tells us that the child does not need to be converted, born again, but should just advance in goodness and religion—are continually set forth. Children are only kept in the School by social and worldly attractions and by flattery.

4. **The Young People's Societies have only a form of godliness.**

How many attend these meetings to show off their fixings and their attainments, have a good social time and court the opposite sex! The little clippings that are read, the short verses recited, the sentence prayers, are the make up of a meeting so heavy that if it were not for the girl and boy fascination, it would fall by its own weight. The great Conventions, with their unsound speakers, their yells, their feeding, and their sport, give the devil a splendid opportunity to carry on his work unmolested.

5. **The Young Men's Christian Associations and Young Women's Christian Associations have given up the service of Christ, and have become worldly entertaining and developing institutions.**

Reading rooms, sleeping rooms, eating rooms, smoking rooms, billard rooms, athletic rooms, bathing rooms, etc., etc., ad lib., are much in evidence, until all their energies are absorbed in that which is fleshly, while Unitarian doctrine is often proclaimed in their printing and addresses, and the name is simply a badge worn for a covering, and should be in truth, Young Men's and Young Women's **Christless** Associations.

Two Y. M. C. A. workers recently solicited a contribution for their work among the soldiers, from a business man in Kansas City. He set before them a few facts as to the worldly tendencies of their organization, and later asked them the question, "What is the Gospel?" The reply was, "To do unto others as you would be done by." They listened a few moments to his testimony against this false definition of the Gospel, when one of them said to his companion, "Come on, let's go."

A recent visit to the big Kansas City Y. M. C. A. building Sunday afternoon disclosed the fact that the young men's meeting in the Assembly room had given place to a Lobby gathering. About a dozen men were found scattered around the Lobby, and two young ladies were to give musical selections, to be followed by a talk. One of them, with dress abbreviated at top and bottom, announced that she would sing two songs, giving their names. Her singing was of an operatic nature, and the burden of the last song seemed to be, "I love you," which she enforced with appeals from her features and form. The following conversation was then held with one of the Y. M. C. A. workers; "Is this a Young Men's **Christian** Association?" "Yes, sir." "Is there anything Christian about the performance I have just listened to?" "Well, we don't think it will hurt them." "But is there anything that would lead these young men to Christ?" "We think they are better off here than at a leg show in a variety theater." But the visitor added, as he left, "These men come here thinking that they are atending a Christian meeting, but they are deceived, and it is my opinion that they would receive less harm at a place where they know what to expect." Selah.

6. **The Church has lost her Message and her Power.**

And she too must be held together by that which is earthly, and which appeals to the carnal nature. The message of Sin, Judgment, Blood, and Heaven and Hell is at the bottom of the barrel, and Moral ethics, Civic righteousness, Salvation by works, Making our town a good place in which to live, with a round of social activities, fill up the measure of her existence.

The Ladies' Home Journal for June, 1916, published an analysis of eight hundred sermons. Of this number two set forth the hope of heavenly reunion; eight treated of the immortality of the soul; only fourteen were direct appeals and encouragements to people to come to Christ. One fourth of all were essays, calculated to make people feel religious, but making no appeal to the conscience and no demand upon the will. Two hundred and eleven ethical sermons pointed with alarm to the general wrongness of things rather than building men up to do right, and had to do with matters generally remote from the life of the individual. No pastor talked to his people about the great Missionary enterprises of the Church. The note of urgency was wanting in a great many of the sermons. Only in the best of them did the preacher seem anxious that the people should know something or believe something, do something or cease from doing something.

Before Arthur T. Pierson passed over, he publicly stated that if he had a family living in Brooklyn, he would not know where to go in that city to find a church in which the Gospel was preached.

Father, what preacher comes to your house and gathers your family together to read the Bible and pray with them? Mother, where are the elders or the deacons who make an opportunity to talk with your children about their personal salvation and bow in prayer with them? The Church, like the synagogues of Christ's time, is filled with godless

people, who in truth are hypocrites and will yet hear the denouncing cry of the Son of God "How shall ye escape the damnation of hell?"

7. **The Public Schools, Colleges, Universities, and even the Theological Seminaries, have disowned God, dethroned the Bible, and are largely taken up with the delusion of Evolution.**

Our children are early caught in the educational tide of worldly wisdom, the teacher becomes a great one in their eyes and easily leads them into the errors of his own vain imagination. The advanced schools are worse, and some great first principle takes the place of God, while crying up Evolution makes the Professor learned and gives him a high position, until perchance he comes to pray, when he must bow, as Spurgeon says, not to **Our Father which is in heaven, but to his father up in a tree.** An **"Inspired"** poet is above the Bible, and a belief in the upward march of the race into those higher forms of civilized, or in truth devilized, living and free love morals are privately held or taught, as may best suit that one who is the destroyer of souls.

According to James H. Leuba, of Bryn Mawr College, only forty-one per cent. of the leading American Scientists, Historians, Sociologists and Psychologists believe in a personal God.

Of the minority who do believe in a personal God and the Christian religion, many are so affected by Evolution and other philosophies that they do not hold to the cardinal doctrines of the Faith,—the Fall, Atonement, and Justification by Faith; they believe rather in an ethical Jesus. Teachers in religious colleges are no exception and it is generally assumed that orthodox theology has collapsed,—it was not suited to this enlightened age.

John Temple Graves, a prominent secular journalist, who at one time was the editor of the Atlanta Constitution, has stated:

"To the Cosmopolitan, Harold Bolce, student, thinker and trained journalist, contributes an article, which gives the result of his diligent and deliberate two-year study of the spirit and trend of American Colleges.

"What Mr. Bolce has here set down is astounding to the general reader, and to the orthodox alarming in the highest degree. No statement so sensational has startled the civilization of the decade.

"In hundreds of classrooms there is a scholarly repudiation of all solemn authority, and it is being taught daily that 'The Decalogue is no more sacred than a syllabus;' that 'The home as an institution is doomed;' that 'There are no absolute evils;' that 'Immorality is simply an act in contravention of society's accepted standards;' that 'Democracy is a failure and the Declaration of Independence only spectacular rhetoric;' that 'The change from one religion to another is like getting a new hat;' that 'Moral precepts are passing shibboleths;' that 'Conceptions of right and wrong are as unstable as styles of dress;' that 'Wide stairways are open between social levels, but that to the climber children are encumbrances;' that 'The sole effect of prolificacy is to fill tiny graves,' and that **'There can be and are holier alliances outside the marriage bond than within it!'**

"Every quoted sentiment is from the spoken or written word of some one of the leading and famous professors of the great colleges.

"And the colleges carrying such new and revolutionary creeds are not the minor schools, but those vaster seminaries such as Harvard, Yale, Princeton, University of Pennsylvania, University of Chicago, Columbia, Syracuse, California, George Washington, William and Mary, Northwestern, the Universities of New York, Iowa, Kansas, Michigan, Wisconsin, Cornell, Brown, Leland Stanford, Nebraska and others.

"In each of these great institutions some professor, neither infallible nor inspired, but a free thinker rioting in the mere license of opinion, and some, alas, hungering for the notoriety of the utterance, are laying down daily doctrines like these, not to strong and mature men capable of consideration and accustomed to disputation, but speaking from responsible stations to youthful and undeveloped minds which are accustomed to receive what comes from the scholar in the chair of authority as the unchallenged gospel of the time." Selah.

The Theological Seminaries have in many cases reached the high water mark of sweeping away all Bible truth, and lead their students to be worse than common, ordinary infidels, for they are now educated and titled unbelievers.

Dr. Hall, of Clark University, a recognized authority on education, in his book, "Jesus Christ in the Light of Psychology." takes an advance step in the attempts to create a new religion whose god is man. He says: "Religion and all that it has and is, its God, Bible, churches, creeds are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restriction which he has imposed upon his impulses. The deities he worships are his own creation, not he theirs."

And, last, even the orthodox schools must keep their wheels a turning and by much fleshly energy make themselves big in the eyes of the world and an apostate church, while the chill of these days is marked in their services, and conviction and confession of sin—the sin of believers—are sadly lacking.

8. **The whole world—Commercial, Political, and Religious—has gone money mad.**

Business is now after the **"Get rich quick"** order. The nest eggs of politics must grow fast, and even religious teachers and preachers have the seven great principles well learned—the five loaves and two fishes. This money poison has invaded the whole public system, and it is both contagious and infectious, and the race rattles its bones hurrying after the almighty dollars, only to wake up to the sad truth that all it vanity and vexation of spirit.

Dr. Crosby states: "If I were called upon to point out the most alarming sins of to-day—those which are most deceitful in their influence and most soul-destroying in their immediate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men and the love of display on the part of the women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable hell of worldliness, debauch the affections from every high and heavenly object, and make the man or woman the worshiper of self. While doing all this the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or prostitute is not deceived by such a thought for a moment."

9. **Immorality and Lasciviousness have put their foul hands upon the throats of the people.**

The Book tells us that the foundation of the sin of Sodom and Gomorrah was idleness and fullness of bread, and no one can walk in the path of these cities without having their immoral experiences.

When man sinned, God for his good ordained that he should eat bread by the sweat of his brow, but since that day man has applied all his powers to be free from work, and children and young people cry out against labor and feel oppressed if they have to toil, until fathers and mothers allow their families to drift with the workless tide. The Book states that man should eat **Bread,** but cooking has now become a science of stuffing, and a little more of this and that is added until the blood is heated to a passion. Boys and girls have come to be dissatisfied with plain food, and fond parents instead of punishing them for their complainings, sometimes quarrel with them, but finally give in to their demands.

What mother but that would be startled if she knew that by allowing her daughter to be idle, she was preparing her to be a harlot! What father would not raise his hands in horror if he could see that by giving his son fullness of the food that he desired he was leading him to be a whoremonger! But such is the teaching of the Book, and the plain history of the world. And now boys and girls talk in a vulgar way and perform indecent practices. Secret sin abounds. The female attire has become the fascinating cords that bind young men to destructive thoughts and deeds. Girls ride in automobiles to their moral death. Hasty love making, absolute freedom in courtship, causes many a poor girl to be startled with the signs of motherhood. Patriotic marches, hymns and flag raisings seem to unbalance the female mind, and cause our girls to throw their persons into the arms of their hero soldiers with fond embraces and kisses, only to understand, when too late, the mighty passions of the flesh.

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Job, W. Va.

Greetings to the Herald Readers:—From August 8-20 we enjoyed a series of meetings at the Bethel Church with Bro. Earl Showalter of La Junta, Colo., in charge. The services were well attended and interest was good. Having bishop S. H. Rhodes of Harrisonburg, Va., with us, we had instruction meeting and baptismal service on Saturday, the 20th. Thirteen souls were baptized, five restored and two desiring to change their church home united with us. On Sunday morning 3 more were baptized. Following this we had communion service.

We were also glad for a number of visitors during the meetings. They were Bro. Timothy Showalter and wife of Broadway, Va.; Bro. Kent Shank and wife, Bishop S. H. Rhodes and wife and Sister Delphia Holsinger of Harrisonburg, Va.; Bro. Moses Weaver and Howard Forney and family of Davidsville, Pa.

Sister Vada Heatwole and the writer have been at Job, during the summer but now we have returned to our homes near Harrisonburg, Va.

Sister Ruth Speigle of Boswell, Pa., is now a worker at the Job Mismion.

Sept. 6, 1927. Josie Kiser.

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Herald Readers, Greeting in Jesus' name:—"Let all the people praise thee, O God; let all the people praise thee." Surely we have many reasons to be thankful to our heavenly Father for the manifold blessings which He has bestowed upon us. The attendance at Sunday school here has been good over the summer months, and as the cooler weather approaches many new ones are coming in. In city missions as well as rural there are those who move from one locality to another and hence changes in those attending take place. As we meet these new pupils some perhaps have never been to Sunday school. There comes with this kind of work a great responsibility which we feel very keenly. We wish to help them decide for the better things in life, the things that will be helpful to both themselves and the community.

We had a number of visitors with us recently. Among these were Bro. Brilhart of Scottdale, Pa., Bro. Weaver of Johnstown, Pa., Bro. Burkholder of Virginia, and the Blough sisters of Johnstown. They gave us some helpful talks and we were glad for their visits. We invite others who come this way to stop with us. We are only three blocks south of the Lincoln Highway. You may think that this is just one of our out-of-the-way mission stations, but we believe if you come you will receive a blessing. It may mean a little sacrifice on your part but through these visits both you and we are helped and encouraged in the work.

The Lord has blessed us with many teachers, but we are still in need of more. You may think it is not worth while and that the children are rough and rude in their manners. However, they are ready to learn and, as a rule, they are very intelligent, and as we work among them there is established a friendship that ties us together in the bonds of love.

We are looking forward to the time when our Sewing Circle will open on Oct. 8. A number of the girls have been asking when it would start, and they are looking forward to the time with great anticipation. We hope this work will be a power for good, and we also hope that as the different circles come on the days listed they will have an ample supply of teachers. We think it would be well to have the announcements made in the churches when your turn comes so that all who can may be encouraged to come.

We are thankful to all who have been supporting the work here. May you continue to do so. We need your help in material support and especially prayers. Some one has said there are three kinds of givers, the flint, the sponge, and the honeycomb. To get anything out of the flint you must hammer it, and then you get only chips and sparks; to get anything out of a sponge you must squeeze it, and the more you squeeze the more you get; but the honeycomb just overflows with its own sweetness.

Yours till He comes,
The Workers,
Per David B. Groff.

Roaring, W. Va.

Dear Herald Readers, Greetings:—In April Sister Eva Burkholder of Harrisonburg, Va., and the writer came to assist Bro. Benner's in the work at this place. We, as well as those who regularly attended, worked for an increase in attendance and interest in our Sunday school. The Lord rewarded our efforts and we now have seventy and eighty most Sundays.

When school closed at the E. M. S. Sister Eva Burkholder returned to her home and Sister Lora Heatwole of Dayton, Va., a worker here last summer, again took her place in the field.

A Summer Bible school was planned and took place the first three weeks in July. Sister Esther Mosemann of Lancaster, Pa., assisted us in teaching. The interest manifested and the expressions of those who received help fully repaid all who assisted financially or otherwise in this work. God alone knows how far the truths taught may reach.

Immediately following the Bible school a series of meetings was held. Bro. J. E. Suter of Harrisonburg, Va., preached earnestly to us from night to night. Bro. W. M. Heatwole of the same place had charge of children's meetings and song service. The Spirit of God manifested His presenc in these meetings in a wonderful way. Forty-one realized a great need in their lives and made confession.

Aug. 13 Bishop S. H. Rhodes of Harrisongurg, Va., was present and conducted a preparatory service, at which time he received thirty into church fellowship—twenty-six by water baptism and four by acknowledgement. All who know God answers your prayers remember these definitely as you pray. The eleven who were not quite willing to make a full surrender, also need your prayers. The Lord has not forsaken them, but continues to work in their hearts.

Sunday following the Saturday meeting, communion was observed. Fifty-one participated in the sacred privilege of commemorating Christ's death.

We are always glad to have our brethren and sisters visit us. It gives us the assurance that others are interested in the welfare of our little church here. Those who have visited so far are: Bro. David Swope, Bro. Hiram Weaver and wife, Sister Vada Heatwole, Bro. Marvin Grubb and wife, Bro. Norman Benner, Sister Grace Sauder, Bro. John H. Mosemann, wife and son Daniel, Bro. John Mumaw, Bro. John H. Mellinger, Bro. Thimothy Showalter and wife, Bro. S. H. Rodes and wife, Sister Delphia Holsinger, Bro. Homer Coffman, wife and three children, Amos, David, and Phoebe.

Help us to claim the promise in Matt. 18:19—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven"—and thus lend valuable aid to the work and workers at this place; that we may be workers together in Christ Jesus.

Sept. 2, 1927. Nellie F. Coffman.

Altoona, Pa.

Dear Herald Readers, Greetings:—"Oh magnify the Lord with me and let us exalt His name together."

We feel that God is with us and is blessing the work here in Altoona. We have had the privilege of having some fifty visitors in our midst, going to and from General Conference. We are always glad for strangers to come and worship with us, or to pay us a visit.

Bro. Nissley is absent at present. He is in Missouri holding meetings. We do not expect him back for at least four weeks. We can assist him by our prayers.

Sunday morning we anounced to the children at Sunday school that Monday would be the day to go to the woods, that they should be here at nine-thirty. Eight-thirty found the children gathering around outside, and soon it was necessary to take a load up. Some of us walked up. The morning was spent in playing and exploring. About twelve we had them all sit down in a circle. We then returned thanks. Nine girls served lunch to them. After lunch we had the children again sit down. We then had children's meeting. A number of Scripture selections were given, such as Isa. 53, Psa. 1, 23, 100, 103, 121, etc. Sister Lauver then told them a few stories, after which they were excused. A meeting was then held for the adults. This was an open meeting. Part of the time was spent in prayer. All enjoyed the day very much. Brethren Charles Lefever of Ephrata and Oscar Delp of Lansdale, Pa., lent their assistance, one with the use of his car and the other in keeping order among the children. Bro. J. E. Martin, wife and sons, Jacob, Mark, Paul and Joseph were with us Sunday evening.

Following is a statement of receipts for the month:

Cash Received

Allensville Congregation	$23.79
Southwest Conf. District	42.99
E. L. Hershey S. S. Class	5.00
Belleville Sunday School	10.00
No	2.00
No	5.00
No	1.00
No	2.00
	$91.78

Cash Value Clothing

Willow St. Sewing Circle	$ 4.00
Landisville and Salunga	16.00
Lauver's and Lost Creek	5.83
Belleville and Allensville	9.50
Lancaster Co. Ass. Sewing Circles	8.48
	$43.81

Many thanks for your support. We beg a continued interest and your prayers.

Yours for the Master,
Florence Baker.

WEEKLY LETTER FROM SOUTH AMERICA

By Mary Rutt.

For the Gospel Herald.

Dear Herald Readers:—Greetings in the name of our Lord and Saviour, "Who satisfieth the longing soul and filleth the hungry soul with goodness." These words seem very real at times on the mission field. Last week during the heavy rain a little while before the services, we heard a rap on the door. Wondering who could be out in such weather, we opened and were surprised to see that one of the converts had come through the water and mud to inquire whether there would be services or not. She said she always enjoyed the meetings so much she does not want to miss one and so thought she would come early. As I looked at her clothes and shoes which were very wet I said that it was too unpleasant for people to come. Then she wondered if we could not have the services some other night. We promised her we would if the weather should be favorable. She then said she wanted to go and tell some others who were coming, if there would be services. Because of the unpleasant weather Mr. Hamilton had remained in town during the night. He said after she left, "Days when there are services at the Mission seem to be red letter days in the lives of many of these people." The meeting was held the following Saturday night with a very good attendance.

Bro. Pablo Cavadore tells of an interesting experience in Madero. Two men came and asked him if he could not baptize the baby. He explained to them that he could not because it was contrary to the Bible teaching. He told them how to be saved, later he sold them a Bible and after visiting in the home and explaining to them what they were unable to understand, and endeavoring to answer all the questions which they asked him he stated that he did not have time enough to explain all they wished to know. The second interview gave him an opportunity to sell another Bible.

At this writing Bro. Shank is spending some time with his family in San Luis. He expects to return to Bragado this week. He is taking charge of the work during the absence of Bro. and Sister Lantz. This makes the work rather hard for Bro. Shank. The separation is unpleasant for both him and his family, but there seems to be no other way at present. We know that the Lord will richly bless Bro. and Sister Shank for every sacrifice made for Him. Robert has improved in health and Pablito has been studying English.

May you remember the missionaries and the work in South America in your daily prayers.

America, F. C. O., Argentina.

"QUIETNESS"

"For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15).

"God gives quietness. The atmosphere of His presence is always peace. Quietness is a necessary element of greatness, and the truly great man knows that victory belongs to God, and while he walks with Him, he can quietly meet a great deal that seems defeat."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). Quietness and faith walk hand in hand; one begets the other.

Complete yielding of ourselves (Rom. 6:3-13) to God's blessed control brings to us that quietness and peace which was so marked in Christ Jesus. And as we put on Christ by absolute surrender to Him, we are accepted in the Beloved and our lives become hid with Christ in God (Col. 3:3; Isa. 22:19-24).

Thus when we have come to the end of our own striving, after repeated falls, and trying again, we gladly and utterly relax our efforts, and by faith enter into His rest (Heb. 4:10). "He by His presence in us soothes our spirits, stills our agitated thoughts and gives peace of mind, mental rest and quiet confidence."

We are content in Him, letting His wise and loving hand arrange and "bring to pass" His perfect will in everything which concerns us.

Jesus said: "Peace I leave with you, My peace I give unto you;.... let not your heart be troubled, neither let it be afraid" (John 14:27). Yet He knew the next hours would bring the awful agony attending His substitutional sacrifice for a lost world, the full import of which man's finite mind can never grasp.

Do we find ourselves agitated, as burdens and cares and troubles loom mountain high, and the wheels seem to drive heavily? We must realize that somewhere, back in the path, we took things into our own hands, to weigh and work out, or we are trying to carry too much of the "yoke," which has caused us to step out of the quiet of the "secret place" of His presence.

It is time gained, if we wait upon Him for victory. For when our spirits have been freed His blessed quiet so fills and lifts, that He can work through us in far more effective measure and without friction.—Tract.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

SOWING AND REAPING

By Mabel Groh

For the Gospel Herald.

There are certain laws written deep and unchangeable in God's universe. In dealing with the subject before us we are face to face with two of these laws that know no change. They are (1) the law of seedtime and harvest, and (2) the fixity of species or that like begets like.

In Gen. 8.22 we read; "While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God spoke these words of the natural seasons, and the operations of husbandry, but the writers of both the Old and New Testaments use them as an illustration of human life. Christ used it to illustrate the influence and workings of the Word of God, when He spoke the parables of the Sower and the seed.

There is a "science falsely so called" that teaches a development from a low order to a high order of life; but all the evidence of true science, history, and experience goes to prove the Bible statement that God made all things to reproduce, "after their kind." Ten times in the account of creation we read words like the following; "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit **after his kind,** whose seed was in itself, **after his kind** (Gen. 1:11); "And God made the beast of the earth **after his kind,** and cattle **after their kind,** and everything that creepeth upon the earth **after his kind"** (Gen. 1:25). Or, in the words of the Apostle Paul, "Whatsoever a man soweth, that shall he also reap." Wild oats can never be influenced to develop into a harvest of wheat.

Life has its seasons. All the forces of life lie dormant in the newborn babe awaiting the springtime of childhood and youth, which is the sowing time in the life of every individual. Each individual is to a large extent the husbandman or gardener of his own life, while at the same time he is a seed-plot in which multitudes of others are scattering seeds of both good and evil.

A neglected garden is never a beautiful or useful garden, because weeds do not need to be planted or cultivated; but flowers and vegetables, if not carefully tended, will degenerate into inferior specimens, or be crowded out entirely by the weeds. Nature gives us the exact picture of what goes on in the human heart. Jeremiah tells us that "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Christ says, "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries," etc. Matt. 15:18, 19. The wise man says, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

Because of the depravity of the human heart two things are necessary: First, Until a child is old enough to be accountable for his choices, his life and habits must be directed and safeguarded. Multitudes of o l d e r people are reaping a harvest of passion, or disagreeable temperament, selfish motives, and bad habits because as children they were allowed to cultivate tendencies that should have been checked. How true the saying: "The child is father of the man." Because children do not realize the importance of their early lives in relation to maturity, the responsibility rests upon parents, teachers, and guardians to sow good seed and root up the evil. Many a bitter harvest is reaped by misguided boys and girls, because they learned too late what the result of certain actions would be.

The second important essential for a good harvest is a cleansed and renewed heart. The fountain source must be changed. The body of sin must be destroyed and fleshly lusts brought under the control of the Holy Spirit. Even after the soul has been saved by the power of God thru faith in Christ, the conflict between the flesh and the Spirit continues, and too often the flesh has the upper hand. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). The divine instruction is: "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Very early in life the child begins to sow and cultivate his own life garden. His thoughts are transferred into acts, repeated acts become habits, and habits establish character. Someone very wisely said;

"Sow a thought, and reap an act,
Sow an act, and reap a habit,
Sow a habit, and reap a character,
Sow a character, and reap a destiny."

Someone else has said: "Show me a boy's or a girl's companions' and I will tell you what his future will be." The use that young people make of their leisure time, determines to a large extent what kind of a harvest they will reap. Idleness, extravagance, sport and folly are not good sowing. Good reading, the practice of some hobby, or the study of some topic of value, and wholesome recreation with pureminded companions are all exceedingly good sowing for the leisure hour. Simple neglect is all that is needed to insure a harvest of weeds, but the sowing of wild oats will make the harvest many times more bitter. A good harvest can only be reaped if there has been a careful sowing of good seed and persistent war against evil tendencies and influences. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." "They that plow iniquity, and sow wickedness reap the same" (Job 4:8). What is true of the evil is equally true of the good. So "let us not be weary in welldoing, for in due season we shall reap if we faint not" (Gal. 6:9). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). Plant noble thoughts, cultivate good habits and a kindly disposition, sow seeds of truth and righteousness, and cultivate faith in God, and the reaping will be joyous. But you say, "Will not God forgive and blot out the past if we come to Him and confess our sins and turn away from them?" Truly, God is a merciful God; and if we come in true penitence He blots out our sin, takes us into His fellowship and gives peace which passeth understanding. But He does not remove the consequences of our seed-sowing. He removes the guilt, but the mark of sin is still there. Abraham sinned when he tried to help God provide an heir, and Ishmael was a thorn in the household forever. David committed the sins of adultery and murder and reaped a terrible harvest of the same in his family. Yet we read of him as "a man after God's own heart." The drunkard dissipates his best years and his manhood, and tho he may be forgiven he can never recover the years and opportunities that are past. Boys and girls trifle away their golden opportunities of youth, and later awaken to realize that they are not fitted for life's duties. God may forgive and the life be used, but the lost privileges are gone forever, and the life is poorer than it should be.

There is another sowing we wish to notice. Christ spoke of the Word of God as seed which when sowed among men bears fruit unto eternal life. It is the Christian's highest privilege to sow the seed of the Word. There is no other seed that

(Continued on page 540)

SUNDAY SCHOOL LESSON

Lesson for Sept. 25, 1927

REVIEW: THE EARLY KINGS OF ISRAEL

Golden Text.—The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Psa. 103:19.

Naturally this review will group itself around the leading characters of the lessons of the quarter. Of these we have four outstanding ones: Samuel, Saul, David, and Solomon. Others enter in but these may be discussed in connection with the part which they played in the lives of these leading characters. In our discussion here we shall confine ourselves largely to a review of the lessons we have learned from the lives of these men.

1. **Samuel.**—Samuel is a most remarkable character all through his long life. A child of prayer, he grew up in the sacred atmosphere of the Tabernacle, in the care of Eli, the first man to have the dual office of judge and priest. Samuel is without doubt the most important and outstanding character between Moses and David. "He was both the Luther and John the Baptist of his time. His entire career, from his birth to his death, lifts him above the low levels of the period." Dean summarizes the achievements of his life as follows: (1) He brought about a great national reform, renewing the covenant and bringing the people back to the worship of Jehovah. (2) Attacked by the Philistines, he won such a victory at Eben-ezer that they never renewed the attack in his judgeship. (3) He organized the schools of the prophets. (4) He "judged" Israel throughout his life. (5) He prepared the way for, and introduced the monarchy, anointing Saul, and after his rejection, anointing David. He is the last and greatest of the Judges and the first of the great line of Hebrew prophets after Moses.

Samuel had the triple office of judge, priest, and prophet. He is a notable example of what can be achieved by one who is conceived in prayer, and whose whole life is dedicated to the service of the Lord.

2. **Saul.**—Saul was a man who made a good beginning, which is often said to be the first half in the essentials of a successful life. "Well begun, is half done," says the old adage. He was anointed king through a strange and remarkable leading of the Lord. He had in no way aspired to the position, which came to him unsolicited. When the public assembly was held in which his private anointing was ratified by the public election, he hid himself among the wagons and baggage. Certainly no one could accuse him of being self-seeking or proud. His modesty is very commendable. Later he became self-willed and proud, and the Lord had to reject him for another that was a "man after God's own heart." Saul did much for the organization of the nation, but when he forgot that he was only the earthly representative of the Lord, who was the real King, his life was a miserable failure. It makes one sad to think that a man who made such a good beginning, and who had such wonderful opportunities, should through his disobedience make a shipwreck of his life and die by his own hand. It is a wonderful commentary of what self-will and disloyalty to God will do to a life that was once useful and blessed of God.

3. **David.**—"Abraham, Moses, David—these are the three great names in Old Testament history. Abraham was the Founder, Moses the Lawgiver; while David was preeminently the King." Beginning with his shepherd life at Bethlehem our lessons traced his history on down until Solomon his son became king. His expoits during the various stages of his life, as shepherd, musician, soldier, outlaw, king, and poet, make one of the most interesting stories in the Old Testament. David was a deeply religious man, but he was not above temptation. One of our lessons told us about the one dark blot of crime that stained his life, but we were glad that, unlike Saul, he repented of his sin and continued to be a faithful and obedient servant of His Lord. He established Jerusalem as both the political and religious capital of the nation. He brought the nation up to a height in material prosperity and religious life that it have never before reached. His faith in God, his worshipful spirit, his obedience (except in his one relapse) mark him as the "man after God's heart. He was more than a king; he was a writer who gave us some of the most precious truths in the Old Testament.

4. **Solomon.**—Solomon was the first of the Hebrew kings to be born a king. He inherited the vast wealth of his father, and added to it greatly during his own reign. He wisely chose the better things at the beginning of his reign. He built the temple of the Lord, and also made valuable additions to the literature of the Bible. He was the wisest man that ever lived, but in later years he drifted away from God. He violated some of God's laws and his end is disappointing to the Bible student. How sad that one of the greatest men who ever lived should in his old age turn away from God!—H.

Bible Meeting Topic

THE BIBLE—GOD'S MESSAGE TO MAN.—II Tim. 3:15-17.

Topic for September 25

MOTTO

"All scripture is given by inspiration of God."

OUTLINE STUDY

I. God is the Author of the Bible.
1. Of the whole Bible.—II Tim. 3:16.
2. He used men by His Spirit to speak and write.—II Pet. 1:21; Ex. 24:4; Jer. 30:2; II Pet. 3:15, 16.

II. He Gave it for Us.
1. To the fathers and to us.—Heb. 1:1, 2.
2. To accomplish what He pleases.—Isa. 55:10, 11.
3. To make wise unto salvation.—II Tim. 3:15.
4. To make the path of life plain.—Psa. 119:105.
5. To convert the soul.—Psa. 19:7.
6. To provide food for growth.—I Pet. 2:2.
7. To make our way prosperous.—Josh. 1:8; Psa. 1.
8. To guide us in the heavenly way.—Rom. 1:16, I Jno. 5:13; Ac. 20:32.
9. To fill men with hope.—Rom. 15:4.
10. To admonish.—I Cor. 10:11.
11. To completely furnish the man of God.—II Tim. 3:16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Scripture."**
2. The Bible God's Message of Life.

For Young People.
1. How God Gave the Bible.
2. Why God Gave the Bible.

For Older People.
1. How to Receive the Message of God.
2. What the Bible Will do for Man.

PERSONAL THOUGHT

How do we treasure the Word of God? Is there the becoming reverence for the Words of God which God's own Word enjoins upon men? (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18, 19).

SEED THOUGHTS

"Father of mercies, in Thy Word
What endless glory shines,
Forever be Thy name adored
For these celestial lines."—Sel.

"As the planets revolve round the sun, so the truths of the Bible may be said to revolve round the person of the Lord Jesus; and as there is a road in every village and town in England which leads to London, so in every part of the sacred Book there may be found that which will lead the seeking heart to Christ—even as the fiery pillar led the chosen race to the promised land, or as the fiery star led the Magi to the promised Seed of the Woman."—Collett.

II. **The Text.—II Tim. 3:15-17.**—In this passage the Bible is called the Holy Scriptures. They are declared to be able to make wise unto salvation by faith in Christ Jesus. They are declared to be profitable for the man of God to fit him for every good work.

Gospel Herald

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THURSDAY, SEPT. 15, 1927

Field Notes

Bro. J. M. Kreider, Palmyra, Mo., stopped with the brotherhood at Harper, Kans., Sunday, Sept. 4.

On Sunday, Sept. 4, Bro. D. J. Fisher of Kalona, Iowa, preached for the Roseland, Nebr., congregation.

Maurice A. Yoder of Hesston, Kans., preached for our congregation at Wichita, Kans., Sunday morning, Sept. 4.

John S. Detweiler and family Versailles, Mo., worshiped with the Pleasant Valley congregation, near Harper, Kans., Sunday Sept. 4.

Bro. Roy Thayer of Wichita, Kans., preached at the Brethren in Christ church, Thomas, Okla., Sunday night, Sept. 4, on his way to conference near Hydro.

Bro. D. D. Miller of Middlebury, Ind., filled appointments at the Lower Deer Creek Church near Kalona, Iowa., and at Chappell, Neb., en route to the Pacific Coast. Y.

Bro. B. B. King of Fort Wayne, Ind., has been spending some time among the churches in Lancaster C.o, Pa., filling appointments in a number of places.

The Annual Report of the treasurer of the District Mission Board of the Missouri-Kansas conference shows $8859.14 as a total amount of money received for the year ending Aug. 25, 1927. "We are thankful for the liberal offerings of the year," says Bro. L. J. Miller, chairman of this Board.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, announces the following contributions for the month of August: Missions, $11,497.59; Relief, $317.23.

Bro. Simon Gingerich who with his family is spending the summer at La Junta Colorado for the benefit of his daughter's health, held communion for his home congregation at Wayland, Iowa, Sept. 4. Y.

Bro. H. F. Reist of Kenedy, Tex., arrived at his home Sept. 3, after a visit among friends and brethren in the northern states, among the places attended being the Mennonite General conference at Belleville.

Bro. Oscar Burkholder of Breslau, Ont., has been engaged for a series of meetings at the Lower Deer Creek Church near Kalona, Iowa, to commence Sept. 17, following a similar work at Freeport, Ill.

REQUESTS AND SUGGESTIONS FOR PRAYER

For the work in the West Virginia field, where a harvest of souls is being gathered in.

For the tent meetings in East Scottdale, now being held, in charge of Bro. John W. Hess.

For the series of meetings now being held, or soon to be held, in many congregations.

For the conferences in several districts, to be held within the next few weeks.

For the young people now enrolled in our several Church schools and other schools, and for those vested with the responsibility of having their training in charge.

Brethren Paul Erb of Hesston, Kans., and I. W. Royer of Orrville, Ohio, are billed to conduct a Bible conference for the Bethel congregation near Garden City, Mo., sometime during the month of October.

Bro. Rufus Horst of Kansas City, Kans., preached for the Pennsylvania congregation near Newton, Kans., Sunday, Sept. 4, and performed a similar service at the Wichita Mission the evening of the same day.

The Iowa-Nebraska Church Conference opened Wednesday morning, Sept. 7, at Wood River, Nebr., with a good representation of the members of the District. The Conference sermon was preached by Bro. S. C. Yoder.

Sister Mary Good, soon to return for work in India, expects to spend the rest of her time previous to her sailing date in eastern Pennsylvania. Her address ofter Sept. 17 is Ronks, Pa., care of A. A. Ressler.

Bro. Menno Troyer of Conway, Kans., and Bro. J. F. Brunk of Peabody, Kans., preached for the congregation at Jet, Okla., on Sunday September 4. Both were bound for the conference at Hydro.

Bro. J. M. R. Weaver is at this writing visiting among friends and brethren in his former home county of Lancaster, Pa., allowing himself to be used as a messenger of the truth as opportunity affords.

Bro. Joseph Rediger, now in his 82nd year, attended the Iowa-Nebraska Conference at Wood River, Neb. Bro. Rediger is the oldest Conference member in his district, and one of the most faithful attendants at the annual meetings. Y.

The congregation at Pryor, Okla., was specially favored with visitors over Saturday and Sunday, Sept. 3 and 4. Brethren E. C. Bowman, J. R. Shank, and Isaac G. Hartzler were among the speakers who took part in an all day meeting on that Sunday.

The following were among the states represented the first day of the Missouri-Kansas S. S. Conference held near Hydro, Okla.; Missouri, Kansas, Nebraska, Oklahoma, Colorado, Iowa, Mississippi, Oregon, California, Texas, and Indiana.

Work on the new mission building now under construction at Portland, Oreg., is progressing at a satisfactory rate, and all interested in helping make that work a success are asked to send in their contributions early, thus making it possible to complete the building without suspending the work for want of sufficient funds.

The Sunday School Conference of the Missouri-Kansas District began last Tuesday, Sept. 6, with the brotherhood near Hydro, Okla., with the following officers: Kore Zook and Roy Thayer moderators, W. J. King and D. D. Miller choristers, J. R. Shank and Paul Erb Secretaries.

"We are certainly thankful to God for the splendid harmony that prevails among the older and the younger people of our conference district." This expression, made by one of the moderators of the Missouri-Kansas Sunday School Conference voiced the sentiment of the entire congregation present on that day.

The recent workers' meeting at Ephrata, Pa., held Sept. 3-5, proved to be a very interesting feast for those in attendance. Among the principal speakers, besides workers in the home field, were Brethren E. W. Kulp of Bally and Aaron Mast of Westover, Md.

The first day of the Sunday School Conference at Hydro, Okla., last week had representatives present from the following church institutions in the district: Hesston College and Bible School, La Junta Hospital and Sanitarium, Kansas City Mission, Wichita Mission, Hannibal Mission, Manitou Mission, Mennonite Children's Home at Kansas City.

The District Mission Board of the Iowa-Nebraska Conference has been investigating the possibilities of opening mission work in Iowa City. The report given at the recent church conference at Wood River, Nebr., was favorable towards further investigations and, if found satisfactory, to open Sunday school work in a section of the city not now being supplied with Church and Sunday school privileges.

The following brethren were ordained to the ministry in the Missouri-Kansas Conference District during the last year: Leroy Cowan, Birch Tree, Mo.; Menno Troyer, Conway, Kans.; Roy Thayer, Wichita, Kans.; Milton Vogt, Hesston, Kans. These along with deacon E. A. Rediger, Supt. of the Children's Home Kansas City, comprise a valuable addition to the members of the aforesaid conference district.

We are indebted Bro. J. D. Mininger of Kansas City, Kans., for the interesting information from his district this week. The reason of this is that he was in attendance at the Missouri-Kansas Conference held at Hydro, Okla., last week and a little hint from us brought an abundance of material. We can always count on Bro. M, to do his full share, whether it is as a reporter, as a mission worker, or as a messenger of the cross behind the sacred stand.

An important meeting of the Sunday school workers of the Lancaster conference district was held on Wednesday, September 7, at Vine Street Church, Lancaster, Pa. There were fifty-five Sunday schools of the district represented at the meeting, and the large attendance present was an evidence of the general interest in the work in hand. Among the visitors from a distance present were D. P. Lantz of South America, J. M. R. Weaver of Newton, Kans., and C. F. Yake of Scottdale.

Correspondence

Arcadia, Fla.

Greetings in the precious name of Jesus:—We had the pleasure of enjoying visits, last winter, from some of the Mennonite brethren. They helped us along in the spiritual work. Our new church is erected and the work is moving on. We hope again this winter that more will come—not for pleasure's sake, but to help advance His Kingdom, a hearty invitation is given by the Brethren in Christ Church at Arcadia, Fla., to the Mennonite people who wish to spend their winters in Florida. For information, write Earl Winger, Box 952.

Yours in Christian love,
Earl Winger.

Colorado Springs, Colo.

(Manitou cong., Deerpath, Ave.)

Greetings to all Herald Readers:—A few lines from this place may be of interest, especially to those who have visited our church this summer.

We have had an abundance of rain during the past six weeks but have had no severe storms in connection with them here in Colorado Springs, for which we are thankful.

Another tourist season is drawing to a close, and while it has differed from others in many respects, there are many things to remind us that the masses of humanity are in need of a Savior. When the streets are lined with cars for blocks on the night a boxing match is being held, and when the meetings of the Moody Bible Institute are is session not even the parking space around the church is occupied, it is evident there are people around us who know not the Lord.

While the work at this place may seem discouraging to some at times, we are made to rejoice when those who are strangers to us attend our services and give an expression that they are thankful for a place where they can worship with those who believe the Bible, and where the Word is taught in purity. From the beginning of the year up to the last of August 254 visitors registered their following states and number from names in our church register. The each were represented: Kansa, 54; Missouri, 20; Indiana, 10; Illinois, 15; Nebraska, 14; Iowa, 15; Ohio, 5; Pennsylvania, 43; Colorado, 55; Oklahoma, 5; Michigan, 5; Arkansas, 3; Minnesota, 3; Alabama, 2; Alberta, Canada, 3; Virginia, 1; New York, 1; Oregon, 1.

Bro. Allen H. Erb of La Junta, also Bro. Simon Gingerich, of Wayland, Iowa, who with his family are at present living at La Junta, were with us this summer, each preaching two inspiring sermons while here.

Will you pray for the work at this place?

August 30, 1927. Cor.

Schellsburg, Pa.

Herald Readers, Greeting:—On July 3, Bro. C. A. Graybill and two daughters, David Hansackers, and sister were with us. Bro. C. preached in the afternoon and evening.

July 31, Bro. Irwin Stonerook preached for us in the afternoon.

Aug. 14, Bro. Hiram Wingard preached in the afternoon. Aug. 28, Bro. Wingard and his sister (Katie) were with us. He preached in the afternoon and evening.

Bro. Paul Jacobs and family are still helpers in the work here. There were about 28 from the Salix congregation, in the Johnstown district, with us the same afternoon.

We were thankful for their help in the Lord's work here. We appreciate the help from other congregations. Glad to know that there are so many interested in the work here. We feel thankful to our heavenly Father for the many blessings He is bestowing on us from time to time. May we be faithful to the end.

In His name,
Sept. 5, 1927. Effie Hoover.

Topeka, Ind.

(Maple Grove Mennonite)

Dear Herald Readers. On Sunday Aug. 28, we were privileged to have in our midst Bro. Chauncey Harztler of Goshen, Ind., who gave us a very helpful sermon. Text Jno. 6:6. The following Sunday, Sept. 4, we were favored with the presence of Bro. Ben Hartzler and family of Pryor, Okla., also Bro. S. C. Yoder and family of Goshen, Ind. Bro. Yoder gave an interesting talk to the Sunday school, also assisted with church service. Bro. Hartzler gave us the message, using for a text, Jude 3. Following the Young People's Meeting Bro. Hartzler gave us another sermon this time using Matt. 7:13, 14 for his text. We appreciate the visits of all these brethren. The attendance and interest in Sunday school and church service has been good all summer.

Sept. 6, 1927. Vera Yoder.

Rockton, Pa.

Dear Herald Readers, Greeting:—We were again favored with a number of visitors for which we were glad. Bro. C. F. Derstine and wife of Kitchener, Ont., stopped and the

(Continued on page 544)

Miscellaneous

OVERCOMER

"And this is the victory that overcometh the world, even our faith" (I John 5:4).
"The people that do know their God shall be strong, and do exploits" (Dan. 11: 32).

Cover my head in the battle,
Strength'n my hands to fight;
Clothe me as Thou didst Gideon;
Strong will I be in Thy might.
Cruel the foe, and crafty,
But Thy Spirit can put him to flight;
Teach me to use the weapons,
And to shun the flag that's white.
Captain that spoke to Joshua,
Stand Thou in my path to-night;
Lead on in the way of victory,
Lead on in Thine armor bright.

—C. E. D.

R. A. TORREY REPLIES TO AN OBJECTOR

Why pray for revival? Some of God's people believe that in these days revival is impossible. They say that we are in the midst of the apostasy prophesied in the Bible, and that it is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published R. A. Torrey's article entitled, "A Powerful Plea for Prayer for Revival," and the writer apparently objected to the article on the ground that we are now passing through the period of apostasy which precedes the Lord's return, and that therefore revivals can not occur. Torrey replied in part as follows:

"You give no Scriptures for your apparent position that the present apostasy, to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralyzed, but, thank God, they did not.

"So also in the eighteenth century, in the days of Wesley, Whitefield and others had followed your line of reasoning there would not have been the great revival which saved for the time, civilization, and the Church.

"Just so in a later part of the same century, if Jonathan Edwards had adopted your line of reasoning and your assumption without Bible warrant that the final apostasy had fully set in, and therefore there could not be any great ingathering of the unsaved, he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are to-day, and so were also conditions in the Church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarranted assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

Let us be encouraged by the above reminder of God's gracious dealings in the past; let us lay hold upon His promise, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3); and with increased faith let us continue to **Pray for Revival!**—Great Commission Prayer League.

THE SUNDAY SCHOOL AS AN AGENCY IN OVERCOMING THE PRESENT DAY DEARTH OF BIBLE KNOWLEDGE

By Katie Reber

For the Gospel Herald.

His subject implies (and I think we are all aware of the fact) that there is a great lack or dearth of Bible knowledge among all classes of people of the present day. Especially is there a great need of more teaching on the great doctrines and principles of the Bible. Many of the doctrines which the Mennonite Church holds dear are considered as unpopular by other denominations, and this condition is also making inroads into our own denomination. Perhaps one reason why this is true is because we are not always able to give a reason for the hope that is within us, or the reason for the observance and teaching of our ordinances and doctrines. Consequently we feel that they are unnecessary. This then leads us to conclude that there is a lack of spiritual teaching along these lines; and since we think of the Sunday school as the nursery of the church, "or the Church at work," we believe that the Sunday school performs a great part in overcoming this dearth.

Our question then is, "How is the Sunday School an agency in overcoming this dearth?" or lack of Bible knowledge which exists to-day?"

No other agency is so well equipped for caring for the spiritual needs of old and young as is the Sunday school. The minister has in his audience the young Christian of tender years, the aged and seasoned warrior of truth; people of all stations, conditions, and circumstances of life. It is evident that while the sermon may contain some helpful material for all classes, yet each one requires a different grade and type of spiritual food. He cannot perfectly fit the needs of each one at the same time, and so run the risk of losing the interest of the other.

But the Sunday school is adequately prepared to handle the problem. It is divided up into departments and classes, each group being as nearly as possible a unit in the kind of instruction required.

The teacher is supposed to be adapted to supply the needs of the particular group in his or her charge, and to this end can direct his efforts and his preparation. Here are the white-haired saints tottering on the brink of the grave, there the workers in the prime of life, yonder the young men and women just starting in the service, and there the little ones in childhood innocency. Each class is in charge of the one best fitted to lead them on in the fulness and richness of the life hid in Christ.

The home is depending more and more upon the Sunday school to do the work which was formerly considered its own. Students of this problem all tell us that in the hurry and bustle of our modern homes, the work of rearing the young in the nuture and admonition of the Lord is often sadly neglected. **If parents neglect** their duty the Sunday school is also handicapped; but since this is very often the case, the Sunday school must respond to the challenge and rise to the occasion or the result will be disastrous. The Sunday school ought to do much toward staying the spirit of the aged and retaining the Christ-like spirit in the homes of our land. The task before the Sunday school is no light or trival one. The welfare of souls is at stake, and every one (whether he be teacher, officer, or pupil) should feel the seriousness of the work.

The Sunday school is an agency in overcoming this dearth, for (1) It affords a means of reaching the unsaved and bringing them into religious services where the Bible is taught. There are many people who do not care to attend religious services, but very often we find their children in Sunday school. Here lies one of the fruitful means of wining not only the children, but through them the parents into the fold of Christ. Especially is this true in our Mission stations. Instance after instance could be related in which this very thing has been brought about.

Such an opportunity is a challenge to any live Sunday school. Then, too, in every Sunday school and in every grade there are usually those who have not yet learned the joys of living a Christian life, and whose presence and attendance gives opportunity for reaching and winning them for Christ. (2) It reaches the best age for evangelistic effort. The majority of the people in the Sunday school who have not yet become Christians are those of tender years who are just coming to the age of accountability. These are the most easily reached and have the possibility of a whole life of usefulness unmarred by the blighting influence of sin. Statistics show that a large percentage of those who accept

Christ do so in the early years of their life. Comparatively few become Christians after the habits of mature men and women have formed upon them. By touching the lives of the children from the beginners up through the primary and junior departments, the Sunday school has an opportunity which is unexcelled for implanting the Word of God.

(To be continued)

THE MOVING SPIRIT OF THE MOVIES

Yes, we admit that the movies are moving the people, but whether it's moving them in the right direction is a question, this pleasure and amusement of the movies is considered by the majority of Christian professors to be an innocent pleasure. They call it educational; we admit it educates our young people, but not in the Bible or the knowledge of God, but rather in sin and crime.

Here is a strange fact this just comes to my mind while I am thinking on this subject, in my twenty years of Christian experience (eleven years of which I spent in the ministry). I have never known, to my knowledge, any person who attended the movies to have been an influence for much good in the Church, or to have been a faithful soul-winner, or to have lived that Spirit-filled, God-controlled life, while I have met hundreds of young men and women whose consecrated lives have been a benediction to the world, but every one of them were wholly separated from the world, movies included. Some time ago I heard a Reformed minister from Philadelphia denounce the pleasure of the movies in his sermon. He said that some parents say that because the criminal is always caught, it teaches the children a lesson not to indulge in crime, but he said, your boy is too smart. He says, "I wouldn't do it that way, I'd plan it different and get away with it." That's just it, the young mind is active and alert and they think they can get away with it, sure the movies are calculated to teach a moral, but the moral coming at the end of the picture makes it necessary to wade through a lot of stuff, such as scenes of society life, drinking, jealousy, fighting, murders, and all sorts of trash before the import of the moral is presented, and the chances are that the effect of the moral is forgotten or crowded out of the mind, while the cause remains. Any spiritual eye can see that the whole affair is of the devil and belongs to the world, and if we love the world the love of the Father is not in us.

Here are some startling facts in figures: The people of this country spend annually for movies the enormous sum of more than $1,000,000,000, or about $3,400,000 each day. This means a daily attendance of 17,000,000 persons, and a yearly attendance of 6,205,000,000. To which do you belong, this numerous crowd, or to the few who have given up the pleasures of the world for an inheritance among the sanctified?

While a Christian young lady (who is personally known to the writer) was traveling on the P. & R. railroad between Reading and Allentown, one evening she was asked by a strange young man to accompany him to a movie upon their arrival at Allentown. She told him that she didn't attend the movies and that she was never in a movie. He was dumbstruck, he simply didn't know what to make of it. This is what he said with astonishment, "Well, you are one of a thousand." One of a thousand, yes I guess he was about right, but I would rather be "one of a thousand" and be ready when Jesus comes, than be one with the world and share their doom. Jesus said, "Straight is the gate and narrow is the way, and FEW there be that find it." Are you one of the FEW?—W. F. Heffner, in "Gospel Banner."

THE STEWARDSHIP OF EARTHLY GOODS

By Beulah Yordy

For the Gospel Herald.

A steward is a person who has in charge his master's goods.

God has given to each person a certain proportion of earthly goods, some one talent, others ten. Of each one He expects His tithings in return for his talents invested, whether great or small. The more we gain in material things the more He expects of us. God has given us charge of His goods, not for the purpose to misuse it for selfish purposes or our own pleasure, but to be used to help carry the Gospel to the unsaved, to feed the orphans, the poor, and the aged, to support all Christian institutions, such as schools, hospitals, orphanages, old people's homes, and support missionaries that they may give their full time to His service. We are not our own, for we were bought with a price, therefore we should glorify God in body and spirit. It will then be our desire to do all to God's honor and glory, with our entrusted earthly goods whether money, lands, time, or whatever else it may be.

God says, "Prove me now herewith, ...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Whether our earthly possessions are few or many we are responsible for their use or misuse.

"There is only one thing that should concern us,
To find the task that is ours,
Having found it, let us do it
With all our God-given powers."

Flanagan, Ill.

THE BLUE PRINT

A friend of mine who was planning to build a new home, considered the matter for a long time. He wanted to have his new home very beautiful as he did not intend to build another. As he lived in a town he decided to get the services of an architect from a big city to plan it for him. After a time the blue prints were ready and he was indeed proud to show them to his friends, these plans for the new home. One thing I particularly admired when he showed them to me was the plan for book shelves set in the wall on each side of the fireplace in the living room.

When the house was finished, I visited them and admired the home very much, but was disappointed to find that the "book shelves" had been left out. No doubt the owner had decided to do this, probably intending to have it done at some later date, but to my mind it spoiled the perfect plan of that home.

"Some one has tated that Exodus 25 and 27, also parts of 30 and 31 contain the blue prints of the tabernacle. No detail was overlooked, everything was made according to the plan. It is the same with the "blue print" of our lives, no detail is overlooked by the Great Architect. It is our part to find and follow out these details.

How often our hearts are saddened when we come in contact with a wasted life, one that has missed the details that the Great Architect has planned for it.

May all such be a warning to us to follow the details and carry out the plan as shown in the "blue print" that has been given to us.—Esther Dalziel Hooly.

ANGELS

God's angels are a mighty host,
Who do His holy will;
And Father, Son and Holy Ghost
Employ them daily still.

As easily as any bird
Descending from above,
Unseen, unnoticed and unheard,
Around us all they move.

The old, the feeble and the young
Are their especial care;
So in and out, between, among,
They lead, protect and bear.

And none of us need ever fear
That we are left alone,
For night and day through all the year
God's angels guard His own.

—Howard W. Pope.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THREE PHASES OF PRACTICAL CHRISTIANITY

By J. S. Shoemaker

For the Gospel Herald.

TEXT: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Col. 1:10.

We are not told by whom the Church at Colosse was organized, but it is very evident that the Apostle Paul was greatly interested in the best welfare of the saints who resided in that part of Asia Minor. He thanked God for their faithfulness, and did not cease to pray that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding."

Paul's miraculous experience of conversion and other divinely directed experiences which he afterwards passed through were the means of filling him with a knowledge of God's will, and imparting to him divine wisdom and true spirituality. Thus he was Spirit-led to impart to the Clossian brethren and all Christian believers as well, an ideal message, which if accepted and made practical will mean much in the way of advancing Christ's cause and kingdom.

I. **"That ye might walk worthy of the Lord unto all pleasing."**

The thought of pressing onward in faithful Christian service is clearly portrayed in the foregoing sentence. Those who are made spiritually alive by faith in the atoning merits of Christ's blood, are called to walk in good works, and seek to please the Lord in all things—in conversation, in business transactions, in social and domestic relations, in attire and general equipment, in all their religious activities and conduct in general. The Christian's daily prayer should be, "Lord, what wilt thou have me to do?" the prayer being coupled with a sincere desire to please the Lord in all things, thus walking worthy of the loving Master.

II. **"Being fruitful in every good work."**

Our Lord hath said, "Herein is my Father glorified, that ye bear **much** fruit; so shall ye be my disciples" (Jno. 15:8). Without fruit-bearing there can be no discipleship. Those whose hearts are filled with the love of Christ will be constrained through divine love to do good, and bear fruit to His glory.

There are those who are allied with the household of faith, who fail to give evidence of being fruitful in **every good work.** To be fruitful in only one line of good work, is indeed commendable, but it is infinitely more commendable, and helpful to the cause of Christ, if those who are classed among the saints, are fruitful in doing good along every line of Christian activity—fruitful in feeding the hungry, clothing the naked, visiting the sick, visiting those who are in prison, seeking to lead the unsaved to accept Christ as their Savior, speaking words of encouragement to those who are sorely tempted and tried, bringing messages of comfort and consolation to those who are mourning, extending a helping hand to those who are both physically and spiritually in need, and giving as the Lord hath blessed to support the Mission and Charitable work of the Church both in Home and Foreign lands.

All such fruit-bearing branches of the true Vine are not only constantly abiding in Him, but are administering supplies to the needy members of the body of which Christ is the loving Head. To all such our Lord will say in that day of all days, when He shall come in His glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me" (Matt. 25:34-36).

III. **"Increasing in the knowledge of God."**

It is very essential that the child and servant of God acquire a knowledge of His saving grace, mercy, love, peace, and sustaining power. Those Christian graces are not only acquired but "multiplied..... through the knowledge of God, and of Jesus our Lord," yea, "all things that pertain unto life and godliness, are acquired "through the knowledge of Him that hath called us to glory and virtue" (II Pet. 1:2, 3).

If we would increase in the knowledge of God we need to "give attendance to reading" God's Word carefully and prayerfully, studying it to show ourselves approved unto God, ever looking to the Holy Spirit to illuminate our understanding, and write indelibly upon our minds and hearts the fundamental and eternal principles of the Christian religion, to the extent that the same may be constantly exemplified in our relation to the world, to Christ and His Church.

Dakota, Ill.

SOWING AND REAPING

(Continued from page 534)

possesses the power to live and grow that is contained in the Word of God. It is a living Book and gives life to all who believe and receive its message. Missionaries, ministers, evangelists, Sunday school workers, and true Christians in every walk of life are sowing, are sowing the seed of the Word. It is the foundation of all true civilization.

The organization of the home is built upon the Word. Every true blessing of life comes to us as a result of the Word. Not one of us would change places with the heathen of India or Africa. Neither do we choose the lot of the benighted followers of the Roman Church who are kept in ignorance of the Bible. South America with its ignorance, superstition, immorality and degradation, stands as a lesson to teach us the result of a closed Bible. The Bible must be planted into the hearts of the people if it is to bear fruit.

For 123 years the British and Foreign Bible Society has been printing and distributing the Word in many languages. During the past year fourteen new languages have been added to their list, making a total of 593. Without the aid of the Bible Society missionary work would be hopelessly crippled. Many instances are on record of souls being saved by the simple reading of some Scripture portion by those who never before heard of the Savior or the Word. The Word of God is the good seed, the field is the world of mankind, the harvest is certain. Let us not fail to give it full place in our own lives, and scatter it forth with a free hand till all men have heard its message. God has given us the assurance that it shall accomplish its purpose and not return void.

Preston, Ont.

REPORT

Of Annville Sewing Circle for the year ending July 31, 1927

No. of meetings held	11
Average attendance	4
No. of garments made	205
No. of comforters made	5
Amount of money received	$56.57
Amount of money spent	$53.03

Mary K. Umberger, Secy.

MENNONITE PUBLICATION BOARD

Minutes of the Meeting of the Mennonite Publication Board Held at the Delaware Church near Thompsontown, Pa., August 17-19, 1927.

Wednesday Evening

Devotional exercises were conducted by N. B. Stauffer, Aldersyde, Alta.

Opening remarks were given by the President of the Board, J. S. Shoemaker, Dakota, Ill.

"It is the purpose of the Publication Board to provide literature for the Church. The work is missionary in nature. More are being blessed thru reading than thru preaching. There was a time when our Church was in sad need of literature but we believe this has been supplied at least in part. I believe we as a Church should do our utmost for the advancement of the cause."

Our Literature, Past, Present and Future was discussed by Oscar Burkholder, Breslau, Ont.

"We can judge from the past and present for our vision of the future. Two things of the past are outstanding: the historical records and statements of doctrine that have come down thru the ages. This is a great heritage that should be respected and cherished. Our publications have served in a special way to bind our forces of activity and have been a great unifying power. We are glad for the available literature of the present day and as we look into the future we see a greater development along this line. We need to have the real purpose before us. We need more peace literature. We need to increase our production. This will lead to a greater Christian Education."

Thursday Morning and Afternoon

The day was taken up in the work of the Executive and Publishing Committees. This work was routine in a measure and a considerable amount of new business was taken under consideration.

Thursday Evening

The evening session was a public meeting. The devotional services were conducted by Geo. S. Keener, Hagerstown, Md.

An **Open Conference** was conducted by N. E. Miller, Springs, Pa.

A number of interesting talks were given relative to the publishing work of the Church.

Galatians 6:2 as Applied to our Publishing Work.

1. **Obligations of the Publishing House to the Church, by** Aaron Loucks, Scottdale, Pa.

"The purpose of the work of the Publishing House has always been to bring something to the Church that will be helpful to its existence and activities, and that every member in the Church, every home, every congregation be touched in the promulgation of the whole Gospel and the unifying of the Faith. Every activity of the Church should be assisted thru its work and influence."

2. **Obligations of the Church to the Publishing House,** by A. S. Horst, Ephrata, Pa.

"We look to the Publishing House for the best and purest that is possible. We need to furnish them with the necessary material and equipment for the work. We ought to do business with our Publishing House rather than with others. Every home has the privilege of securing our literature. Each minister ought to assist in bringing information to the congregation. We owe our cooperation by helping to supply the articles they need. We ought to make an occasional visit to the Publishing House. We need to pray for the work and workers."

3. **As Viewed from Both Angles,** by S. F. Coffman, Vineland, Ont.

"The Publishing House is the Church at work in the printing business. You and I have a part in it. Each one of us is a representative in the work. If there is need for capital, we need to give it. We believe we are getting from our investment value received. We must also think of the spiritual benefit we derive. The spiritual value is paramount. Christ working thru the printed page. Let the workers give a testimony that the Church ought to give. The Church ought to enable it to give a true testimony."

Friday Morning

Devotional exercises were led by Simon Gingerich, Wayland, Iowa.

The business session was opened by the chairman, J. S. Shoemaker.

The roll was called and a quorum declared present.

The Minutes of the last meeting were read and approved.

Report of Officers

Aaron Loucks, Manager of the House, gave a verbal report of the activities of the House along the line of printing, etc. He stated that we have had a very successful year although the results have not been all that had been desired.

Levi Mumaw, Secretary-Treasurer of the House, gave the following condensed report for the two years ending May 1, 1927:

Resources

Net Solvency of the House	$272,890.24
Subscription Lists	22,500.00
Annuities	1,500.00
Loans Receivable	950.00
Accounts Receivable	518.58
Machinery and Buildings	562.08
Cash on hand	673.00
Total	$299,594.30

Liabilities

Loans Payable	$ 66,650.00
Net Solvency of Board	232,944.30
Total	$299,594.30
Net Solvency of the Board May 1, 1927	$232,944.30
Net Solvency of the Board May 1, 1925	211,384.60
Gain in two years	$ 21,559.70

Activities of the Publishing House

Receipts for two years from the sale of books, subscriptions, job work etc.	$238,856.37
Inventory May 1, 1927	269,652.67
Total	$508,509.04
Expenditures in two years	$246,111.56
Inventory May 1, 1925	244,539.03
Total	$490,650.59
Gain in two years	$ 17,858.45
Donations received by the Board during the two years	$ 13,557.25
Gains made by the House	17,858.45
Total	31,415.70
Less Donations (Printing and Literature)	9,856.00
Net Gain in two years	21,559.70

Subscription Lists

Weekly

Gospel Herald	12,700
Words of Cheer	11,000
Youth's Christian Companion	9,600
Beams of Light	7,300

Monthly

Christian Monitor	5,400
The Way	16,000

Quarterly

Teachers' Lesson Quarterly	6,650
Jr. Tea. Lesson Quarterl	2,250
Advanced Lesson Quarterly	51,900
Adv. Lesson Leaves	4,000
Jr. Int. Lesson Quarterly	16,500
Primary Lesson Quarterly	8,650
German Lesson Quarterly	5,950
German Primary Lesson Quartely	650
English Picture Cards	9,000

Annuals

English Family Almanac	8,500
Year Book and Directory	5,000
German Family Almanac	4,000

The report was accepted as read.

The following report was given by Levi Mumaw, Treasurer of the **Building Fund** as of May 1, 1927:

Received to date

Cash Annuities	$22,000.00
Periodical Annuities	19,790.00
Donations	45,017.64
Total	$ 86,807.64
Loans Payable	66,650.00
Total	$153,457.64

Paid Out

New Building and Real Estate	$131,929.16
Old Bldg. Improvements	8,324.42
Book Bindery	10,500.00
Total	$150,753,58
Machinery and Equipment	562.08
Accounts Receivable	518.58
Loans Receivable	950.00
Cash on Hand	673.40
Total	$153,457.64

The report was accepted as read.

Auditors' Reports

Subject to the comments contained in our report dated May 26, 1926, we certify, that, in our opinion, the Balance Sheet of the Mennonite Publishing House and the Building Fund of the Mennonite Publication Board as above set forth, reflects the true and correct state of the Institution's affairs, according to the best of our information and the explanations given to us, and as shown by the Books of the House and Board Building Fund.

(signed) Edward R. Burt & Co.
Auditors and Accountants.
1105 Empire Building,
Pittsburgh, Pa.

May 21, 1927.

We, the auditors undersigned, after having examined the books and records of the Mennonite Publishing House, wish to state that we have found same correct and carefully kept.

We believe the business to be conducted upon sound business principles and following such policies and methods for which the Church stands.

We wish also to express our appreciation of the fine spirit of loyalty and co-operation on the part of all workers as far as we were able to learn. And we believe the Church can look upon this institution and its workers as a valuable asset to its work in all its activities.

Respectfully submitted
(Signed) J. S. Nice, Souderton, Pa.
A. G. Clemmer, Franconia, Pa.
A. J. Metzler, Masontown, Pa.

The reports were accepted as read.

Henry Hershey, Treasurer of the Board, gave a verbal report of the work he had done during the past two years in connection with the solicitation for the book bindery, etc. The report was accepted as given.

Report of Executive Committee

The folowing resolutions were presented by the Executive Committee:

1. That we approve of the action taken by the management of the Publishing House

in the investigations and negotiations made looking towards the possibility of purchasing the Weaver Book Store, Union Grove, Pa., and that they be further instructed and authorized to take such action as may be thought practical. The motion was carried unanimously.

2. That the question of rates on our Annuity Contracts be referred to the Interboard Committee of General Conference for consideration. The motion was carried unanimously.

Report of Publishing Committee

A verbal report by D. H. Bender, Secretary of the Committee, revealed the fact that a number of new books are under consideration and that a number will be ready for publication in the near future. The list showed considerable thought on the part of the authors and when finally published ought to serve a special purpose in the list of Mennonite Literature.

The following resolution was presented and adopted:

That we recognize the need of a Mennonite Church History suitable for the Home, the library, and for class work in our Church schools, and we join the Historical Committee in urging that work on the book begin at once.

We further recommend: That Brother John Horsch be asked to write the book under the direction of and in cooperation with the Historical and Publishing Committees.

Report of Editors

The following editors gave reports of the work in their respective fields: Daniel Kauffman, J. A. Ressler, C. F. Derstine (in writing), C. F. Yake, J. L. Horst, J. R. Shank, and S. F. Coffman. Bro. C. B. Shoemaker, Manager of the Book Department, also gave a report of his work.

The brethren pointed out the aims and purposes for which they are laboring, the posibilities of a greater service in the future, and an appeal for more definite cooperation on the part of the individuals in the Church who are able to give valuable assistance to the cause.

Friday Afternoon

Devotional by J. A. Ressler, Scottdale, Pa.

A short period was devoted to the discussion of general publication problems. It was pointed out that there was a possibility of making our Annual Yeark Book and Directory a more comprehensive production by way of adding to the present arrangement a summary report of each general Board of the Church. The need of more of our own literature for the Summer Vacation Bible Schools was emphasized. The discussion revealed the fact that this is becoming a more vital need each year and that the possibilities are that the work will be extended in the next few years.

Election of Officers

The following were elected for a period of two years:

Board Appointments

To represent Lancaster Conf.—Henry Hershey, Intercourse, Pa.
To represent Franconia Conf.—Elmer B. Moyer, Souderton, Pa.

Officers of the Board

President: J. S. Shoemaker, Dakota, Ill.
Vice Pres.: D. D. Troyer, Goshen, Ind.
Secretary: Otis N. Johns, Canton, Ohio R. 3.
Treasurer: Henry Hershey, Intercourse, Pa.

Officers of the House

General Manager: Aaron Loucks, Scottdale, Pa.
Secy.-Treasurer: Levi Mumaw, Scottdale, Pa.

Editors

Gospel Herald: Daniel Kauffman.
Associates—J. A. Ressler, J. L. Horst.
Contributing: John W. Weaver, Sylvanus Yoder, H. F. Reist.
Christian Monitor: C. F. Derstine—Office, Anna Loucks.
Departmental: J. R. Shank, S. F. Coffman.
Youth's Christian Companion: C. F. Yake.
Words of Cheer: J. A. Ressler.
Beams of Light: J. A. Ressler.
The Way: J. H. Mosemann, J. L. Horst.
Sunday School Lesson Quarterlies: J. A. Ressler, J. R. Shank, C. F. Yake, J. L. Horst, Anna Loucks, John Horsch, Christina Horsch.
Lesson Picture Cards: Lina Z. Ressler.
English Family Almanac: J. L. Horst.
German Family Almanac: John Horsch.
Year Book and Directory: J. L. Horst.
Tracts: J. H. Mosemann.

Publishing Committee

Daniel Kauffman, D. H. Bender, D. J. Johns, Oscar Burkholder, J. L. Stauffer, A. I. Yoder, J. H. Mosemann.

Finance Committee

Aaron Loucks, Henry Hershey, M. C. Cressman, L. H. Weaver, Elmer B. Moyer.

Auditing Committee

A. J. Metzler, H. H. Snavely, J. B. Moyer.

Discussion of Subjects

1. **Our Needs Along the Line of Literature in the Home and Church** was discussed by Simon Gingerich, Wayland, Iowa. He emphasized the fact that our boys and girls have greater opportunities to get general information than in years gone by which creates a greater need for good sound literature in the home. We need literature in the home and Church that will clearly set forth the position of the Church in a balanced order. Our youths are seeking after knowledge. This should be supplied thru the avenues of the Church.

2. **Literature as a Factor in Character Building, by E. M. Detweiler,** Columbiana, Ohio. He pointed out the fact that in the life of the boy and girl there is a period when memory can be cultivated as at no other time. We therefore ought to begin early in life to cultivate these faculties. That things that are read and stored in the heart will come out of the heart in later years as "out of the heart the mouth speaketh." I believe the Publishing House is doing a good work. Character is what we really are. So when we have the Christian character, we have a wonderful treasure.

Report of Resolution Committee

The following resolutions were presented and adopted:

1. That the Publication Board hereby commends the interest and the effort on the part of the brotherhood of the Church in the production of needed literature and noted with satisfaction the increased number of proposed books presented to the Publishing Committee for publication and in process of preparation, which exceed in number those proposed at any previous meeting of the Board, And

That we encourage the continued effort on the part of interested and qualified persons in the Church, in fulfilling the increasing demands of the Church by producing the needed literature, And

That we urge the preparation of a course or courses of studies by the General Sunday School Committee for use in Summer Bible Schools and Week Day Bible Schools, and that such courses be prepared and submitted at the earliest date possible.

2. Since the brotherhood of the Delaware Church, with the assistance of the other Churches of this district, have so kindly administered to our physical comforts during the past few days and have supplied every need possible towards the success of this meeting, Therefore

Be it Resolved: That we extend to them a vote of thanks for their hospitality and expression of love in their labors, and wish them God's choicest blessings.

Friday Evening

Devotional conducted by D. D. Troyer, Goshen, Ind.

An Open Conference was conducted by O. N. Johns, relative to the **Need and Value of the Home and Sunday School Library.**

The closing address was given by J. K. Bixler, Elkhart, Ind., on the subject, **How May the Church Best Counteract the Influence of the Large Production and Circulation of Unsound Literature Among Our People and Others?** He emphasized the fact that the present world spirit in the Church has been caused in a large measure by the class of reading in the hands of our people. The only way to replace false literature is to provide the proper kind in circulation. The Church must continue to provide such literature. We need to be active in colportage work. We must create a love for the Bible and create such books that will meet the needs and problems of life.

Closing prayer by S. F. Coffman, Vineland, Ont.

Levi Mumaw, Acting Secretary.

Married

Frey—Paxton.—At the home of the officiating minister, Bro. J. Irvin Lehman, Abraham Frey, Jr., and Margaret Paxton, both of near Chambersburg, Pa., were united in marriage Aug. 27, 1927. May the blessing of the Lord be theirs.

Herr—Greider.—On Sept. 1, 1927, at the home of the bride's mother, Rheems, Pa., her daughter Anna Martha was united in marriage to Bro. Maurice G. Herr of near Refton, Pa. Bro. Frank M. Herr of Willow Street, Pa. officiated. May the Lord bless them thru life.

Geil—Matthias.—On Aug. 17, 1927, Bro. Arthur D. Geil of Broadway, Va., and Sister Sarah E. Matthias of Bergton, Va., were united in holy matrimony at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va. May God bless their wedded life.

Kreider—Bachman.—On Sept. 1, 1927, at the home of the officiating minister, Bro. Frank M. Herr of Willow Street, Pa., united in marriage A. Landis Kreider of Safe Harbor, Pa., and Sister Mabel R. Bachman of near Lampeter, Pa. May the rich blessings of God go with them thru life.

Martin—Horst—On Aug. 22, 1927, Bro. Jacob E. Martin and Sister Martha B. Horst, both of near Hagerstown, Md., at the bride's parents, Bro. and Sister Lesher Horst, were united in marriage by Bishop Denton Martin. May the blessings of God go with them through their journey of life.

Roth—Widmer.—On Aug. 20, 1927, Bro. Clarence Roth of Beaver Crossing, Neb., and Sister Katie Widmer of Wayland, Iowa were united in marriage at the home of the officiating minister, Bro. Daniel Graber. May the Lord's rich blessings attend them throughout their married life.

Miller—Kempf.—Bro. Lawrence P. Miller of Kalona, Iowa, and Sister Alta Kempf of Noble, Iowa, were married Sept. 1, 1927, at the home of Milo M. Kempf, the bride's parents, near Noble, Iowa. Bro. Simon Gingerich officiated. May God's grace and blessing accompany them through life.

Landis—Hagey.—Bro. Marvin K. Landis of Souderton, Pa., and Sister Mary G. Hagey

of Franconia were united in marriage on September. 7, at the home of the officiating minister, Bro. Jacob M. Moyer. May the Lord direct their journey of life that it may be attended with many blessings.

Emswiler—Mitchell.—On Aug. 27, 1927, Bro. Mark Dewey Emswiler of Cootes Store, Va., and Sister Erma Cleta Mitchell, of Fort Seibert, W. Va., were united in holy matrimony at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va. May God's blessings go with them through the journey of life.

Zook—Graber.—Bro. Ellis R. Zook of Belleville, Pa., and Sister Mary Graber of Noble, Iowa, were married Aug. 14, 1927, at the home of the bride's parents, Bro. Daniel Graber's, near Noble, Iowa. Bro. Simon Gingerich officiated at the marriage. Their many friends join in wishing them a long happy married life in the Lord.

Obituary

Schrock.—Jesse Schrock, son of Mr. and Mrs. Joe Schrock, was born May 15, 1897, at Flanagan, Ill., and died August 30, 1927; aged 30 y., 3 m., 15 d. On Dec. 22, 1920, he was married to Alice Bachman. This son Allen, aged 3 years; and twin daughters, Dorothy and Doris, aged 21 months. He leaves his immediate family, parents. 1 sister, and 3 brothers, all of Flanagan, Ill., besides many relatives and friends. In his early youth he united with the Mennonite Church and remained a faithful member until death.

By the pastor.

Bumbaugh.—Charles E. Bumbaugh was born Sept. 24, 1873; died Aug. 19, 1927, a suicide, aged 53 y., 10 m., 25 d. He was born and spent his early life in Harrisburg. He was an industrious man, seldom missing a day's work, worked in the Waynesboro shops. He often lamented the fact of having misspent his early life by riotous living. He is survived by his wife and 10 children, also by 10 brothers and sisters. Funeral services were conducted in the Mennonite Church at Pond Bank by Irwin Lehman, text I Jno. 5:12 and Harvey Shank, text Gal. 6:7, 8. Interment in the Mount Zion Cemetery.

H. E. Shank.

Petersheim.—Lester Adam, infant son of Aaron K., and Annie Fisher Petersheim, died at his home from infant trouble Aug. 25, 1927; aged 8 m. 27 d. He leaves his parents, and the following brothers and sisters: Emma, Paul, Cora, Helen, Allen, Benjamin and his twin brother Chester Aaron, also two grandmothers, one grandfather, and a host of relatives and friends. Short funeral services were held Aug. 28, at the house by John S. Mast, with further services at the Conestoga Amish Mennonite Church by John S. Mast and Samuel Garber. Interment in Pine Grove Cemetery near Elverson, Pa.

Now the little hands are folded,
And the little clothes laid by;
And our darling's gone to rest,
To the heavenly home on high.

S. L.

Kreider.—John H. Kreider was born in Lancaster Co., Pa., Dec. 20, 1850; died at his home in Sterling, Ill., Aug. 23, 1927; aged 76 y., 8 m., 3 d. On December 24, 1872, he was married to Magdalena Ebersole. She died Jan. 28, 1892. To this union were born one daughter, (Matilda, wife of Abe Frey) and five sons (Harry, Abe, Frank, John, and Amos) all of whom survive him. On Dec. 7, 1893, he was married to Anna Stauffer of Millersville, Pa., who with one son (Benjamin F., born to this union) survive. In addition he leaves one sister (Mrs. Sarah Rutt), 20 grandchildren, and one great-grandchild. Bro. Kreider united with the Mennonite Church early in life and continued to the last to take an interest in the work of the Church. During his recent illness he frequently expressed a desire to depart and be with the Lord. He passed away confident of the hope of everlasting life. Funeral services were held at his home and at the Mennonite Church on Aug. 26, in charge of his pastor, assisted by Henry Trump, when a large number of relatives and friends gathered to pay a last tribute of respect.

Hartzler.—Levi S., son of Jacob C. and Lydia Hartzler, was born in Mifflin Co., Pa., Aug. 31, 1844; died at his home in Topeka, Ind., Aug. 15, 1927; aged 82 y. 11 m. 14 d. He was married to Catherine Monell, Jan. 5, 1875, who died Aug. 25, 1912. To this union were born three children (one daughter dying in infancy) and two sons who grew to manhood (Harry and Leroy who preceded him two years ago, and a foster daughter (Mrs. Robert Woodward), also four grandsons and one granddaughter, a great-grandson having preceded him just one month previous. He was again married to Mrs. Mary Mast, Feb. 16, 1916, who with one sister (Mrs. Fanny Kanagy) and one brother (John A. Hartzler) survive; also three step-sons besides other relatives and friends. He grew to manhood in Mifflin Co., Pa., but most of his time since has been spent in Topeka and the surrounding community. He accepted the Mennonite faith in his youth, from which he never departed. His place at church was seldom vacant. He was especially interested in the Christian welfare of the young people. He bore his last illness with patience. His words requested the reading of the Scriptures. Being fully resigned to the will of the heavenly Father, he peacefully fell asleep.

"Rest, dearest companion, father, and grandfather.
Thy work is done.
Since it is God's holy will,
We must be parted for awhile.
In sweet submission all in one
We say, our Father's will be done."

His funeral was conducted at the Maple Grove Church by I. R. Detweiler and Raymond Hartzler.

Yoder.—Elizabeth Kurtz Yoder was born in Fairfield Co., Ohio, Nov. 27, 1844. In her early youth she accepted Christ as her personal Savior and united with the Mennonite Church in her home community. Through her entire life she was a faithful and consistent member of the church with which she early affiliated herself. In 1878 she came to Champaign Co. with her parents. On March 1, 1881, she was united in marriage with Ezra J. Yoder, who preceded her in death in 1901. This union was blessed with two sons and two daughters. The eldest son Chauncey died when about two years of age. The remaining children are Rovilla Mrs. Perry Daniels, and Ernest Yoder. Six years ago she had a slight stroke of paralysis and since then she had been gradually failing, both physically and mentally. Early in the spring she slowly grew weaker, since which time she had been confined to her bed most of the time. During her last days she was very tenderly and faithfully cared for by her daughter Rovilla and son Ernest and wife, who lived with her. The flame of her life grew fainter day by day and she peacefully fell asleep in Jesus, Sept. 3, 1927; aged 82 y. 9 m. 6 d. Beside her three children there remain two grandchildren, and a brother (Bishop Jonathan Kurtz of Ligoneer, Ind.). While we keenly feel the loss of our self-sacrificing and loving mother, our grief is submerged in thankfulness that her long affliction is rewarded by an eternal home where sorrow never cometh. Funeral services at the house by C. H. Byler and at the Bethel Church by John Y. King and S. E. Allgyer.

Hallman.—Clemens S., oldest son of Eli and Melinda Clemens Hallman, was born at Kitchener, Ont., June 11, 1895; died at St. Paul's Hospital, Saskatoon, of inflammatory rheumatism and heart failure, after an illness of over five weeks; aged 32 y. 2 m. 12 d. On June 19, 1919, he was married to Cleo Shearer of Wakarusa, Ind. To this union were born 4 children; one of whom died in infancy. The family who mourn this loss are his beloved wife, two daughters, one baby son, his parents, three brothers (George, William, Abram), and one sister (Anna), besides his relatives and a host of friends. During the first evangelistic meetings held in this part of the country by Bro. A. D. Wenger in the pioneer days of this district, he became the first convert to Christ, at the age of 11, and was later baptized and received into the Mennonite Church of which he was a member till death. In the year 1915 he graduated with the academy class at Goshen College. He later continued his studies at Saskatchewan University. For a few years he taught public school and in college; but the most of his secular profession was devoted to the educational work for the Department of Agriculture in the Province. In the days of his sickness he sincerely regretted that he did not give more of his devotion to the cause of Christ, and trusting anew in the mercy of God realized His pardon, and rejoiced in hope of the glory of God. In the last days of suffering, as the end drew nearer heaven became dearer, and the things of time were fading away. Our loss is his eternal gain. Funeral services were held at the Sharon Mennonite Church, conducted by I. S. Rosenberger, M. H. Schmitt (text, Psa. 90:12), and Edwin Bartel (text, Lam. 1:12).

Steiner.—Barbara Thut Steiner was born near Winesburg, Ohio, Sept. 12, 1841; died at her late home with Mr. and Mrs. Chris. Bixel, So. Main St., Bluffton, Ohio, July 21, 1927; aged 85 y. 10 m. 9 d. She was the fifth in a family of 13 children, all of whom preceded her in death, excepting Mrs. John Hilty, now living near New Stark, Ohio. When she was but 7 years of age, her father (Bishop John Thut) and family moved from Holmes Co. on oxen-drawn wagons to Shannon, now Bluffton, where she grew to womanhood, early confessing conversion and uniting with the Mennonite Church now known as Zion. On April 6, 1862, she was united in marriage to Christian P. Steiner who a few years later was called to the ministry and the pastorate of Zion Church. In this capacity as well as in all others, Sister Steiner proved herself a sympathetic and actively helpful companion, cheerfully sharing the many sacrifices for the best interests of the home, community, and church. The ten children born to this union are, Lena Bixel, Menno S. Bixel (deceased), Jennie Betzner, Nancy Geiger, Josiah S. Bixel, Sarah Geiger, Aaron (deceased), Albert J., Reuben S., Elvina Ebersole. Thirty-one grandchildren and 15 great-grandchildren survive, two of the former, (Roy and Ellen Bixel) having been called home. Her husband, too, preceded her in death about 17 years. Sister Steiner comes from a sturdy Pennsylvania German family. She was a woman of great faith and prayer, an extensive reader, well informed in the Scriptures, and holding a vital interest in the church and community issues of the day. She retained a remarkable memory to the last and intelligently conversed with those whose good fortune it was to come in contact with her. She was ready to go, her work was done, and she was hoping and looking for the evening star to appear. She passed peacefully to her desired rest at one o'clock, Thursday morning. Funeral services were held on July 23 briefly at the home by Bro. N. O. Blosser and later at the Zion Mennonite Church in charge of brethren A. E. Kreider and S. M. Musselman. Interment in the adjoining cemetery.

ITEMS AND COMMENTS

The temperance forces in America lost a faithful and forceful defender in the death of Wayne B. Wheeler, general counsel of the Anti-Saloon League of America. He died suddenly and unexpectedly of heart failure in a sanitarium in Battle Creek, Mich., on Friday afternoon, Sept. 5. His battle for temperance is to be carried on by his colleagues in the fight.

In the final report of Secretary of Commerce Hoover on the losses through the great Mississippi Valley flood he estimates the total losses at 225,000 head of live stock and that 1,300,000 fowls were swept away and more than 4,400,000 acres were inundated. One of the big problems to claim attention at the hands of the seventieth Congress is that of flood control and relief.

It is estimated that one-fifth of the accidental deaths in America are due to the motor car. Various causes have been assigned for this large mortality—inexperience, carelessness, "reckless walking" as well as reckless driving, overspeeding, etc., ... but the danger will continue to be great so long as men under the influence of strong drink will be permitted to operate cars. There is not an evil to be named that is not intensified where the evils from strong drink are in evidence.

The craze for trans-oceanic flights has received a number of decidedly chilly sensations during the past few weeks, most of those attempting to fly across the ocean landing in a watery grave. It may be that the time will come when flying across the Atlantic or Pacific will be a comparatively safe undertaking, but that time is not here yet. There is a rising sentiment in favor of making such attempts unlawful, among the most prominent advocates of such a law being Premier King of Canada.

The eighth assembly of the League of Nations began at Geneva, Switzerland, Sept. 5, with disarmament as one of the leading issues claiming attention. Forty-eight nations were represented. For the third time in the history of the League, a Latin American was elected President of the assembly, this time the honors going to Alberto Guani of Uruguay. A determined effort is to be made to unify all Europe in a policy of outlawing war, but the friends of Mars will probably see to it that all teeth are extracted from any anti-war measure before it is allowed to pass.

According to Judge Cohen of Cincinnati, president of the Independent Order of B'Nai B'Rith, hatred against the Jews in Europe is on the decline. He reports a few "spots" in Europe where the agitation against the Jews is kept up for professional reasons, but on the whole there is a greater feeling of toleration toward the Jews than there has been at any time since the World War. Since the Ford retraction of his hostility to the Jews in America, this change of attitude toward the Jews in both Europe and America ought to give this persecuted people a sense of relief.

CONFERENCE ANNOUNCEMENTS

Lancaster

The regular semi-annual Conference in Lancaster Conference District will be held, the Lord willing, in Mellinger's Church on Friday, Oct. 7. The bishops will begin their session Wednesday noon. Any one having any matter to present can do so either Wednesday or Thursday.

Noah H. Mack.

CORRESPONDENCE

(Continued from page 537)

brother preached one inspiring sermon, Aug. 17.

On Aug. 26, returning from General Conference, Bro. I. W. Royer, wife and three children from Orrville, Ohio; Bro. S. F. Coffman, wife and two children from Vineland, Ontario, Bro. D. A. Yoder, wife and daughter, Elkhart, Ind.; Bro. O. S. Hostetler and wife, Topeka, Ind.; Bro. Andrew Brenneman, wife and four children, Elida, Ohio; Bro. and Sister Samuel Metzler and Bro. Calvin, wife and two children of Elkhart, Ind.; and Sister Susannah Baker, Shipshewana, Ind., stopped with us. Some helpful talks were given by the brethren. Come again.

Sept. 8, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We began a series of evangelistic meetings at East Scottdale on Sunday, Sept. 11. These meetings are in charge of Bro. J. W. Hess of Akron, Pa., and are held in a tent. The meetings began with good interest and attendance. We ask an interest in the prayers of our readers that these meetings may be the means of strengthening the church here and winning souls to Christ.

Visitors here during the week were Bro. and Sister H. E. Yoder, Bro. and Sister Melvin Nusbaum, Middlebury, Ind.; Bro. and Sister A. B. Mumaw, Dalton, Ohio; Bro. G. B. Rohrer, Orrville, Ohio; Bro. Aaron Eberly, Dalton, Ohio; Bro. and Sister Amos L. Lefever, Lancaster, Pa.; Mrs. P. K. Burkhart, Greensburg, Pa.; Bro. and Sister Simon Maust, Bro. and Sister Roy Otto and daughter, Louise, Springs, Pa. Sister Anna Bender of Springs is spending a few weeks in our community.

Bros. J. A. and David Brilhart are spending the week end in Washington Co., Md., where Bro. Brilhart is filling a number of appointments. Bro. Clayton F. Yake spent last Wednesday at Lancaster, Pa., where he attended a meeting of Sunday School workers. Bro. and Sister J. A. Ressler are spending the week end in the Johnstown, Pa., district. They were accompanied by Sister Mary Good, Dhamtari, India, who is spending some time in Scottdale visiting in the home of her uncle, Bro. Ressler. Bro. Levi Mumaw spent most of last week in Nebraska attending the Iowa-Nebraska Conference at Wood River. Sister Martha Mumaw is spending about ten days at her home near Wooster, Ohio.

A number of our young people left recently for our church schools; Bro. Ellrose Zook and Sister Alice Kauffman to the Eastern Mennonite School; Bro. Paul Horsch and Sister Frances Loucks to Goshen College. Sister Ruth Ressler is teaching school near Davidsville, Pa.

Sept. 12, 1927. Cor.

TWO IMPORTANT PEACE BOOKLETS

By John Horsch

Published by the Mennonite Peace Problems Committee

The Principle of Nonresistance as Held by the Mennonite Church is a 60-page booklet giving quotations from many Mennonite writers and Confessions of Faith from the sixteenth to the nineteenth centuries inclusive, which show that all through the centuries the Mennonites and their predecessors, the Swiss Brethren, held to the doctrine of nonresistance and considered it to be of vital importance. The book is an important contribution to our Mennonite literature. The price is ten cents a copy.

Symposium on War is a companion booklet by the same author, and gives quotations on war from men of all walks of life irrespective of religious affiliations or convictions. In this collection we find of the most scathing denunciations of war, many of which were given by men who have participated in war. At the close some Scripture quotations are given on the subject of nonresistance and there is a short chapter on War from the Christian Point of View. The booklet is a valuable contribution to our peace literature. Like its companion volume it sells for ten cents a copy. Send orders to

Mennonite Publishing House,
Scottdale, Pa.

SUCCESS

"Success in life does not depend
Upon the fact one has a friend;
Or on his health or wealth or face,
Or on his creed, or on his race;
But on the fact that he can see
Each day, some way, on land or sea,
To aid mankind and serve the Lord,
And live with both in sweet accord."

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 22, 1927 (Gospel Witness Established 1905) No. 25

EDITORIALS

"If God be for us, who can be against us?"

And God certainly is for us, if we are out and out for God.

To be for God means to be on His side on all questions at issue where His Word teaches one thing and the world teaches the opposite.

Our ministers can do a good work by speaking an occasional word that will get their members interested in regularly reading the Gospel Herald.

Daily companionship with your God and with your Bible will mean an eternal companionship with saints and angels in the presence of the Lord.

There is not a thing taught in the Bible but that the world teaches the opposite. This is especially true of humility, pride, peace, and every other thing that is related to the matter of having the life "hid with Christ in God."

There are two sides to every person that may be appealed to: the spiritual and the carnal, the good and the bad, the strong and the weak. There is no end to the height nor the depth to which a person may be led, whether he gives himself over to the Spirit, or allows the carnal side of him to have full sway. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

"I want to get a little closer to the window; I am nearly famished for fresh air," said one who was suffering from intense heat and lack of fresh air. If we were only that wise in matters spiritual, we would be spared many experiences that are hurtful to the soul. If you would maintain a spiritual existence that is fresh and vigorous, be sure that you keep yourself in contact with heavenly breezes. It takes a strong spiritual atmosphere to maintain a vigorous spiritual life.

"Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25). This was the text of a sermon we heard recently. The speaker emphasized the fact that the things that we see impress our minds so strongly that they largely mould our lives. Knowing this, let us beware of the things that we allow our eyes to feast upon, the things that bring evil suggestions to the mind. On the other hand let us not forget to turn our eyes to Him who said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." When we look unto Him who is "the author and finisher of our faith," we have both salvation and the assurance of victory in our Christian lives. The eye is a small organ, but its influence upon our lives cannot be measured. God gave it to us for our good and we are responsible for the use we make of it.

A group of workers were together talking about things pertaining to the welfare of the Kingdom. One brother remarked: "We hear a great deal about what the church has done, how many members we have, how many mission stations, how many preachers, which is all very good, but why is it that we hear so little about those who were saved from sin and have since gone on to glory? That after all is the chief thing to be accomplished. If we thought more of the Church triumphant it might give us more courage to work for the increase in faith and membership in the visible Church." Our brother's point is worth considering. Thank God, the church triumphant is growing, no matter how discouraging other things may appear at times. This fact ought to inspire us with new zeal and courage.

How much of your time are you spending with the Lord? There are several ways in which you may spend time with Him. In the first place, the time that you spend on your knees, wrestling with God in sincere and fervent prayer, is time very profitably spent with Him. Again the time that you spend in reading the Bible, if you read in reverence and humble submission, is that much time spent with the Lord. So also is the time that you spend in holy meditation upon God's Word, upon His goodness in showering unmerited blessings upon you, upon your obligations to Him in reverencing His Word and will and exalting Him before the world in word and in deed, spent very profitably in fellowship with your God. In fact, there is no good reason why we should not spend all our time with the Lord, whether engaged in secular or spiritual pursuits, for in this way we meet Him in the spirit of His promise, "I will be with you, even unto the end of the world."

Reports.—During the next month or six weeks we hope to be able to print a number of reports, which will probably appear in the following order:

Report of Mennonite General Conference.

Reports from our district conferences.

Reports from Sunday school conferences.

Reports from meetings that are more local in their work.

Conference reports will be printed in the order in which they reach this office, not in the order of time in which they were held.

The publication of long reports is sometimes delayed because we can not always find room for them.

The more carefully these reports are written the less editing it will take to get them ready for publication, and the more nearly the report will appear in print as it was sent in.

We are sorry that the report from General Conference does not appear in this week's Gospel Herald. The reason for this is to be found in the length of the report and the present scarcity in linotype operators. We expect to publish it next week.

"Doest thou well to be angry?" said the Lord to Jonah after that erring prophet had manifested his lack of patience. "I do well to be angry, even unto death," was the petulant reply.

Poor Jonah here manifested the same shortcoming that is usually found in people who are in error and are not willing to rectify their wrongs. Things had not gone to suit him, and he was not slow to manifest his displeasure. Instead of repenting when he heard the voice of the Lord, he justified himself even before God, breathing defiance and showing shocking irreverence for God. He kept pouting and nursing his sore until even God's voice and will were defied. In strong contrast with this attitude on the part of Jonah, "we do well" to meditate upon Christ's prayer when He said, "Not my will, but thine, be done."

We have an impressive object lesson in Jonah's attitude on this occasion showing the folly of God's people setting up their will and judgment against that of the Almighty. When we are confronted with problems similar to that of Jonah, "We do well" to remember the grace and goodness and superior wisdom of God, remembering that "all things work together for good to them that love God." Let us never be satisfied with ourselves until from the depth of our hearts we can say with Job, "Though he slay me yet will I trust him;" and with Paul, "I have learned in whatsoever state I am, therewith to be content."

THE PERILS OF OUR YOUNG PEOPLE

(Concluded from last week)

(The following, by Geo. S. Fisher in "The Drift of the Times," was submitted for publication in Gospel Herald by Abram B. Thomas. This tract was written during the World War, but the aftermath of the things described is still with us.)

Soldiers are allured by the eyes, the smiles and the flattery of harlots and private courtezans, and begin a march to the barracks and the hospital, rather than to the front, many of them marked for life.

Bishop Williams, of the Episcopal diocese of Michigan, who has just returned from France, where he went as an appointee of President Wilson to investigate conditions surrounding American soldiers on the war front, declares: "The time has come to leap hurdles of prudery. The question of sexual health is the most important problem of the American army. In April one-fourth million men were in British hospitals with social diseases. Eighteen thousand colonials never reached the battle field. Eighty-five per cent. of the twelve thousand civil population of the city of Neufchateau, France, were infected. We must raise the red flag against a scourge that threatens to equal that of the Middle Ages."

The Light, the organ of the World's Purity Federation, discloses in some detail the frightful havoc that vice is working in Europe, both with soldiers who are in the service, and with thousands of their wives and widows who are debauched by drink and lust at home, until great numbers of soldiers have returned on leave to their homes to find their wives gone, or depraved, diseased, or the mothers of illegitimate children.

Another paper states that "In one hour nearly 1500 men and 2000 women went into four public houses—saloons—in London; into one public house at London Bridge there went in one hour on a Sunday 344 men, 235 women, and 300 soldiers and sailors. Into four public houses there went in one hour 879 women, 1205 men and 697 soldiers. Of 5000 troops given leave from one barracks, most of whom were abstainers, 659 came back drunk."

The War Committee on Training Comp Conditions on October 17th made public its investigations of Camp Stanley, near Lexington, Kentucky, where the situation was described as "Simply horrible," and on October 28th, General Greene, commanding Camp Lewis, near Seattle, announced as follows:

"I have been supplied with proof that there is an organized and powerful syndicate in Seattle using 2,300 women, and of the men involved are high in authority. Unless this evil thing is crushed I soon will issue an order prohibiting my troops from visiting Seattle."

Press dispatches from Chicago on October 26th, say: "The problem of protecting the wives of men in the military service of the United States from the influences of the cabarets, confronts federal authorities. Seventy per cent. of women arrested in raids, according to Judge Uhlir of the morals court, are married and many are wives of soldiers who have gone to the front. Because of these conditions the government has been asked to assist in devising some way by which soldiers may be guaranteed that their wives will be protected from these influences while away."

The Secretary of the Navy has stated publicly that during the last year, men of the American navy lost 141,378 days by sickness contracted by sin; that a noted physician said that these infectious diseases were more deadly than small-pox, cancer or tuberculosis, and that a Canadian authority stated that its ravages to-day are more terrible for British and Canadian soldiers than Vimy Ridge, the Somme and Lens. Selah.

The great war is revealing a moral degeneration that has been progressing for many decades, just as a high wind brings down the dead branches. For years there has been a loosening of moral standards. The divorce courts prove it. The street and even the church costumes hold it before our eyes. The bathing beaches, where women go about almost naked, the nudity that appears upon the stage, bill boards, advertising columns of the daily press and the moving picture screens all indicate it. The picture plays make unchastity and adultery familiar and fill the minds of young people with suggestions of vice that excite the passions and lead to sin. Vice has become an organized commerce, an energetic Trust, systematically capturing girls through deceit or force, and debauching them. The industrial condition of many girls is a constant temptation to resort to lewdness, while the love of dress and pleasure lead great numbers of others into those steps that take hold on hell.

The moral and spiritual darkness that now covers our young people is not that of ignorance or the open infidelity of avowed enemies of God and religion. It is the blackness that follows pride of intellect, it is religious and is headed by the leaders of religious life. God's Word speaks of a "Strong delusion," a delusion that appeals to the minds and hearts of men powerfully, one that seems to be well founded. Such is now upon us. It appears to have evidences that completely satisfy the minds of the most learned of men, and it captivates the heart because it exalts and dignifies man and his achievements. **This is indeed the religion of Antichrist.**

We stand then to view the present distress, and look toward the future calamities, with amazement and sorrow, as we see that the very foundations of our social and religious life are moved out of place, and we behold the Perils of our Young People, which are surely bringing to pass wrecked lives and souls eternally lost. **Almighty God, we humbly implore Thee to give us wisdom and courage and the help of Thy Spirit as we Sound the Alarm!**

"When you think everything is going to pieces, then the Bible reads that the foundation of the Lord standeth sure."

DEPRESSION—EXPOSED AND CONQUERED

Many of the Lord's people are passing through times of severe personal trial and testing, and I want to pass on a special word to them. Read prayerfully and repeatedly the Holy Spirit's message in Hebrews 12:5-12, and pause over verses 7, 10, 11, until you catch the glory of your Heavenly Father's purpose in it all. There are many things we shall not **understand** until the day when **everything** shall be made manifest, but we **know** that Romans 8:28 is true **now**, "that all things work together for good to them that love God; to them who are the called according to his purpose."

It would seem, as one reads the articles and correspondence in Christian newspapers, and compares them with the experience and testimonies of many of God's own people whom we know, that the object of the enemy of our souls is to get Christian workers down under depression. He knows that temptations from without no longer have the effect on us that once they had, and that the worker in the vineyard will not likely be tempted away from his appointed post by the attractions or opinions of the world. So he is attacking us in the very experiences which God desires should lead us to Himself.

If we view the trial permitted (not always sent) **by God as a calamity, self-pity will begin to operate.**—The adversary will do all he can to bring this about. Nothing will make us turn our eyes away from Jesus quicker than this. We are down at once then into the lower plane—the self plane; then the Holy Spirit is hindered in His working, and we cannot see God in our experience. The workings of the flesh will at once begin—we shall find ourselves criticizing and blaming people who may, consciously or unconsciously, be the human instruments of some of our troubles, and we may forget the evil powers that can use these individuals.

We shall then find ourselves grieved and vexed, and burdened about things we cannot deal with without causing complications, and about people we cannot help without risk of misunderstandings; trifling things will be magnified, irritation and discord will spring up and vex us still more, until everything and everybody seem wrong.

That is depression, i.e., **coming under** the power of the enemy. It is the most effective strategy of Satan in these last days. His attempts to rob our Blessed Lord of His Diety; to repudiate by ridicule the efficacy of His Atoning Death; to blunt the edge of the Sword of the Spirit by Modernist attacks on the authority of the Word of God have all been met by a wonderful spiritual union of testimony and purpose on the part of the true members of the Body of Christ around the fundamental truths. Those tactics served to arouse the soldiers of Christ, and the attack from that quarter failed.

The new attack is more wily. The arch-enemy is after getting the soldiers self-occupied, discouraged, suspicious of each other by questioning God's dealings, by getting us down on a lower plane where the Holy Spirit cannot operate, and where we cannot see that the enemy of God is not flesh and blood, but unseen powers Eph. 6:12.

A depressed Christian is a prisoner of war, under the power of the enemy, unable to efficiently serve his rightful King.—Satan knows it—it is what he is after in every attack of depression that comes to us.

Refuse all Discouragement.—Be doubly on the watch when words critical of the sayings or doings of others spring to your lips in your discouraged moments. Decline either to be under depression, or to be in any way an instrument to depress others. TALK to your fellow Christian instead of about him. PRAY with him rather than criticize him. INSIST on your rights in Christ Jesus, such as Ephesians 2:6, "Put on the whole armor of God," and "stand," and "withstand," instead of going under, **in the evil day** (Eph. 6:13). Say:—"If I cannot be much of a worker for God, at least I will refuse to be a tool of the enemy."

"Glorify ye the Lord in the fires" (Isaiah 24:15).—Read again those verses in Hebrews 12. It may well be that the exceptional testings of God's people in these days are the final purgings before our Lord comes to "present us faultless before His Father." What a shame it would be if His intentions of love are surrendered by us to fulfil the enemy's purpose! Certain it is, that God is counting on His people in these closing days of opportunity. Can we, will we, stand the test? The actual trials that beset us; the sorrows we endure; the pressure we get and will continue to get from the enemy, all matter to Him. We may count on Him, and cast our cares upon Him. Hear what He says:—

"Watch"—"Endure"—"Overcome"

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).—Walter G. Stalley, in The King's Business.

"If we keep under the Blood of Christ, the devil cannot get us; that is one place where the devil can't go."

THE TRIUNE GOD

By Ursula Miller

For the Gospel Herald.

Jehovah, mighty, eternal Triumvirate,
Divine Creator of all things,
On whom the planets, seasons, ages, heavens wait,
Thy handwork adoration sings!
Yet words and years of man mirror but a fragment
Of Thee, unsearchable, great One,
Thou King, by Thy rebuking rod are nations rent;
Or, through Thy favor life begun.

Thou greatest man, well-beloved, who slipped from that blest state
To sin's sloth, and rev'lings amiss:
Yet provision made by Jesus Christ doth expiate,
And open doors to Heaven's bliss.
Jehovah, Triune Being! Yet descends to dwell
Within the hearts He has redeemed!
Thy Holy Spirit ample power has to quell
And change them who have evil dreamed.
Jehovah, of the heavenly host,
Father, Son, and Holy Ghost!

Hesston, Kans.

PERSONAL INFLUENCE

Each individual has it. An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. He thought she was insane. A glance, however, satisfied him. She was a negress, but her face was glowing with a calm and radiant joy.

"What were you talking about, auntie, as you walked along?" he asked.

"Laws, massa, I nebber knowed I was talking; 'pears like I don't notice myself. I was thinkin' as I look on de worl' an' de sky, and took 'em all in dat dey is all mine—all mine, 'cause I is Christ's, and Christ is God's!"

Here was a living witness whom the spectator could not gainsay nor deny. He was a learned man, but this was a kind of learning he had never heard of; he was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity, to what the woman had to say; he went away, but the leaven worked, causing him so much thought that he never rested until he also could say: "They are all mine, for I am Christ's!"—Central Christian Advocate.

Some people tell us that if Jesus Christ were living to-day He would say some things differently from what He did. That may be. When it comes to methods and adaptation of words, the wise teacher fits them to his environments. But rest assured that if He were living to-day there would not be one single principle changed. All these principles are for a purpose.—D. D. Miller.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature. Mark 16:15

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

It is a truthful saying that "A busy man's life is short," from several different angles. First, he may shorten his life by overwork, which I have observed in several cases, but is not often the case. Then again the person who is always occupied shortens this life, not in terms of days and months but because of the fact that the time passes unnoticed. Even in the material occupations of life this is true, but it is even most true when one is occupied in spiritual things. The young African who came to this country to study so he could return to his people with the Gospel found this true. He was in his room for three days and never appeared for his meals. When investigation was made it was found that he was only having a glorious time with the Lord and had forgotten to eat for three days. I suppose he realized that old adage of the Latin student to the fullest extent, namely, "Tempus Fugit", time flies. Sometimes that is our experience here at Canton, time flies. There have many things happened since we last wrote, and when we reflect back one is made to wonder where the time went.

Sunday evening we were favored with a program from the Crown Hill Y. P. Meeting, and a sermon by Bro. O. N. Johns from the Beach church. The evening was very inspiring and was appreciated by all. We will be glad to have other churches do likewise. Just notify us what night you will come, and we will reserve the night for you.

We returned from General Conference just as they were carrying one of our oldest members to the cemetery. It was a real shock to us. Sister Duket was one of our oldest members and the death she met was tragic. She and two of her sons were going to Malta, Ill., to visit her brother, and when crossing the railroad were struck by a fast train. Parts of the machine were thrown on the lawn of the home to which they were going. Sister Duket died shortly after the accident, but the two boys are in a hospital and we are hoping and praying for their recovery. Pray for the home.

The attendance of Sunday school has been slackened for the summer, which they say is usually the case. People are becoming lovers of pleasure more than lovers of God," more and more every day. It is one thing to visit the homes and plead with them to come to Sunday school and church, and another thing to get them to come. We are glad to report that attendance is increasing again. The Beldon Sunday school has been on a steady increase from the start. The attendance is running in the fifties now. We are getting up against it for teachers, as so many of our staff in both schools are (for different reasons) leaving for the winter. We hardly know if we should continue both separately, or unite them in one and make an effort to haul the children to the church. Other Sunday schools in this city are running busses, and if we cannot maintain a large enough teaching staff, and if the rooms get too small where we hold it (which is almost the case now) what shall we do?

We are glad and thankful to the Lord for the unfailing support of this work. While we were at conference we were handed just the money which was needed to meet the rent; praise the Lord, and thanks to the givers.

Bro. T. L. Blough	$10.00
Bro. John Showalter	10.00
Bro. Kermit Yoder	5.00

Who will help meet the next month's rent and expenses? It will be due the last of this month. This is an opportunity to do foreign work at home among the Syrian, Roumanian, Spanish, and other nationalities. The children can all talk English except some of the very smallest and we have a teacher who teaches in the Syrian, which children compose the greater part of the school. Many of the parents we cannot converse with. Our possibilities lie in the children.

In His service,

Sept. 12, 1927 The workers.

WEEKLY LETTER FROM SOUTH AMERICA

(Aug. 24)

By Mary Rutt

For the Gospel Herald.

Dear Herald Readers; Greeting in the name of God the Father who has blessed us with all spiritual blessings in Christ Jesus.

There are very many people sick. For this reason the attendance at services is not very large. "The Camino Verdadero" may be delayed this month because of sickness among the employees of the printing press. Bro. Hershey is among the number who are finding it necessary to spend some time in bed because of the grippe.

Sister Hallman has been in Pehuajo to get more beds for the orphanage. More children are being accepted continually. We hope it may never be necessary to turn away one worthy child. There are many little folks in the Argentine for whom someone must care.

At present there are many people sick in this town also. One of the girls in the convert class has bronchial pneumonia, but seems to be having a speedy recovery for which we praise the Lord. This family had been very strong Catholic, but by studying the Word they have come to the light. For a long time the mother and granddaughter attended both the Culto and the Catholic church, about a week ago they staid away from the communion services for the first time. We feared very much that their faith might be lost because of the sickness at this time; there are always those who are ready to tell converts that sickness is a punishment for coming to the Culto. But we praise the Lord that through prayer he has been pleased to heal her. The faith of the family is strengthened in place of weakened.

The priest in this town has been taking advantage of the feelings of many people toward the North Americans because of the Sacco and Vanzetti case. In public gatherings he has said among other things that the N. A. is very greedy but the Spanish were not so. He himself is Spanish, notwithstanding the fact that he came to this town without any money and now after a number of years owns much property and still refuses to do anything without pay even for the very poor. All these things make the work here a little harder. We cling to the promise that the Lord will never leave nor forsake those who trust in Him. In this confidence we go forward in the work believing that what He has promised He will do.

America, F. C. O., Argentina.

NEWS FROM PALESTINE

The following is an article written by Bro. H. E. Widmer who is in Palestine at this time. It was sent to us for publication by Sister Evalyn Graber, of Wayland, Ia., who added a few notes of her own at the close of the article. As the signs of the return of our Lord become more and more apparent, may we become more diligent in His service, and more watchful for His coming.—Editor.

It seems as though the month of June travelled more rapidly than I was able to keep track of it. And now the month of July went even quicker. In this month many things happened. The outstanding thing was the earthquake of the eleventh. You all may have thought of any one you knew here—also you may have thought of the great danger every one was in. The quake lasted seven seconds here. I haven't heard of the actual amount of damage that was done. The

death toll so far is less than 700. The wounded number over a thousand. Every one who lived in stone houses might have been among the above totals. There are no deaths among missionaries on record. I was in the mission house writing a letter to my sister. This is a wood and tin house. It shook the table upon which I was writing every direction. Every one was possessed with a feeling which is indescribable. It is sort of a fear. One man said it didn't affect him. His wife spoke up and rebuked him, saying that he also had that fear. One told me that he is afraid to go to bed, so he walks the streets. I am told of others that are doing the same thing. In this section was a Jewish American family who just recently came here. The next day they packed up again and went to Home sweet Home in U. S. A.

In one of the villages a man that felt the shake picked up his bag of L. E. 80. Egyptian, and started to leave the room. When he came to the door a stone fell that cut his head in half. When they found him he had hold of his bag of money and was leaning against the wall, dead.

In Nablus a family reunion of 25 were buried and killed. Only a five year old boy was saved, who was playing in the yard.

In Jerusalem a judge was taking an afternoon sleep. Of course he rushed out into the street in his night-gown. The hospitals were full. Relatives were at the gates of the hospitals most of the night. Separations were many. I went to a village six miles out that had 100 residences. Only one was standing safely. The others are beyond repair. The people of the village are living in tents on the outside of the village. The anti-Jewish City suffered the most. This is possibly how God visited them. The Jews of the past few years have been coming here in great numbers.

The Arabs who own the land ask two prices or more because they know that the Jew will buy. If not the first one, the second one will. This earthquake has given the Jew a chance to return good for evil. This they have done very generously. It has changed conditions enough so that without a doubt the Arabs and Jews will get along together in peace for some time. And both Jew and Arab respect the Government more. If it were not for the fact of the earthquakes in divers places and the unrest of all peoples in all the walks of life one would almost think that peace is here, at least for a while. The effect it has upon the missionaries is that the work that is to be done must be done quickly. It seems as though the world is putting forth another effort to get to its feet, Europe and the Near East are getting well started in the fascist movement. I learned that even the new U. S. A. ten-cent piece has the fascist emblem or mark on it. The Orthodox Jews had representatives to confer with Mussolini and the Pope. One of these days the secret will come out. Recently Mussolini again pled for Palestine. What can this all mean?

Just what more I might say about the earthquake I don't know. I may be getting questions to answer about it yet. If I haven't said it all I may do it later. The openings of bringing the Gospel to both Arab and Jew have increased one hundred percent. So far it seems as though the Jew is not shaken as much as the Arab or Moslem.

A Jew was baptized on Saturday evening last week. About 75 people were there to witness the occasion. It was an impressive service. Here at this mission we have reports to give of many inquirers seeking to find the way of life. Recently the question box had not been used. They come into the hall to ask questions openly. The big scripture signs on the outside still come into the house every evening, but they are quite mutilated at times because the stones are still all here in this country.

The second coming of Christ is on the lips of everyone that believes in Him. Think of the song: Jesus may Come To-day, Glad Day, Glad Day, etc.

I am not a date setter but I know that God's children are not of the night, but of the day, and that we are given to see before our eyes the very things that show forth His soon coming again. Never before were we so anxious to tell the world of the awful judgments that are coming, as at this time.

Let us look farther yet into the future and tell them of the glory beyond.

We should not be in distress even though the people of the world are. Let us therefore look to Him who is able to always comfort.

WALKING IN THE WAY OF HUMILITY

By Phoebe Hershberger

For the Gospel Herald.

Humility is one of the graces of a Christian life. Humility is being meek, modest, and submissive. In a spiritual sense, it is the feeling of unworthiness; a low opinion of one's self, and claiming nothing for self and for God. Phil. 2:5-8.

In Christ we have a perfect example of humility. In all His life, He shows a complete humility. Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." His very humility draws men to Him to learn of Him.

All through Christ's life, we find a lowly spirit. He came to earth in the poorest and humblest manner, being born in a manger in a stable in one of the poorest cities of Judea. His parents were poor, because by trade, Joseph was a carpenter. Jesus' first witnesses were lowly shepherds from the hillsides. All through His life He was submissive to both His earthly parents and His heavenly Father.

He died the most humiliating death, that a person could die. "He humbled himself, and became obedient unto death, even the death of the cross." He counted not His life dear, but gave Himself up for us, that we might have redemption, peace, and joy. When I see Christ so cruelly suffering on the cross for me, I cannot help but say with the poet:

"Forbid it, Lord, that I shou'd boast,
Save in the death of Christ, my Lord,
All the vain things that charm me most
I sacrifice to Jesus' blood.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

By walking in the way of humility we must follow the steps of our dear loving Savior, who is the perfect example of humility, and give ourselves into His hand with a perfect submission saying, "Thy will, and not mine, be done." When a person puts on a garment, he wears it, and goes about in it. In like manner, after a Christian has "been clothed with meekness," he goes out with his "cloak of humility." He does not take it off, when he goes to town or elsewhere, but wherever he goes he is the same person, forgetful of self and thoughtful for the needs of others. He does not change every time fashions change. Surely the person that is following the footsteps of Jesus wants to be like Him.

"More like the Master, I would ever be
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do.

"More like the Master, is my daily prayer;
More strength to carry crosses I must bear,
More earnest effort to bring His kingdom in;
More of the Spirit, the wanderer to win.

"More like the Master, I would live and grow;
More of His love to others I would show:
More self-denial, like His in Galilee,
More like the Master I long to ever be."

Jet, Okla.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A STRONG CONSOLATION

By J. Irvin Lehman

For the Gospel Herald.

TEXT: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—Heb. 6:18.

When the mask is torn off humanity in its modern sinful rush for new religions, greater wealth, entrancing pleasures, and lustful indulgences, we notice that underneath it all there is hanging over the mass of human hearts a pall of gloom and weight of discouragement which is increasing as the harvest of sin is ripening. Jesus' prophetic vsiion saw this coming condition and called it "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). This picture is not true of those who have the **strong consolation** of our text.

Consolation is a relief from distress. The unsaved world has no true consolation, "no anchor of the soul," but many are temporally resting on false hopes which shall soon crumble as the day dreams of youth. Others are ignoring or bearing their uneasiness of soul by the power of will or determination of their own mind until God's providence or their own hand ends their suffering in time only, to be brought to untold sufferings of soul in an eternal torment. We would not deny the fact of the Christian's suffering, but we know that through whatever disress he may pass his soul may be lifted up by the strong **consolation** that his distress is only "but for a moment" and then awaits the "great reward" and "eternal glory" promised by God. The devil has so magnified the sufferings of the Christian and minimized his consolation that the world has a false idea of them. God has truthfully said, "The way of the transgressor is hard" (Prov. 13:15), and then offers the **easy** "yoke" and **light** "burden" (Matt. 11:30).

"Oft I tell him I am weary, and I fain would be at rest;
That I'm daily, hourly longing to repose upon His breast;
And He answers me so kindly, in the tend'rest tones of love,
'I am coming soon to take thee to my happy home above.'"

Again, we have the strong consolation by

"Two Immutable Things"

They are the immutable promise and oath of God. There are a few things that God cannot do. He cannot lie, nor break His promise or His oath. His promises have never failed. He made promises to Adam, Noah, Abraham, Moses, Joshua, David, and hosts of prophets and men of past ages, their testimony has been "that not one thing hath failed of all the good things that the Lord your God spake" (Josh. 23:14). God's oath, like his promise, is unchangeable. Fickle, changeable man can hardly comprehend the immutable (unchangeable) God who keepeth all His promises **forever** and **forever,** yet it is true and our strong consolation rests upon them.

Notice again, Paul says this consolation is for "we.....who have fled for refuge." He likely had in mind the cities of refuge in Israel to which the man in danger of death by the hand of his fellowmen, might flee and be safe. Notice the likeness—the weary, distressed man fleeing for his life; the angry, anxious avenger of blood, from whose hand he has thus far escaped, following with the sword in his hand! What is his consolation? Is it not his hope of reaching his goal, the place of refuge in safety?

So the unrighteous man, having sinned against God and knowing his fate, is fleeing the avenger of blood, having thus far escaped the threatened death and all the devices of a cunning crafty, murderous devil! What is his consolation? Is it not his hope of reaching his goal, the haven of rest! Oh soul; lay hold on this hope. The Lord hath willed that not one should die! Run the race of life according to His directions, having your sins washed away in His blood, and being clothed in His righteousness. "Press toward the mark for the prize of the high calling of God in Christ Jesus."

Would it not have been **a tragedy** in Israel if, when God had prepared a city of refuge and plainly marked the road to the city, the one who was threatened by danger would not flee to safety? Even so, since Jesus Himself has said, "I am the way" and "I go to prepare a place for you," is it not indeed a sad tragedy that many souls, threatened by the coming judgment and death sentence are unconscious of their danger or blindly miss the way or refuse the offer of God's grace, go through life without the strong consolation of hope in the future life of bliss and finally meet the judgment of a just God who hath said, "Vengeance is mine," and receive the penalty justly deserved by them.

Dear friend, will you quietly, sincerely ask, Have I the consolation of a hope of the place of refuge in safety? Is that hope the anchor of my soul, "both sure and steadfast?" If not, flee to-day to the place of refuge, and the Lord our God will be with you.

Chambersburg, Pa.

HOME EDUCATION

Counsel for Home Builders

William H. Foulkes offers 12 good suggestions, as follows:

1. Begin right; do not marry in haste—and be married by your minister.
2. Do not live with relatives the first years of married life.
3. As soon as possible own your own home.
4. Make a family budget and live up to it; many family troubles are financial ones.
5. Build into your home all the fine sentiments of anniversary days and make the most of their celebration.
6. Practice daily the rule of "putting yourself into the other person's place."
7. Have a regular time to read the Bible together and pray together daily.
8. Unite with the Church, and attend its services regularly and share in its work.
9. Make congenial worthwhile friends mostly of your own age, but allow a place for older ones whose counsel may be helpful.
10. Provide for sane and reasonable social and recreational life for all the members of the family.
11. Welcome children into your home, receive them and care for them as God's greatest gift; they are worth all they cost and may one day mean everything to you.
12. Trust each other resolutely, joyfully, patiently, and everlastingly. Homes are built on loyalty and coöperation. Add yours to the list.

—D. Carl Yoder.

"Home is where the heart is."

SUNDAY SCHOOL LESSON

Lesson for October 2, 1927

ELIJAH ON MT. CARMEL—I Kings 18:30-39

Golden Text.—Choose you this day whom ye will serve.

Introduction.—In this lesson the time is nearly three-quarters of a century after the death of Solomon and the division of the kingdom, of which we studied at the close of the last quarter. In the Southern Kingdom we find Jehosaphat on the throne, the third since Rehoboam, he having been preceded by Abijam and Asa. Jehoshaphat was a good king and under his reign Judah enjoyed a degree of temporal and spiritual prosperity that was almost equal to the good times that existed during the reign of David. The king of Israel, the Northern Kingdom, was of a wholly different character. Jeroboam, the first king of Israel, led the people into idolatry, and after his death he was followed by many different rulers, most of whom lasted for only a short time. At the time of our lesson Ahab was king. His was the fourth dynasty since Jeroboam and his reign was marked by the same evil characteristics that were so prevalent in the history of his predecessors—idolatry, deception, murder, and war. Ahab married Jezebel, a Phoenician princess who was a fanatical worshiper of Baal, and she had a temple to that idol erected in Samaria, Ahab's new capital.

Lesson Story.—Ahab had not only established the worship of Baal in the Northern Kingdom but he launched a fierce persecution against the prophets and all the people who remained faithful to the Lord and refused to worship Baal. The Lord could not allow such a reparture from the faith to go unrebuked and unpunished. "Elijah the Tishbite," appeared before the king "with dramatic suddenness," and predicted that for a period of three years there would be neither dew nor rain upon the land, except according to the word of the prophet. Immediately the drought began and the crops began to wither. Gradually the streams dried up and the pasture for the cattle became dry and parched. In the course of time even the trees must have become brown and scorched. During all the time of the drouth Elijah was in hiding. If Ahab and Jezebel had known where she was they would have put him to death, for they blamed him for bringing this hardship upon the country. Elijah hid at two different places, Cherith and Zarephath, and the Lord miraculously took care of him during the years of drouth. After the famine had lasted three years the Lord told Elijah to return to Ahab and tell him that the famine was about to come to an end. Our readers are familiar with the story of how Elijah proposed a contest with the prophets of Baal on Mt. Carmel, and how the Lord answered his prayer by sending fire from heaven to consume the sacrifice. The upshot of it all was that the people acknowledged that the Lord was the true God, and the prophets of Baal were put to death. The same evening the drouth was broken by a heavy rain.

Lesson Truths.—1. The true servant of the Lord must be a man of courage. Elijah was outnumbered, the prophets of Baal were many (four hundred and fifty), and the crowd was with them, but Elijah was not afraid to stand for God alone. God's people are still in the minority and often they are called to stand alone for Jesus. Sometimes some one must stand alone in the family or in school, while others oppose, despise, or ridicule. But we need not be afraid or discouraged, for if God is for us who can successfully be against us? One with God is in the majority.

2. If we turn away from God we need not expect to escape the consequences. Rebellion against God must some time reap its just reward. The people had to suffer a severe drought because they turned away from God to idols. The prophets of Baal had to give up their lives because they opposed God. God's judgments today may not come in the same way, but they are just as sure as they were in the time of Elijah. Sin will some time receive its just wages unless we repent and turn to God.

3. God's judgments here on earth are for the purpose of causing people to see the error of their evil ways, so that they may again turn to His precepts. Let us thank God for the adversities, and hardships that He brings upon us to draw us closer to Him. Let us not despise the chastenings of the Lord. They are for our good.

4. God answers the prayers of His faithful people. Baal was helpless and failed to respond to the wild cries of his prophets. But God is the source of all power and He will not suffer the cries of His faithful ones to go unheeded. As he answered Elijah by sending fire and rain, so will He answer our prayers to-day if we come before Him in the faith of the Son of God and in His name. "If ye shall ask any thing in my name, I will do it" (John 15:14).—H.

Bible Meeting Topic

PAUL, THE PREACHER (Jr.).—Acts 13.
Topic for October 2

MOTTO

"For we preach not ourselves, but Christ Jesus the Lord."

OUTLINE STUDY

I. Paul Beginning to Witness for Jesus.
1. Straightway after his conversion.—Acts 9:20, 21, 22.
2. He spoke boldly at Jerusalem.—Acts 9:28, 29, 30.

II. Paul is Called to Preach for the Antioch Church.
1. Barnabas sought him and brought him.—Acts 11:25-26.
2. They sent him with Barnabas with an offering.—Acts 11:29, 30.
3. He was ordained to go forth to the Gentiles.—Acts 13:1-3.

III. He Preaches to Jews and Gentiles in Many Places.
1. At Salamis.—Acts 13:5.
2. To Sergius Paulus.—Acts 13:6-12.
3. At Antioch in Pisidia.—Acts 13:14-52.
4. Fully preached the Gospel wherever he went.—Rom. 15:15-21.
5. He kept back nothing when he preached.—Acts 20:19-21, 26, 27.
6. He preached Jesus Christ and Him crucified.—I Cor. 2:2; Acts 17:3.
7. He delivered the ordinances.—I Cor. 11:2.
8. He was not ashamed of the Gospel of Christ.—Rom. 1:16.
9. He tried to please God in his preaching.—I Thes. 2:4-12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Preach."**
2. How Paul Became a Preacher Instead of a Persecutor.
3. Tell the Story of Some of His Experiences in Preaching.
4. What Did He Preach About?

For Others.
1. Paul as a Model Preacher.

PERSONAL THOUGHT

Are we ready to witness for Jesus wherever we go?

SEED THOUGHTS

Just a Word for Jesus

"Now just a word for Jesus,
Your dearest Friend so true;
Come cheer our hearts and tell us
What He has done for you.

"Now just a word for Jesus;
You feel your sins forgiv'n,
And by His grace are striving
To reach a home in heav'n.

"Now just a word for Jesus;
A cross it cannot be
To say I love my Savior
Who gave His life for me.

"Now just a word for Jesus;
Let not the time be lost;
The heart's neglected duty
Brings sorrow to its cost."

"Now just a word for Jesus—
'Twill help us on our way;
One little word for Jesus,
O speak, or sing, or pray."

—Fanny J. Crosby.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 22, 1927

Field Notes

On Aug. 28, Bro. Jacob Zehr from Goodfield, Ill., preached for the East Bend congregation near Fisher, Ill. S.

Bro. D. J. Johns of Goshen, Ind., recently spent some time in Fulton, Co., Ohio, in the interests of the cause of Christ and the Church.

Harvest home services will be held at the Norristown, Pa., Mission on Saturday evening, Sept. 24, at 7:00 o'clock standard time, the Lord willing.

Evangelistic meetings were begun at the Thomas Church in the Johnstown, Pa., district on Tuesday evening, Sept. 13, with Bro. E. B. Stoltzfus of Hudson, Ohio, in charge.

A notice from Belleville states that a parasol with check number 102 and a pack with check no 59 were left there after General Conference was over. If the holders will send checks by mail to Bro. J. C. Kanagy the articles will be mailed to them.

Sister Mary Good, missionary to India who is to sail in October, spoke in a number of the Johnstown churches Saturday evening and Sunday, Sept. 10 and 11. She traveled with Bro. and Sister J. A. Ressler of Scottdale who also took part in the meetings.

Bro. Joseph O. Wenger of New Holland, Pa., was ordained a bishop in the Old Order (Wisler) Mennonite Church recently. Three brethren were in the lot. The services were in charge of Bishops John Martin of Indiana and John D. Wenger of Virginia. E. N. H.

Bro. Alvin J. Miller, former relief worker in Russia spoke at the following churches in the Johnstown District over the week end of Sept. 11 and the following two evenings: Kauffman's, Blough, Stahl's, Weaver's and Thomas.

Bro. C. Z. Yoder, Wooster, Ohio, recently closed a series of meetings at East Orwell, Ohio. We are glad that our eighty-year-old evangelist is still active in the service of the Lord.

REQUESTS FOR PRAYER

For the work of the Canton, Ohio, Mission as outlined in the letter in this issue of the Herald.

For the work at East Orwell, Ohio, where Bro. C. Z. Yoder recently closed a series of meetings.

For Sister Anna Leaman, Lancaster, Pa., who has been an invalid for many years.

His preaching and singing ministry is greatly appreciated by young and old.

We are glad to hear of improving health on the part of Bro. J. F. Bressler of Lancaster, Pa., of whose sickness mention was made in these columns several weeks ago. He was unable to fill his appointments in the evangelistic field in the Missouri-Kansas district, and Bro. David Garber of Harrisonburg, Va., kindly consented to fill his place. But he hopes to be able to assist the brotherhood at Masontown, Pa., in a series of meetings some time this fall.

Last week marked the opening of our three church schools. The following notices were received with regard to enrollment: "Goshen, Ind., Sept. 15. Total enrollment at close of registration to-day 180. Will possibly reach 200." "Harrisonburg, Va., Sept. 16. 150 students registered. Possibly a dozen others coming." "Hesston, Kans., Sept. 14. The enrollment to date at Hesston College and Bible School is 176. We have the promise of at least fifteen others who will enroll late—within a week or two."

Correspondence

Harrisburg, Oreg.

Greetings in Jesus' worthy name: On Sept. 4, Bro. Bond and family of the Hopewell congregation worshiped with us. He gave us a good sermon. After church they went on to Elmira to visit her parents (Moses Evers') and also her sister who left for foreign lands to be a missionary, accompanied by Bro. and Sister Christ Widmer of Albany who left last Tuesday for a trip to Europe. We hope they will have a safe journey. Sept. 11, a good number of visitors were present, some of Albany, Mr. and Mrs. Brenneman of Canada who are taking a journey through here, and young men from Ohio, New York and Illinois are on their way to California.

Sept. 11, 1927. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Bro. Christian Shrag of Zurich filled the Sunday morning appointment at this place on Aug. 21, while en route to General Conference. Bro. I. E. Burkhart of Goshen, Ind. was with us the following Sunday evening, while the brethren J. S. Mast of Elverson, Pa., and Peter Boshart of Baden preached at this place on Sept. 11 in the morning. The following brethren also filled appointments here lately: B. B. Shantz, H. W. Stevanus, and Jesse B. Martin.

On Sept. 4 we had communion services, with the home bishop in charge.

Work on the new Bible School building is progressing favorably, as the brick layers have started work this week.

Sept. 12, 1927. Geo. A. Weber.

Jet, Okla.

(Milan Valley congregation)

Dear Readers of the Gospel Herald, Greeting:—On the evening of Sept. 3, Bro. and Sister David Miller of McPherson Co., Kans., and Sisters Nora Parson and Ruth Mininger stopped here a few days while on their way to conference at Hydro. Bro. and Sister J. F. Brunk and Sister Minnie Cooprider also came here on Sept. 4. Bro. Brunk preached to us in the morning and in the afternoon. Bro. and Sister Ora Troyer brought Bro. M. M. Troyer, who preached in the evening. Bro. and Sister Menno Yoder of Shipshewana, Ind., also stopped while on their way to conference. On Monday morning, Sept, 5, we all left for Hydro, Okla., to attend the conference. Bro. Phil Zim-

merman and wife, Sister Vina Zimmerman, Bro. and Sister P. N. Miller's, Bros. Simon and Levi Hershberger, Sister Manda Yoder and Bro. S. C. Miller and wife. We all came to Hydro in good time for the conference.

Bro. D. D. Miller of Protection, Kans., preached an uplifting sermon. We spent the week in Conference work, which was one of the most harmonious conferences I have attended for years.

Bro. and Sister S. P. Troyers also came to Conference on Wednesday and spent one day there, then came home again.

On Sept. 10, Bro. E. C. Bowman and Bro. J. R. Shank and wife stopped with us. Bro. Bowman preached in the evening and Bro. Shank preached on Sunday morning. On Sunday afternoon they left for Crystal Springs, Kans.

On Sept. 11, Bro. Money Boyts and wife and children and Grandma Troyer and Bro. Harvey Yoder and wife also came here in time for Sunday school and meeting. Sister Lydia Miller of Goshen, Ind., is also here visiting her friends.

We thank you all for your calls. Come again. The Lord bless the work here at this place. We ask the prayers of God's people.

Sept. 12, 1927. Cor.

Harper, Kans.

(Pleasant Valley congregation)

We have great reason to praise God for His goodness. Health in general is good. We have had plenty of rain, so the crops have yielded well.

Most of all, we rejoice to know there are faithful men of God preaching unto us the Word of Life from time to time. May God richly bless our home ministers as well as those who have lately stopped with us as they were going to and returning from the annual church conference, at Hydro, Okla. Among those were Bros. J. M. Kreider, C. B. Driver, Maurice Yoder, and Isaac Hartzler.

Sept. 13, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—The congregation here has been enjoying a spiritual feast during the past week in the evangelistic meetings held at East Scottdale in charge of Bro. John W. Hess of Akron, Pa. The interest and attendance have been good, and Bro. Hess has been giving us sound Gospel messages that have been helpful and strengthening to the hearers. So far one person has been moved to confess Christ as his Savior. Pray that others who are in spiritual need may also yield to the calling of the Spirit.

Recent visitors here were Bro. Jacob Helmuth, Kalona, Ia., and Bro. and Sister D. D. Stoltzfus and two children of Martinsburg, Pa. The latter worshiped with us over Sunday, Sept. 18. They were accompanied to Martinsburg by Sister Mary M. Good, who has spent several weeks here. She is now going east in preparation to sailing for India in October.

Word was received here that Jacob Hernley, Philadelphia, Pa., formerly of Scottdale, a son of Bro. and Sister J. B. Hernley of this place, died on Saturday, Sept. 17. The funeral will be held on Thursday, Sept. 22, at Lititz, Pa. Bro. and Sister Hernley visited him a few hours before his death. We extend our condolences to the family.

Sept. 19, 1927. Cor.

SPECIAL MEETINGS

Altoona, Pa.

Report of the Fundamentals Conference held at the Mennonite Mission, Fourth Ave., and Twenty-fifth St., Altoona, Pa., August. 20, 21, 927.

Topics and Speakers:—**Faith,** E. F. Hartzler; **Sermon,** J. C. Driver; **S. S. Lesson,** Bro. Bender; **The Blood of Christ,** Isaac Hartzler; **Mission Sermon,** L. S. Weber; **Children's Meeting,** Sister Weber; **Social Purity,** L. S. Weber; **Faith,** E. F. Hartzler; **The Battle of Life—the World, Flesh, and the Devil;** Bro. Hartzler; **Baptism of the Holy Ghost,** E. F. Hartzler; **Workers' Meeting,** conducted by Bro. Brunk; **The Moral Agency of Man,** J. C. Driver; **Sermon** (Rev. 3:22), J. M. Kreider.

Some Thoughts Presented:—Without faith we cannot please God. It is the victory in our Christian life. Religion without blood is one of the present day heresies. Our salvation has been purchased by the blood of Christ. Jesus Christ is the heart and core of all missionary work. Jonah is an illustration of a foreign and city missionary. In modern life the sanctity of marriage and home is largely lost. We maintain purity by obeying the truth, and being filled with the Spirit. We must have the whole armor of God if we would win the battle of life against the adversary of our souls. The reason people do not experience the gift of the Holy Ghost is because they do not repent and make restitution for their past sins. Thus their spiritual life is crippled and they have no power in witnessing for Jesus.

J. C. Miller, Secretary.

Quarryville, Pa.

Report of a Harvest Home and Sunday School meeting held at the Mechanics Grove Church, August 11, 1927.

The devotional service was conducted by Benjamin Keener. Deut. 8 was read. **The Address of Welcome** was given by Abram Metzler. **The Harvest Sermon** was preached by Bishop Abram Martin with special reference to the text, I Thess. 5:18. In this day of grace when God is blessing us so bountifully we should walk humbly before Him, and beware lest we forget Him and the goodness He bestows upon us. We should appreciate His blessings and use them to His praise.

Other speakers and subjects of the day were as follows:—**Influence and Blessing of those Who Are Faithful and True in Sunday School Work,** A. A. Landis; **My Need of Christ,** John S. Hess; **Children's Service,** D. N. Gish; **Christ's Need of Me,** John S. Hess; **How to Have Each One See Their Responsibility in the Sunday School as Teacher and Pupil,** A. A. Landis; **What is Worldliness, and the Cause of Professing Christians Conforming to It?** D. N. Gish.

Thoughts Gleaned:—The influence and blessings of such who are faithful and true cannot be measured. We need Christ, for without Him we can do nothing. Only as we sell out the pearls of this wicked world and accept the "Pearl of Great Price," can we come into relation with Him so that we realize our great need of Him. Let us early in life enter into God's life plan of service for us. We need Christ more than He needs us, yet He is counting on us to faithfully fill our places in His service. We should have a true vision of ourselves, of God, and our fellow man if we would realize our responsibilities as teacher and pupil. Some of the causes of Christians conforming to worldliness are: Getting the eyes off Christ, neglecting the prayer life, loving the things of the world more than the things of God, neglecting to read the Word of God. Let us watch and pray.

M. S. H, Secretary.

New Danville, Pa.

Report of Special Meeting held at New Danville, Pa., Aug. 18, 1927.

Morning

Subjects Discussed: **Devotional,** Bro. Witmer of Ohio; **Sermon,** Isaac H. Brubaker; **Address—Are the Sunday Schools of Today Getting the Desired Results? If Not, Why Not?** John W. Hess; **Address—Signs of the Times** (Luke 17:26-30; II Tim. 3:1-5), John S. Mast.

Afternoon

Song Service; Devotional, Noah Z. Hess; **Talk to Children,** David B. Groff; **Address—What Methods May be Used to Interest Parents with Their Children in the Work of the Sunday School?** Denton Martin; **Address,** (I Tim. 4-12), John S. Mast; **Address—The Cause of Worldliness Creeping into the Nominal Church and the Decline of Spirituality,** John W. Hess.

Gleanings:—If parents would take more interest in teaching their children the S. S. lessons and the Word as we read in Deut. 6:1-9 we would have better results. The S. S. lesson is an opportunity for implanting the Word of God. We should put forth greater efforts that we may be able to meet the problems in life, come what will. We were reminded of the natural harvest. It seemed to ripen very slowly but the nearer the time to harvest the faster it ripens. The same way with the spiritual or great harvest. It seemed it must almost be ripe, ready for Christ's second coming. May our minds be stirred up and remember the words of Peter in II Peter 3:2-4. We see that prophecy is already fulfilled. May we be on our guard lest even the very elect may be seduced.

Jacob B. Thomas.

"God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength from above,
Unfailing sympathy,
Undying love."

Miscellaneous

HIDDEN TREASURE FOR ALL

When all the wealth of ancient lore
And modern research, too—
Are gathered into one vast store,
And set before our view—
We find that there is nothing new
Which is not in God's Word;
Where He has shown what man will do
Before it has occurred.

For God has left His finger-prints
On each created thing;
And rock and stream and leaf, each hints
That Jesus is their King.
To keep us warm, the forest died
A million years ago;
A picture of Christ crucified
To save from sin and woe.

And all this wisdom shall be ours
In God's own time and way;
But, He can use our ransomed powers
To hasten that glad day.
For Christ will reproduce His life
In every mind and heart,
Which yields obedience without strife,
To all He may impart.

Search for this treasure in God's Word,
In earth, and sky and sea;
Then give it out as the good Lord
Reveals it unto thee.
But when a billion years have gone,
We'll find that even then—
We're far behind what God's dear Son
Is able to give men.—Howard W. Pope.

HUMAN FLIGHT AND THE CHARIOTS OF GOD

By L. J. Heatwole

For the Gospel Herald.

The boundless realm of space lying above us and around us is referred to by students and writers as "the upper deep." In other words, it is the unsurveyed and limitless field that extends far off into infinity, embracing in the meantime all known and unknown planetary systems, constellations, and fixed stars.

Within the period of a generation balloon ascensions have been made that penetrated the ethereal blue beyond us to a distance of from 24,000 to 26,000 feet, or something more than four miles from the earth's surface—while the modern airplane has made the marvelous flight that reached the North Pole, or has carried passengers from continent to continent, in which planes made nonstop journeys through the air that continued from thirty to forty-two hours.

On lofty mountain-tops, or where one is far up in open air, the amplitude of the human voice is scarcely sufficient to make it audible, and it is known to fail almost entirely because of the lack of a background surface from which a sound may rebound. Hence the shipmaster, while on the high seas, needs to speak through the megaphone, or the speaker before large audiences transmits his voice to the more distant halls and galleries, by way of the amplifiers, as was done at the time of the General Conference at Belleville, Pa.

Man's great achievement in the conquest of the air has gone forward with such leaps and bounds that the day may come when it may become possible for him to approach the vestibule of the firmament or to glide along over the very pavements of the clouds!

Paul, the eminent apostle to the Gentiles, knew a man who was caught up into the third heaven and its Paradise, where things were seen and heard that are not lawful for man to utter (II Cor. 12:4), clearly indicating that there are borderlands and limitation bounds that man dare not—yea, cannot—pass while in the flesh.

Elijah, one of the most faithful and illustrious among the Lord's prophets, before human eyes rode into heaven on the "chariot of God," and approximately nine hundred years afterward, returned to earth as a messenger from heaven to attest to the glory, the divinity and the majesty of our Lord. Matt. 17:3.

And again, if it be made possible for such of us who are not within direct hearing of a speaker, that their discourses may be understood and appreciated the same as though they were within ear-shot, may it not be suggestive of the great day coming when all the world that now is, that once was, and is yet to be, shall hear the mighty amplified voice of God sounding through all creation, when not only all ears shall hear His voice —but that all eyes shall see Him as He is?

We are now approaching the season of the year when our autumn constellations begin to mount our eastern evening skies. With our great eastern heavens all panoplied over by the magnificent constellations of Aquila, Pegasus, Lyra, and Cygnus, we locate a procession the sublimest that is to be seen in all the skies. In the light of Holy Scripture it is conceived by astronomers that this most illuminated of all the starry fields is the pathway over which the patriarch looked when he saw a ladder stretching from earth to heaven.

Over this same highway it is believed rolled God's chariot wheels as they carried Elijah from earth to heaven, and also that this was the cloud-adorned highway over which our Savior passed at the time of His ascension into heaven—and may we reverently and solemnly add, that as we in all Christian lands lay our dead with faces to the east—it is the same great highway over which heaven shall be opened to people of every kindred, and tongue, and people, and nation on the earth.

Dale Enterprise, Va.

AN ENJOYABLE WEEK IN THE VICINITY OF BELLEVILLE, PA.

By Bro. and Sister Levi Blauch

For the Gospel Herald.

On Sunday, Aug. 21, we were taken in an auto to the Allensville Meetinghouse in time for the forenoon services. In the afternoon and evening we were in the large tent near the Belleville Church, taking in the fundamentals conference, which was indeed very spiritual and uplifting. Monday and Tuesday the people came from far and near, and many were the good thoughts given during these two days by the different brethren who spoke as the Spirit gave them utterance. Wednesday morning, bright and early, came the autos filled with brethren and sisters, until there were about six thousand present. They sang together those beautiful songs of Zion, which was indeed inspiring music. The microphone and amplifiers carried the sound all through the tent as well as over the grounds. The orderly way in which the people left the grounds after the evening session was indeed remarkable.

On Thursday morning as we came on the ground there were at least four thousand people in the tent engaged in singing. Such music as we enjoyed during the conference I had never heard before. I said to my wife that this is a real foretaste of heaven. All through the three sessions of the day we heard message after message, all of them bringing the truths of God's Word. The meetings reminded one of sitting together in heavenly places in Christ Jesus. Eph. 2:6. When the evening session closed many farewells and "God bless you's" were given.

On Friday morning the sound of the sweet singers again reached our ears. When the forenoon session closed a great change took place. While the brethren and sisters were bidding each other farewell the microphone and amplifiers were taken down. Next the tent was lowered, all in a quiet way. Thus ended the General Conference at Belleville, and for many it was the last such meeting on earth. This was only a slight foretaste of what it will be over yonder where partings and farewells will be unknown.

Sunday, August 28, we worshiped

morning and evening with the Conservative Amish brethren in the Locust Grove Meeting house. Here we also had a heavenly spiritual feast. This was indeed an enjoyable week which we spent in our declining years. We love to think of the sweet fellowship we enjoyed with many whom we had never met before and likely shall never meet again. Brethren and sisters, let us keep on praying, so that we may not faint by the way, but continue to grow stronger and stronger in the Lord. Fare ye well.

Johnstown, Pa.

THE SUNDAY SCHOOL AS AN AGENCY IN OVERCOMING THE PRESENT DAY DEARTH OF BIBLE KNOWLEDGE

By Katie Reber

(Concluded from last week)

For the Gospel Herald.

(3) The Sunday school has the weapon for soul-winning, which is the Word of God. The one thing which the Sunday school emphasizes and teaches is the Bible, the living Word of God. It is this which convicts men of sin and draws them to the Father. Not only this, but the Sunday school puts this very effective weapon into the hands of those whom it seeks to win for Christ. There is a great advantage in dealing with an unsaved soul if that soul already has a knowledge of the Bible and of the plan of salvation.

(4) It has the workers needed to teach the Bible. The teaching force of a Sunday school should be a band of devoted men and women, consecrated to the Lord, with a passion for leading souls to the light and pointing them to the Savior. The Sunday school is broken up into small groups and classes with one of these teachers in charge of each. This teacher comes into personal contact with the individuals of his class, learns to know them, and deal with them as their individual needs require. Upon the teacher rests the largest share of the responsibility in supplying this need of Bible knowledge which exists to-day. Every teacher should realize and feel that he is called of God for this place. I will mention a few facts which, to a large degree, determine our success as teachers in giving this Bible knowledge to our pupils, and having it become a part of their hearts and lives:

1. We must have a definite Christian experience ourselves.

2. We must rely on the Holy Spirit to guide our preparation and teaching, not on our own strength or natural abilities.

3. Early and prayerful preparation of the leson is necessary.

4. We must be full of the subject we are trying to teach.

5. Our bodies should be physically fit, so that we may give the Lord our best on the Lord's Day.

6. The teacher's attitude is contagious. If the pupils are inattentive and sleepy during the class recitation, perhaps it is because the teacher was sleepy. I do not mean that the teacher gets sleepy while he is teaching the lesson, thus causing the pupils to sleep, but perhaps he was sleepy during the week while he should have been preparing his lesson. The effect will be felt by the pupils.

7. We should be very careful that we practice what we teach. Pupils will lose confidence in a teacher who denounces certain things, then later indulges in those very things himself, or others equally as bad.

8. Be ready to give loving and sympathetic counsel, and show that you are interested in your pupils. Personal work after all is the most effective means of spreading the Gospel of the Kingdom, and through the organization of the Sunday school this method becomes the easy and natural method of working.

If the workers of the Sunday school are not men and women who have entered into the new life in Christ, then the Sunday school cannot rise to the opportunity which is hers, nor hope to be instrumental in spreading the kingdom of God in the hearts of men.

Superintendents, officers, and teachers must possess the Holy Spirit in abundant measure, and be willing to throw their whole life and service into the cause. A superintendent cannot hope to inspire his teachers, or a teacher his pupils to heights which they themselves have not already attained.

The teacher must feel a burden for the salvation of the individuals in his or her class. He must make every effort to win those under his charge, not only on Sundays but week days as well. At times he may be able to present the matter to the class as a whole, while at other times he must deal with individuals. But always and all the time he must remember that the salvation of souls is the supreme object of every religious effort. I have already mentioned that many people are ignorant concerning the doctrines and principles of the Bible. Occasionally we hear a sermon on doctrine and in many homes the subject is never mentioned.

In Young People's Meeting and in the International Sunday School Lessons only a few subjects and lessons are devoted to doctrines, then only special ones are emphasized. Just previous to baptism new converts are given instruction meetings, but since many children join the church in their early years they do not fully realize and understand the importance of the instructions given at that time. As the children grow older, receive more education, and their views are broadened, indoctrination is essential.

They will either remain weak members or will later withdraw from the Church. With these facts and problems before us, the best solution is more doctrinal teaching in the Sunday school.

If the Sunday school is the infant church it has the best opportunity to teach the principles which we hold dear. With proper training the young minds can be bent in a fixed direction. All Sunday school pupils should be encouraged to bring Bibles along. Thus they realize God as teaching these principles, and recognize that they are Bible doctrines, instead of only Church doctrines. Their faith will become established on the Book of books—"The Bible."

We cannot emphasize too strongly the opportunities the Sunday school affords in teaching the Bible. Shall we grasp the opportunity, or let it pass by unnoticed? Jesus commanded us to teach "all things," to all men. Let us be careful then, that we teach not only that part of the Bible which pleases us, but "all things."

A wonderful promise is given to those who study and teach the Word of God. In Josh. 1:8, God says that then our way shall be prosperous and we shall have "good success." If we want the rising generation to enjoy these same blessings, we must be faithful servants, uniting in one aim for more and better Bible teaching thru the Sunday school.

Kalona, Iowa.

A PURE HOME

"There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow, and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: 'I was the son of poor parents, and from youth up was inured to self-denial and hardship: but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as the driven snow.' Better such a recollection as that than an inheritance of millions of money."

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Minutes of the Thirty-third Annual Ohio Mennonite Sunday School Conference, Held at the Martin's Church Near Orrville, Ohio, Aug. 9-11, 1927.

MOTTO: "Lord, teach us to pray."

TEXT—"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." —Paul.

Conference Hymn: "Lord, Teach us to Pray."

The weather and the location for the Sunday School Conference were ideal. The accommodation and conveniences provided by the Martin's and Pleasant View Congregation were excellent. The work was well organized and carried out in a quiet, agreeable, and very efficient manner. Over 2700 meals were served and the tent provided seating room for 1500 people. The highest attendance was estimated at 2500. The Conference was practical, deeply spiritual, and seasoned with much prayer. The devotional services led by Bishop S. M. Kanagy of Chicago brought to us a spirit of reverence and waiting upon God. The Bible teachings by Bishop S. F. Coffman of Vineland, Ontario, were inspiring, penetrating, convicting, and convincing. The presence and help of A. C. Good of Sterling, Illinois, Elizabeth Kanagy of Chicago, C. L. Graber and Noah Oyer of Goshen, Indiana, Milton and Esther Vogt, missionaries appointed for India, and Ralph and Alma Smucker, missionaries on furlough from India, was greatly appreciated. All who responded to their part on the program from our own conference district did nobly. The selections of song by the Oak Grove "Father and Son" Octette were appealing and edifying.

The fellowship of the Conference was enriched by the many ministers and Christian workers present from other districts representing Colorado, Kansas, Missouri, Iowa, Illinois, Indiana, Pennsylvania, Maryland, Ontario, and India.

Many were the words of encouragement and appreciation for the local people in behalf of their management of the Conference. Many words of satisfaction were expressed also on the nature and personnel of the program.

As soon as you know the Lord you are fit to testify. We cannot persuade men by facts or reasoning, but "the entrance of Thy Word giveth light."

A missionary said: "We foreigners will never evangelize India —that must be left to the Indians."

Every missionary that has gone out is a result of prayer.

Our prayers for one another come through love, and open a field of unlimited service. One prerequisite in praying one for another is to confess our faults one to another.

The finished work on the cross is the only release from the condemnation of sin. Preach the longsuffering, goodness, and mercy of God, and also His righteousness and judgment.

The fulness of joy must be the fulness of God. Jesus is everything to me or He is nothing to me. When the joy of Jesus comes into my heart my joy will be full.

I. W. Royer, Secretary.
Mary Royer, Assistant Secretary.

Following is the program carried out:

Tuesday Evening

Delegates' Meeting.
Conference Session.
Song Service, in charge of George Hostetler of Westover, Maryland.
Opening Hymn, "O My Soul, Bless Thou Jehovah"
Singing in charge of D. D. Hartzler.
Organization: O. N. Johns of Canton was elected moderator by vote of conference.
Devotional, "Lord, Teach us to Pray," led by S. M. Kanagy of Chicago.
The devotional services were led by Brother Kanagy throughout the entire conference.
Conference Hymn, "Lord, Teach Us to Pray" repeated from memory by Fyrne Miller.
Conference Hymn, sung by audience.
"Examining Our Public Prayers":
1. As Ministers, O. N. Johns.
2. As S. S. Superintendents, Elmer Hilty.

Special Prayer, for our S. S. Superintendents and Ministers, D. S. Yoder.
Hymn, "The Family Altar."
Open Discussion, "Is there a Family Altar in your home?"
Hymn, "The Mother Who Prayed for Me."
Talks, by our out-going missionaries, Milton and Esther Vogt.
Hymn, "Sweet Hour of Prayer."
Closing Prayer, S. F. Coffman.

Delegates' Meeting.
Conference Session.
Singing, in charge of S. M. Kanagy.
Opening Prayer, Ralph Smucker.
Hymn "My Faith Looks up to Thee."
Devotional "Supplications".
Phil. 4:4-8 by memory, Milton Rohrer.
Reading of Minutes, by Secretary, I. W. Royer.
"Advantages and Disadvantages of Organized Departments," Elizabeth Kanagy of Chicago.
Open Discussion.
Prayer, **S. C. Yoder.**
Report of Secretary (See below).
Special prayer, for more evangelism in our Sunday Schools, William Miller.
Hymn, "Jesus, Keep Me Near the Cross."
I Sam. 7:5-12 by memory, Orpha Zimmerly.
"Samuel to Isaiah" (S. S. Lessons), S. F. Coffman of Vineland, Ontario.
Closing Prayer, A. C. Good.

Between sessions Wednesday noon an informal meeting of the missionaries led by S. C. Yoder, Secretary of the General Mission Board, was held under one of the shade trees.

Wednesday Afternoon

Delegates' Meeting.
Conference Session.
Songs, Faith Keeps Me Working" and "Underneath are the Arms Everlasting," Oak Grove "Father and Son" Octette.
Junior Service, in charge of Isaac Zuercher.
Scripture reading and prayer, A. C. Good of Sterling, Illinois.
Song, "Little Messengers."
Sermon, adapted to Juniors, A. C Good.
A word to the preachers, P. R. Lantz.
Hymn, "Give of Your Best to the Master."
Prayer, A. J. Steiner.
A Heart to Heart Talk with S. S. teachers "The Job and the Joy," S. F. Coffman.
Devotional, "Prayers."
"Lessons from the Prayer Life of Peter, Noah Oyer of Goshen, Ind.
Oak Grove Male Quartet "Depending on You."
Closing Prayer, J. S. Gerig.
Group Meetings:
Primaries led by Elizabeth Kanagy.
Juniors led by Blanche Shank.
Young People led by Noah Oyer.
Adults led by O. N. Johns.

Wednesday Evening

Fellowship Hour, in the field beside the tent, led by C. Z. Yoder.
Conference Session.
Song Service and Scripture Verses led by S. M. Kanagy.
Hymn, "O, Come All Ye Faithful."
Prayer, A. J. Steiner.
Book Review "With Christ in the School of Prayer," Dorcas Yoder.
John 17:1-11 by memory, James Steiner.
Conference Hymn, "Lord, Teach us to Pray."
Offering for Expenses, $162.11.
Prayer, Cleophas Amstutz.
"World Conditions—Our Challenge," A. C. Good.
Eph. 6:10-18 by memory, Lucille Kreider.
Hymn, by memory, "When I Survey the Wondrous Cross," Elvin Snyder.
"The Word of God—Our Weapon," S. F. Coffman.
Hymn, "Wonderful Words of Life."
Closing Prayer, E. F. Hartzler.

Thursday Morning

Delegates' Meeting.
Conference Session.
Singing, in Charge of S. F. Coffman.
Hymn, "Jesus Lover of my Soul."
Prayer, Maurice Yoder of Hesston, Kansas.
"Essentials in Making and Holding a Well-balanced Y. P. B. Meeting," Andrew Beachy and Henry Leinbach.
Prayer, remembering officers and committees of our Y. P. B. Meetings, Aaron Eberly.
Presentation of Standards for our Y. P. B. Meetings, Jesse Smucker.
Open Discussion.
Devotional, "Interecssions."
I Tim. 4:12-16 by memory, Leo Mast.
"The Activities of the Church a Challenge to our Young People," C. L. Graber.
Hymn, "Stand Up, Stand Up for Jesus."
Prayer, for our Young People and the Church, A. J. Yoder.
Hymn, "I am Thine, O Lord,"
Prayer, E. M. Detweiler.

Thursday Afternoon

Delegates' Meeting in the church.
Children's Missionary Meeting in the tent at the same hour, led by Alma Smucker, missionary on furlough from India.
Conference Session.
Singing, in charge of Clarke Mellinger.
Hymn, "Come, We that Love the Lord."
Devotional, "Thanksgiving."
"The Son of God According to the Gospel of Mark" (S. S. Lessons), S. F. Coffman.
Hymn, "Take the Name of Jesus with You."
Phil. 2:4-11 by memory, Edwin Brenneman.
Report, of the Treasurer, I. J. Lehman.
"Christ and His Message in India," Ralph Smucker, missionary on furlough from India.
Prayer, I. J. Buckwalter.
Missionary Offering $566.62.
Oak Grove Male Quartet, "Somebody Needs Just You."
"Unanswered Prayer," Alma Smucker.
"Answered Prayer," S. E. Allgyer.
Prayer, for Our Missions—India, South America, and Home, S. E. Allgyer.
Closing Prayer, J. A. Leichty.
Delegates' Meeting.

Thursday Evening

Fellowship Hour, along the hillside, led by I. W. Royer.
The ministers were asked to stand together in a group. The young people in a group faced their ministers and prayer was offered by both groups for each other.
Conference Session.
Hymns, "Loving Kindness" and "My Jesus, I Love Thee."
Singing, in charge of Elvin Snyder.
Prayer, Isaac Hartzler of Garden City, Missouri.
Business, Election of officers and adoption of resolutions.
Word of appreciation to the speakers and the local people, I. W. Royer.
Hymn, "Glorious Things of Thee Are Spoken."
I Thess. 5:12-25 by memory, Elsie Yoder.
Prayer, Samuel Rohrer.
"Pray One for Another," Forrest Musser and John Mumaw.
Oak Grove "Father and Son" Octette "Keep Your Eyes Upon the Mountain."
"A Lost Soul," S. D. Greiser.
Hymn, "Once for All."
"Fulness of Joy," A. C. Good.
Invitation Hymn, "Just As I Am."
Reconsecration Hymns, "Once for All" and "My Jesus, I Love Thee."
Closing remarks by the moderator.
Conference Hymn, "Lord, Teach Us to Pray."
Closing Prayer, S. F. Coffman.
Committees for Conference:
Resolutions: Howard Yoder, Noah Oyer, A. I. Yoder.
Nominations: D. S. Yoder, A. J. Steiner, S. E. Allgyer, C. S. Swartz, C. B. Geiser.

Secretary's Report

Number of Sunday Schools	39
Number meeting every Sunday	29
Number reorganizing at New Year	37
Number of officers	191
Number of teachers	520
Total enrollment	7439
Average attendance	5522
Number of:	
Cradle Rolls	5
Beginners Departments	14
Primary Departments	25
Junior Departments	15
Intermediate Departments	4
Home Departments	1
Pupils under 9 years	1099
Pupils between 9 and 16 years	1095
Non-church members over 12 years	298
Pupils of non-Mennonite Parentage	355
Number of Teacher Training Classes	3
Number that completed courses	0
Number of Teachers' Meetings	13
Number of S. S. Libraries	19
Number of volumes	1466
Number of S. S. taking missionary offerings	27
Number of S. S. using investment or Savings Fund	26
Number of Mission Study Classes	5
Number observing Missionary Day	28
Number of Vacation Bible Schools	2
Number of Mission S. S.	2
Amount of offerings for Supplies	$2772.14
Amount of offerings for Missions	$7271.58
Total	$10043.73
Number of S. S. using:	
Words of Cheer	28
Beams of Light	24
Youth's Christian Companion	22
Number of S. S. pupils received into Church fellowship	224
Number of Y. P. B. Meetings	33
Number of Y. P. B. M. using topics of our General Committee	30
Number of Junior Meetings	27
Number of local S. S. and mission meetings in the state	8
Number of S. S. Normals and special meetings	5
Pupils under 16 that read Bible through	24
Entire Number that read Bible Through	327
Per cent of Homes that have Family Worship	44%

Secretary.

Treasurer's Report

Tent Fund

Receipts:	
Balance on hand from last year	$ 371.47
Interest on account	14.85
Total Receipts	386.32
No Disbursements	
Balance on Hand August 8, 1927	386.32

South American Native Worker's Fund

Receipts:	
Balance on hand from last year	53.47
Received from the Sunday Schools	700.84
Interest on account	2.13
Total Receipts	756.44
Paid Out:	
To Eli D. Yoder for the native worker's support	660.00
Balance on hand August 8, 1927	96.44

Missionary Fund

Receipts:	
Missionary Collection at 1926 Conference	586.99
Paid Out:	
To Eli D. Yoder for:	
South America	177.01
India	177.01
City Missions in Ohio	63.51
Ohio Mission Board	68.51
Orphans' Home	.95
Goshen College	100.00
Total Disbursements	586.99
No Balance on hand August 8, 1927	

Expense Fund

Receipts:	
Balance on hand from last year	289.85
Received for expense of conference by collection	165.85
Received from the Sunday Schools	263.32
Interest on account	16.97
Total Receipts	735.99
Paid Out:	
Conference expense of 1926	164.49
Executive Committee	30.42
Secretary for time and expense	53.00
Postage, Stationery, Printing	27.75
Donation to Gen'l S. S. Committee	50.00
Total Disbursements	325.66
Balance on hand August 8, 1927	410.33
Total Receipts for the year	$2465.74
Total Disbursements	$1572.65
Total for all Funds August 8, 1927	$ 893.09

I. J. Lehman, Treas.

Summary of Delegates' Meetings

The delegates' meetings were well attended and a live interest was manifested. The delegate body voted to recommend O. N. Johns as moderator for the Conference. A report of the work of the Executive Committee was given by the Chairman, P. R. Lantz. C. B. Mellinger, chairman of the Book Committee, recommended the following books for consideration:

1. "Children's Meetings and How to Conduct Them."—Lucy J. Rider and Nellie Carmen.
2. "Chalk Talks."—Ella N. Wood.
3. "Fanny Crosby's Story of 94 Years."—S. Trevena Jackson.
4. "Career of a Cobbler."—Margaret Applegarth.
5. "With Christ."—Andrew Murray.
6. "Modern Secret Societies."—Blanchard.
7. "Boy Talks."—Philip Howard.
8. "Prayer and Missions."—Helen Barrett Montgomery.
9. "Getting Things from God."—Blanchard.

The report of the committee was accepted and the committee retained for another year with instructions to put forth special effort to find books for the grades two to eight. The delegate body voted to accept the books as recommended.

E. A. Shank gave an interesting report of the Vacation Bible School conducted at the Canton Mission. J. N. Smucker, Chairman of the Y. P. B. Meeting Standards Committee, presented the Sandards worked out by the committee, which are as follows:

1. Definite Enrollment.
2. Accurate record of duties performed.
3. Junior Meetings—separate when advisable.
4. Provisions for song development.
5. Regular meetings of Y. P. M. officers.
6. Provision for Expressional Activities.
7. Definite Peace, Missionary, and Temperance instruction.
8. At least one yearly consecration meeting.
9. Directed Home Bible readings.

The delegate body voted to present the standards to the open conference and to try them out for one year, the standards to be reconsidered at the next conference. The Secretary was asked to send a copy of the standards to each Y. P. B. M. Superintendent. The Committee on Y. P. B. M. Standards was retained for another year.

The nominating committee recommended the following candidates: Treasurer for 3 years, I. J. Lehman; Executive committeemen for 2 years, eastern district, Elmer Hilty, Milton Hostetler, and western district, Earl Yoder, C. S. Swartz. By vote of delegates it was decided to recommend to conference I. J. Lehman for Treasurer, and Elmer Hilty and Earl Yoder for committee members. (Elected by conference as recommended.)

Report of Resolutions Committee was accepted and the resolutions offered were recommended to conference for adoption. Resolutions later adopted by conference. (See below.)

The Tent Committee gave a report on the condition of the tent. The delegate body had no instructions to give and asked the Tent Committee to use their judgment in reference to repairing and storing the tent. Hervey Schnell was re-elected for a term of 3 years on the Tent Committee.

John Umble was continued as historian. The secretary was instructed to have the minutes printed. The delegate body voted to continue the support of the native worker in South America and, since there is some money in the treasury, that the Sunday schools be asked for only $600.00.

The request of the secretary was supported by the delegate body that every superintendent and preacher be urged to read "With Christ in the School of Prayer" in the next year.

The delegate body represented 34 Sunday Schools out of 39, and was made up of 9 bishops, 23 ministers, 8 deacons, 30 S. S. Superintendents, and 20 elected delegates, making a total of 90. There were 10 Y. P. B. M. Superintendents present, and 13 visiting bishops and ministers.

The Sunday School Conference continues to—

Support—

A Native Worker in South America at $660.00 a Year.

Encourage—

Teachers' Meetings.
Bible Study Class.
Teachers' Training Classes.
Mission Study Classes.
Singing Classes.
Children's Investment Fund.
Observance of Missionary Day, 4th Sunday in November.
Sunday School Libraries.
Sunday School Normals.
Vacation Bible School.
Special Course in Doctrinal Study in Sunday School.
Supplemental Work.
Organization of Sunday Schools at New Year.
Organization of Departments in Sunday School.
A Well Organized Young Peoples' Meeting.
Family Altar.
Reading the Bible Through.

Standing Committees of the Conference for the year as follows:

Tent: C. D. Brenneman, Chairman 1 year, Lima, Ohio; I. J. Lehman 2 years, Columbiana, Ohio; Hervey Schnell 3 years, Orrville, Ohio.

Book and Library: Clark Mellinger, Chairman, North Lima, Ohio; A. I. Yoder, West Liberty, Ohio; E. O. Hilty, Marshallville, Ohio.

Standards: Jesse Smucker, Chairman, Smithville, Ohio; Hervey Schnell; I. W. Royer, Orrville, Ohio.

Officers of Conference: Executive Committee.

P. R. Lantz, Chairman, 1 year, Wooster, Ohio; I. W. Royer, Secretary, 2 years; I. J. Lehman, Treasurer, 3 years; D. S. Yoder, 1 year, Bellefontaine, Ohio; O. N. Johns, 1 year, Canton, Ohio; E. O. Hilty, 2 years; E. M. Yoder, 2 years, Cable, Ohio.

Resolutions

Whereas the Martin's and Pleasant View Congregation of Wayne County, Ohio, has extended to this conference their kind hospitality and has so efficiently ministered to our needs and comforts, and

Whereas the Ohio Public Service Corporation has donated the current for lighting and power, and

Whereas the M. W. & O. Telephone Company has donated telephone service, and

Whereas Brother E. P. Garber, Kidron, Ohio, donated the use of the lumber for seats and platform, and

Whereas H. C. Auble and Son, Orrville, Ohio, and H. P. Leickheim of Orrville, Ohio, have donated the use of their chairs, and

Whereas Brother Henry Weimer, Dalton, Ohio, has donated the use of a water system, and

Whereas the Ward Baking Company has donated cookies for our lunches, and

Whereas Brother C. V. Hostetler, Burton City, Ohio, has donated the use of several stoves, and

Whereas Brother Harry Hostetler, Burton City, Ohio, has supplied provisions at wholesale cost, and

Whereas Brother J. H. Martin has donated the use of the grounds, and

Whereas the Mennonite Publishing House has provided hymn books for our use, therefore, be it

Resolved that we, the Ohio Mennonite S. S. Conference, assembled at the Martin's Church near Orrville, Ohio, extend our heartfelt thanks to the above named donors for their respective contributions to the success of this conference, and instruct the secretary of this conference to send a copy of this resolution to each.

Whereas we recognize the need of more systematic study of the Bible, be it

Resolved that we encourage the establishment of more Special Bible Schools in this conference district and urge the organization of Bible Study Classes in the congregations and in the public schools where such work meets the approval of the school officials.

Whereas there is an increased number of Vacation Bible Schools and a growing demand for appropriate courses of study for these schools, be it

Resolved that we urge the General S. S. Committee to continue its efforts to provide courses of study, lesson outlines, and its efforts to provide courses of study, lesson outlines, and suitable texts and teachers' helps for this important work.

Whereas we recognize the faithful efforts of our executive committee in definite constructive suggestions and outlines for the work for the Sunday Schools of our Conference district, and

Whereas we feel the need of careful application of the actions taken by this conference in practical Sunday School work, be it

Resolved that we restate our approval of the actions taken at former conferences as outlined on our minutes and emphasized by the program for this meeting and that we urge that our executive committee continue its work along these lines.

Notes

Prayer is based on a relationship—just the children of God can pray and prevail.

Watch the tone of your public prayers. Do our prayers as ministers include all of our church work?

We need to be as specific in our prayers as when talking to our best friends.

"Lord, let us not sin in not praying for our ministers."

Every Christian in the home should have some part in the family worship. Better leave home in the morning without breakfast than without prayer. It is very hard to go astray from the home where the parents really pray to God.

When we trust everything to God we have deep peace and rest.

If these three things are in a straight line, then go ahead: inner consciousness, outward circumstance, and the Word of God.

If you seek the kingdom of God first, He will take care of you.

Supplication holds the thought of prostrating ourselves low down and begging One high and holy.

Mormons build a Bible school beside every school house.

The Sunday School is not a children's church—its purpose is educational. The Bible is the text book. A little child cannot understand the messages of the prophets and the spiritual teachings of John. The teachings must be adapted.

We are not strongly evangelistic outside of our own homes and church.

It is not what we do in general, but it is the small things we do that show our character.

Samuel was a child of faith and a faithful child.

Whenever there was a war in Israel, it was because they had forsaken God. There was peace when they repented. War is a curse on nations—a judgment against unholy peoples. The last war was a World War because of world sin. The United States was not good enough to be kept out.

Loving enemies is godliness. Hating enemies is worldliness.

What is worldliness of the world to-day? Pleasure and lewdness. What happens when we join ourselves to the world? Judgment and separation from God. Following the world always brings judgment, judgment, judgment.

Don't be too hard on the fellow who isn't doing what he should—maybe you had a better chance than he did.

Every sincere S. S. teacher feels a sense of burden and responsibility when called upon to teach. It requires effort and application to fit ourselves to be successful teachers. Teach with faith, prayer, purpose, and joyous example.

We must renounce every known sin in order to pray efficaciously.

We have been satisfied with crumbs when God has intended that we should have the whole loaf. If we fulfill the condition, He fulfills the promise.

Everyone of us can enroll in Christ's school of prayer.

One great sin in our church is irreverence.

If the tide of worldliness is to be stemmed, it must be done by the church of the living Christ. To stand for the truth of the living God calls for the heroic.

The Word of God is our weapon. Every child of God must accept the Scripture as the Word of God. If we know a thousand verses, the devil may come with ten thousand—he used scripture on the Lord.

The Old Testament is a record of God revealed through creation, men, and angels. The New Testament is God revealed through the Son of God, the Holy Spirit, angels, and servants of God.

The Church does not need to be dragged through the mud of a sinful world, because she has the power to keep out of it.

Experience only proves a man is foolish when he wants to prove something he knows is true.

Steps in the Creation: separation, segregation, revelation, animation, impartation, glorification.

If you are a rock you won't flow down the stream with the water.

The sentiment of the Church can be changed by what is put in the minds of the children in one generation.

A prayer—"Lord, break our selves and out of the fragments build up an image like thine own self."

Very few of our young folks have a good general knowledge of the Bible. Let us have more Bible Study in our Young People's Bible Meetings. Once we study and think together, we will act together.

Our success depends upon us and not the conditions around us.

It is a serious thing to lead young people to a place where they long to do something and then not provide an opportunity for service.

Easy going disciples are easily made and easily lost. Thorough going disciples are made by asking for a full surrender.

Many problems of our young people have been brought upon them by those who have lived before them.

Married

Cender—Park.—On Sept. 8, 1927, occurred the marriage of Bro. Roy Cender and Sister Mamie Park, both members of East Bend congregation near Fisher, Ill., Bro. J. A. Heiser officiating. May God's blessings rest upon them.

Amstutz—Steiner.—On Aug. 15, 1927, Bro. Allen Amstutz, Orrville, O., and Sister Lovina Steiner, Dalton, O., were united in marriage, at the home of the officiating bishop, Bro. O. N. Johns. We wish them God's blessings as they go through life.

Zimmerly—Blough.—On Thursday afternoon Aug. 18, 1927, at the home of the officiating Bishop, Bro. E. F. Hartzler of Marshallville, Ohio, Bro. Dennis Zimmerly and Sister Edna Blough both of the Crown Hill congregation, were united in holy marriage. May the Lord bless their united life to His glory.

Huber—Berkenheiser.—On Sept. 10, 1927, at the home of Bro. Ira D. Landis, near Oregon, Pa., Bro. Clyde M. Huber of the Millersville congregation and Sister Elsie Mae Berkenheiser of the Landis Valley congregation were united in marriage by Bro. N. L. Landis. May the Lord richly bless them through life.

Eash—Fisher.—On Aug. 28, 1927, at the home of the bride's parents near Parnell, Iowa, Bro. D. Glen Eash and Sister Savanda Mae Fisher, both of the West Union Mennonite congregation, were united in marriage in the presence of the immediate relatives by Bro. P. P. Swartzendruber. May God richly bless their wedded life.

Hostetler—Kauffman.—On Sept. 7, 1927, at the home of the groom's father near Streetsboro, Ohio, Bro. Clarence M. Hostetler and Sister Esther Mae Kauffman of Millersburg, Ohio, were united in marriage by Bro. E. B. Stoltzfus of Hudson, Ohio. May the Lord continually be a silent and abiding guest in their future home. E. B. S.

Obituary

Herr.—Edna Mylin, wife of Herbert S. Herr, was born in Lancaster Co., Pa., Sept. 11, 1896; died Aug. 13, 1927; aged 30 y., 11 m., 2 d. She was a faithful member of the Mennonite Church. She is survived by her husband, an only daughter (Marian, aged 2 years) a sister, and father and mother. Edna was a friend to all who knew her. An affectionate wife, a devoted mother, a loving sister, a dear daughter, and a true Christian, could be truthfully said of her. Her death came as a shock to her family and to all her friends, for she was sick but a few days. Being conscious until the end, she bade us farewell and expressed her happiness in seeing her Savior and meeting us all in that happy land. She told her little one she was going to the angels and would wait for her there. We miss her far more than words can tell, but we feel that our loss is her gain.

"For heaven is made of those we love
The beautiful and true
And God has taken her above
To build a heaven for you."

Her Sister.

Oswald.—Elizabeth Rupp Oswald was born in Waterloo Co., Ont., Dec. 9, 1860; died at her home in Beaver Crossing, Nebr., Aug. 30, 1927; aged 66 y., 8 m., 21 d. Death came by paralysis. She spent the last 4½ years as an invalid and the last 7 weeks she lay in bed calmly and patiently awaiting the end. She was baptized when she was 15 years old, and joined the Mennonite Church, in which faith she lived and died. She was married to Jacob Oswald Feb. 9, 1880. To this union were born 10 children, 5 sons and 5 daughters, all of whom, together with her husband, remain to mourn her departure. She also leaves 2 sisters (3 sisters and 1 brother preceded her) 29 grandchildren, 4 great-grandchildren, and many other near relatives and friends.

"Mother thou art sweetly resting,
Where thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Funeral services were held at the West Fairview Church near Beaver Crossing, on Sept. 2, 1927, in charge of Bros. Wm. R. Eicher and J. E. Zimmerman. Interment in cemetery near by.

Steiner.—Mark Kenneth, son of E. V. and Clara Steiner, was born Feb. 8, 1920; died of infantile paralysis Aug. 5, 1927; aged 7 y., 5 m., 27 d. He leaves to mourn his early departure his father, mother, 8 brothers, 1 sister, 2 grandfathers, and many other relatives and friends. While yet in health he was much interested in the Bible, and often expressed a desire for the Lord's return, or that he might go to be with Jesus. The Scripture verse he chose to recite from memory on his last Sunday morning on earth was Jno. 3:16. In sickness he expressed his love for the Lord. Let us not mourn as those who have no hope. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Owing to the contagious nature of the disease to which he succumbed a short funeral service was held at the home by Bro. C. Z. Yoder on Sunday afternoon, Aug. 7, in the presence of a few realtives and friends. Interment was made in Mennonite Crown Hill cemetery. On Sunday, Sept. 11, memorial services were conducted at the Crown Hill Church by Bros. Noah Hilty, E. F. Hartzler, and M. S. Amstutz of the Missionary Alliance Church. Texts, I Sam. 20:3; Matt. 6:21.

Shenk.—Andrew Clayton, son of Andrew and Rhoda Shenk, was born near Elida, Ohio, on Oct. 14, 1917; died on Sept. 1, 1927; aged 9 y., 10 m., 18 d. He leaves a sorrowing father, mother, six brothers (Wilson, Carol, Oliver, Edgar, Ronald, Louis), and two sisters (Rhoda and Margaret), to mourn his early departure. It was his ill fortune never to be strong, but there is a faith which tells us that "after life's fitful fever, he sleeps well." And even as he was, his brief earthly sojourn was not in vain, for, being the first of a family to journey on, he has turned their gaze upward to heaven. As a tribute to the memory of him, his brother Oliver has voiced the affections of his family in the following lines:

A little Stranger rapped upon our door.
We opened, and invited him inside.
We did not know just what his call was for,
Nor know we yet why he did with us bide.
But this we know, that while he tarried here,
E'en tho it was but just a little while,
That he did bring with him a ray of cheer,
And we did learn to love his sunny smile.
And now that he has hastened on from view,
From that dim twilight bordering the unknown,
From high up in the arching heavens blue,
He seems to pause, and beckon gently on.

Funeral services at Salem Church Sept. 3, conducted by P. E. Brunk and David Good. Buried in Salem cemetery.

Groff.—Moses Groff was born Sept. 15, 1851; died near New Hamburg, Ontario, on Aug. 7, 1927; aged 75 y., 10 m., 7 d. On Nov. 11, 1880, he was married to Magdalena Eshelman who preceded him five years. This union was blessed with three children (Emma, Sylvia, and Hattie), who preceded him in death 16 years). Three brothers also survive (Abram, Aaron, and Ezra). In 1893 he united with the Mennonite Church, where he served his Lord faithfully until He took him. As a member of the Biehn congregation his place indeed is vacant. When health permitted he was seldom absent from the service. We shall ever remember him as an appreciative, attentive listener who loved to do his Master's will. During the

last period of illness he often expressed a union was blessed with three children; one desire to worship with God's people and was always appreciative of seasons of worship in the home. He bore his recent affliction and suffering with Christian fortitude, but longed to go and be with the Lord. In his death the home shall miss him as a loving, helpful father and the Church a faithful, active member. On Aug. 9 the funeral services were held from his late home near New Hamburg to the Biehn Church and adjoining cemetery for interment. Services in charge of the brethren, Osias Cressman, Curtis C. Cressman, and Manasseh Hallman.

Mishler.—Susanna Maurer Weaver Mishler was born Sept. 13, 1861, in Holmes Co., Ohio; died Aug. 28, 1927, of cancerous growth at the home of her daughter (Mrs. Ora Y. Miller), Goshen, Ind.; aged 66 y., 11 m., 15 d. At the age of 6 she came with her parents to Goshen, Ind. In March 1910, she moved to her home in Middlebury, where she had been living until February, when she came to stay with her daughter where she spent her remaining days. She was united in marriage to John W. Weaver Oct. 6, 1881, who preceded her in death 17 years. To this union were born 3 daughters (Mrs. O. O. Kauffman, Mrs. C. I. Schrock, Mrs. O. Y. Miller) 1 son (Roy C. Weaver) who preceded her 14 years. She also leaves 10 grandchildren and 3 brothers (Jacob, Christ and Geo. Maurer) and 1 sister (Mrs. David Schrock). On May 24, 1914, she was united in marriage to Wm. Mishler who preceded her 7 years. At the age of 18 she united with the Mennonite Church and remained faithful until death. She always lent a helping hand wherever needed.

"Dear mother, we miss thee from our homes,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss thy cheerful face."

Funeral services were held at the Mennonite Church in Middlebury, Ind., conducted by D. D. Miller and Silas Yoder. Text, Job 14:1, 2. Burial at the Forest Grove Cemetery.

Esch.—Joseph, son of Christian and Anna Esch was born July 16, 1851 in the township where he resided through life. Last winter he passed through a severe sickness from which he never fully recovered, although he was able to be about until a few days before his death on Sunday, Aug. 28, 1927; aged 76 y., 1 m., 12 d. He accepted Christ as his Savior in early life and remained faithful to his Christian vows until the end. His church membership was with the Partridge Mennonite Church, near Metamora, Ill. He was united in marriage to Elizabeth Bachman on March 3, 1874. To this union six children were born; (Henry, Samuel, Christian, Martha, Joseph J., and Peter D.). On Dec. 29, 1889, his wife was called by the angel of death. He was again united in marriage Feb. 25, 1891, to Lizzie Stauffer of Tiskilwa, Ill. In October of the same year this second union was broken by the death angel. On September 26, 1893, he was married to Hattie Schertz. To this union two children were born; (Frieda and Raymond). Brother Esch was a successful farmer. He met with many discouragements and bitter experiences. All these he bore patiently, exemplifying a true Christian spirit. The ruggedness of his life journey developed in him worthy characteristics. He was always sympathetic towards others, especially toward those in need. He was a faithful husband and a devoted father. He leaves his devoted wife, four children, (Samuel, Joseph, Peter, and Mrs. Frieda Grove), one sister (Mrs. Peter Schertz), six children, and other relatives. He was preceded in death by one brother (Peter Esch) Dec. 1912, and by four of his children. Funeral services at the Calvary Mennonite Church conducted by Valentine Stubbar and Ezra B. Yordy.

ITEMS AND COMMENTS

That the scourge of infantile paralysis is spreading, is the opinion Dr. Leroy W. Hubbard, as specialist who is devoting his life to the work of combating the disease.

One of the more recent evidences of Canada's growing power and influence among the nations was the winning of representation on the council of the League of Nations.

The coming prize fight at Chicago between the present world champion and an exchampion in world pugilism, for which the public is expected to pay a round $3,000,000—to say nothing of traveling expenses and money changing hands in bets—brings to mind afresh the fact that a brutal sport has been commercialized and thereby made popular. "The love of money is the root of all evil."

While in some sections of the country there have been conditions that seemed to confirm the earlier prophecies that this would be a "summerless year," the heat wave that swept over the Middle West last week seems to have left a different impression. There were heat prostrations in many places, and in several of the large cities schools were dismissed because of the oppressive heat.

In a recent number of "The Literary Digest" a writer discusses "the growing alliance between American business and emotional religion." Whatever may be said about "emotional religion," we were of the opinion that an alliance between business as it is carried on to-day and the religion of Jesus Christ is sadly lacking. When once the Golden Rule is put into daily practice, and business men have learned to "do all in the name of the Lord Jesus," we may expect a revolution in the business world that far surpasses anything this world has ever witnessed. "Religion" is of no value unless by it is meant the **Christian religion.**

CONFERENCE ANNOUNCEMENTS

Lancaster

The regular semi-annual Conference in Lancaster Conference District will be held, the Lord willing, in Mellinger's Church on Friday, Oct. 7. The bishops will begin their session Wednesday noon. Any one having any matter to present can do so either Wednesday or Thursday.

Noah H. Mack.

CENTRAL CONFERENCE OF MENNONITES

By W. B. Weaver

This is a well written 254-page history of the church formerly named after its founder, Joseph Stucky, which afterwards adopted the official name of "Central Conference of Mennonites." The story begins with a chapter on "Historical Background before the Reformation," traces the Mennonite Church from the time of Menno Simons, tells of the Amish Mennonites, and, from the standpoint of one who is in sympathy with the movement, describes the movement which later resulted in the organization of the Conference. Then follows a history of the Conference, a statement of the faith of these people, biographical sketch of the leading men of the Church, and a recital of present day activities.

The book contains 254 pages, bound in cloth, 22 chapters, and may be had by sending to the author and publisher, W. B. Weaver, Bloomington, Ill.

THE ALL-MENNONITE CONVENTION

The sixth All-Mennonite convention was held from August 28-30 at Hillsboro, Kansas. The brethren there had put up a large tent just west of the Tabor College main building and in spite of wet weather great numbers gathered there again and again more than filling the tent which was said to seat about 2500.

An informal census taken at one of the smaller gatherings in the afternoon disclosed that 19 states and provinces and foreign countries were represented. Members of the following branches of the Mennonite Church were present, all unofficially, of course: Central Illinois, American Mennonites, Church of God in Christ, Independents, Defenseless, Crimean, Brethren, and General Conference.

A most amicable spirit prevailed throughout. The following subjects were discussed in able papers: Missions, Christian Education, Relief Work and Faith and Order. The papers on Education were all delivered in the English language, but the interest was so great and so many desired to possess the papers in German for further study that the authors are translating them and they are to be put into a separate pamphlet to be sold for 10 cents each. The whole Report is to be printed in pamphlet form, as were those of former conventions, and sold for 25 cents. Over 100 copies of each were ordered by visitors before the close of the convention. The 25 cent pamphlet is to contain the Minutes and all of the papers and addresses in the language in which they were given and will hence be valuable for preservation and future reference.

As announced by the chairman of the convention, the pamphlets may be ordered from the undersigned, who, in the absence of the secretary, was drafted to act as secretary pro tem.

C. E. Krehbiel.
Newton, Kansas.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 29, 1927 (Gospel Witness Established 1905) No. 26

EDITORIALS

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

This week we have omitted a number of the regular features of the Gospel Herald, in order to make room for the unusually lengthy report of General Conference. We felt that the reader would prefer to have the entire report printed in one number rather than to have it appear in installments. It is an important document, from which the thoughtful reader may gather much information concerning the present day work and problems of the Church.

The Bible in India.—This is the subject of a very pointed message by Bro. Lloy Kniss, found elswehere in this number of the Gospel Herald. The whole message rings true to the Gospel of Christ, and ought to be read by every reader. What is true with reference to the need for faithful teachers and teaching in India is true of all nations, including America. One of the most cunning deceptions of Satan, and destructive as well as cunning, is the attempt to evangelize "all nations" without an honest attempt to teach them to "observe all things whatsoever" our Lord commanded.

The trials of life may have the effect of strengthening or discouraging us, of leading to victory or defeat, depending upon how we meet them. If we put our trust in God, make these trials the opportunities to let God show through us how to overcome evils or temptations, then each trial will mean a triumph, each victory will add to our strength to win still greater victories, and God will be glorified through our experiences. But if, on the other hand, in the midst of these trials we depend upon the arm of flesh instead of upon the Spirit of our God, and either weakly give way to temptation or try to fight our own battles, then each trial will end in defeat and discredit for the Lord's cause. Let us therefore "fight the good fight of faith," remembering the promise, "I will never leave thee nor forsake thee." "I can do all things through Christ which strengtheneth me."

"We may reasonably suppose," is one of Darwin's favorite expressions in his elucidations of unproven hypotheses upon which he and others base their theory of Evolution. But the reasonableness of his conclusions is apparent to those only who would like to have it so, for the proven facts of science are against them.

By the way, it is the custom of liberalists to take things for granted, and after thus begging the question settle the whole thing by pronouncing the anathema of "ignorance" or "dogmatism" upon all who take issue with them. Take, for instance, the doctrine of the virgin birth of Christ. Discarding the fact of the miracle, they take it as a matter of course that there can be no child born except it be the offspring from a human father. This, of course, denies the doctrine of the virgin birth of Jesus, notwithstanding the definite prophecy of Israel and the detailed description of the conception and birth of Jesus given by Matthew and Luke. But a little matter like that is easily disposed of by the liberalists, who affirm that no other inspired writer specifically mentions the virgin birth of Jesus, leaving the inference that all the other writers of Scripture are against the theory. It is nothing to these liberalistic teachers and critics of the Bible that the whole tenor of the Bible is in harmony with the doctrine of the virgin birth of Jesus and that in the Bible there is absolutely nothing against it. These self-constituted authorities have it all fixed up to their own satisfaction, and that settles it—in their estimation.

"We may reasonably suppose," therefore, that these liberalistic critics of the Bible are biased, wilfully blind and stupidly dishonest, presumptuous, and unreliable. Cut loose from the idea that the Bible is absolutely authoritative, and you are like a ship at sea without rudder or compass.

"Risen with Christ," suggests to our minds a number of things:

1. "As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

2. To be in Christ means to **rise,** not to be cast down. This risen life means a noble life in time and a glorious life in eternity.

3. There is no real rising outside of Christ. To attempt a rising through intelligence or wealth or morality is like trying to lift one's self up by the bootstraps. Only through Christ can any one rise to "newness of life."

4. The grace of humility shines out through this risen life in Christ. Real exaltation is experienced only through the Cross. The highest station in life is that found at the feet of Jesus. Read Phil. 2:5-11.

5. The risen life means a twofold blessing: (1) It puts us into the heavenlies here, above the turmoils and sins and degredations and pollutions of a sinful life. (2) It means that we are joint heirs with Christ, the privilege of fearing the crown of righteousness in eternity.

6. The risen life, precious to its happy possessors. is a challenge to go out and win others for this standard. And let us not forget to pass this admonition on: "If ye then be risen with Christ, seek those things which are above.....Set your affections on things above, not on things on the earth."

MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

Report of the Fifteenth Mennonite General Conference, Held near Belleville, Pa., Aug. 24-26, 1927

The Conference was called to order at 9:00 A. M., Aug. 24, 1927, by the Assistant Moderator, Bro. A. I. Yoder, West Liberty, O., who served in the absence of the Moderator, Bro. D. G. Lapp, Roseland, Nebr.

The opening song service was led by Bro. H. B. Keener, Harrisonburg, Va.

Bro. J. M. Shenk, Elida, O., read from Colossians 1, and Bro. J. K. Bixler, Elkhart, Ind., led in prayer.

Bro. J. S. Shoemaker, Dakota, Ill., was appointed as Assistant Moderator.

The following brethren were chosen as a Committee on Resolutions: J. A. Ressler, Scottdale, Pa.; S. F. Coffman, Vineland, Ont.; Ira Johns, Goshen, Ind.; Fred Gingerich, Aurora, Oreg.; N. E. Troyer. Cable, O.

The following brethren served as a Nominating Committee: Simon Gingerich, Wayland, Ia.; D. A. Yoder, Elkhart, Ind.; L. J. Miller, Garden City, Mo.; Oscar Burkholder, Breslau, Ont.; J. L. Stauffer, Harrisonburg, Va.

Bro. D. D. Miller, Middlebury, Ind., preached the Conference Sermon, using as a text, "What think ye of Christ" (Matt. 22: 42)? The sermon and principal addresses of Conference will be printed in booklet form as an appendix to this report.

The following brethren responded in testimony: Jonas Snider, Waterloo, Ont.; Benjamin Weaver, East Earl, Pa.; A. J. Steiner, North Lima, O.; D. J. Johns, Goshen, Ind.; D. Parke Lantz, Bragado, F. C. O., Buenos Aires, S. A.; Ralph R. Smucker, Dhamtari, C. P., India.

Devotional services were led by the following brethren at the opening of various sessions of Conference: J. W. Hess, Akron, Pa.; J. B. Miller, Grantsville, Md.; Noah Hunsberger, Waterloo, Ont.; Abner Yoder, Parnell, Ia.

Song services were led at various sessions by Brethren Leidy Hunsicker, Blooming Glen, Pa.; Ernest Gehman, Harrisonburg, Va.; Edward Frey, Archbold, O.; Daniel Lehman, Harrisonburg, Va.; C. Z. Yoder, Wooster, O. Upon motion the privileges of conference discussion were extended to bishops, ministers and deacons of like faith.

A condensed report of the last meeting of General Conference was read by the Secretary and approved.

The following reports were given, questions discussed and business transacted:

Report of the General Sunday School Committee

To the Mennonite General Conference,

The General Sunday School Committee has taken up the usual round of duties assigned to it in its constitution, during the past two years. The Executive Committee met in Chicago, Dec. 18, 1925, and had a meeting the following day with the field workers of the Southwestern Pa., Ohio, Ontario, Ind.-Mich., Illinois, Iowa-Nebr., and Mo.-Kans. Sunday School Conferences. Further meetings were held at Scottdale, Pa., Aug., 1926, and Goshen, Ind., Feb. 21, 1927. A meeting of both Executive and General Committees was held at Mattawana, Pa., Aug. 20, 1927.

In the work completed for the past few years is a plan for regular Bible reading for our Sunday school pupils, and a Junior Mission Study course. The Bible reading plan has been used with good success among numbers of our young pepole, and a few classes have been organized for Junior Mission Study classes. We are glad to state that a Junior book on India is about to come from the press.

During the past two years there has been an increased number of Vacation Bible Schools, and it seems that the time has come when we will be able to produce our own lesson system for this work.

There is also an increased interest in the Teacher Training courses. A number of classes received certificates and new classes have been organized recently. There is a need of teacher training courses of our own. The Committee is interested in a course of study that places emphasis upon Biblical material and that gives methods of procedure a second place.

We appreciate the encouragement that has been given to us by the Publication Board, with which our work is so closely related, and for the support of the brethren in general. We trust that these mutual relations may be maintained and strengthened, and that our work may advance the cause of Christ and the Church.

Respectfully submitted,
Noah Oyer, Chairman.

This report was accepted.

The following appointments were made: General Sunday School Secretary, I. W. Royer, Orrville, O.; General Sunday School Treasurer, Abner G. Yoder, Parnell, Ia.; General Sunday School Editor, J. A. Ressler, Scottdale, Pa.; Associate Sunday School Editor, J. R. Shank, Carver, Mo. Members on General Sunday School Committee to serve for six years: Paul Erb, Hesston, Kans.; N. E. Troyer, Cable, O.

Report of the Young People's Topic Committee

To the Mennonite General Conference:—

The Committee appointed at the last General Conference, namely, J. R. Shank, Oscar Burkholder, N. E. Miller, Noah Oyer, and J. L. Horst, have had two meetings. The first was on Aug. 9, 1926, at Scottdale, Pa., with all the members of the Committee present. On page 75 of the Topic Booklet will be found a classified list of the topics prepared at this meeting under the following classifications:—Christian Life and Consecration, Junior, Missionary, Doctrinal, Seasonal, Social, Educational, Scripture Portion. It has been the aim of the Committee to enlist the interest and thought of the young people in wholesome phases of life and Christian service in harmony with the standards and ideals of the Church and her activities. The Bible is made the standard of measurement in all lines of thought presented.

The second meeting was held on Aug. 18, 1927, at the Delaware Church near Thompsontown, Pa., with all the members present. On account of duty on the Publishing Committee, Oscar Burkholder was substituted by Bro. J. C. Fretz of Vineland, Ont. The topics were selected under the following classifications: Doctrinal, 12; Junior, 12; Christian Life, 10; Missions, 6; Seasonal, 7; Book Study, 5.

The topics selected were considered in joint session with the Publishing Committee and after suggestions and amendments were approved by the Publishing Committee for the use of our young people.

Respectfully submitted,
J. R. Shank, Chairman.

The report was accepted.

The following brethren were elected to serve as Young People's Topics Committee for the next two years: J. R. Shank, Carver, Mo.; J. C. Fretz, Vineland, Ont.; N. E. Miller, Springs, Pa.; Noah Oyer, Goshen, Ind.; John L. Horst, Scottdale, Pa.

Report of Mennonite Board of Missions and Charities

Real Estate Buildings and Equipment as reported at 21st Annual Meeting for Year Ending March 31, 1927

Property of American Mennonite Mission India	$133,800.00
Property of Argentine Mission Board, South America	60,000.00
City Mission and Church Properties	108,300.00
Charitable Institution Properties	210,100.00
Farm Properties	60,000.00
Administration Building and Other Properties	30,000.00
Total Real Estate Bldg. and Equipment	$602,200.00
Annuity Funds Invested	$ 93,225.00
Endowment Funds Invested	153,932.00
Building and Other Funds Invested	125,736.00
Cash Balance April 1, 1927	14,537.94
Total Net Worth as recorded April 1, 1927	$989,630.94
Total Net Worth reported two years ago	788,270.00
Gain in Two Years	$201,360.94

Receipts for the Two Years Ending March 31, 1927

Cash Contributions Year 1926	$239,931.88
Property Contributions Year 1926	20,000.00
Contributions Reported by District Boards and Other Organizations	116,871.54
Cash Contributions Year 1927	257,416.61
Property Contributions Year 1927	4,500.00
Contributions Reported by District Boards and Other Organizations	151,486.65
Total for Two Years ending March 31, 1927	$790,206.68
Amount Contributions Last Report	556,504.07
Gain over Previous Two Years	$233,702.61

Disbursements for the Two Years Ending March 31, 1927

	1926	1927
India Mission	$69,738.74	$80,756.53
South American Mission	22,610.34	52,869.49
City Missions	10,729.20	12,581.65
Charitable Institutions	54,013.07	69,785.90
General and Other Funds	39,774.95	38,482.81
	$196,866.30	$254,476.38

Activities

Present Number of Missionaries	
India	32
South America	16
City Missions	21
Charitable Institutions	56
New Missionaries Appointed	
India	6
South America	2
City Missions	8

Work is at present carried on in the following fields:—India and Argentina, S. A. Work in India is being conducted along Evangelistic, Medical, Educational, Industrial, and Charitable lines. Present membership 1188. In Argentina the work is confined mostly to evangelism. A small beginning has been made in orphanage work which is sadly needed. Present membership, 233.

In accordance with the decision of General Conference in its session at Kitchener, Ont., in 1925 the dissolution of the Relief Commission was provided for. This phase of work has been transferred to the Mission Board and is now being conducted under its supervision by a Relief Committee.

The construction of a hospital at La Junta, Colo., in accordance with the decision of the Conference at Kitchener, Ont., in 1925, is also under construction. The Sanitarium has been sold and the work of that institution will be carried on in an annex to the new hospital.

The work of the past year has been carried on with increased effort due to economic conditions and financial depression, yet in spite of these handicaps larger contributions than ever in money were made except perhaps for a brief period during the war when the combined relief and mission contributions may have been greater. The work has gone forward and has been blessed of God in many ways. The Board solicits an interest in the prayers of the brotherhood for the continued blessing of God and guidance to do His will.

Respectfully submitted,

S. C. Yoder, Secretary.

The report was accepted.

Report of Mennonite Relief Commission for War Sufferers

To the Mennonite General Conference:—

According to the recommendations and a resolution passed in regular session at the Weaver Church near Harrisonburg, Va., May 2, 1925, as follows:

Whereas, The conditions which called for the organization of the Mennonite Relief Commission for War Sufferers have become greatly modified, and

Whereas, A smaller organization would be adequate for the further care of the work now demanding our attention, and

Whereas, New conditions have brought to us the needs along other lines of relief; therefore, be it

Resolved, That we favor the replacing of the present organization with a Committee to work under the direction of the Mennonite Board of Missions and Charities and that the scope of the work be enlarged to include all kinds of general relief, subject to the approval of the Mennonite General Conference.

In harmony with these recommendations as adopted by General Conference at its regular session Aug. 26-28, 1925, held at Eureka, Ill., the Mennonite Board of Missions and Charities took this matter under consideration at the annual session of the Board held at Kitchener, Ont., May 1-3, 1926, and took action by making provision for the appointment of a Relief Committee and amendments to its Constitution and By-Laws under which the Committee shall function.

The report was accepted.

Report of the Mennonite Publication Board

May 1, 1927

Resources

Net Solvency of the Mennonite Publishing House		$272,890.24
Subscription Lists		22,500.00
Annuities		1,500.00
Loans Receivable		950.00
Accounts Receivable		518.58
Machinery and Buildings		562.08
Cash on Hand		673.40
Total		$299,594.30

Liabilities

Loans Payable	$ 66,650.00	
Net Solvency of the Board	232,944.30	
Total		$299,594.30
Net Solvency of the Board May 1, 1927		$232,944.30
Net Solvency of the Board May 1, 1925		211,384.60
Gain in two years		$ 21,559.70

Activities of the Publishing House

Receipts for two years from the sale of books, subscriptions, job work, etc.		$238,856.37
Inventory May 1, 1927		269,652.67
Total		$508.509.04
Expenditures in two years	$246,111.56	
Inventory May 1, 1925	244,539.03	
Total		490,650.59
Gain in two years		$ 17,858.45
Donations received by the Board during the two years		13,557.25
Gains made by the House		17,858.45
Total		$ 31,415.70
Less donations (printing and literature)		9,856.00
Net Gain for the two years		$ 21,559.70

Subscription Lists

Weekly

Gospel Herald	12,700	Youth's Christian Comp.	9,600
Words of Cheer	11,000	Beams of Light	7,300

Monthly

Christian Monitor	5,400	The Way	16,000

Quarterly

Teacher Les. Quar.	6,650	Primary Les. Quar.	8,650
Jr. Tea. Les. Quar.	2,250	German Les. Quar.	5,950
Adv. Lesson Quar.	51,900	German Pri. Les. Quar.	650
Jr.-Int. Les. Quar.	16,500	Eng. Picture Cards	9,000

Annuals

English Family Almanac	8,500
German Family Almanac	4,000
Year Book and Directory	5,000

The report was accepted.

Report of the Mennonite Board of Education

To the Mennonite General Conference:—

The present members of the Executive Committee of the Board are the following:

H. R. Schertz, President.
D. A. Yoder, Vice President.
S. F. Coffman, Secretary.
Aaron Loucks, Treasurer.
S. M. Kanagy, Fifth Member.
O. O. Miller, Financial Agent.

As in the previous report, the two colleges, Goshen College and Hesston College and Bible School, constitute the institutions under the Board.

The present officials of Goshen College are:

S. C. Yoder, President.
Noah Oyer, Dean.
Samuel Witmer, Registrar.
Edward F. Martin, Business Manager (newly elected).

The present officials of Hesston College and Bible School are the following:

D. H. Bender, President.
Paul Erb, Acting Dean.
S. E. Miller, Registrar.
T. M. Erb, Business Manager.

The report of the presidents and deans of the three church schools indicate a growth, development, and progress in the number of students, spiritual intensity, and loyalty to the Church.

Goshen College continues as an accredited College but has discontinued normal work which is now more fully taken over by the State with extended courses of study.

Hesston College is recognized and advertised as a Junior College, but gives some more advanced work which is evaluated and given credit by a number of other colleges and universities.

During the past year, according to financial reports given, total contributions made by the Church for our educational efforts amounted to from $35,000.00 to $40,000.00. For this loyal support the Board expresses its appreciation, since it enabled the schools to close with a comparatively small deficit.

An important step in contemplation is the purpose to make the Bible work of the two schools of more service to the Church, and to more fully coordinate this work.

According to the plan of the previous year, a report was made on the possibilities of securing endowments for our schools. Plans were adopted, and committees appointed to further this purpose for the coming three years; this plan having been approved of thus far by the conferences concerned in so far as the said conferences have considered the said plans. In this effort the Board would desire to be of service to all of our educational institutions.

An effort is being made to give to the recent Russian Mennonite immigrants the advantage of the courses offered by our schools, whose courses and religious standards seem to meet the approval of interested spiritual leaders among those brethren.

With a fervent desire to maintain our church schools according to the highest aims of and for the most useful service to the Church and her young people, and praying for heavenly grace in the accomplishment of those aims for which the Church labors and prays, we humbly submit this report.

The Board of Education.

The report was accepted.

Report of Historical Committee

To the Mennonite General Conference:—

In accordance with the recommendations given by your body the work of gathering historical material has been continued by our active historians.

Certain financial support has been given to the publishing of the work undertaken by Pilgram Marbeck on the faith of the Anabaptists. According to recent reports sufficient funds have been guaranteed for the publishing of the work but additional support is being solicited.

The Historical Committee in cooperation with the Mennonite Publication Board is giving assistance to the program for publishing three histories of the Mennonite Church. The one is for use in connection with our short term Bible schools now being given each year throughout the Church. Another is for use in our Schools and for general library purposes, and the last for a general comprehensive Mennonite Church History.

The shorter history for use in our Short Term Bible schools is being written by Daniel Kauffman and will be published under direction of the Publishing Committee of the Publication Board with the cooperation of the Historical Committee.

The following resolution dealing with the more complete history for use in our schools and homes was sumitted by the Publication Board and has been accepted by this Committee:

Resolved, That we recognize the need of a Mennonite Church History suitable for the home, the library, and for class work in our Church schools and we join the Historical Committee in urging that work on the book be begun at once. We further recommend that Bro. John Horsch be asked to write the book under the direction of and in cooperation with the Historical and Publishing Committees.

The following action was taken by our Committee relative to the Comprehensive Church History:

Resolved, That a committee of three be appointed by the Historical Committee from its members to work conjointly with the Executive Committee of the Publication Board to begin the compiling of a Comprehensive Mennonite Church History.

The usual attention has been given during the past two years in the gathering of material for historical work and the Committee wishes to express its appreciation for the cooperation given to the work by the Church and others who have been interested in the work.

Four hundred years ago, in 1527, the Swiss and South German Brethren met in conference at Schlatten in South Germany under the leadership of Michael Sattler and adopted the first articles of faith and discipline in the history of the Church. These articles, seven in number, were issued in booklet form in that year. They deal with matters of life and discipline, namely, baptism, excommunication, work of the pastors, nonresistance, nonswearing of oaths, discipline of erring members, and the maintenance of a pure church.

Two hundred years ago, in 1727, in accordance with the action of the first Mennonite conference in America, held in what is now the Franconia district, in 1725, the Eighteen Articles, known as the Dortrecht Confession of Faith, were printed in English, this being the first printing of our Confession of Faith in America, and also the first Mennonite book printed in America.

We look back in grateful appreciation to these two historical events, reminding ourselves again of the zeal and devotion with which this Faith of our Fathers has been handed down to us, looking forward with renewed determination to the perpetuation and continued propagation of the faith until the Lord come again.

The report and recommendations were accepted.

The following brethren were elected as members of the Historical Committee: S. F. Coffman, Vineland, Ont.; H. S. Bender, Goshen, Ind.; J. B. Smith, Elida, O.; Levi Mumaw, Scottdale, Pa.; D. H. Bender, Hesston, Kans.; M. G. Weaver, New Holland, Pa.; Oscar Burkholder, Breslau, Ont.; John Horsch, Scottdale, Pa.; C. Z. Mast, Elverson, Pa.; J. C. Clemens, Lansdale, Pa.

Report of Young People's Problems Committee

To the Mennonite General Conference:—

Our Committee held three regularly called meetings, viz., at Chicago, Ill., Dec. 21, 1925; at Kitchener, Ont., May 11, 1926; and at Belleville, Pa., Aug. 22, 1927. Because our members are so widely scattered geographically, we at no time had all members present. More of the actual work was done by correspondence.

The substance of our instructions from the last Conference was:

1. To study all distinctly young people's movements now existing in our church and in others.

2. From these studies to prepare a report and recommendations to the next General Conference.

3. Until then to limit all other active efforts for and with young people to cooperation with District Conferences and other organizations already existing.

In line with instruction one, the Committee made a general but hardly complete study of the movement known as the Young People's Literary. In at least one Conference District this is conducted more as a Reading Circle. The Committee also took note of the Christian Life Conferences which seem to be becoming an annual event in our colleges and Bible schools. Likewise note was taken of the Young People's Institute recently conducted at Goshen College.

In our study of young people's movements in other churches, the effort was limited but note was taken of several and also of various undenominational youth movements.

We submit the following findings on the first part of study one.

1. Sentiment relative to the Literary is varied. In a few districts the movement has grown and district organizations effected. In some communities the Literary is encouraged by the church leaders, in others just tolerated, in others discouraged or discontinued. In the Church as a whole there has probably not been much development in this movement during the past two years.

2. The Christian Life Conferences as conducted by our schools during the past years seem to be meeting a real need and filling a worthy function in the communities they serve. Their usefulness promises to increase.

3. All who were in touch with or had to do with the Young People's Institute feel that there is real need and a growing place in our Church for what the Institute aims to provide.

In our study of the youth movements in other churches studied we find that:—

1. These churches have a general committee or board responsible for recognized young people's activities in that denomination.

2. Usually such committees are altogether or in part made up from other existing church boards that have to do with young people.

3. Their young people's program operates almost altogether through existing regular agencies.

4. The program recognizes all sides of a normal young Christian's life and character.

In the present status and life of our people, the Committee notes as follows what seem to us present significant tendencies among the body of our own young people. While many of the problems confronting our young people to-day are similar to what they were during many generations past, other factors have brought in new ones, viz.:

1. Desiring and getting better training. In following the profession for which the training has prepared them, our young people in increasing numbers leave their home communities and often go to the cities. This tendency away from the home community is also manifest among the general body of our young people.

2. The automobile.

3. A changed economic status of older members of the Church.

These and other similar tendencies and the problems coming with them are a pressing concern to the rank and file of our parents, pastors, and church leaders, and will increasingly demand more intercessory prayer, more concern from the Church as a whole and a deeper, more intelligent, more sympathetic study as time goes on.

In line with the convictions that have come from these studies and this recognition of our present problems the Committee recommends the following:

1. That there be a general, frank recognition of these problems to the end that through church-wide prevailing prayer the Holy Spirit might lead in their solution.

2. That a Young People's Problems Committee of three members be continued and that the Board of Education, the Board of Missions and Charities, the Publication Board and the General Sunday School Committee be asked each to appoint an additional member.

3. That without giving any general recognition to the Young People's Literary, the Committee be asked to continue their study of this movement as it operates to the intent that, if found advisable, courses of programs may be formulated and other ways found of helping local communiites and conference districts to meet the problems brought by the literaries and to help these function in building up the Church.

4. That the Committee keep in touch with the Christian Life Conferences and Young People's Institutes and report developments to next General Conference with recommendations for their further development into church-wide effort if such seems advisable.

5. To submit to the next General Conference a unified and complete program covering the Young People's Activities of the Church.

Respectfully submitted,
O. O. Miller, Chairman.
Oscar Burkholder.
Otis N. Johns.
Noah Oyer.
Allen Erb.

The report was accepted and the recommendations adopted. The following brethren were elected to serve on this Committee, together with the other members as provided for in the recommendations adopted: O. O. Miller, Akron, Pa.; Allen Erb, La Junta, Colo.; Oscar Burkholder, Breslau, Ont.

Report of Peace Problems Committee

To the Mennonite General Conference:—

Our Committee met for organization immediately after the last General Conference. Bro. Eli Frey was chosen to serve as Chairman and O. O. Miller as Secretary. S. F. Coffman and C. L. Graber were appointed a Subcommittee on Literature.

The Committee has had four regularly called meetings since, viz., at Goshen, Ind., on Dec. 22, 1925; at Kitchener, Ont., May 11, 1926; at Goshen, Ind., on June 25, 1927; and at Belleville, Pa., Aug. 23, 1927.

At the first of these meetings a general policy for procedure was adopted. This was published in the Gospel Herald under the heading, "Aggressive Peace Work." The three principal points in the program were:

1. To encourage efforts among our own people which will lead to a clearer understanding of, and a deeper conviction in our own belief in the doctrine of nonresistance.

2. To represent the Church and her position on this doctrine before any departments of our state, provincial, and national governments which have to do with legislation or the enforcement of legislation affecting our status as nonresistant citizens and to encourage officials wherever possible in a wider application of the policy of goodwill rather than that of force or war.

3. To keep before other individuals, groups, denominations, and associations, who may be seeking more light along these lines, the Gospel interpretation and application of this doctrine.

The Committee's efforts on point one have consisted in part of the following:

1. The Subcommittee on Literature has arranged and caused to be placed on the 1927 calendar of Y. P. M. Topics, two topics particularly related to Peace and Nonresistance. The same arrangements are in process for 1928.

2. Mennonite writers have been encouraged to build up a larger body of sound peace literature. The most important contributions to this thus far have been along lines covering the field of our historic faith and practice. The contributions by Brethren John Horsch and Wilbur Bender are ready for distribution now. Bro. Guy Hershberger has planned some work in a similar field.

3. The Committee has encouraged our conferences, colleges and Bible schools to give the subject place in their various programs and curricula. This has been done at many places and with satisfactory results.

On point two very little has been accomplished. Letters have been written to government officials in connection with the Welsh Bill before the last Congress which aimed to take the compulsory feature out of military training in our public high schools and colleges. Other letters were forwarded at the time when the international situation as regards Nicaragua, Mexico, and China seemed acute and to encourage our President in his program of naval reduction. Much more should have been done. We owe it to the "powers that be" to let them know our position on this question.

Neither has much been done on point three. Through attendance at meetings of various peace organizations and a study of their literature as well as a study of the pronouncements made by other denominations on war and peace, we know there is dire need for and a present opportunity of spreading among many now seeking the light, a fuller interpretation of the doctrine than they now have. We hope more can be done along this line in the future.

In reference to the advisability of having our members accept benefits accruing to them from "Soldiers' Bonus" or "Veterans' Adjusted Compensation" Acts as referred to this Committee by the Eureka Conference of 1925 the Committee finds:

1. That "Soldiers' Bonus" acts, as far as we were able to determine were state acts, not federal, and involved cash payments which have been completely made, therefore no more an issue.

2. The Federal "Veterans Adjusted Compensation" Act provides only for ex-soldiers of the World War, who hold an honorable discharge, therefore, not applicable to conscientious objectors.

3. The application would be only to such as have become members of the Church since receiving an honorable discharge from military service. Since among other features of the Act which might be questioned in this connection, we note its pronounced Life Insurance feature, we recommend that our members refrain from accepting of its provisions.

The Committee presents the following recommendations to General Conference:

1. That the Peace Problems Committee be continued as a standing committee of Conference and representative of both Canada and the United States.

2. That this Conference suggest any revisions or changes in the outlined program that seem advisable.

3. That this Conference urge our educational institutions and Bible schools to give place on their curricula to the teaching of this doctrine with its implications and applications to the intent that our young people might be more firmly grounded in the Biblical basis of this belief and become increasingly better able to give an intelligent reason for this faith that they have.

Respectfully submitted,

O. O. Miller, Secretary.

The report was accepted and the recommendations adopted. The following brethren were elected to serve as a Peace Problems Committee:—

United States Committee: E. L. Frey, Wauseon, O.; O. O. Miller, Akron, Pa.; C. L. Graber, Goshen, Ind.

Canadian Committee: E. S. Hallman, Guernsey, Sask.; S. F. Coffman, Vineland, Ont.; L. S. Weber, Toronto, Ont.

Report of the General Conference Music Committee

To the Mennonite General Conference:—

The work that had been assigned to your Committee about ten years ago, and which during this time your Committee has endeavored to bring to a satisfactory conclusion, and to keep the work in the spirit and purpose of the General Conference—the work of providing a Hymnal for the use of the Church—has been completed and is now in the hands of the Church for use.

Your Committee realizes that this work is not perfect, but it represents the best effort of those who were engaged in it and the prayers of the members of this Committee are, that the hymnal may be received and used by our congregations as far as possible to the honor and glory of God, and to the praise of the Savior in whose service it has been dedicated by the purpose of the Conference.

It is with deep sorrow that we recognize the loss of one of the active members of your Committee in the removal by death of Brother J. D. Brunk. For many years he has labored in the capacity of Music Editor of the Music Committee, and we would hereby express our appreciation of the work he has done among us and express our deep sympathy to his beloved family whose loss they most deeply feel. Our Committee has also been depleted in the past few years by the removal of other members of our number by the hand of death and withdrawal from service, whose assistance we have missed.

It is the sense of your Committee, that while one great task has been completed there remain others that should have the attention of the Conference and should be undertaken as soon as expedient. The first of these tasks is the preparation of a new song book for the use of our Sunday schools, Young People's Meetings, and for evangelistic services. Many of our congregations have long since discontinued the use of Life Songs, and are making use of the publications of other churches and music publishers, whose general teachings are not in accord with the principles of faith and doctrines which we hold essential to our faith. Because of the impressions left on the minds of the young, it would appeal to us that it would be expedient to supply our young people with music literature that would mould their spiritual conceptions in harmony with the principles which we believe to be the Word of God.

The second recommendation of your Committee is, that a song book be provided for use in the primary departments of our Sunday schools and children's meetings. There has been a call for such a book for a number of years, and such a work has been in contemplation by the Committee. Other interests have delayed its immediate recommendation.

Since the new hymnal has been published and has been adopted by a number of our congregations, and, in course of time will be used in all of them, we feel that there should be a special effort made throughout the Church to furnish our congregations with assistance in reading music and in congregational singing. There are many of our young people who are qualified to give such aid, and they should be encouraged to take up this work. Our congregational singing can be maintained only by enabling our congregations to cultivate their abilities to read music and to render their praises unto the Lord with their united hearts and voices.

With a grateful recognition of the interest and assistance of the entire Church in the labors of the Music Committee in the past years, and praying that the blessing of the Lord may rest upon these united efforts to the glory of His name, we humbly submit our labors and this report.

The Committee.

The report was accepted and it was decided that the recommendations be carried out.

The following Music Committee was elected:—C. Z. Yoder, Wooster, O.; Walter E. Yoder, Washington, Ill.; S. F. Coffman, Vineland, Ont.; Chester K. Lehman, Harrisonburg, Va.; J. B. Smith, Elida, O.

Report of Committee on Book of Doctrines of the Bible

To the Mennonite General Conference:—

By action of the last Mennonite General Conference the Executive Committee of the Mennonite Publication Board, working in cooperation with the Executive Committee of General Conference, was entrusted with the responsibiliy of getting out a new book on Bible Doctrine.

Soon after that we sent out a questionnaire to the members of the Executive and Publishing Committees of our Publication Board. By their advice, Bro. Daniel Kauffman was chosen as the principal writer of the proposed new book. And in harmony with the counsels received the two committees named, together with the members of the Executive Committee of General Conference and the editors in

(Continued on page 571)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1935 3rd St. S. E.)

For the Gospel Herald.

We are glad to acknowledge the following contributions which were missed in the last report to the Herald of the Beldon S. S.:

Robert Nace	$25.00
Mrs. Wm. J. Eagle	5.00

Last Saturday we took the children to the country at the home of Bro. C. M. Graber for an outing. Bro. Graber's treated the children with milk, apples, and cake. We are looking for other contributions by the last of the month, to cover the coming bill of rent. Will the Lord disappoint our faith? During the month of August the Oak Grove congregation supplied us well with provisions in eats, etc. God give the blessing.

Sunday evening we were made to rejoice and weep for joy when five souls came forward after the sermon —three to confess their Savior, one to reconsecrate, and one to renew the vows once taken. Previously two confessed their Savior. It is at times like that, that a person's joy is made full.

My wife and I with several of the congregation attended General Conference. And while in the Johnstown district Bro. Vernon Weaver put two new tires on the old Ford for us. Bro. Calvin Layman also loaded us with parts and general supplies and we will not need to buy any for a while to come. May the Lord bless them.

Pray for the work here. Pray that the Lord may be exalted and man remain in the background. Also that this may become a real soul saving, and many may find Christ while He yet tarries.

Sept. 21, 1927. E. C. Shank.

La Junta, Colo.

(City Hospital)

For the Gospel Herald.

The new Hospital and Sanitarium buildings are progressing nicely. The brick-laying on both buildings has already begun. The Sanitarium building is expected to be finished ready for occupancy by the first of the year. We again wish to thank you for your coöperation in making these buildings possible.

The summer months in the Training school have been very busy on account of the senior class completing their training, the intermediate class going to Denver for their affiliation work, and the Junior class taking their vacations. With our new Hospital and its facilities we expect to discontinue our nine-month affiliation with the Denver General Hospital. We hope to continue our three-month affiliation with the Children's Hospital in Denver, however.

Our school year class-work began Sept. 5. The class of probationers is composed of fourteen young Christian women; viz., Edna Brunk, Mary Hunsberger, Esther Widmer, Marian Kauffman, Hazel Shertz, Ida Friezen, Mary Spangler, Ruby Glick, Priscilla Liechty, Dora Shantz, Grace Brunk, Mary Histand, Esther Helmuth, and Gladys Helmuth. We are very glad to welcome them to our school, also two student nurses, not of our denomination, with some previous training in Burge Hospital, Springfield, Mo., added to our intermediate class.

We also rejoice to have with us Sister Ada Hunsberger, R. N., who is in charge of the teaching at the Sanitarium.

Our force of kitchen workers, whom we have been praying for, is also being supplied.

If it were not for our faith in God our work would often be very discouraging, as when we lack sufficient funds for the new buildings or sufficient room in the old building for present needs, having had patients in the halls most of the summer. But when we remember that "we are labourers together with God," we know that He will supply our needs as He has done for us in the past.

Our patients are often low in vitality, spiritually as well as physically, and our desire is always to put first things first. They are fed on the Word of God first thing each morning to build them up spiritually. Sometimes we find they need a tonic to increase their appetites for spiritual food as well as for the natural food. Pray that we may at all times be a living witness for Him and a blessing to the many we come in contact with daily in our work. We wish to ever remember I Cor. 3:7, "So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase." Who is so great a God as our God? Psa. 77:13.

Spt. 20, 1927. The Workers.

West Liberty, Ohio

(Orphans' Home)

For the Gospel Herald.

Dear Herald Readers, Greeting:—Since our last letter to the Herald, this place has been very busy, and we have realized many blessings.

Since August 1, we have had eighteen admissions, and a few dismissals. We have at present thirty-nine children in the Home. With a few exceptions, we are glad to say that health has been good.

We have three large boys here at present who are fifteen years old and should be out in private homes. One of these boys had been placed in a Mennonite home by Bro. Metzler when the boy was a year old. He has lived in that home until about a month ago. His foster mother died several years ago, which led up to his returning to the institution. We will be very glad to correspond with anyone who is interested in the general welfare of boys, and would like to give one of them a home, either temporarily or permanently.

On Aug. 16, at 7:30 P. M., Dennis Short and Luella Baer, both from Archbold, Ohio, were united in marriage at this place. Bro. S. E. Allgyer officiated, and the Orphans' Home group with a number of relatives and friends were present to witness the ceremony. Sister Luella Baer (now Luella Short) assisted in the work at the Home during two of the summer months. Her sister, Cora Baer, is with us at present helping to care for the boys. Sister Alda Blaugh from Hollsopple, Pa., came to the Home the beginning of September and is now taking charge of the cooking. We appreciate the willing hands now in the work.

At a recent meeting of the Local Board of Trustees a decision was made and an agreement was signed to install a vacuum steam heating plant for the east building of the Home. The building is used for the girls' living quarters, for the hospital apartment and for some of the workers' rooms.

The following items were donated during the month of August:

Andrew King, W. Liberty, O., Corn	$15.00
Menasse Bontrager, Goshen, Ind., Clothing	7.00
G. J. Yoder, Nampa, Idaho, Honey	110.00
Mrs. Aaron Hartman, Goshen, Ind., Applebutter	1.00
Mrs. S. W. Blosser, Goshen, Ind., Butter	1.00

We again say, Thank you for the support in the work.

Sincerely,
L. L. Swartzentruber,
Supt.

Sept. 22, 1927.

OUR INDIA LETTER

For the Gospel Herald.

Dear Brethren and Sisters, Readers of the Gospel Herald:

We are very thankful to our heavenly Father for His care over the missionary family. At this writing all are well and working hard.

(Continued on page 574)

SUNDAY SCHOOL LESSON

Lesson for October 9, 1927

ELIJAH HEARS GOD'S VOICE

I Kings 19:9-18

For the Gospel Herald.

Golden Text.—Wait on the Lord, be of good courage.—Psalm 27:14.

Introduction.—Elijah had a wonderful day when he won the victory on Mt. Carmel. The Lord answered his prayer, the prophets of Baal were discredited and put to death, the rain came to break the long drought, and Elijah in the joy of the moment, with the hand of the Lord upon him, ran before the king's chariot the whole sixteen or more miles to the Jezreel, the summer capital of the king. The next morning, however, told a different story. The queen, who was the real power behind the throne, became very angry when told of the slaughter of the priests of Baal, and sent a note to Elijah threatening his life. It seemed a foolish thing to do, to warn a man beforehand, if she really intended to kill him, but if her object was merely to drive Elijah out of the land, she succeeded very well. Elijah, so bold the day before, now fell into a fit of despondency, possibly a reaction from the previous day's excitement, fled for his life, and was not satisfied until he reached the wild wastes of the country south of Beersheba. Here he sought shelter under a juniper tree, a desert shrub about ten or twelve feet high, which afforded protection from the blazing sun of the south country. Here he gave way completely to a fit of discouragement, and prayed to the Lord that he might die. This was one prayer of Elijah's that was never granted, for the Lord took him to heaven without dying, a forerunner of the rapture of the saints at Christ's return. See II Kings 2:11; I Thess. 4:17.

Lesson Story.—Once safe in the dreary wastes of the desert, Elijah, wearied in body and spirit, lay beneath the juniper bush and slept the sleep of exhaustion. But even though Elijah was discouraged, God had not forsaken him. An angel roused him from his heavy sleep and he found water and bread ready for him to partake of for his nourishment. After a second repast he went on a long journey to Mt. Sinai, a distance of about 170 miles. He probably traveled much farther than that in following the courses that were suitable for travel. At any rate it took him forty days to make the journey and in all this time he partook of no food. At the time of our lesson Elijah was lodged in a cave at Mt. Sinai, also known as Horeb, or the mountain of God. It was here that Moses saw the burning bush, and again, later, that the law was given to the Israelites. While in the cave at Sinai, the voice of the Lord came to Elijah with the searching question, "What doest thou here, Elijah?" "What are you doing here in this secluded place, away from your field of work, away from the people to whom you should minister and help to bring back to the worship of God?" seems to be the implication. It was a question intended no doubt to bring the discouraged prophet back to his senses. Elijah tried to justify his presence here with the statement that all the Israelites except himself had forsaken the law of God, and that even his life was in danger. Then at the command of the Lord Elijah left the shelter of the cave and some wonderful demonstrations of nature greeted him. First a mighty hurricane burst through the gorges of the mountains, tearing the rocks to pieces and hurling them in every direction. Then followed an earthquake that rocked the mountains to their foundations. After this there was a fire, that probably flashed through the ravines and played over the rocky ledges. But in all of these mighty demonstrations the Lord was not present, although they were manifestations of His power. After this came the still, small voice of the Lord, giving Elijah his commission to go back to his people and continue his work as a prophet. The Lord also assured him that there were yet seven thousand others who had never bowed their knees to Baal.

Lesson Truths.—1. God does not forget His people when they are sorely tried or discouraged. He is near to care for them, and bless them in the hours that seem the darkest, and these often precede the times of greatest blessing. Let us look to Him in these testing times. Just when we need Him most He is near and ready to help us.

2. Let us learn to recognize the still, small voice of God by being quiet before Him and waiting to hear what He has to say to us. Do not neglect the quiet hour each day when you read the Word of God and pray. While God reveals His power through providential dealings and the demonstrations of nature, His will for our lives is only fully revealed in His Word and in the "still small voice of personal communion with Him."

3. There is one good cure for despondency—activity—and this is what the Lord prescribed for Elijah. "Go back to the needy people, return to your place of service, for I have work for you to do. There are kings to anoint and you should appoint someone to take your place when you are gone. And don't be too much occupied with yourself. There are still many others that are just as faithful as you are." This was the gist of the Lord's message, and Elijah obeyed, no doubt a better and wiser man for his experience.

4. "What doest thou here?" was not only a good question to bring Elijah to his senses, but it will be helpful for each one of us to ask ourselves the same question. What are we doing where we are? First, Are we at the place the Lord wants us to be? Second, Are we doing the things that the Lord wants us to do? If He were to come to each one personally with these questions would we be satisfied in our present state?—H.

Bible Meeting Topic

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1-3.

I. Introductory; Church of Ephesus.—Rev. 1:1-2:7.

Topic for October 9

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

OUTLINE STUDY

I. Introductory.

1. The source of John's message.—Rev. 1:1, 2.
2. Encouragement to read it and hear it.—Rev. 1:3.
3. Salutation to the Seven Churches.—Rev. 1:4-8.
4. John's vision and revelation.—Rev. 1:9-20.
   a. Place.—Patmos 1:9.
   b. Time.—Lord's Day.—1:10.
   c. Heard a great voice.—1:10, 11.
   d. Turned to see and beheld a vision.
      (1.) Seven Golden candlesticks, with Son of Man in the midst.—1:12-16.
   e. Words of assurance and command.—1:17-20.
      (1.) John fell as dead.—v. 17.
      (2.) John comforted.—vs. 17, 18.
      (3.) Command to write.—v. 19, 20.
      (4.) Explanation of the stars and the candlesticks.—v. 20.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, "Voice."
2. The Glory of Jesus as John saw Him.

For Young People.

1. Significance of the following: white head and hair; flaming eyes; bright feet; great voice; twoedged sword; shining countenance; seven stars; seven golden candlesticks; garment and girdle of Christ.
2. What He Was Pleased with in Ephesus.
3. Leaving the First Love.

For Older Ones.

1. Recommendation of Christ to Ephesus as they Apply to Us.

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Executive Committee.—J. S. Shoemaker, D. D. Troyer, Otis N. Johns, Henry Hershey, Aaron Loucks, Levi Mumaw.

Finance Committee.—Aaron Loucks, Henry Hershey, M. C. Cressman, L. H. Weaver, Elmer B. Moyer.

Publishing Committee.—Daniel Kauffman, chairman; D. H. Bender, secretary; D. J. Johns, A. I. Yoder, Oscar Burkholder, John H. Mosemann, J. L. Stauffer.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 29, 1927

Field Notes

Bro. David Hostetler of Wooster, Ohio, filled the regular appointment at Leetonia, Ohio, on Sunday morning, Sept. 18.

Goshen College reports an enrollment as follows: Seniors 16, Juniors 25, Sophomores 36, Freshmen 72, Special 6, Academy 46. Total 201.

Early Sunday morning, on Sept. 18. the Forks Church near Middlebury, Ind., was burned to the ground during a severe electrical storm. I. S. J.

Four young men were received into Church fellowship at the Lima Mission on Sunday, Sept. 18 by Bro. S. E. Allgyer. "Pray for these," is the petition of our informant.

Bro. B. F. Hartzler of Pryor, Okla., has been visiting in the vicinity of West Liberty, Ohio, for some time. He filled a number of appointments at South Union and Walnut Grove churches. A.

Bro. D. D. Miller of Middlebury, Ind., is at present visiting among the churches of the Pacific Coast, lending a helping hand in the interests of the mission cause and preaching the Word as time permits.

From Elida, Ohio, we get this news which we gladly pass on to all who are interested: "Bro. J. D. Minger has consented to assist in the six weeks Bible term at Lima, beginning Feb. 1."

REQUESTS FOR PRAYER

For the congregation at Stuttgart, Ark., thus far without a resident minister.

For the continued meetings now going on in many congregations.

For the Mennonite Hospital and Sanitarium at La Junta, Colo., and the missions in Portland, Peoria, and Detroit, where new buildings are being erected.

Bro. M. S. Zehr of Pigeon, Mich., has been secured to assist in the six weeks Bible school at Allensville, Pa., beginning Dec. 19. Bro. Zehr is additional instructor, added to the last year's instructors.

Bro. P. J. Blosser of South English, Iowa, accompanied by his wife, is expected to arrive at Concord, Tenn., October 1. While visiting relatives and friends he will conduct evangelistic services at the Knoxville Mission. W. J.

It is gratifying to note the continued increase in enrollment in our schools. Recent letters from Hesston and from Goshen tell of the enrollment being about to reach the 200 mark, and the report from Harrisonburg is likewise favorable although exact figures were not given since the beginning of the term.

In reply to a number of inquiries as to when the proposed book on a record of ordinations in the Mennonite Church in America, by Bro. Henry Hershey of Intercourse, Pa., will be in print, we will say that Bro. Hershey is still collecting material and we believe that when he is done he will have a very valuable collection of information. Those interested in assisting him to get his information completed will please write him.

Bro. A. G. Clemmer of Franconia, Pa., speaks encouragingly of the way the new hymnals are received in his congregation. The congregations in his bishop district are using the books with a German supplement of hymns specially selected by Bro. Clemmer and others. Work on a new edition of the shape-note Hymnal has been delayed somewhat because of a scarcity of pressmen but is now proceeding at a satisfactory rate. We expect to have that ready in a few weeks.

Bro. I. W. Royer, Secretary of the General Sunday School Committee, spent a day at Scottdale last week in the interest of the work of the committee. Blanks are in the course of preparation for the gathering of the yearly statistics of our Sunday schools and material is in the hands of the editors of our Sunday school papers for use in the preparation of programs for the annual Missionary day usually held the third Sunday in November as set apart for this purpose by the Sunday School Committee.

Correspondence

Stuttgart, Ark.

Dear Herald Readers, Greeting:—The weather has been very warm the past few weeks.

On Friday, Sept. 2, we were greatly blessed by having with us Bro. and Sister Geils, Bro. and Sister Eby, and Bro. Greenwood, all of Lyman, Miss. Services were held Friday evening with the visiting brethren in charge, and we certainly did enjoy the messages that were brought us. We only wish that they might have stayed here a while longer.

Bro. and Sister Sherman Miller and daughters Ellen and Ruby Ann and Bro. Raymond Miller, all of Kalona, Iowa, are here now visiting at Bro. Leroy and Bro. Thomas Miller's.

Bro. and Sister J. B. Eimen have returned home from Hydro, Okla., where they attended the Missouri-Kansas Conference.

Sister Lena Yoder of Kalona, Iowa, is here helping her sister, Sister S. C. Kapp, during the harvest months.

Bro. and Sister Shem Swartzendruber of Wayland, Iowa, Bro. and Sister Menno Yoder of Shipshewana, Ind., Bro. and Sister Lew Zook, Sis-

ters Tillie Gingerich and Ida Miller of Kalona, Iowa, visited our little colony over the week-end of Sept. 17 and 18, and we all enjoyed their visits so much.

Our attendance at Sunday school Sept. 18 was 87.

Quite a number of young men from Kalona, Iowa, are here now during the harvest months, namely: Joe Ropp, Joe Brenneman, Daniel Glick, Chester Yoder, Joe Meyers, and Ray Niffenger.

We are always glad for any visitors at this place and we wish that you might remember us in your prayers. The attendance and interest in our Sunday school has been good all summer and we hope it will continue so.

Mrs. Mildred Knepp.

Sept. 18, 1927.

Dale Enterprise, Va.

On Sunday, Sept. 18, there occurred at the Springdale Church near Waynesboro, Augusta Co., Va., in the presence of members and officials, along with visiting members from Rockingham county, one of those rare and out-of-the-ordinary events, when a woman—Mrs. Fordyke of Waynesboro, Va., bearing the weight of more than eighty-five years—was led into the stream and baptized by Bro. A. P. Heatwole.

During all previous years of her life she had never held membership with any Christian organization and it is evident that of the oldest eyewitness present never before had a similar scene come before their eyes. No instance may be recalled in the history of this congregation when a more sincere and hearty welcome has been given a long wayfaring yet home-coming sister in the faith.

Sept. 19, 1927. One present.

Scottdale, Pa.

To all Herald Readers, Greeting:—Meetings in East Scottdale are still going on, in charge of Bro. J. W. Hess, with good interest. So far about eight have made the good confession, and our prayers are many others may yield to the Spirit's promptings. Among those in attendance, part of the time, were a number from the Masontown congregation, Bro. A. J. Metzler taking part in the meeting on Tuesday evening of this week; also Bro. I. W. Royer of Orrville, Ohio, who was here a day in the interests of getting out a program for Missionary Day in our Sunday schools, and Sister Anna Shaum of Elkhart, Ind., who is here visiting friends and relatives.

Bro. and Sister I. E. Burkhart are now attending Kentucky University. Their address while there will be Louisville, Ky., 321 Crescent Court. Bro. B's help in Church and Sunday school during the summer months was much appreciated.

The family of Bro. and Sister J. B. Hernley spent a part of this week in Lancaster county, being called there by the death of their son and brother, Jacob R. Hernley of Philadelphia. Funeral services at the Lititz Mennonite Church on Thursday. May the comforting grace of God be with them in their bereavement.

Sept. 24, 1927. Cor.

A VERY SIGNIFICANT WORD—"FLOCK"

By Orrie D. Yoder

For the Gospel Herald.

I will feed my flock.—Ezek. 34:15.
Take heed unto yourselves, and to all the flock.—Acts 20:28.

The study and observation of words as they were employed by the Holy Spirit in the revelation of God's will to us through the Scriptures is not only interesting, but very significant and instructive as well. God has in the Scriptures represented humanity and especially His people, several dozen times as a flock, or as His flock. A "flock" presupposes a group of individuals whose life and well-being is dependent upon the direction and protection of a shepherd, or over-seer.

The word "flock" at once teaches us why it is that we need Church leaders, fathers and mothers, teachers, rulers, and other officials appointed over us. We may reject our Church leaders, and despise those in authority over us, but the great question is, What would, in a short time, become of the flock of humanity, and of God's flock of chosen people were they left absolutely to themselves without any shepherd or overseer, or without some to rule and direct them? The psalmist realized that he as one of God's flock could be kept from wandering and going astray, only when he could say: "The Lord is my shepherd."

God does of course not wish to represent His people as mere animals when He refers to them as a "flock," but by the use of this particular word He would have every Church leader, teacher, parent, and individual know that to them is divinely entrusted a group of human beings whom He would have fed, nourished, and directed according to His divine will and plan, which plan is that they may have eternal life, and that every "flock" whose shepherd (whether preacher, teacher, parent, or individual) does not perform his work faithfully, is doomed to wander away and forever perish.

Without a doubt the largest flock which God has entrusted to any human shepherd is the "flock" of souls in the body of the Church. Surely the great responsibility of our Church leaders in their God-given charge over the flock of God which is committed to their trust, demands that we heartily support them in every possible way and manner, so that they may "feed the flock" and may some day present it to "the chief Shepherd." Otherwise, the flock may perish and be eternally lost. May every shepherd heed the words of Paul (Acts 20:28); "Take heed unto yourselves and to all the flock, over which the Holy Ghost has made you overseers."

But preachers and bishops are not the only individuals to whom God has entrusted a "flock." Fathers and mothers, God has entrusted into your care, not a "bunch of kids and youngsters" but a little flock of precious jewels who will shine in the eternal world to come, or who will perish forever in endless doom, if you fail to perform your God-given duty toward them. To you is given not only the charge of feeding that little "flock" but also of producing the flock itself.

Sunday school leaders and teachers, and Christian workers, do you realize that God has made you overseers over a flock? Not only are you supposed to direct and teach a group of boys and girls, but a "flock" of never-dying souls is in your care. It is yours to feed them with the Word of God, and direct their lives into the development of Christian character and useful Christian service, or they may wander through the mountains of sin and be eternally lost.

Every individual Christian also is responsible to the great "flock" of wandering souls in this world. Every true Christian is a representative of Christ the "good Shepherd" (II Cor. 5:20), and when He was here upon earth He saw humanity "scattered abroad, as sheep having no shepherd" (Matt. 9:36). Thus every child of God should behold the wandering host of humanity, and should endeavor to gather lost souls into the fold of Christ, and there feed and direct them to the glory world above.

Mattawana, Pa.

Many men are mere warehouses full of merchandise—the head, the heart, are stuffed with goods—there are apartments in their souls which were once tenanted by taste, and love, and joy, and worship, but they are all deserted now, and the rooms are filled with earthly and material things.—Henry Ward Beecher.

"The natural world shows us God's beauty, wisdom and power; but to see his love we must look upon Jesus Christ."

"When we fail to let our light shine, the world to that extent remains in the shadows of doubt and fear."

Miscellaneous

WHAT COUNTS

Not what you get, but what you give;
Not what you have, but how you live;
Not how you look, but what you do;
Not a pretty face, but a heart that's true.

Not wealth or talent more or less,
But how you use what you possess;
Not what you plan some day to do,
But what right now you're putting through.

Not how great odds you have to meet,
But can you struggle and keep sweet;
Not whether you fall the hundredth time,
But can you rise again and climb?

—H. O. Spelman in Boys' Weekly.

WORTH READING

By Lawrence Keister

Having just completed the reading of the New Testament in Greek, several suggestions occur to my mind. The task is not as great as it appears. Twenty-seven books with their 260 chapters do not last long if two or three chapters are read each day. Words can easily be traced and understood if the reader has a lexicon like that of Abbott-Smith. The atmosphere is bracing, interest increases, and reward exceeds expectation.

The writers know their subjects. They were eye-witnesses of what they describe. They had personal experience, which is more than observation. This fact is more apparent in the reading of the Greek than in the reading of the English translation, excellent as this is. Facts, persons, truth, engage their attention and command ours. We see as they see, share their knowledge, and even take their attitude of mind and will.

Their wonderful brevity impresses us. They had more to tell, but they limited themselves to what was really required. They do not comment or express their feelings as though they were writing with a literary aim. They were supremely in earnest and wrote to accomplish just one thing; namely, to make plain the way of salvation.

They could not tell all they knew about the teaching and miracles and person of Christ. No one could. Language is limited, but life, spiritual life, has height and depth as it is revealed in Jesus Christ and in men who believe in Him. Only as men have faith in Christ can they understand Him (of course they cannot comprehend Him) enter into fellowship with Him in life and service and occupy a place in the Church as constituted by Him and His apostles. Men must know Christ and the power of His resurrection.

The supernatural awakens no apprehension in the minds of New Testament writers,—at least not after Pentecost. Former habits of thought are set aside by the teaching of our Lord. The Jew died hard but he really died before he could become a Christian. Our Lord came to make men over and He never faltered in the presence of His mighty task. They must be born anew or from above in order to become new creatures in Christ, and then be baptized with the Holy Spirit in order to live as Christians in a world where sin abounds.

No man can read the New Testament in Greek without being profoundly impressed with the importance of the supernatural. Salvation is not a human invention but a divine provision. By grace men are saved. By grace through faith, for faith is the hand that lays hold. The fear of the Lord is the beginning of wisdom or, as the margin in the American Revised Version explains, the chief part of knowledge, the part that cannot be left out of the life of any true Christian. Were the supernatural taken out of Paul's life beginning with his miraculous conversion on the way to Damascus, only Saul of Tarsus would be left—a Jew, an educated Pharisee, a relentless persecutor! But as he appears in the New Testament he is not merely improved but transformed, a man who fought the good faith and kept the faith; who wrote fourteen epistles which are as useful to-day as when first written; who testified before rulers, calmly asserting the Deity of our Lord; who died as he lived, a follower of Christ and an apostle by the will of God.

And so we are able to say that the Greek New Testament is worth reading.

Scottdale, Pa.

TO THOSE WHO WORK IN PUBLIC

By J. A. Ressler

For the Gospel Herald.

I. Conducting Devotional Exercises

This series of notes is intended for younger people. Those who are over sixty or sixty-five years old are presumed to have acquired habits hard to break, and are entitled to liberties the younger ones among us should not claim. So, if anything I say seems to reflect discreditably on your own practice, stop first to consider your own age. If you are older, remember that you are not included in those who are being advised. If you are younger, join with me as we try to amend our ways accordingly.

Devotional exercises are intended primarily for two things: (1) to allow God to speak to us from His Word: (2) to pray for God's blessing upon the meeting or work in hand.

The devotional exercises should therefore consist of two things: Bible reading and prayer. Singing may introduce these two and follow these two if the singing is of a devotional character.

The men who can add value to a devotional reading by a running comment are very, very rare, and we may safely presume that you and I are not included in that number.

Of course you are glad to be in our midst on this occasion—if you were not glad you would have remained away. So you need not tell the folks about your personal feelings in the matter. Just begin to read the Book where you announce your lesson as beginning, read to the end, tell at which verse you have stopped, and call to prayer.

If you are a stranger, ask some one who knows what the usual custom is and follow it as nearly as you can.

Remember above all things that the devotional exercises are intended to call our minds into harmony with God. Do things that help that harmony, and omit everything that would detract from it.

Scottdale, Pa.

BEST THINGS

The Best Law—The Golden Rule.
The Best Education—Self-knowledge.
The Best Philosophy—A contented mind.
The Best War—To war against one's weakness.
The Best Theology—A pure beneficent life.
The Best Medicine—Cheerfulness and Temperance.
The Best Music—The laughter of an innocent child.
The Best Science—Extracting Sunshine from a cloudy day.
The Best Art—Painting a smile upon the brow of childhood.
The Best Journalism—Printing the true and beautiful on memory's table.
The Best Telegraphing— Flashing a ray of sunshine into a gloomy heart.

—Church Life.

Let us remember that these spiked nettles of life are a part of our discipline. Life would become nauseating if it were all honey. We need a little vinegar, mustard, pepper and horse-radish that brings the tears even when we do not feel pathetic. If this world were all smoothness we should never be ready for emigration to a higher and better.—Talmage.

MENNONITE GENERAL CONFERENCE

(Continued from page 565)

the Mennonite Publishing House, were appointed a consulting and advisory committee to assist in the preparation of the book.

The work was finished without unnecessary delay, the manuscripts being passed around to the members of the advisory committee several times before the work was completed. The book contains sixty-two chapters, two of which besides the introduction were written by Bro. D. H. Bender. After these chapters were written, the book was put into type, printed in temporary form, and about sixty copies sent out to as many brethren for examination, criticism, and suggestions. In response to this, many helpful thoughts and suggestions were received which we expect to incorporate in the book before being put into final form.

Awaiting further instructions from this body, we think we shall be able to have the book ready for distriution in a few months.

Aaron Loucks, Gen. Mgr.,
Mennonite Publishing House.

The report was accepted.

Report of Interboard Committee

To the Mennonite General Conference:—

Your Committee composed of one representative from General Conference and one from each of our general church boards and committees desires to submit the following report:

During the past year we have held two meetings. The first was held at Milford, Nebr., in May, 1927, in which meeting a schedule was arranged for the side meetings to be held in connection with General Conference sessions.

Another meeting was held at Belleville, Pa., Aug. 22, 1927. The following matters, having previously been referred to our committee for consideration, were considered:

1. The matter of a uniform rule in estimating rates of interest on annuities was considered, and a plan for the solution of the problem was adopted and recommended to the several boards especially interested as per the following resolution:

Since the general question of receiving and solicitation of annuities has been referred to this committee for study and recommendation by various boards concerned, be it

Resolved, That we recommend at this time the following general policies:

I. As to rates:
   1. A rate sufficiently conservative to guarantee the safety of the capital or principal at annuitant's death.
   2. A general minimum determined by placing a decimal between digits of donor's or annuitant's age and a general maximum 1 per cent higher. The initial rate to apply during the life of the contract.
   3. In general, have contracts applicable only to one person and only in special cases more than two.

II. As to practice:
   1. An attitude which avoids competition between church organizations and which minimizes any commercial appeal.
   2. An attitude which disregards other outside advertised rates but which urges loyalty to our own institutions and church work.

Be it further

Resolved, That the Chairman of this committee bring this recommendation to the attention of all organizations concerned.

2. The question of the relationship between the Mennonite General Conference and the general boards and committees of the Church, also the relationship between these several boards and committees, was discussed at some length and two brethren appointed to bring this matter before the Committee on Arrangements for further action.

If it is the will of the General Conference that this Committee continue, it is our purpose to further organize and systematize our work. This committee being called into being to wrestle with problems in which two or more of our general boards and committees are involved, we shall endeavor to hold ourselves ready to consider any problems of this nature submitted to us. We welcome any advice or instructions that General Conference may see fit to offer.

J. R. Shank, Secretary.

The report of the committee was accepted.

Bro. Daniel Kauffman was elected to serve on the Interboard Committee.

Report of Church Polity Committee

To the Mennonite General Conference:—

Since the congregational form enters into our church government, our order in handling various problems is not necessarily uniform; Therefore, we suggest that a committee be appointed to compile a work on church polity tending to afford help in the solution of difficult problems and unity in the practices of the Church in matters of church regulation and government; or, That the matter of polity and organization be taken into consideration looking toward a harmonious operation of the work of the Church in general.

The report was accepted.

Upon motion it was decided that the first of the plans suggested be adopted, namely, That a committee be appointed to compile a work on Church Polity (title to be subject to approval) to be published in accordance with the regulations of the Publication Board on approval by the General Conference.

The following committee was elected: D. H. Bender, Hesston, Kans.; A. I. Yoder, West Liberty, O.; S. F. Coffman, Vineland, Ont.; N. E. Miller, Springs, Pa.; Simon Gingerich, Wayland, Ia.

Report of Committee on Revision of General Conference Regulations

To the Mennonite General Conference:—

The Committee drafted a form of constitution and presented it to the Committee on Arrangements. This draft is composed mostly of the original regulations with the amendments that have been adopted from time to time, together with a few minor changes in wording and a few suggestions regarding representation and membership. The Committee on Arrangements made some suggestions involving items of sufficient interest to cause the Committee to ask for more time to complete its work or that a new committee be appointed.

The report was accepted and the recommendation adopted.

The following committee was elected: J. S. Hartzler, Elkhart, Ind.; J. A. Ressler, Scottdale, Pa.; Oscar Burkholder, Breslau, Ont.

Report of the Treasurer

To the Mennonite General Conference:—

At a meeting of the Executive Committee of General Conference held at Goshen, Ind., Feb. 19, 1927, among other things the condition of the treasury was discussed. We realized at that time that our expenses this year will evidently be higher than ever before, and even though we had a fair balance in the treasury it was decided that we again ask the various district conferences to contribute to the General Conference treasury at the rate of one cent per member. Letters were sent out to either the Moderator or Secretary of every district conference in the United States and Canada, informing them of this action.

We are thankful that a number of conferences have responded and sent in their quota. A few have not been heard from.

The summarized financial standing of the treasury is as follows:

Balance on hand, Aug. 24, 1925	$246.32
Rec'd one-half of offering at Conference, Aug. 27, 1925	287.00
Rec'd from district conferences	236.86
Interest on deposits	30.12
Total	$800.30
Total expense	312.69
Balance on hand, Aug. 20, 1927	$487.61

Gratefully submitted,
J. C. Frey, Treasurer.

Report of the Auditors of the Treasurer's Accounts

To the Mennonite General Conference:—

Pursuant to your request we have audited the records of the Treasurer of the Conference.

1. We checked the receipts as shown on the stubs of the receipt book with the receipts shown in the records and find all receipts properly recorded.

2. We also cheeked over all payments as listed in the cash book and find orders for all payments listed, properly signed by the officers of the Conference.

3. We checked over all additions in the records and find the report of the Treasurer in agreement therewith; also the balance shown to be on hand is in agreement with the balance shown in the cash book.

Gratefully submitted,
O. O. Miller,
C. L. Graber,
Auditors.

The reports of the Treasurer and of the Auditors were accepted.

RESOLUTIONS ADOPTED

Sisters' Sewing Circle Work

Whereas, We recognize the great and important work done by the sisters through the medium of the sewing circles, and that their work has grown to such an extent as to merit church-wide attention, and

Whereas, The work of the sewing circles for India, Argentina, and other needy places is greatly helped by a centralized and uniform effort, therefore be it

Resolved, That we recommend that sewing circles throughout the Church follow the example of those circles in which there is a district organization under district conferences and district mission boards, with a view to working in harmony with or under the general direction of the Mennonite Board of Missions and Charities.

We further recommend that, since the Women's Missionary Society has taken steps to disband its present organization, a commit-

tee of the General Conference be appointed to advise with the said society, and with the other organizations concerned, regarding the continuation of the excellent work done by the sisters.

The following brethren were appointed as this committee: S. C. Yoder, Goshen, Ind.; J. A. Ressler, Scottdale, Pa.; A. J. Steiner, North Lima, Ohio.

Indoctrination of Our People Regarding Our Relation to the Government

Resolution in answer to question: **How may we best indoctrinate our people regarding our relation to the Government?**

Because the Christian comes in contact with the world and its institutions of government, and because he is in the world, but not of the world, of the Kingdom of Jesus Christ, and living under the governments of this world, it is essential that the teaching of God's Word should be emphasized in order to enlighten him concerning his relation to the government of the world.

In order to properly indoctrinate our people concerning their relation to the government, we believe we should emphasize the following methods:—

1. Frequently and clearly teach the distinctions made by Christ between His kingdom and the kingdoms of the world. Jno. 18:36; 17:18; 20:21.

2. Give instruction from the practical teachings of the apostles regarding the duty of the believers toward governments and rulers, and the laws of the world, where not in conflict with one's duty to God and His Word. I Tim. 2:1, 2; Rom. 13:1-17.

3. Emphasize the faith of the Church as expressed in the thirteenth article of the Confession of Faith, regarding the office of civil government.

4. Instruct the youth in the home to give proper respect to constituted authority, and respect the government and its regulations as "ministers of good to them that do well." Prov. 22:6; Eph. 6:4; Deut. 6:6, 7.

5. Live a faithful and devoted life according to the Word of God, separated from the world, consecrated unto good works and a holy walk, exemplifying the graces of the kingdom of Christ as being his highest duty in life, his greatest obligation to the government and highest honor toward the government, and a light to all men. Rom. 12:1, 2; 13; I Pet. 3:4; 2:20.

Coördination of Church Activities

In answer to the question: **What steps may General Conference take to help coordinate the various activities of the Church in the future?** it was decided that this question be committed to the Interboard Committee to define the relations and submit their findings in a report to the next session of General Conference.

General Conference Executive Committee

The following recommendation was passed:—We recommend that the Interboard Committee consider the matter of creating an Executive Committee of the General Conference, of which the Moderator, Secretary, and Treasurer shall be ex-officio members.

Aside from these officers the Executive Committee shall be composed of six members, two of whom shall be chosen at each session of the General Conference. The findings of the Interboard Committee are to be referred to the Constitution Committee.

Anniversaries of the Adoption and Printing of Important Confessions of Faith

Resolved, That the record of the action of the Swiss and South German Brethren in 1527, in publishing the first confession of faith, and the record of the action of the Pennsylvania Brethren in the Franconia District in 1727, in publishing the Dort Confession of Faith in America, be spread upon the minutes of this Conference for the purpose of confirming our adherence to the faith, and making permanent the record of these historical events.

Greetings from the Mennonite Mission in South America

To the Mennonite General Conference Assembled at Belleville, Pa.:—

Dear Brethren, Greeting in Jesus' Name. The Executive Committee in session this 23rd day of July, 1927, representing the entire missionary body and the Argentine Church, looks upon it as a great privilege and a rare opportunity that we can this year be represented in an official way at the General Conference of the Mennonite Church of North America.

Through Brother and Sister Lantz the Mennonite Church Conference in Argentina sends greetings of love and heartfelt thanks for the many prayers and contributions received from the brotherhood at home.

Our conference being the last organized, and therefore being the youngest, feels very keenly the need of your advice and counsel. We shall therefore pray that God may lead, guide, and direct you in your deliberations of the different problems that may confront you, and that through this large representative body assembled at Belleville, Pa., great things will be accomplished, and as a result the Church in general will grow spiritually, and the cause of missions receive an impulse such as it has never received from our beloved Church up to the present.

With fond anticipations, we shall look forward to the report and resolutions of the General Conference.

Wishing you then, God's richest blessing and desiring to be remembered at the throne of Grace, we remain

Yours in His dear Name, and for the Cause of Christ in Argentina,

The Executive Committee of the Mission.
T. K. Hershey, Superintendent.
W. G. Lauver, Secretary.

Reply to Greetings from South America

The Mennonite General Conference, assembled in Belleville, Pa., Aug. 25, 1927, receives with deep gratitude the greetings from the Mennonite Church in Argentina, and desires to express the wish that God may continue to bless the brotherhood in South America, and to assure them of our prayer and support, praying especially that God may keep the Church in the Argentine pure and true to Himself and a blessing to all with whom they come in contact, and that a copy of this resolution be sent to the brotherhood in the Argentine.

Gratitude to God and Appreciation of Christian Fellowship and Unity

Whereas, Through the providence and grace of God it has been possible to hold the sessions of the General Conference in this section of the country from which there have gone out many of the fathers, the pioneers of many of the congregations of our faith in the United States and Canada, and so near to the early home of those, who for the sake of their faith, sought the refuge and hospitality of a friendly colony of a new world, and accepted its hardships and trials, in order to nurture and propagate the faith as taught in the Gospel, and

Whereas, The providence of God has been so evident in the favorable conditions prevailing, making the sessions of Conference possible and agreeable, and

Whereas, The attendance at this session of Conference has been larger in numbers than any previous meetings of this kind in the history of the Church, and the spirit of fellowship has been so manifest to all, therefore be it

Resolved, 1. That we thank God for His goodness and providence, which through the love of Christ have been so manifestly bestowed upon us, and

2. That we hereby express our deep appreciation of the Christian love and sweet spiritual fellowship prevailing in the hearts of all the brethren and sisters in attendance from the widely scattered congregations of our brotherhood, and pervading in all of the sessions of Conference and in general association, which spirit and fellowship has made the General Conference possible and by which only it may be perpetuated, and

3. That we hereby wish to express our appreciation for the hospitality and kindly welcome given us by the local congregations and people of Belleville and vicinity; and our gratitude to God for the warm spirit of fellowship enjoyed generally and the efficient provision, protection and inspiration so largely enjoyed by the attendants of Conference, praying that God may bless all with both material and spiritual graces, enriching them more and more in all their labors of love. It is with a deep sense of gratitude to God that we note the increasing unity between all the sections of the Church—East, West, North, and South—as is evidenced by the harmonious gathering at this time and place, the universal use of a common source of church literature in churches, Sunday schools and families, and the growing desire on the part of church leaders of the present generation everywhere to maintain the principles of our beloved Church. We urge all who love the precious faith of our fathers to pray for a continuation of the increase of this unity and cooperation so that as a united, unified Church, "without spot, or wrinkle, or any such thing" we may continually glorify God.

TOPICS DISCUSSED

The following sermons were preached and questions or subjects discussed by the brethren to whom they were assigned.

1. **General Conference Sermon** (text, Matt. 22:42), D. D. Miller, Middlebury, Ind.

2. **How May We Best Indoctrinate Our People Regarding Our Relations to the Government?** J. W. Weaver, Union Grove, Pa.

3. **Evidences and Assurance of Salvation,** Aaron Mast, Westover, Md.

4. **Sermon** (text, Prov. 29:18), D. A. Yoder, Elkhart, Ind.

5. **What is the Basis of our Faith in God?** S. G. Shetler, Johnstown, Pa.

6. **Peace Standards of the Word; How Present Them to the World?** S. F. Coffman, Vineland, Ont.

7. **How Launch Out into the Deep?** S. C. Yoder, Goshen, Ind.

8. **Sermon** (text, II Tim. 3:14), L. J. Miller, Garden City, Mo.

9. **What Steps May General Conference Take to Help Co-**

ordinate the Various Activities of the Church in the Future? Aaron Loucks, Scottdale, Pa.

It was decided that a report of the addresses and discussions given at this session of General Conference, judiciously condensed, be published with the report of the Conference.

A vote of thanks was extended to the stenographers, Sisters Martha Mosemann and Elizabeth Mosemann, for their labors in taking these addresses.

Following is a summary list of board members, members of committees, and officers of Conference retained or elected.

Members on Mennonite Board of Missions and Charities.—J. S. Shoemaker, C. Z. Yoder, E. L. Frey.

Members on Mennonite Publication Board.—S. F. Coffman, A. J. Steiner, D. D. Troyer.

Members on Mennonite Board of Education.—A. I. Yoder, S. M. Kanagy, D. D. Miller, Chester K. Lehman.

Member on Interboard Committee.—Daniel Kauffman.

Officers and Members on General Sunday School Committee.—Secretary, I. W. Royer; Treasurer, Abner G. Yoder; Editor, J. A. Ressler; Associate Editor, J. R. Shank; Additional Members, Paul Erb, N. E. Troyer.

Young People's Topic Committee.—J. R. Shank, J. C. Fretz, N. E. Miller, Noah Oyer, John L. Horst.

Historical Committee.—S. F. Coffman, H. S. Bender, J. B. Smith, Levi Mumaw, D. H. Bender, M. G. Weaver, Oscar Burkholder, John Horsch, C. Z. Mast, J. C. Clemens.

Young People's Problems Committee.—Orie O. Miller, Allen Erb, Oscar Burkholder, (Four additional members to be appointed by the respective bodies as provided for by action of this General Conference).

Peace Problems Committee.—

United States Committee: E. L. Frey, O. O. Miller, C. L. Graber.

Canadian Committee: E. S. Hallman, S. F. Coffman, L. S. Weber.

Music Committee.—C. Z. Yoder, Walter E. Yoder, S. F. Coffman, Chester K. Lehman, J. B. Smith.

Church Polity Committee.—D. H. Bender, A. I. Yoder, S. F. Coffman, N. E. Miller, Simon Gingerich.

Committee on Revision of General Conference Regulations.—J. S. Hartzler, J. A. Ressler, Oscar Burkholder.

Sewing Circle Committee.—S. C. Yoder, J. A. Ressler, A. J. Steiner.

Officers of General Conference.—

Moderator, D. A. Yoder, Elkhart, Ind.

Assistant Moderator, John S. Mast, Elverson, Pa.

Secretary, N. E. Miller, Springs, Pa.

Assistant Secretary, J. L. Stauffer, Harrisonburg, Va.

Treasurer, J. C. Frey, Archbold, Ohio.

Additional members on Executive Committee: J. M. Kreider, Palmyra, Mo., Aaron Mast, Westover, Md.

Closing remarks were made by the Moderators after which Bro. Noah H. Mack led in closing prayer and pronounced the benediction. The congregation joined in singing a verse of the hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love." Thus came to a close what was probably one of the most harmonious and congenial of any of our sessions of General Conference.

There were present 62 bishops, 183 ministers, and 61 deacons. Thirty-three of these were elected delegates. The names follow:—

Bishops

N. B. Stauffer, Aldersyde, Alta.
Samuel Gerber, Tremont, Ill.
Joseph D. Hartzler, Gridley, Ill.
J. A. Heiser, Fisher, Ill.
S. M. Kanagy, Chicago, Ill.
Simon Litwiller, Delavan, Ill.
J. S. Shoemaker, Dakota, Ill.
J. K. Bixler, Elkhart, Ind.
E. J. Bontrager, Shipshewana, Ind.
J. W. Christophel, Goshen, Ind.
Oscar Hostetler, Topeka, Ind.
D. J. Johns, Goshen, Ind.
Jonathan Kurtz, Ligonier, Ind.
E. A. Mast, Kokomo, Ind.
D. D. Miller, Middlebury, Ind.
D. D. Troyer, Goshen, Ind.
D. A. Yoder, Elkhart, Ind.
S. C. Yoder, Goshen, Ind.
Simon Gingerich, Wayland, Ia.
J. Y. Swartzendruber, Kalona, Ia.
Abner G. Yoder, Parnell, Ia.
D. H. Bender, Hesston, Kans.
Menno Esch, Mio, Mich.
Joe C. Driver, Garden City, Mo.
I. G. Hartzler, East Lynne, Mo.
John M. Kreider, Palmyra, Mo.
C. N. Amstutz, Apple Creek, Ohio.
S. E. Allgyer, West Liberty, Ohio.
E. L. Frey, Wauseon, Ohio.
J. S. Gerig, Smithville, Ohio.
E. F. Hartzler, Marshallville, O.
O. N. Johns, Canton, Ohio.
J. M. Shenk, Elida, Ohio.
A. J. Steiner, North Lima, Ohio.
E. B. Stoltzfus, Hudson, Ohio.
A. I. Yoder, West Liberty, Ohio.
S. F. Coffman, Vineland, Ont.
C. F. Derstine, Kitchener, Ont.
Jonas Snider, Waterloo, Ont.
Fred J. Gingerich, Aurora, Oreg.
J. N. Durr, Martinsburg, Pa.
W. W. Graybill, Richfield, Pa.
A. O. Histand, Doylestown, Pa.
Eli H. Kanagy, Belleville, Pa.
Daniel Kauffman, Scottdale, Pa.
J. E. Kauffman, Mattawana, Pa.
John A. Kennel, Parkesburg, Pa.
Aaron Loucks, Scottdale, Pa.
Noah H. Mack, New Holland, Pa.
John L. Mast, Belleville, Pa.
John S. Mast, Elverson, Pa.
Isaac Metzler, Rockton, Pa.
N. E. Miller, Springs, Pa.
John H. Mosemann, Lancaster, Pa.
J. A. Ressler, Scottdale, Pa.
James Saylor, Hollsopple, Pa.
J. M. Souder, East Earl, Pa.
Benj. Weaver, Goodville, Pa.
Geo. R. Brunk, Denbigh, Va.
David Garber, Harrisonburg, Va.
A. P. Heatwole, Waynesboro, Va.
S. H. Rhodes, Harrisonburg, Va.

Ministers (Delegates Marked*)

A. L. Buzzard, Metamora, Ill.
*S. E. Graybill, Freeport, Ill.
A. H. Leaman, Chicago, Ill.
Jonas Litwiller, Morton, Ill.
*H. R. Schertz, Metamora, Ill.
*Ben Springer, Minier, Ill.
*R. R. Smucker, Dhamtari, C. P., India.
John H. Bare, Nappanee, Ind.
James Bucher, Montgomery, Ind.
Irvin Burkhart, Louisville, Ky.
Allen B. Christophel, Goshen, Ind.
*C. L. Graber, Goshen, Ind.
Perry A. Heller, Ft. Wayne, Ind.
Eli Swartzentruber, Greenwood, Del.
Nevin Bender, Greenwood, Del.
*Ira S. Johns, Goshen, Ind.
H. F. North, Nappanee, Ind.
Jonas Loucks, Wakarusa, Ind.
*Andrew S. Miller, Grabill, Ind.
Josiah J. Miller, Shipshewana, Ind.
J. S. Neuhauser, Ft. Wayne, Ind.
Noah Oyer, Goshen, Ind.
C. S. Schertz, Goshen, Ind.
Floyd Weaver, Rensselaer, Ind.
*Edwin Yoder, Topeka, Ind.
Menno J. Yoder, Topeka, Ind.
Ray E. Yoder, Wakarusa, Ind.
Silas Yoder, Middlebury, Ind.
*Perry Blosser, S. English, Ia.
Joseph Hershberger, Wellman, Ia.
*Paul Erb, Hesston, Kans.
Milo Kauffman, Hesston, Kans.
J. D. Mininger, Kansas City, Kans.
Maurice A. Yoder, Hesston, Kans.
Milton Vogt, Hesston, Kans.
Samuel R. Eby, Clear Spring, Md.
Aaron Mast, Westover, Md.
Milton Miller, Grantsville, Md.
Edwin Albrecht, Pigeon, Mich.
*S. J. Miller, Pigeon, Mich.
D. S. Brunk, Long Beach, Miss.
Protus Brubaker, Elkhart, Ind.
L. J. Miller, Garden City, Mo.
J. R. Shank, Carver, Mo.
D. D. Kauffman, Kalispell, Mont.
*Geo. Miller, Milford, Nebr.
C. L. Ressler, Clarence Center, N. Y.
Louis Amstutz, Apple Creek, Ohio.
D. D. Augsburger, Osborn, Ohio.
Andrew Brenneman, Elida, Ohio.
P. E. Brunk, Elida, Ohio.
C. H. Byler, Cable, Ohio.
E. M. Detwiler, Columbiana, Ohio.
Aaron Eberly, Dalton, Ohio.
*Edward Frey, Archbold, Ohio.
S. D. Grieser, Archbold, Ohio.
*J. Y. King, West Liberty, Ohio.
*Marion King, West Liberty, Ohio.
*Alvin W. Miller, Sugar Creek, O.
*John D. Miller, Louisville, Ohio.
D. B. Raber, Aurora, Ohio.
S. D. Rohrer, Wadsworth, Ohio.
I. W. Royer, Orrville, Ohio.
I. B. Smith, Elida, Ohio.
H. N. Troyer, East Orwell, Ohio.
N. E. Troyer, Cable, Ohio.
*L. B. Witmer, Leetonia, Ohio.
C. Z. Yoder, Wooster, Ohio.
Rudy L. Stauffer, Marshallville, O.
Oscar Burkholder, Breslau, Ont.
*Noah Hunsberger, Waterloo, Ont.
*Jesse B. Martin, St. Jacobs, Ont.
*Christian Schrag, Zurich, Ont.
*Moses H Shantz, N. Dundee, Ont.
Absalom B. Snider, Preston, Ont.
Lewis S. Weber, Toronto, Ont.
J. Wesley Witmer, Petersburg, Ont.
Harry Blough, Hollsopple, Pa.
L. A. Blough, Hollsopple, Pa.
J. A. Brilhart, Scottdale, Pa.
Ammon G. Brubaker, Mifflintown, Pa.
Christ M. Brubaker, Lancaster, Pa.
Jacob G. Brubaker, Cocolamus, Pa.
Menno Brubaker, McAlisterville, Pa.
John B. Bucher, Ephrata, Pa.
I. C. Clemens, Lansdale, Pa.
Seth E. Ebersole, Lancaster, Pa.
Samuel T. Fry, Elizabethtown, Pa.
S. E. Garber, Elizabethtown, Pa.
Moses G. Gehman, Denver, Pa.
Isaac W. Geigley, East Earl, Pa.
Benjamin Glick, Belleville, Pa.
B. S. Graybill, Richfield Pa.
C. A. Graybill, Martinsburg, Pa.
J. Paul Graybill, Philadelphia, Pa.
Mahlon Gross, Fountainville, Pa.
John F. Grove, Greencastle, Pa.
J. C. Habecker, Lancaster, Pa.
Aaron B. Harnish, W. Willow, Pa.
Jesse Harbold, Wellsville, Pa.
William Heisey, Manheim, Pa.
*W. C. Hershberger, Johnstown, Pa.
Ira L. Hershey, Gap, Pa.
Amos L. Hess, Mt. Joy, Pa.
Chr. B. Hess, Mechanicsburg, Pa.
E. D. Hess, Belleville, Pa.
Jacob G. Hess, Millersville, Pa.
John W. Hess, Akron, Pa.
Maris Hess, Safe Harbor, Pa.
Samuel Hess, Shiremanstown, Pa.
Geo. G. Horning, Mohnton, Pa.
A. S. Horst, Ephrata, Pa.
Paul Huddle, Allen, Pa.
Harry Kauffman, Mattawana, Pa.
H. G. Kauffman, Landisville, Pa.
Benj. L. Keener, Elizbethtown, Pa.
D. E. Kuhns, Chambersburg, Pa.
Elias W. Kulp, Bally, Pa.
E. J. Kurtz, Belleville, Pa.
A. A. Landis, Ephrata, Pa.
David L. Landis, Lancaster, Pa.
Ira Landis, Lititz, Pa.
Christian K. Lehman, Lancaster, Pa.
Samuel Leiter, McAllisterville, Pa.
Harry Longenecker, Middletown, Pa.
H. H. Loose, Menges Mills, Pa.
Henry E. Lutz, Mt. Joy, Pa.
B. Frank Martin, East Earl, Pa.
C. Z. Martin, Mountville, Pa.
Elmer Martin, Lancaster, Pa.
Jac. H. Mellinger, Soudersburg, Pa.
*A. J. Metzler, Masontown, Pa.
Martin G. Metzler, Manheim, Pa.
David Z. Miller, Middletown, Pa.
G. D. Miller, Springs, Pa.
Ira Z. Miller, Bainbridge, Pa.
Elmer Moyer, Souderton, Pa.
Jacob M. Moyer, Souderton, Pa.
Wilson Moyer, Sellersville, Pa.
Warren Moyer, Telford, Pa.
Amos W. Myer, Gettysburg, Pa.
J. M. Nissley, Altoona, Pa.
S. L. Oberholtzer, Elizabethtown, Pa.
C. D. Peachy, Belleville, Pa.
Eli G. Sauder, Bareville, Pa.
Joseph Saylor, Hollsopple, Pa.
Harvey E. Shank, Chambersb'g, Pa.
Peter D. Shank, Hanover, Pa.
S. G. Shetler, Johnstown, Pa.
J. B. Snavely, Manheim, Pa.
Noah N. Sauder, New Holland, Pa.
Edwin A. Sauder, Sellersville, Pa.
A. B. Stoltzfus, Gap, Pa.
Sylvanus Stoltzfus, Gap, Pa.
*I. D. Stonerook, Martinsburg, Pa.
I. F. Swartz, Blooming Glen, Pa.
W. B. Weaver, Thompsontown, Pa.
John W. Weaver, Union Gr., Pa.
Aaron H. Wenger, Manheim, Pa.
Benjamin G. Wenger, Ephrata, Pa.
Hiram Wingard, Johnstown, Pa.
David S. Yoder, Elverson, Pa.
Jonas D. Yoder, Belleville, Pa.
Joshua B. Zook, Mill Creek, Pa.
*D. Parke Lantz, Bragado, Argent.
H. F. Reist, Falfurrias, Tex.
Clayton Bergey, Fentress, Va.
Wm. S. Brubaker, Harrisonb'g, Va.
Joseph W. Coffman, Dayton, Va.
*Jos. R. Driver, Waynesboro, Va.
E. F. Heatwole, Waynesboro, Va.
L. H. Jones, D. Enterprise, Va.
*H. B. Keener, Harrisonburg, Va.
J. T. Nice, Oyster Point, Va.
E. C. Shank, Waynesboro, Va.
Joseph Shank, Broadway, Va.
*Perry Shank, Broadway, Va.
J. L. Stauffer, Harrisonburg, Va.
J. E. Suter, Hinton, Va.
Joseph H. Weaver, Crimora, Va.
*A. D. Wenger, Harrisonburg, Va.
*Hiram Weaver, Job, W. Va.
J. B. Miller, Grantsville, Md.

Deacons

Henry V. Albrecht, Tiskilwa, Ill.
J. V. Fortner, Dakota, Ill.
Simon Beck, Grabill, Ind.
Oliver P. Grosh, Elkhart, Ind.
Irvin A. Long, Elkhart, Ind.
Frank Maust, Nappanee, Ind.
Percy Miller, Shipshewana, Ind.
Samuel Smeltzer, Wakarusa, Ind.
Amos Weldy, Montgomery, Ind.
David Yontz, Goshen, Ind.
Henry Burkholder, Hagerstown, Md.
George Coss, Hagerstown, Md.
Ephraim Horst, Clear Spring, Md.
J. L. Kinsinger, Grantsville, Md.

George Stahl, Alto, Mich.
Ira L. Yoder, Gasport, N. Y.
*J. C. Frey, Archbold, Ohio.
John Hackman, Marshallville, O.
Wallace Kauffman, W. Liberty, O.
Noah C. Steiner, Orrville, Ohio.
Alex. Stutzman, Aurora, Ohio.
S. L. Warye, West Liberty, O.
Samuel D. Martin, East Earl, Pa.
D. S. Metzler, Manheim, Pa.
Eli Yoder, West Liberty, Ohio.
Menno M. Brubaker, Waterloo, Ont.
Abram Brenner, Millersville, Pa.
A. K. Brubaker, Cocolamus, Pa.
Noah H. Burkhart, N. Berlin, Pa.
John D. Byler, Mattawana, Pa.
Aaron Coble, Hershey, Pa.
John F. Detweiler, Sellersville, Pa.
Ephraim N. Eby, Lititz, Pa.
Harry M. Erb, Elizabethtown, Pa.
H. W. Eshleman, Camp Hill, Pa.
Jonas Eshleman, Greencastle, Pa.
George Graham, Kinzer, Pa.
Aaron L. Groff, Bareville, Pa.
Jacob T. Harnish, Lancaster, Pa.
Henry L. Herr, New Danville, Pa.
Chas. E. Honsaker, Masontown, Pa.
Albert Kauffman, Martinsburg, Pa.
A. G. Kauffman, E. Petersburg, Pa.
Isaac G. Kennel, Atglen, Pa.
Charles Kolb, Spring City, Pa.
Jacob M. Lauver, Cocolamus, Pa.
Peter L. Lehman, Chambersb'g, Pa.
Norman Moyer, Blooming Glen, Pa.
Jos. H. Nissley, Bainbridge, Pa.
Harry E. Sauder, East Earl, Pa.
S. B. Weaver, Thompsontown, Pa.
L. H. Weaver, Johnstown, Pa.
L. D. Yoder, Johnstown, Pa.
Wesley Yoder, Hollsopple, Pa.
Jonas Zimmerman, Mechanicsburg, Pa.
Noah B. Zimmerman, Ephrata, Pa.
*Ed. F. Zook, N. Wilmington, Pa.
Enos Heatwole, Dayton, Va.
A. P. Shenk, Dayton, Va.
Timothy Wenger, Fentress, Va.

N. E. Miller, Secretary.

OUR INDIA LETTER

(Continued from page 566)

Since we who were away to the hills for school have returned, the weather has been very pleasant. The rains had started before we came home and it is hard to imagine the change that takes place here, a few days after the first rain. Everything takes new life. In a few days mother nature spreads her beautiful green carpet, the people seem to take on new life too after the hot weather. Work has started in the fields and at present the people are weeding the rice and transplanting it where transplanting is done. Because of the rains the creeks overflow and for this reason the missionaries at Ghatula and Mohadi can not use their motors to come to Dhamtari. Consequently there are a few of the missionaries that we have not seen since back from the hills.

Sickness is quite prevalent in our district at present. In many villages cholera and small-pox have taken many. Here in Balodgahan small-pox is very bad and several have died. The Hindus worship the small-pox, they think it is a goddess. In place of taking precaution they all gather at the house of the sick and sing and play their instruments in worship. The goddess (as they think) has taken so many that the people have become desperate and wish to follow the custom which is followed in some places, of having a divine come in from some other place and decide who in the village has sinned and brought the curse upon the village. When they think they have the right one in mind that person is stripped of all clothing and beaten and sometimes cut with knives. Brother Brunk being Mulgasar of the village said he would tolerate nothing of the kind; but he said if they would set aside a day of fasting and prayer to God he would join with them. At first they thought that would be all right but still have not taken final action. So far only one Christian family has had small-pox. They are saying those who are worshiping the goddess are not being protected but rather taken, and those who do not worship her she leaves alone. We are praying that yet they may have their eyes opened and see the true light. We are praying that yet they will give our God an opportunity to prove to them that He is the One who is able to heal all manner of sickness.

Sister Brunk is very busy with the babies in the babies' home the past few weeks. Two have been very sick and the third one was sick for a week. The Lord has blessed her nursing and they are on the road to recovery. We trust the Lord has spared them for a purpose and that they may be of use to the church in the future. Sister Kanagy and Sister Lapp have helped out in the evenings, beside their regular work of the Girls' School and the orphanage. There are also two new babies here who came when only a few days old. These too have been given a great deal of care and love.

Bro. Brunk has just finished a short Bible normal with his Christian workers and he is now busy with the rice transplanting in the fields belonging to the Balodgahan farm. My wife and I are of very little help now, as we are busy with the language. Our oral examinations come the latter part of September, and the written one October 18-20. There will be about twelve of us taking the examinations. Some are taking the third year, some the second, and four of us the first. We new missionaries are eagerly looking forward to the time when we shall be able to be of some real value to the Lord and the Church in telling the simple story of the cross in the Indian's native tongue.

We here at this station are very grateful to our heavenly Father for keeping us from sickness which is so close to us. Our God is a great God and He does hear and answer prayer.

Continue to pray for your work in this needy field and we who are representing the church.

Yours for India's Millions,
Geo. H. Beare.

Dhamtari, C. P., India.

Other News Items

We had a very interesting temperance meeting last evening which lasted two hours. Temperance songs were sung, essays were read, addresses were given and most of those present gave testimonies as to their personal attitude toward drink and drugs. Most of them also testified that they had given up tobacco altogether. We do not allow our workers to use it but there are a number of lay members who smoke. But many of them are stopping because of the teaching they have received against it. There is a growing conscience against drugs, drink, and tobacco. I think we have succeeded in wiping out the use of opium for children.

Small-pox is raging in the surrounding villages. I have never seen such an epidemic. The natives help it to spread by worshiping the goddess of small-pox in the houses of the patients.

One young man confessed to having smoked since a very small child. His father used to force him to smoke the aroma of the gods at festival times and the habit grew on him. He has broken from it and is a healthier, heartier looking lad. Two others asked us to pray for them that they might be freed from it. One who uses it talked very strongly against drink and drugs but very scrupulously let tobacco out of his discussion. Our deacon is very strong against tobacco which has a good influence on the community. I wish America could show us as good influence regarding tobacco as they do drugs and drink.

G. J. L.

SPECIAL MEETING

Middletown, Pa.

Report of fourth annual Bible Meeting at Strickler's Church Sept. 3, 4, 1927.

Topics Discussed:—**Harvest Sermon; Bible Teaching on Simplicity; Address, Isa. 12; Talk to the Children; The Christian's Hope; Destructiveness of Worldly Pleasure; How Overthrow Pride; The Power of Prayer; The Influence of a Godly Home; Address, II Timothy 1:12.**

Bishop Isaac Brubaker of Manheim, Pa., preached the Harvest Sermon. Text, II Cor. 9:11.

The following brethren were the instructors:—John F. Grove, Greencastle, Pa.; Amos Meyer, Gettysburg, Pa.; John W. Hess, Akron, Pa.; and Noah Risser, Hershey, Pa.

Some Thoughts Given:—Love is a consuming fire, and is the only thing that can wholly destroy all hatred and wrong. The Word is so simple that any one that will can understand it. We are now saved from the power of sin, but shall be saved from the presence of it. A living hope is self-evident. Hope is the anchor of the soul. Pride is the oldest sin in the universe. Be careful, not full of care; be care-free, not careless. We don't realize the blessings of home until we are deprived of them.

Secretary.

Married

Miller—Yoder.—On Sept. 10, 1927, at the home of the bride's parents near Garden City, Mo., Bro. Emery J. Miller of the Sycamore Grove Church and Sister Frances Yoder of the Bethel Church were united in marriage by Bishop J. C. Driver. May God's blessings go with them through life.

Landis—Donovan.—On Sept. 7, 1927, Bro. David R. Landis of Linville, Va., and Sister Gladys E. Donovan of the same place, were united in holy matrimony at the home of the officiating minister, Bro. Lewis Shank, Broadway, Va. May God's rich blessings attend them through life.

Butte—Hartzler.—On Sept. 12, 1927, at the home of the officiating bishop, Bro. J. J. Hartzler near Garden City, Mo., Bro. James Butte, Jackson, Minn. and Sister Mattie Hartzler of the Sycamore Grove Church, were united in holy matrimony. May the Lord's richest blessings be with them all through life.

Yoder—Schletzbaum.—On Sept. 18, 1927, at the home of the bride's parents near Windom, Kans., Bro. Will Yoder and Sister Mollie Schletzbaum, both of the West Liberty congregation were united in marriage, Bishop J. G. Hartzler officiating. May God's blessings attend them through life.

Bender—Swartzendruber.—On Sept 3, 1927, at the home of the officiating minister, Bro. Joe C. Brenneman near Kalona, Iowa, Bro. Daniel C. Bender and Sister Maude Swartzendruber were united in the holy bonds of matrimony. May the Lord richly bless this union.

Blough—Weese.—On Sept. 10, 1927, Bro. Arthur N. Blough of the Blough congregation near Johnstown, Pa., and Sister Ethel Weese of the Pinto congregation at Pinto, Md., were quietly married at Frostburg, Md., by Bro. Milton B. Miller of Grantsville, Md. May the Lord's blessings attend them through life.

Noll—Weaver.—On Sept. 15, 1927, Bro. B. Harnish Noll, of near Rohrerstown, Pa., and Sister Elsie B. Weaver of Lancaster, Pa., were united in marriage at the home of the bride, by Bishop John H. Mosemann. May the blessings of a kind heavenly Father attend them thru life.

Zehr—Kief.—At the home of the bride's parents near Albany, Oreg., Aug. 14, 1927, Joseph Zehr and Lucia Kief were united in marriage in the presence of the immediate relatives, Bro. N. A. Lind officiating. May God bless their wedded life.

Detweiler—Detweiler.—Bro. Mahlon F. Detweiler and Sister Amanda D. Detweiler, both of the Rockhill congregation, were united in marriage on Sept. 11, 1927, by A. G. Clemmer, Franconia, Pa. May God's blessing rest upon them.

Kratz—Freed.—On Sept. 17, 1927, Bro. Amos W. Kratz and Sister Miriam D. Freed, both of the Souderton, Pa., congregation were united in the bonds of holy matrimony. Bro. A. G. Clemmer of Franconia, Pa., officiating. May they be blessed with peace and happiness.

Moyer — Derstine : : Godshall — Freed.—On September 10, 1927 a double wedding was solemnized at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., when Sister Blanche F. Derstine of the Souderton congregation became the bride of Bro. Granville K. Moyer of the Towamencin congregation and Sister Sara C. Freed of the Souderton congregation the bride of Bro. Willard G. Godshall of the Franconia congregation. May God grant them a blessed married life.

Obituary

Kauffman.—Ida Lena, daughter of Chris and Amanda (Schlatter) Kauffman, was born Jan. 25, 1904, in McPherson Co., Kans.; died at the Mennonite Sanitarium, La Junta, Colo., Sept. 15, 1927; aged 23 y., 7 m., 20 d. At the age of 4 years her mother died. Three sisters and one brother died in infancy. She accepted Christ as her Savior at the age of 12 years, uniting with the Sycamore Grove Mennonite Church near Garden City, Mo., and remained faithful until the end. In Oct. 1926, she went to the Sanitarium for her health. She was thought to be improving, til Aug. 23 when she grew worse. Even though she was there for 10 long months, she still retained her always cheerful disposition and was very hopeful for her recovery; but on Sept. 15 death suddenly overtook her, which was a shock to all. Ida was always of a kind and loving disposition. She was never heard to complain and her cheerfulness won for her many friends. She will be greatly missed in the home, church, and community but we feel that our loss is her gain. She leaves father, step-mother, one foster brother, five uncles, three aunts, and a host of relatives and friends.

"God saw fit to call her higher
But it seems it can not be;
For the home is now so lonely
Since her form we no more see."

A short service was held at La Junta, Colo., conducted by Bros, J. A. Heatwole and Simon Gingerich. Scriptures read were II Cor. 5 and Jno. 14. The body was then taken to Hutchinson, Kans; accompanied by her father, where it was viewed by relatives and friends. She was then taken to her home near Garden City, Mo., where they arrived Sept. 17. Funeral services were held on Sept. 18, at the home conducted by Bro. L. J. Miller and at the Sycamore Grove Church by Bro. I. G. Hartzler assisted by Bros. J. C. Driver and L. J. Miller. The texts, that were used John 14:2 and Matt. 11:28, were found marked in Ida's Bible. Interment in Clearfork Cemetery.

Roth.—Christian Roth was born in Canada Aug. 22, 1848; died at Shickley, Nebr., Sept. 8, 1927; aged 79 y., 17 d. He united with the Mennonite Church in his youth and remained a faithful member until death. March 31, 1868, he united in marriage with Magdalena Wittrig. This union was blessed with 4 sons and 9 daughters. He leaves his bereaved wife and children, 65 grandchildren, 15 great-grandchildren, 3 brothers, 1 sister, and a host of relatives and friends. His sickness was of a long duration and much suffering. Funeral services at the Salem Mennonite Church by Bro. Abner Yoder of Parnel, Iowa, and Jacob Berkey of Kouts, Ind. May the Lord comfort the bereaved ones.

"Farewell, beloved wife, beloved children, farewell,
I am going to the Savior who maketh all things well.
He will soothe my pains with his loving hand,
He made in his pity to my suffering an end."

Myer.—Paul L., infant child of Elias and Cora (Landis) Myer, near Strasburg, Pa., died Sept. 2, 1927. He is survived by two brothers and a sister. Interment in Stumptown Cemetery.

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our dear baby
Took its happy, homeward flight."

Rohrer.—Benj. Lewis, son of Benj. W. and Nancy Lehman Rohrer, was born in Medina Co., Ohio, Nov. 29, 1893; died in the home he was born and reared to manhood August. 29, 1927; aged 33 y., 9 m., He was received into the Lower Mennonite Church by water baptism June 24, 1917 and later transferred his membership to the Bethel congregation, in which he remained faithful to the end. On March 27, 1920 he was united in marriage with Emma P. Smucker by Bishop J. S. Gerig, to which union was born one daughter (Nancy Evelyn) who died in infancy June 18, 1921. There remain to mourn his early death, his loving companion, father (B. W. Rohrer) 2 brothers, (S. D. and Clayton), 2 sisters (Malissa Landis and Mollie Graber). His mother and brother William preceded him in death. Bro. Rohrer had been in failing health for the past seven years, which deprived him of the privilege to attend church and other religious services so much appreciated by him and helpful to a Christian experience. But with all these privileges missing he manifested a fine Christian spirit and bore his afflictions cheerfully and was constantly able to look on the bright side of life. Funeral services were held at the home Sept. 1, and later at the Bethel church in charge of brethren A. J. Steiner, J. S. Gerig, J. M. Kreider and Ralph Smucker. May the Lord comfort the sorrowing widow and friends.

Hartzler.—Barbara, daughter of Joseph and Barbara Hartzler, was born in Belleville, Pa., March 10, 1847; died at her late home in West Liberty, O., Sept. 7, 1927; aged 80 y., 5 m., 27 d. For a number of years affliction laid heavily upon her and she became a great sufferer with the dread disease, cancer, which finally caused her death. She was a kind and tender-hearted mother. Her faith in God and His Word, comforted her and developed within her a patience we cannot forget, for she read and loved her Bible. Surely her children shall rise and call her blessed. She was united in marriage to Eli Hartzler, Jan. 23, 1868, who died April 18, 1893. This union was blessed with two daughters (Mrs. Salina Harshbarger, and Mrs. Fannie Lapp) who survive. On Jan. 27, 1898 she was again married to Bro. Moses Stutzman, who died Nov. 25, 1908. Since this time she made her home with her daughter, Mrs. D. A. Lapp, who tenderly cared for her almost nineteen years. She leaves her two daughters, four grandchildren, and step children, six grandchildren, nine great-grandchildren, and one great-great-grandchild, also an only brother (Joseph Hartzler) besides other relatives and friends who survive her. Two grandchildren and one step daughter preceded her in death. Sister Stutzman proved her loyalty to the Amish Mennonite Church, of which she had been a member since accepting Christ as her Savior.

"We loved her, yes we loved her,
But Jesus loved her more,
And He has sweetly called her,
To yonder shining shore."

Funeral services were held at the South Union Church, in charge of Bros. A. I. Yoder and S. E. Allgyer. Burial in South Union Cemetery.

Nolt.—Christian N. Nolt was born July 4, 1851; died Sept. 17, 1927; aged 76 y., 2 m., 14 d. Nov. 18, 1875, he united in marriage with Maria E. Brubaker of Millersville. To this union were born the following children: Phares B. Nolt at home, Susan B., wife of Clinton Engle of Mt. Joy; Jacob B., and John B., of Landisville; Christian B., Samuel B., and Reuben B., of Silver Spring; Maria B., wife of Henry Eshleman of Lititz; and David of Landisville. Christian and Maria Nolt united with the Chestnut Hill Mennonite Church in 1879 or 1880, and re-

mained faithful to their baptismal vow until death. His seat was seldom vacant until several months since when his health began to fail. His desire had been that his funeral services should be held in the church where he was accustomed to worship. In his Bible he had marked his text, which was also used at his father's funeral. Short services were held from his late home in Landisville by Henry Longenecker, with further services at the Chestnut Hill Church, by Seth Ebersole and Hiram Kauffman, using the selected text, Psalm 31:19; also Matt. 24:42-44. Burial in the Silver Spring cemetery. S. E. E.

Myers.—Daniel C. Myers was born in the state of Pennsylvania in the year of 1838, Sept. 8; died at his home in McPherson Co., Kans., Aug. 29, 1927; aged 88 y., 11 m., 21 d. On Sept. 18, 1861, he was united in marriage to Persis E. Linnell. To this union were born eight children (Rachel A., Emerson R., Otterbein P., Isabella R., Mary L., and Martha L., Emanuel J., Reuben T.). Feb. 21, 1905, his wife died; also three children (Rachel, Isabelle and Reuben) have preceded him in death. After his wife's death he made his home with his son Reuben, and after his son's death he continued to make his home with the widow and his grandson. At an early age he gave his heart to God and in the year 1868 he became a licensed preacher of the United Brethren Church and remained such till retired by age. In 1876 he with his family moved to Kansas and located on a claim that became his home on which he resided at the time of his death. He was a hard working man and after laboring all week he would take his team and buggy and drive to his appointment to supply the work assigned him. His work as a minister took him into several different counties. He leaves one brother, five children, twenty two grandchildren, twenty six great-grandchildren, besides a host of friends. Funeral services were held at his home Aug. 31, J. G. Hartzler in charge and at the West Liberty church by R. C. Russel assisted by Maurice Yoder and Jenison. The remains were laid to rest in the West Liberty Cemetery.

Nice.—Henry T., son of Bishop Henry and Lavina (Tyson) Nice, was born in Medina Co., Ohio, Dec. 12, 1850; died at the "Jane Lamb Hospital" in Clinton, Iowa, Sept. 7, 1927; aged 76 y., 8 m., 25 d. The family came to Sterling, Ill., in 1865 and later moved to Morrison, Ill. On Dec. 12, 1872, Bro. Nice was married to Sister Barbara Gsell. To this union seven children were born, three sons and four daughters. Three daughters died in infancy. He leaves his wife, four children (William, Anna wife of John J. Rutt, Henry, and Noah), fourteen grandchildren, and three great-grandchildren. Those of his brothers and sisters surviving him are Mrs. J. C. Kornhaus, Pre. Jonas T. Nice, Bish. John Nice, and Mrs. David Steiner. Those preceding him are Benjamin, Philip, and Hanna. Bro. Nice united with the Mennonite Church in 1870 and was interested in her activities until the time of his death. On May 29, 1892 he was called to the office of deacon in the Morrison congregation which office he held until the time of his death. During his last illness he bore his intense suffering patiently, waiting for the call of his Master, which call he heard on the morning of the 7th.

"God's finger touched him, and he slept."

Funeral services were held Sept. 11, from his home and at the church, when an unusually large gathering of relatives and friends came to pay a last tribute of respect. The brethren, J. S. Shoemaker of Dakota, Ill., and A. C. Good, Sterling, Ill., were in charge of the services.

Keim.—Benj. Keim was born in Somerset Co., Pa., March 9, 1830; died Sept. 12, 1927; aged 97 y., 6 m., 3 d. When but a boy, he with his widowed mother moved to Holmes Co., Ohio, where he grew to manhood, and was married to Susanna Miller in 1848. She preceded him in death 50 years ago. He spent a number of years in Elkhart and Goshen, Ind., and some years near Arthur, Ill. The last 21 years he made his home with his son Joseph. Nearly sixteen years ago he came with his son and family to Michigan, where he died at their home near Pigeon. His death came rather sudden and unexpected. He was a faithful member of the Amish Mennonite Church near Pigeon. He was the father of 10 children 3 of whom remain to mourn his loss (Joseph, Eliza, Julian, and John); also 26 grandchildren 50 great-grandchildren and several great-great-grandchildren. He was blessed with a good mind till to the very end. He asked to be helped out of bed on his rocking chair and there he passed away in a few minutes. Funeral services were held at the Pigeon River Mennonite Church by S. J. Swartzendruber and Edwin Albrecht.

CONFERENCE ANNOUNCEMENTS

Lancaster

The regular semi-annual Conference in Lancaster Conference District will be held, the Lord willing, in Mellinger's Church on Friday, Oct. 7. The bishops will begin their session Wednesday noon. Any one having any matter to present can do so either Wednesday or Thursday.

Noah H. Mack.

Washington Co., Md., and Franklin Co., Pa.

The annual Conference of the Washington Co., Md., and Franklin Co., Pa., district, will be held, the Lord willing, at the Reiff's Church in Washington Co., Md., on Friday, Oct. 14, 1927.

The annual meeting of the district Mission Board will be held at the same place the day previous at 1 o'clock P. M.

Jos. E. Lehman, Secy. of Conference.
John D. Risser, Secy. of Mission Board.

TWO IMPORTANT PEACE BOOKLETS

By John Horsch

Published by the Mennonite Peace Problems Committee

The Principle of Nonresistance as Held by the Mennonite Church is a 60-page booklet giving quotations from many Mennonite writers and Confessions of Faith from the sixteenth to the nineteenth centuries inclusive, which show that all through the centuries the Mennonites and their predecessors, the Swiss Brethren, held to the doctrine of nonresistance and considered it to be of vital importance. The book is an important contribution to our Mennonite literature. The price is ten cents a copy.

Symposium on War is a companion booklet by the same author, and gives quotations on war from men of all walks of life irrespective of religious affiliations or convictions. In this collection we find of the most scathing denunciations of war, many of which were given by men who have participated in war. At the close some Scripture quotations are given on the subject of nonresistance and there is a short chapter on War from the Christian Point of View. The booklet is a valuable contribution to our peace literature. Like its companion volume it sells for ten cents a copy. Send orders to

Mennonite Publishing House,
Scottdale, Pa.

DO THEY PRAY FOR ME AT HOME?

(The first three stanzas were copied from an old song book by Bro, O. D. Yoder, who added the last two stanzas.)

Do they pray for me at home?
Do they ever pray for me,
When I ride the dark sea foam,
When I cross the stormy sea?
Oh, how oft in heathen lands,
As I see the bended knee,
Comes the thought at twilight hour,
Do they ever pray for me?

Do they pray for me at home,
When the summer birds appear?
Do they pray for me the while,
That my path may be less drear?
At the home of early youth,
Do they place the vacant chair,
Where my heart so oft returns,
To the loved ones gathered there?

Do thy pray for me at home,
When the winds of winter blow?
Do they pray for me with love,
As they watch the winter's snow?
In the season's chilly cold,
Are their hearts for me still warm?
Am I cherished still of old,
Thro' the beating of the storm?

Do they pray for me at home,
As they promised they would pray
When they bade me cross the tide
To that land so far away?
As my wandering mind returns
To the land where I set sail,
Silently the thought pervades,
Do their prayers for me prevail?

Do they pray for me at home,
As I toil thro' heathen night,
Hearing millions cry and groan
For the blessed Gospel Light?
Do they in my native land
Think of me across the sea?
Does my Lord behold their hands
Lifted up in prayer for me?

Mattawana, Pa.

"As we contemplate this arch enemy of all that is good and meditate upon his terrible power and frightful havoc wrought among souls, we turn to God with thankful hearts that there is a limit to the power of Satan and that the only power that is absolute and infinite is vested in the Friend from heaven."—G. R. B.

"Life Insurance strengthens the sordid tendency to accept the view that life and its influence is measured by the amount of money it may possess or acquire, which is in opposition to the Savior's question, "What shall it profit a man, if he gain the whole world, and lose his own soul?"—D. D. M.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 6, 1927 (Gospel Witness Established 1905) No. 27

EDITORIALS

"Who shall ascend into the hill of the Lord, and who shall stand in his holy place?"

If the reader will find this Scripture and then read on for the answer, an answer will be found that no one will have cause for regret by giving heed to it.

"An Announcement," which will be of interest to many, appears elsewhere in this issue. For a number of years Bro. John W. Weaver of Union Grove, Pa., has performed a useful service in the distribution of literature through a second hand book business. This business has been growing year by year, and the brotherhood in eastern Pennsylvania has only to hear the words, "Weaver's Book Store," to know what we are talking about. Arrangements have now been made whereby Bro. Weaver becomes a representative of the Mennonite Publishing House, which we believe will be an advantage to all who are interested. Turn to this announcement, found on last page, and read it.

Called Home.—In the report of the Mennonite General Conference, printed in last week's Gospel Herald, the name of Bro. N. B. Stauffer appears first among the bishops present at that meeting. This week we are publishing the sad news that Bro. Stauffer passed away soon after reaching his home after General Conference. Looking at the man while at Belleville, nobody would have guessed him as being the first one to go. But God knows best, and to His will we bow. May His comforting grace sustain the bereaved family in their afflictions, and His unerring Spirit direct the Church in the Alberta-Saskatchewan field to choose out from among them the Heaven-called man to take Bro. Stauffer's place as an overseer.

Of the heathen it is said that they worship their gods, not because they love them but because they are afraid of what these gods will do to them in case they do not worship them.

And is this not true of too many people who profess to be worshipers of the God of heaven? With the conviction that "it is a fearful thing to fall into the hands of the living God" they think of the fearful punishment of the wicked a dozen times as much as they do of the goodness and love and holiness and wonderful grace of God. Thank God for the privilege of worshiping Him because we love Him. Like John we can say, "We love him, because he first loved us." We worship Him because He is a God of love and grace, because He is a high and holy Being, a Friend at all times, One whose fellowship is delightful, whose counsels are unerring, whose leadership is always safe and good, an Infinite Being whose companionship we can not afford to be without.

God's Terms.—One of our ministering brethren, in a recent sermon, referred to Paul's inquiry at the time of his conversion: "Lord, what wilt THOU have me to do?" Said the minister: "Paul realized that he had gone wrong, and called upon the Lord to show him the way to get right. Nowadays many people come with terms like this: 'Lord, if you will let me do just as I please, and if the Church will let me come just as I want to come, then I am ready to join the Church.'" The difference between Paul and the supposed cases given by our brother is that while Paul sought the Lord's way and proposed to come in accordance with the Lord's terms, too many people try to get into fellowship with God and the Church on man's terms. There was wisdom in Paul's course, for two reasons: (1) It is the only way to get right with God. (2) Even if we could get right with God by taking our own way for it, the Lord's way is so much better, His wisdom being unerring while man's ways are full of blunders and imperfections, so that it is always best to take God's plan even if man's plan might work.

Consecrated Laymen.—One of the greatest needs of the present time is consecrated laymen. We have some, we need more.

Some people seem to have the idea that when a member shows positive evidence that he is soundly converted and willing to work he ought to be ordained to the ministry. That is certainly the kind of members from which the ministry should be chosen, but simply because a man is consecrated is not the sole reason why he should be made a minister. We have known some very good, spiritually-minded, consecrated, talented men who lack some of the most essential qualifications for the ministry. Consecration is but one among many qualifications for the ministry, but it ought to be considered an essential qualification of all Christians—men and women, boys and girls.

Our observation has been that the more consecrated laymen that any congregation has the more encouragement there is for others to step out into the full light of a consecrated life; also that where there is a scarcity of consecrated laymen the ministry has an uphill task in their efforts to build up the congregation and the idea prevails that only ministers and very old people need to be anything but ordinary worldlings. We need consecrated men and women in every congregation: (1) to uphold and support the work of the ministry, (2) to carry on work which the ministry is unable to do for want of time, (3) to encourage others to live the fully sur-

rendered life. Where you see a consecrated layman you see a seed sower whose life usually results in the raising of a crop of other consecrated workers.

As we look back over the pages of Mennonite history during the past century we see a number of very prominent laymen whose service for God and the Church dispels the idea that only preachers (perhaps bishops) can do anything or occupy positions that are worthwhile. In this list we notice such men as Shem Zook of Mifflin Co., Pa., remembered as a school teacher, a secretary, for a number of years, of the Amish Mennonite General Conference, a church historian of some prominence; Joseph Funk and Emanuel Suter of Virginia, the first a pioneer leader of song and publisher of song books and otherwise active in Christian work, the second an aggressive church worker whose abilities were generally recognized; Abram Metzler, for many years superintendent of the Mennonite Orphan's Home at West Liberty, Ohio, and otherwise useful as a worker for the Lord; and many others who belong to the same class. If we were to name prominent laymen in the Church at the present time we could produce quite a list belonging to this class—men and women whose service for the Lord counts for quite as much as does the service of the average one of us ministers. If you need any of these brethren for the ministry, well and good; but don't be in a hurry to ordain them just because they are consecrated and willing to work. Every one of them as a layman, is a standing encouragement to other laymen to join the same class.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

Matt. 1:21 Thou shalt call his name Jesus: for he shall save his people from their sins.

10:38 He that taketh not his cross, and followeth after me, is not worthy of me.

16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

16:24 If any man will come after me, let him deny himself, and take up his cross, and follow me.

17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

17:23 And they shall kill him, and the third day he shall be raised again.

20:18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

26:31 All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

27:40 Saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

28:5 The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Mark 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

10:33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

14:27 All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

15:13 And they cried out again, Crucify him.

15:14 Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucify him.

15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

(To be continued)

THE SECRET OF SUCCESS

Sel. by Ellen Garber

In nothing am I behind the very chiefest apostles, though I be nothing. II Cor. 12:11.

Here we have the secret of being in nothing behind "the chiefest apostle," Paul himself.

The secret is, "I am nothing." And why? Because "God hath chosen the things that are not." And why is this? That no flesh should glory in his presence." And that as it is written "He that glorieth, let him glory in the Lord."

God is the all in all. It is His as God to work everything.

We are to work, but in the consciousness that "it is God who worketh in us to will and to do." We are to work, but in such a faith in His inworking that all care as to our own weakness, all pride as to our own performance, shall utterly disappear.

We are to work under the apparently depressing, but actually inspiring; God is all. This was the secret of Paul's joy, and strength and success. Hear him speak about the high aim of his ministry to present every man perfect in Christ Jesus: "Whereunto I labor, striving according to his working, which worketh in me mightily." He had heard and learned, like the psalmist before him. "Power belongeth unto God"—not as well to God as to others; not to God more than to others; not to God chiefly—no, to God, and God alone.

And so the paradox is true to its full extent, "When I am weak, then am I strong." "In nothing was I behind the chiefest apostles, though I am nothing."

The fittest instrument for God to use is—nothing. A man who is nothing before Him. "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." What terrible self-deception, and how universal! We think ourselves something, at times very feeble, at other times somewhat stronger; but how little we have learned to rest and rejoice, and find our strength in being—nothing! But what does this mean? Is it not strange that a man with all his wondrous God-given powers of mind, and will, and heart, should be called to think himself yea, actually to be nothing? It does, indeed, appear strange and impossible, until one learns really to know what God is and what our relation to Him as creatures is. We cannot repeat it too often or too earnestly, that the creature can have no true existence, or blessedness or glory, but in this—that he is a vessel made to contain God, to have God filling him and working in him all that he is to be or to do. It is this that constitutes man's being the image and likeness of God; this alone can constitute it, that God lives out in creaturely form the divine life He has in Himself. As the soul sees this, it cannot but say, in the deepest, truest, fullest sense of the words—I am nothing, God is all.

I am nothing. There are some who have in all their Bible study and Christian experience never yet come across this word. It has never yet reached them with its searching, condemning, humbling power. There are others who have begun to see that somewhere in this direction must lie the cause of their spiritual feebleness. And still others there are who have seen the Truth, but whose deepest consciousness is that they are not yet nothing. And some to whom God has in their measure taught what He wrought in Paul, and who, in childlike simplicity and Christlike humility in all their work for God, as they look forward to it, or back upon it when done, do breathe the very spirit of the word—I am nothing. These all equally need ever afresh to be reminded of the secret of strength and success, and to study the way in which they come. 'Tis that strange path which our Lord pointed out when He said: "Nothing of myself," which He opened up for us when He went into the grave, and in which His Spirit leads the upright.

"I am nothing." When first the soul has to say this, the words are ordinarily the expression of disappointment and failure. Have I not been doing my very best to work out my salvation or to secure the salvation of others? Have I not looked to God to make me something He could take pleasure in and use? Alas! I seem to go backward where I hoped to advance, and to hinder where I wanted to help. I have nothing, and can do nothing; it seems as if I am of no account in God's sight—a mere nothing. And the soul does not know that **this experience is just one of God's most precious lessons, and that to be nothing will be the only way to let God be all.** When we begin to learn this, then the words get a new meaning; they become those of consent and surrender.

How we fight against this! How we struggle to be something as we think, to His glory! The truth has been accepted theoretically! We are and must be nothing. But how far are we from really being nothing? Our whole natural life, the greater part of the religion around us, and so much of our own Christian experience has tended to foster and please and strengthen self; we find it hard to deny it, harder still to be free from it, and to be nothing before God. One often begins in downright earnest the practice of self-denial and humility, but it is as if there is a hydra-headed monster within; for every head we cut off, a hundred arise and again the soul that had so heartily consented and surrendered itself to be nothing, has to be brought in despair to learn that however it longs and strives after it, it cannot make itself nothing. Nothing can do this but **the cross of Christ, and the fellowship of His death.** When He died and was buried, He lay there in absolute helplessness and dependence, waiting on the Father. To be crucified with Christ, and enter into His death, this is the only way to true nothingness. When we begin to see this, that it is only a fuller conformity to Christ that can help us, the word becomes one of faith and confidence. "I am nothing," as "Christ is all." Even as He allowed God to be all in all to Him and to work all in Him, so that He did nothing of Himself, so now God in Him is to work all in me. Each new discovery of my nothingness, each deeper insight into the all-of-God as exhibited by Christ, each fresh apprehension of Christ's cross as the death and end of human life, and the entrance into a life in which the power of God is more fully revealed, simply leads to a deeper quiet, and a stronger faith, and a more assured confidence that God is working in us and through us, and will yet more abundantly work all that is pleasing in His sight. And so the Word becomes through this faith one of perfect peace and rest, of ever increasing joy and strength. To the soul that can say, "I am nothing," God says "Enter thou into the joy of thy Lord." God is all and in all.

Beloved fellow workers, as we look back at our work, and see what God has done, let us say in childlike humility and praise, "I am nothing." As we think of what God might have done, let us say, Lord, teach me fully to know "I am nothing."

As we look around on believers, and our intercourse with them let us cry, Blessed Lord, make us all nothing in Thy presence, and let the gentleness and tenderness and meekness of our life prove it to our brethren. As we look forward to work to be done, let us remember the secret of all blessing and power: "Not a whit behind the chiefest apostles, though I am nothing."

Oh the blessedness of being nothing, allowing God to work out His will and likeness. To breathe His Spirit and love through our whole being! Oh the blessedness of being nothing, yielded up to God to work through us among men just what He will! Let us ask "Lord, give us this grace in large measure to be nothing, that Thy glory may be revealed."—Andrew Murray.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Mennonite Conference of the Southwestern Pennsylvania District met in its fifty-second annual session at the Stahl Church near Johnstown, Pa., Thursday and Friday, Aug. 11 and 12, 1927.

The meeting was called to order by the moderator, Bro. N. E. Miller. After singing, Bro. J. A. Brilhart read Acts 11:1-17, and led in prayer.

The following Conference members were present:

Bishops:—J. N. Durr, Aaron Loucks, J. A. Ressler, Jas. Saylor, N. E. Miller, I. K. Metzler.

Ministers:—S. G. Shetler, Simon Lehman, L. A. Blough, Alexander Weaver, J. A. Brilhart, G. D. Miller, H. M. Gelnett, W. C. Hershberger, Joseph Saylor, Hiram Wingard, C. A. Graybill, J. M. Nissley, Harry C. Blough, M. B. Miller, A. J. Metzler.

Deacons:—L. D. Yoder, L. H. Weaver, John Hershberger, Albert Kauffman, Wesley Yoder, S. K. Eash, Loransa Kauffman, C. B. Shoemaker.

On motion Bro. Noah Hershberger, who was ordained to the ministry in the Johnstown district, Mar. 13, 1927, was accepted as a member of Conference.

The following brethren were accorded the privilege of honorary members of Conference: Bishops, S. C. Yoder and J. S. Shoemaker; Ministers, L. J. Miller, Josiah Miller, Milton Vogt, Harry Kauffman, Simon E. Graybill and Milo Kauffman; Deacons, John D. Byler and Geo. Stahl.

Minutes of last year's Conference were read and approved.

The following officers of Conference took their places: Moderator, N. E. Miller; Assistant Moderator, L. A. Blough; Secretary, M. B. Miller. Bro. C. A. Graybill was appointed assistant secretary.

The conference sermon was preached by Bro. L. J. Miller. Text, Matt. 16:18.

The "Rules and Discipline" were read, testimony was given to the sermon, and the "Rules and Discipline" by Brethren James Saylor, Josiah Miller, Albert Kauffman, and a rising vote by the congregation.

The following committees were appointed:—Resolutions Committee: J. A. Ressler, S. C. Yoder, Noah Hershberger; Nominating Committee: Aaron Loucks, W. C. Hershberger, G. D. Miller.

Membership and Financial reports were read and accepted.

Conference Treasurer's Report

Balance on hand July 1, 1926	$ 185.44
Received from congregations during year,	134.43
Total	$ 319.87
Amount paid out	120.15
Balance July 1, 1927	$ 199.72

Report accepted.

Evangelistic Report

Number of sermons preached	160
Number of confessions during meetings	32
Number of confessions before or after meetings	20
Number of accessions	29
Number of confessions (1 or 2 parents are Mennonites)	32
Number of confessions (parents belong to no church)	1
Number of confessions (parents belong to some other church	7
Financial support given evangelists (10 reported)	$690.42

Following are the names of evangelists: D. D. Miller, A. J. Metzler, D. A. Yoder, Oscar Burkholder, A. O. Histand, S. G. Shetler, A. W. Meyers, Aaron Mast, B. B. King.

Report accepted.

Mission Station Reports

Gortner.—Located near Gortner, Md., under care of G. D. Miller. Services every four weeks in a union church building. About 23 sermons were preached. Four members; one accession by letter. No loss by death; attendance is fair, and the spiritual condition, room for improvement. Hindrances—surrounding influences, and no organized congregation. The Sunday school is evergreen. A few special meetings on a few Sundays. Special needs—personal work.

Pinto.—located at Pinto, Md., under care of Bro. M. B. Miller. Services every two weeks in the new church building: about 32 sermons preached; 43 members; services well attended; spiritual condition fair, but room for improvement. Hindrances—union congregation, and other circumstances. Prospects of spiritual growth. Evergreen Sunday school and Y. P. Meetings. Bible conference held during year. Special needs—a closer touch with congregation. Remarks,—There is still a debt on the building. The Conference Congregations are short about $200.00 yet on the amounts suggested, as per schedule worked out at the Executive Meeting held at Pinto April 23, 1927.

Reports accepted.

Minutes of the Mission Board Meeting of S. W. Penna.

Conference District, Aug. 9, 1927

The Mission Board of the Southwestern Pennsylvania Conference District met at the Stahl Church Johnstown, Pa., August. 9, 1927.

Bro. Orie D. Yoder led in the song service. The devotional exercises were conducted by Elmer Bittinger.

The roll call was then taken with the following members present: N. E. Miller, J. A. Ressler, Aaron Loucks, J. N. Durr, J. M. Nissley, James Saylor, S. K. Eash, S. K. Yoder, Oscar D. Yoder, Josiah Keim, C. B. Shoemaker, N. S. Maust, J. L. Kinsinger (by proxy), C. A. Graybill, J. B. Zook.

The minutes of the preceding meeting were read and approved.

The work done by the Executive Committee during the year was approved by the Board.

The treasurer's report was then given, showing the receipts to be $19569.31. The treasurer's report was accepted.

The report of the auditors for the treasurer accounts was given and accepted.

The report of the all day mission meeting was given and accepted.

The report of the DuBois Mission Committee was given and the committee released from further responsibility.

The report of the Schedule and Budget Committee was given, the report was accepted and their recommendations adopted.

The report of the Auditing Committee for the Altoona Mission was heard and accepted.

J. M. Nissley, Superintendent of the Altoona Mission, gave a report of the work done at the Mission. This report was accepted.

The report of the Local Board of the Altoona Mission was heard and accepted.

Unfinished Business

It was properly moved and seconded that the Local Board of the Altoona Mission be authorized to place sufficient snow breakers on the Altoona Mission building to insure safety to pedestrians.

It was moved and seconded that the question of automobile insurance for the automobile at Altoona be referred to the Executive Committee for consideration.

Upon motion it was decided that the chairman of the Executive Committee appoint a committee to co-operate with the Local Board to further investigate the matter of opening mission work in a suburb of Altoona. Committee appointed, Aaron Loucks, C. B. Shoemaker, and C. A. Graybill.

The matter of placing Bro. Haupt in a suitable home was then taken up and discussed. The matter was referred to the Executive Committee and that the Board sanction any work done by the Executive Committee.

It was moved and seconded that the Executive Committee with the Local Board be authorized to arrange for the payment of an evangelist for the Altoona Mission.

The matter of having evangelistic meetings more than once a year for the Altoona Mission was referred to the Local Board.

It was decided that arrangements be made for the liquidation of the Altoona Mission debt.

It was properly moved and seconded that the President of the Board present the proposition to the congregations interested.

Upon motion it was decided that a committee be appointed to arrange time, place, and program for an all day mission meeting.

Upon motion it was decided that the Executive Committee appoint all committees and also a member on the Local Board of the Altoona Mission.

It was properly moved and seconded that the old Board adjourn.

(New Board)

The roll call of the New Board was then taken with the following members present: N. E. Miller, J. A. Ressler, Aaron Loucks, J. N. Durr, J. M. Nissley, Jas. Saylor, Ray Haning, J. L. Kinsinger (by proxy, J. A. Blough), Irvin Holsopple, S. K. Yoder, Josiah Keim, Oscar D. Yoder, C. B. Shoemaker, Kenneth Baer, C. A. Graybill, J. D. Byler, Joshua B. Zook, Eli Kanagy, John E. Kaufman. The following officers were elected for the coming year: Pres., J. A. Ressler; Vice Pres., Joshua B. Zook; Sec., Oscar D. Yoder; Treas., C. B. Shoemaker.

The following committees were retained or appointed: Local Board Member for Altoona Mission, J. N. Durr; Auditing Committee for the Altoona Mission, W. C. Hershberger, Johnstown; Milo Yoder, Mattawana; Ira Stultzius, Martinsburg.

Auditors for Treasurer's Account: A. J. Metzler, Masontown, Ralph Stevanus, Springs; Henry S. Hartman, Scottdale.

Budget Committee: C. B. Shoemaker, John L. Horst, Aaron Loucks.

All Day Mission Meeting to be held at the Kaufman Church, Johnstown, Pa., the time to be set by the Committee: Noah Hershberger, Johnstown; Harry E. Kaufman, Mattawana, Pa.; C. B. Shoemaker, Scottdale, Pa.

Gratefully submitted,
Oscar D. Yoder, Sec.

Report of the S. S. Conference to the Church Conference

The delegate body of the Mennonite Sunday School Conference of the Southwestern Pennsylvania District met in regular session at the Stahl Church, near Johnstown, Pa., August. 10, 1927.

The following business was transacted:

The minutes of the last meeting were read and approved.

It was decided that the support of Bro. J. N. Kaufman and his two sons be continued for three years from May 1, 1928.

It was decided that the balance in the Sunday School Conference missionary fund for one year be applied to the Altoona Mission.

Brethren W. C. Hershberger, C. A. Graybill, and S. G. Shetler were appointed as a committee to revise the Constitution of the Sunday School Conference.

The Library Committee reported that they have prepared a list of books which have been placed in the various libraries of the Sunday schools of the district. Copies of the list can be secured from the secretary of the S. S. Conference.

The committee recommended the three books; namely, "Ready Scriptural Reasons," by Geo. R. Brunk; "Building on the Rock," by the India Mission; Teacher's Handbook of Information," by L. J. Heatwole.

The following resolutions were adopted:

Whereas, there are places near our churches which have no Sunday school, therefore be it,

Resolved, that we ask our Church Conference to consider the matter of authorizing our congregations to appoint committees to open such Sunday schools wherever practical.

Whereas, we believe that a definite plan for choosing officers and teachers will be a help in our Sunday school work,

Resolved, that a committee of three be appointed to work out a uniform plan for choosing officers and teachers and report in next conference. Committee appointed C. F. Yake, W. C. Hershberger, and Earl R. Blough.

It was decided that the expenses of the Conference secretary in visiting the various Sunday schools of the district be paid out of the treasury.

Brethren W. C. Hershberger C. A. Graybill, and S. G. Shetler were appointed a committee to revise the Constitution and to report to the next regular session of conference.

It was passed that the Executive Committee be authorized to appropriate money to purchase additional books for the Altoona library, said amount not to exceed $20.00.

Treasurer's Report

Balance in treasury July 1, 1926	$ 73.43
Offering at Conference, 1926	50.53
Total	$ 123.96
Publishing programs,	$ 3.60
Traveling expenses of speaker	10.00
Balance in treasury, July 1, 1927	110.36
Total	$ 123.96

An offering was taken to help pay the expenses for eatables at the conference, amounting to $143.52.

Another offering, amounting to $62.53, was taken for the general expenses of conference.

Bro. E. C. Bender was elected Treasurer for three years, and Bro. Levi Mumaw was elected Moderator for the next conference.

S. G. Shetler, Secretary.

Bible School Report

The sixth annual term of the Johnstown Bible School was held at the Stahl Church beginning Jan. 3, 1927, and closed Feb. 11, 1927. The faculty consisted of (Principal) Bro. S. G. Shetler, (Assistants) Bro. J. A. Ressler, Bro. Millard Detweiler, Sister Maggie Shetler, Bro. E. L. Frey, Bro. J. M. Nissley, Bro. C. R. Wolford (a student teacher who taught Greek).

The curriculum consisted of thirteen subjects. A special Ministers Week was observed, which was attended by 36 bishops, ministers, and deacons.

The total enrollment (including ministers week) was 101.

An all day Christian Workers Meeting was held Jan. 26, which was very well attended and an excellent spirit and interest was manifested.

The financial account of the School stands as follows:—

Balance from last year	$ 12.67
From tuition and books	337.40
Offerings and donations	289.51
Unaccounted for	8.55
Janitor service	18.00
Total	$ 666.13
Expenditures for the year	$ 626.57
Balance on hand Aug. 1, 1927.	$ 39.56

The School is having a steady growth, and an increased interest is shown by the brotherhood in general.

John A. Thomas, Secretary-Treas.

Report of Summarized Sewing Circles of The Southwestern Pennsylvania Conference District

Contributions	$ 692.74
Disbursements	583.95
Home Missions	173.56
Foreign Missions	368.12
Material Home Work	145.25
Material Foreign Work	85.69
Cash on hand June 30, 1927,	$ 202.54
No. Attended	785
Total average attendance	87
Garments donated	434
Coverings made	25
Quilts and Comforters made	69
Miscellaneous Garments made	304
Total of Pieces made and Donated	832
Bible Women supported	4

Report is not complete, but was accepted as read.

Another circle reported after Conference having contributed $449.81.

Reports of Committees

Merging of Conferences

We are glad to note the progress toward union between the Eastern Amish Mennonite Conference and the Mennonite congregations in their territory.

We recommend that this Confernece go on record as standing ready to welcome full union and membership with such Eastern Amish Mennonite congregations, as lie in our territory and desire such union.

Report accepted.

Sewing Circle Advisory Committee

We, the undersigned committee, feel grateful to the Executive Committee of Conference, in granting permission to have a public meeting of the sewing circle during Conference session. We feel grateful to the Sewing Circle Committee for their spirit of co-operation with the Conference.

It was with pleasure that our committee gave advice to the Sewing Circle Committee along the different lines in which they sought it.

We recommend that the Sewing Circle Committee prepare a program for a public meeting some time during the next Conference and present a copy to the Advisory Committee.

We recommend that the Sewing Circle Committee and the Advisory Committee draft a Constitution and present the same to the next Conference.

Report accepted.

Changing Conference Cycle

We, the committee, after an investigation and consultation found the sentiment of changing the Cycle for Conference unfavorable.

Report accepted.

Relation of Conference Members

To the Southwestern Pa. Conference:

Your committee, appointed at Scottdale, Pa., Aug. 12, 1926, to look into the matter of E. J. Blough's relation to conference, beg to submit the following report:—

We have not had the opportunity to meet Bro. Blough, personally to discuss with him his Conference relation, but have been in personal correspondence with him. His affairs were so involved that as a committee, we were unable to arrive at any satisfactory understanding.

In order that Bro. Blough may be reconciled to the Church, and that the peace of the Church may be conserved, we recommend that a joint committee consisting of six brethren, be appointed, three brethren to be appointed by the ministerial body of the Johnstown District, and three brethren be appointed by the Executive Committee of the Conference. This committee to make such recommendations, after careful investigation, as to the facts and their findings, as the case may warrant, and report to a joint meeting of the respective bodies. We further recommend that pending the reconciliation of Bro. Blough, with the Johnstown District, his conference membership be suspended.

Report accepted.

QUESTIONS AND ANSWERS

I. How may we further utilize the energies of our young people? Opened by Milo Kauffman.

Begin with the home. Have the ideals of the home point to active work for the Master.

The minister needs to be acquainted with the home life of each young person in his charge, so as to direct the energies in the right lines. Young people's problems must be treated with confidence.

Use young people in Sunday school classes, in prayer meetings, and let them feel that they are welcomed, and are useful in such activities.

II. How may we safeguard our young people against the dangers of modern false religions? Opened by J. S. Shoemaker.

In view of the fact that there are many false religions in the world to which people of this day are exposed, we find it necessary to exercise the utmost care in safeguarding our people against their influences.

Therefore we recommend:

1. That all literature dealing with religious questions be carefully censored and the objectionable eliminated.
2. That we have no fellowship with teachers of false doctrine, nor frequent places of worship conducted by them.
3. That the ministry give intelligent teaching against these false cults and teachings.
4. That the Word of God be given emphasis in the pulpit, in the Sunday school, and in the home.
5. That our periodicals publish suitable articles, on these

(Continued on page 605)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

THE RIBBON ON THE DOOR

How startling is that simple band
Which everyone can understand;
We see the people come and go,
With all the marks of grief and woe—
The tear-stained face, the quiet tone,
The covered casket, sudden moan.
We know that death has come that way,
And all are shedding tears to-day.

And people passing on the street
Inquire of everyone they meet—
Until their quest is satisfied—
Until they know just who has died.
Sometimes the answer brings surprise,
A look of sadness—moistened eyes;
Why, that man came into my store
Just yesterday or day before!

No boy plays ball before that door,
Or tops or marbles as before;
But all move farther down the street
Regardless of the sun and heat;
For even boys can plainly see
That death and noise do not agree;
And so they talk in lower tone,
And leave the mourners with their own.

How quickly some folks will recall
The day when Jesus took their all;
That ribbon hung upon their door,
And told the world their hearts were sore.
Some day 'twill tell the world that we
Have passed into Eternity—
God's messenger has come our way,
And friends are shedding tears to-day.

—Howard W. Pope.

WIFE AND MOTHER, IS IT WELL WITH THEE?

What a place a woman fills in the family! Man may be the legal head of the household, but the mother is the heart. The husband may build a house; the wife builds the home.

"A house is built of brick and stone,
Of sills, and posts, and piers,
But a home is built of loving deeds
That stand a thousand years.

"The men of earth build houses—halls,
And chambers, roofs and domes—
But the woman of the earth—God knows!
The women build the homes."

God made them with peculiar traits of mind and heart for their work.

Mother, is it well with thee? We answer, No, if you have not turned from sin. Sin is the fatal foe of any life, the consuming leprosy of wife or mother that is fatal in the home. There even may be female refinements, gentleness, amiability and accomplishments, but these alone are not enough for a great woman, a successful female life. Sin must be put away, or it will spread like gangrene till it ruins all.

There are multitudes of women of artistic taste, culture and refinement, who are inspired to marry only by selfishness. They seek ease, place, a name, social position, prominence, self-indulgence. They want some one to support them in fashionable idleness, to indorse their checks and pay their bills. The Bible fitly describes them as "without natural affection," for they reject the dignity and glory of motherhood, and consecrate their energies to the pursing of poodle dogs.

Their ignoble career usually terminates in the publicity of the divorce courts and a dishonored grave. "Sin, sin," is written all over their career, which ends in a lost eternity.

No, it is not well with thee if thou hast not taken Christ as thy Savior. "All have sinned and come short of the glory of God." It is not enough to have a college diploma on the wall, and hold a membership in a few exclusive clubs and pleasure organizations, and have your name and picture in the "Society Gossip" and the "Daily Tattle." Notoriety and publicity are no salve for the wounded conscience, and no cure for the aching heart. When the impure dance is over and the silly laughter is still, the hungry soul that never yet was satisfied with self-indulgent pleasure will cry out for God. He made us too noble and too much like Himself to be at rest till we find rest in Him.

"I tried the broken cisterns, Lord,
But ah! the waters failed;
E'en as I stopped to drink, they fled
And mocked me as I wailed.

"Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."

No, it is not well with you, if you do not take a deep interest in the salvation of your husband and children. If anyone really knows Jesus as a personal Savior, he or she will be deeply concerned for those they love. As Andrew sought Peter, and Philip sought Nathanael, so will a true Christian earnestly seek the salvation of those dearest to the heart.

If a wife and mother can send her children to Sunday school, while she, by choice, remains at home, and turns over to some unknown person all the religious training of her God-given child; if she can abandon the little one to the watch and care of an indifferent servant while she devotes herself to social functions and public gatherings, amusement clubs and societies, something is radically wrong with her own soul life. Spiritually it can not be well with any woman who neglects her husband, her child, her home, and her God.—Selected.

LITTLE THINGS

By Lina Z. Ressler

For the Gospel Herald.

A letter read to me this morning had this thought: "We may not all be able to do great things; we may not all be great rivers of blessing, as we go through life; but we may all do some part to help and bless those about us. We may be little streams of joy and blessing, or perhaps we can be only a little spring rippling and singing by the wayside"

I like the thought. There is a bit of setting to the expression that might help my reader to get some of the inspiration the thought gave me. My friend has experienced some handicaps, for years she has suffered from the effects of a dread disease. Much pain has been her lot, and dependence upon others for many of her daily comforts has brought to her sensitive nature many a heartache, and yet she has found in nature and the beautiful things about her joy and comfort not only for herself but for others as well. Her trees and her bird friends are a source of joy for herself as well as others.

A wayside spring, smiling and bringing joy to others. Are we all doing as well? Her Sunday school and church privileges are small, but she fills a needed place, and her influence counts for her Master. Worth while? Oh yes, for hers is the same commission as yours and mine, and her spot, though limited in area, is just as important as yours and mine.

I am so glad the places for work in the Vineyard are not all alike, and I am glad, so glad the Master sees and knows each spot, and I am glad too that His eye sees motives and hindrances, and understands difficulties.

Praise God for the mighty river
Whose flow may the thousands bless;
Praise Him for the rock of blessing,
The Rock in the wilderness.

Praise God for the little streamlet,
That scattereth help each day,
And praise Him too for the tiny spring
That's singing along my way.

Scottdale, Pa.

Recognizing conditions as they are, we certainly owe it to our children to provide for them an opportunity to secure their education in schools that are under the direction, instructions, environments, and control of our own church.—D. H. Bender.

If the parents are not grounded in the faith as set forth in the Gospel and practiced by our forefathers, they have no idea as to what will be the ravages of liberalism among their children.—N. H. Mack.

SUNDAY SCHOOL LESSON

Lesson for Oct. 16, 1927—I Kings 21:5-20

ELIJAH IN NABOTH'S VINEYARD

Golden Text.—Be sure your sin will find you out.—Num. 32:33.

Lesson Story.—Naboth had a vineyard that Ahab wanted. But when Ahab inquired as to the terms upon which the vineyard might be purchased, Naboth replied that the vineyard was not for sale; that it could not be transferred without a violation of the law, and therefore it would be useless to talk about selling it. This was a sore disappointment to Ahab, but he saw no way around it so he had about given up the idea of purchasing the vineyard even though his displeasure was very great.

But Jezebel was not so easily put off. She got Ahab's permission to leave the management of this affair to her, and proceeded in her high-handed way to dispose of Naboth. In Ahab's name she wrote letters to the elders of Israel, proclaiming a fast in Naboth's honor and set him on high before the people. She also privily instructed two of the sons of Belial to prefer false charges against Naboth and have him accused of blasphemy against God. By such means she had Naboth condemned, carried out, and stoned to death. There was momentary rejoicing in the house of Ahab, when Jezebel coolly informed him that since Naboth was disposed of he (Ahab) might now claim his vineyard.

But while they might triumph over a man, it was not so easy to frustrate the will of the Lord. When Ahab went to Naboth's vineyard to take possession of it as his own, he found the man of God there to bring him the Lord's decree that a terrible end was awaiting him. When he saw Elijah he said, "Hast thou found me, O mine enemy." Like a lightning flash the response came: "I have found thee: because thou hast sold thyself."

Lesson Meditations.—1. In the first place we notice the great contrast between Naboth the rightful owner of the vineyard and Ahab the would-be usurper. One was quietly pursuing his duty, occupying his rightful property, and would not think of violating God's Word for the sake of wealth. The other thought only of his own selfish interests regardless of how that affected the rights or the interests of others. In our business dealings are we like Naboth or like Ahab?

2. Again we are impressed with what awful sins selfishness leads us into. Naboth had a property that Ahab wanted. It was not wrong for Ahab to desire that property, if he could get it in a way that was right; but the selfishness on the part of Ahab and Jezebel becomes strikingly evident when their desire for the property continued after it was known that they could not get it lawfully or with the owner's consent. First, they sinned in not regarding the owner's rights or wishes. But this thing did not end there. The obstacle in the way of getting possession of the vineyard must be gotten rid of, and murder was the result. The awful sin of murder often lurks in the cup of selfishness. And this particular case of murder was the more heinous because it was treacherously carried out, and in the name of religion.

3. We speak of "King Ahab." But the incident recorded in this lesson shows who was the real ruler of Israel. Ahab was a mere puppet in the hands of his heathen, idolatrous wife. Many a poor man, like Ahab, making selfishness his first consideration in life, sacrifices his soul on the altar of blind infatuation for a godless, idolatrous wife. In Ahab we have a type of weakness; in Jezebel, a type of strength coupled with iniquity. Ahab was perhaps as wicked as Jezebel, but he lacked the strength of character to carry out his wicked designs.

4. In striking contrast with both Ahab and Jezebel stands out the character of Elijah. Comparing him with Ahab, we find in him a strong personality before whom the weak personality of the king quails in fear. Comparing him with Jezebel, his strong will power is consecrated to God while hers is dedicated to Satan. Pray for more Elijah's, that the Lord may have some one to withstand wickedness no matter where or in what way it may assert itself.

5. There is a limit beyond which God does not permit His opponents to go. Jezebel thought she had it all her own way. The Lord permitted her treachery to succeed, so far as taking the life of Naboth was concerned; but when that wicked queen and king sought to profit for themselves from their treacherous murder, they found the way was blocked. Gain through wickedness is only temporary and seeming. God has decreed that "whatsoever a man soweth, that shall he also reap." There was a fearful end awaiting Ahab and Jezebel, as there is before all people who die in their sins. "Seek ye the Lord, while he may be found."—K.

Bible Meeting Topic

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1:3.

II. Churches of Smyrna and Pergamos.—Rev. 2:8-17.

Topic for October 16

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

OUTLINE STUDY

III. Message to the Church of Smyrna.—Rev. 2:8-11.
1. Characteristic of the Lord who sends the message.—2:8.
2. Things which He knows and commends.—2:9.
   a. Tribulation.
   b. Poverty (spiritual riches).
   c. Blasphemed by so-called Jews.
3. Things rebuked.—2:10.
   a. Fear.
4. Exhortation: "Be thou faithful unto death."—2:10.
5. Warning.—Sufferings will try you.—2:10.
6. Appeal and Reward.—2:10, 11.

IV. Message to the Church of Pergamos.—Rev. 2:12-17.
1. Characteristic of the Lord who sends the message.—2:12.
2. Things which He knows and approves.—2:13.
   a. Devotion to His name in spite of evil surroundings.
   b. Devotion to His faith.
3. Things rebuked.—2:14, 15.
   a. They have some who hold the doctrine of Balaam.
   b. They have some who hold the teaching of the Nicolaitanes.
4. Exhortation: "Repent."—2:16.
5. Warning: He May War against them by the sword of His mouth.—2:16.
6. Appeal and reward.—2:17.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Life."**
2. Jesus Knows.

For Young People.
1. The Reward of Suffering for Christ's Sake.
2. Discuss the Doctrine of Balaam.

For Older People.
1. The Need of Sifting out Corrupters.
2. Significance of the following: hidden manna; white stone; new name.

PERSONAL THOUGHT

What honors and pleasures await the faithful in Christ! Whether it is in times of tribulation when the flesh must suffer or in the time of corruptions in the church when the spirit is grieved, the faithful find victory.

SEED THOUGHTS

"Smyrna (meaning **myrrh**) yielded its sweet perfume in being bruised even to death. Myrrh was used in embalming dead bodies; was an ingredient in the holy anointing oil (Ex. 30:23); a perfume of the heavenly bridegroom (Ps. 45:8), and of the bride (Cant. 3:6). Affliction, like it, is bitter for the time being, but **salutary**; preserving the elect from corruption, and seasoning them for immortality, and gives scope for the fragrantly—breathing Christian virtues."—Fausset.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 6, 1927

Field Notes

Change of Address.—Jos. S. Neuhauser, from Grabill, Ind., to Fort Wayne, Ind., R. 9.

Council meeting is announced to be held at the church at Chambersburg, Pa., on Sunday, Oct. 9.

Baptismal services were announced for the following churches in Washington Co., Md.: Reiff's, Oct. 2; Miller's, Oct. 9.

Appointments were made for Bro. A. A. Landis of Ephrata, Pa., for Sunday, Oct. 2, at Souderton, Pa.

Bro. John W. Weaver of Union Grove, Pa., spent Sunday, Sept. 18 in the Franconia Conference district, filling appointments at Bally and at Souderton.

Last Sunday was the time set for an all day missionary meeting at Hesston, Kans. A special feature of this meeting was a farewell service for Bro. and Sister Milton Vogt, who are soon to sail for India.

Meetings are announced for the Mennonite Mission in Altoona, Pa., to begin about the middle of October, with Bro. Oscar Burkholder in charge. The prayers of God's people in behalf of these meetings are desired.

That editorial in last week's Gospel Herald referring to an article on India by Bro. Lloy Kniss was written to fit an article that was to have appeared in last week's Gospel Herald but was crowded out for want of room. Read the article in this week's Supplement.

REQUESTS FOR PRAYER

For the Franconia and Lancaster Conferences, held this week; and for the Washington Co., Md., and Franklin Co., Pa., Conference, held next week at Reiff's Church near Maugansville, Md.

For the work at Chestnut Hill, Pa., where Bro. John S. Hess has just closed a series of meetings.

A Sister.

Bro. J. M. Nissley of Altoona, Pa., has been spending several weeks in northeastern Missouri, assisting the brotherhood in that field. He closed a series of meetings at Pea Ridge Church Sept. 22, with two confessions and commenced meetings at Cherry Box Sept. 24.

Bro. D. H. Bender of Hesston, Kans., spent the greater part of last week in the Southland, visiting a few of the congregations and incidentally looking after the interests of relief work in the vicinity of New Orleans and other districts suffering from the effects of the recent flood.

Books Wanted.—Those having copies on hand of either the English "Martyrs' Mirror" or "Mother, Home, and Heaven" that they would like to dispose of, will do a kindness by writing to either Mennonite Publishing House, Scottdale, Pa., or Weaver's Book Store, Union Grove, Pa.

The brotherhood at Hanover, Pa., has made arrangements for a Bible meeting at the Mennonite Church in Hanover, to be held on Saturday afternoon and evening and all day Sunday, Nov. 26 and 27, with C. A. Graybill of Martinsburg, Pa., and David Garber of Harrisonburg, Va., as instructors.

A Gospel meeting will begin at the Mennonite Church at Williamson, Pa., on Saturday evening, Oct. 8, continuing with morning and afternoon sessions on the Sunday following. Besides local speakers from the Franklin Co., Pa., and Washington Co., Md., district, Bro. J. W. Hess of Akron, Pa., is on the program. Bro. Hess will preach at the Marion, Pa., Church in the evening of Oct. 9.

A number have responded to the recent request for information concerning literature for the blind by expressing a willingness to write in Braille, but so far we have no requests for such literature from friends of blind persons. Unless there is a real demand for the literature, there would be no need of producing it. If any readers know of blind persons who read Braille and would want our literature, will you kindly let us know of them?—R.

A recent letter from Harrisonburg, Va., informs us that the enrollment there has reached 159, with several more to enroll in the near future. By the close of the first semester it is probable that the total enrollment for the three schools will have reached 600—the highest total in the history of the schools. Now is the time to commence planning to have the total reach 800 by the time the special Bible term students are enrolled next January, with an equal number enrolled in the six-week Bible schools in the half dozen or more places where they are to be held this winter.

Correspondence

Chappell, Nebr.

Greeting in the Master's Name:—We have many reasons to be thankful to the Giver from above. Monday morning, Sept. 5, husband and I went to Julesburg to meet Bro. D. D. Miller and wife of Middlebury, Ind. The brother preached a very helpful sermon that evening. They left the next morning for the West. May God bless them wherever they go.

Quite a few from Chappell left the next morning for Wood River to at-

tend the annual Church Conference at that place, which I enjoyed so much. We met so many friends, also many strangers. The weather was ideal, although quite hot. We heard message after message that was uplifting. We could all say that we were admonished with power from on high and I for my part can meditate over it for a long time to come.

The last week in July all our children came home except the youngest daughter, Sadie—the first time our family met for 23 years. It was a pleasant homecoming. Among them were Bro. Sanford Yoder, wife and two daughters. Bro. Yoder preached on Sunday, July 24, also on Monday evening. We all enjoyed it so much. May it bring forth much fruit, that we may not be only hearers but also workers for the Lord.

We had many visitors here this summer, and we enjoyed it so much. The Lord has blessed every one abundantly in temporal things also. The wheat crop was heavy, also corn is a fair crop, for which we can praise the Lord. We also ask an interest in the prayers of God's people.

Sept. 24, 1927. Anna Yoder.

Kitchener, Ont.

The Bible School Annex in process of construction at Kitchener, for the use of the Ontario Mennonite Conference is a prospect worthy of the support of any of the brotherhood, and the Board appreciates any donations that are given, whether large or small. Those who have subscribed may send their contribution to either of the following brethren: M. C. Cressman, Kitchener, Ont., M. M. Brubacher, Waterloo, Ont., or Gilbert Bergey, New Dundee, Ont. The Canadian brethren are grateful for the "good will offerings" already subscribed and contributed by the brethren in the United States.

Solicitation Committee.

Sept. 24, 1927.

Ephrata, Pa.

(Cocalico Station)

Dear Herald Readers, Greeting:—We have abundant reasons to praise our heavenly Father for His guidance and continual blessings that He has bestowed upon us. We had Sunday school and preaching here Aug. 21, with 38 present. Bro. I. B. Good preached for us. Sept. 4, Aaron Mast of Westover, Md., broke the bread of life for us, and on Sept. 18 Bro. Jacob Hess of Millersville. All three of the brothers gave us food for the soul. We were glad for their presence and invite them to come again. We are glad for visiting brethren and sisters to stop at Cocalico and pay us a visit.

Sept. 24, 1927. Daniel S. Stauffer.

Ephrata, Pa.

Greetings of love to all:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." How quickly time passes, and God's love and care for us are seen once more in bounteous crops and harvests on every side. "The early and latter rains" have been given to us.

Council meeting was held this morning at the church. Bishop Noah Landis earnestly admonished us. A large number confessed peace and desired communion.

The Harvest Home and Workers' meeting, held here on Sept. 2-4, was a rich spiritual feast, largely attended, and much good must be the result.

Two aged sisters were recently called home: Sister Mary Romig (aged 67) and Sister Elizabeth Bender, Akron (aged 81). We shall miss them.

Our church home was recently beautified by new paint and paper on the interior.

We are glad for the presence of Bro. John Weaver and family among us again, they having moved recently from the Welsh Mountain Mission.

Teachers' meetings are interesting—held every two weeks; young people's meetings, every Saturday night in church; Cocalico Mission, every second Sunday afternoon, and they need workers. The Sewing Circle also meets every month at the church.

We miss several of our young people who recently left to attend the Eastern Mennonite School at Harrisonburg, Va.; namely, Sisters Mabel, Mary and Esther Landis. Others are out in home mission work and stations. May God bless and keep them all. We are always glad to see them come home at intervals. Oh may God give us a larger vision of the great harvest field, ripe and waiting to be gathered into His kingdom, and then fill us all with the spirit to work.

Sept. 25, 1927. Lizzie Mengle.

Newton, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings:—Aug. 28 we were privileged to have Bro. Rufus Horst and family of Kansas City, Kans., in our midst. Bro. Horst gave us a very helpful sermon.

Sept. 4, Bro. Vernon Shellenberger and family of Wichita, Kans., worshiped with us.

Sept. 11, we elected the following Sunday school officers for the coming year: Supts., Bro. Earl Buckwalter and Bro. Edwin Weaver; Prim. Supt., Sister Bessie King; Sec-treas., Bro. Harry Weaver; Chor., Sister Emma Risser; Libr., Sister Bessie King; Geographic, Bro. Paul Erb; Mission Sec., Sister Emma Risser.

Sept. 25, we held our one hundred and seventh quarterly Sunday school conference. Bro. Thad Beck was elected for next moderator. Quite a number from Hesston College attended this meeting. Also on the same day Bro. Menno Troyer of Conway, Kans., preached for us. Our minister, Bro. Paul Erb, preached at the Bethel Hospital at Newton, Kans., and Bro. T. M. Erb and wife worshiped with the congregation at Yoder, Kans. Hattie Sommerfeld.

Sept. 27, 1927.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—The congregation at this place enjoyed a good spiritual feast the past week in the evangelistic meetings held by Bro. Oscar Burkholder of Breslau, Ont. He preached eleven very interesting and soul-stirring sermons. Each evening before the sermon we had a Bible lesson. Some of the subjects he spoke on were Evidences of conversion, Evidences of Christian Growth, Prayer, and Reverence. Many helpful truths were presented.

Ten precious young souls accepted Christ during these meetings. The entire church was strengthened. May the Lord bless Bro. Burkholder as he goes from place to place, is our prayer. Pray for the work here.

Sept. 27, 1927. Cor.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—Bro. and Sister Milton Vogt made a short visit here, staying at the home of Sister Vogt's parents. On the evening of Sept. 23, about ninety friends and neighbors gathered for a farewell song service. Sunday morning Bro. Vogt preached at the East Holbrook Church and in the evening he gave a missionary sermon at La Junta. They then left for a week's stay at Hesston. They expect to sail for India on Oct. 19. Yours sincerely,

Sept. 27, 1927. Amos Kulp.

Johnstown, Pa.

On Sept. 13, E. B. Stoltzfus of Hudson, Ohio, came to us and the same evening he opened a series of meetings in the Weaver meeting house and continued to the evening of the 25th. Night after night the truth of God's Word was spoken with spiritual power. There were no public confessions but the brotherhood was revived and made stronger. May heaven's blessing be with the dear brother, so that he may continue for many more years to preach the Word.

Sept. 28, 1927. Levi Blauch.

(Continued on page 606)

Miscellaneous

"OCCUPY TILL I COME"

Luke 19:13

"Occupy till I come."
Thus the Master bids us do,
While this world we travel through.

"Occupy till I come."
There is "precious" seed to sow,
Unless 'tis sown it can not grow.

"Occupy till I come,"
Scatter seeds both far and near,
Growth will follow—do not fear.

"Occupy till I come,"
There are lambs which must be fed,
Lambs for which My Blood was shed.

"Occupy till I come,"
Do you hear the Master say—
"Thou slothful servant, go thy way."

"Occupy till I come,"
Or do you hear the "well done?"
It won't be long till I come.

"Occupy till I come,"
Let your labor never cease
"For God giveth the increase."

—Mrs. Gertrude Prentice, Selected.

TO THOSE WHO WORK IN PUBLIC

By J. A. Ressler

For the Gospel Herald.

II. A Sunday School Address

This is one of the most difficult of speeches one is called upon to make in course of a large variety of experiences. My heart goes out in sympathy to every one I see placed into this difficult position.

The superintendent should introduce you and tell the people who you are, telling all they need know about you for purposes of your address, so you can safely omit references to yourself and your feelings, except as these personal matters illustrate things you wish to teach. This restriction includes the very common introduction, "I am glad to be in your Sunday school to-day," or words of similar import.

A brief review of the lesson may be all that is required of you, and that is a good way to begin. If the school is not too large, a rapid-fire question-and-answer review may be effective and helpful.

If you have a good, live, illustration on the tip of your tongue, one that fits the lesson exactly, that drives its teaching home to the heart, life, and conscience, give the illustration—with proper introduction and conclusion.

If you have something to commend in the school, it may be very well to do it in public. If there is something to criticise, do it in private. Be sure you have something to say. A man was once trying to make a Sunday school address. His feelings were much affected, and he could scarcely speak for weeping. One little boy leaned over to another little boy and asked, "What is that man crying about?" The other little boy replied, "I guess you'd cry too if you had to make a speech and didn't have more to say than he has!"

But you may be called on unawares and you have two choices: Flatly refuse, or try to "make a speech." It's always proper for you to have several good Bible stories ready, practice telling them in a way that will interest children, and when you are called upon suddenly, select the one nearest suited to the lesson, put an introduction and a conclusion to it, and you have escaped!

Scottdale, Pa.

CHURCH AND SCHOOL COMBINED

By A. D. Wenger

For the Gospel Herald.

One hundred years ago, and perhaps in all generations before, the Mennonite Church considered it her duty to educate her own children. In this matter our forefathers were not mistaken and were building on the Word of God. In educational methods we have departed from their good old standards. Do I hear you say, "Prove it?"

Well, you know the Mennonites have always been a meek and busy people, so much so that they never said or wrote much about themselves. Most of their brief history has been written by others. We can, however, get some fragments of history that throw light on the subject. Besides, the oldest brethren now living remember what their fathers and mothers told them of events of more than a century ago.

The Mennonite Church in America a century ago, it should be remembered, had comparatively few members outside of the state of Pennsylvania. The great west, where half of the members now live, had a few small settlements in Ohio and a few farther west. There were small settlements in Virginia, Maryland, and Ontario, all founded by brethren from Pennsylvania. As the membership at that time was nearly all in Pennsylvania, most of what we have to say in the beginning of this discussion must be concerning relations of Church and school there.

A few months ago, while the writer was at the home of one of our aged ministers (Joseph Boll of Lancaster Co., Pa.), Bro. Boll remarked that the tables that used to stand in front of the pulpits in our churches around which sat those who led the singing of the congregation, were not placed there primarily for the singers, but that they are relics of the days when school was held in the church houses. Thirty years ago we remember that tables stood in front of a number of the pulpits in Lancaster County. The last one was removed about ten years ago.

Having never before heard about day schools in our Church houses, we wanted to confirm the statement by another testimony. We (Bro. Ernest Gehman and the writer) called on Deacon Jacob M. Greider of Salunga, Pa. This brother is nearly ninety-three years old and is remarkably well preserved physically and mentally. His account was very interesting and corroborated that given by Bro. Boll. It was as follows:

"My father was born in 1799. He went to school in the Chestnut Hill Mennonite Church. His teacher's name was Gideon Smith, a Mennonite. The Church examined the teachers as to their qualifications and employed them, giving them a salary of from $8 to $12 per month. One brother wanted higher wages but the Church, after holding counsel, decided that he should not be paid more than a working man. (Teaching was then not considered work.) Other denominations were welcome to send without pay, although voluntary gifts from them were accepted. Other Protestant denominations in this community were then plain in their attire.

"The free school law in Pennsylvania was passed in 1835 but did not go into effect immediately in all places. I attended a summer school in the Landisville Church when I was four or five years of age. This was a subscription school. The little children sat on low benches and kept their books on a higher bench in front of them. The larger children sat around the table in front of the pulpit and kept their books on the table. From 1840 to 1851 I attended free school. The Bible was our only reader. After that I attended academy in Mount Joy after which I taught school. I studied reading, writing, spelling, arithmetic, and a little grammar. No teachers had studied any geography or history. The Roman Catholics have continued to keep their own schools. We have not. It was carelessness on our part that the education of our children got out of our hands."

The writer would very much appreciate more information of this nature from our oldest brethren now living in various parts of the Church or from any one else who may have knowledge of where to get such valuable information.

The Franconia District is an older settlement than Lancaster, having been begun at Germantown in 1683. They soon had their own schools. Francis Daniel Pastorius, a Pietist, was the first teacher. How many teachers there were of our faith who taught the youths of those early Mennonite congregations we do not know. However, Christopher Dock stands out prominently among them. He wrote the first book on pedagogy ever written in America, entitled "Die

Schulordnung." A short time ago we visited the spot in Lower Skippack where stood the church in which this pious brother taught school for many years. A marker now stands on the spot. He also taught at Salford. It was his daily custom to remain after school to pray, doubtless for his work and for the boys and girls of his school. Here he was found dead on his knees late one evening in the year 1771. How different those pious, God-fearing brethren who taught our forefathers when they were children from the agnostics and bobbed hair flappers who have charge of our children to-day! Not all public school teachers to-day answer to this description but far too many do.

First, there were church schools, then subscription schools, then free schools and now high schools and compulsory attendance until a certain age limit. First the schools were in the church houses, second in school houses built beside the church houses, not only in Pennsylvania but in Virginia and perhaps in Maryland, Ontario, and all the other early settlements. Then school houses were built away from the church houses and with corrupt teaching some are now opposing the churches. First the Bible was taught as a reader, then McGuffey's and other religious and moral readers, then a mixture of sensible reading matter and fiction, and now practically all that is taught as reading matter is myths and other nonsense. An additional menace is "science falsely so called" which condemns the Bible. The outcome of such changes is certainly clear to all with spiritual discernment. Is it any wonder that home training is often a failure, that crime is on the increase, that moral standards are sinking lower, that evolution and higher criticism flourish and congregations grow cold toward God?

So gradually in the last hundred years have we drifted away from training and educating our own families and have given them over to the care of the world that some well-meaning brethren have been deceived and think we have done the right thing, that that work should be in the hands of state authorities. It appears to be their business to make good defenders of the nation, not defenders of the faith.

Jesus tells us to teach the "all things" He commanded and make converts in all nations. The Great Commission is now reversed. The nations are teaching and converting us to the commandments of men. In all the history of the human race God's people were never known before the last century to give their offspring over to ungodly teachers to be educated. Did the faithful Hebrews willingly give their sons and daughters over to the heathen? No. They knew too well what the result would be. Only under the pressure of calamity were some of the God-fearing forced away to heathen culture. Israel had her own schools. They taught the Scriptures more than anything else. There were the schools of the prophets and other schools. Huldah, the prophetess, dwelt in the college at Jerusalem. Paul went four hundred miles to attend Gamaliel's school and later was himself a Bible teacher for two years in the school of Tyrannus. The faithful Christian martyrs in all ages never sent their children to Godless teachers. Why do we? The way is still open to take care of our own if we will. Later on it may not be.

If steps are not taken to educate and indoctrinate our own young people at least in the large settlements throughout the Church, by and by there will not be enough loyalty to the faith left to make the sacrifices necessary. Such is the condition of the Mennonites now in France and in some other parts of Europe and they are not likely to survive much longer. Why do the Roman Catholics and others make heavier sacrifices than we do in order to educate their own from the lowest elementary grades on up through college? Should we not make heavier ones if our cause is better?

We are trying to do our bit at the Eastern Mennonite School but the problem is too great for solution by a small per cent of the membership. If we, the whole church, were "of one heart and one soul" like the early disciples, great things could be done for the salvation of this generation. A sister said, "I can hardly afford to send my children to school, but I cannot afford not to send them." As a church we may feel we can hardly afford to provide for the education of our young people, but can we afford not to do it?

Should not our conferences take up this matter in earnest and plan for an active campaign that we may reach our goal as soon as possible? One of our church leaders said, "We should provide our own schools, but I do not expect to live to see it done." I believe there are many in the Church who hope to live to see the Church back to where it will again be linked with education in a Gospel way as in former times. Oh for a constructive program upon which the entire Church can unite and concentrate her efforts toward this end! It would soon mean a revival such as our Church has not witnessed for centuries.

Harrisonburg, Va.

RELIEF NOTES

By Levi Mumaw, Secretary of Relief Committee

For the Gospel Herald.

Those who have been watching the reports of the activities of the Relief Committee relative to the work of bringing relief to the Mississippi flood sufferers will recall that a delegation had been sent to the flooded areas to make investigations as to how we might help most effectively with the funds that had been given for this purpose through the office of the Treasurer of the Mission Board.

At the recommendation of this committee, composed of H. Frank Reist and D. H. Bender, our funds were forwarded to the Louisiana Reconstruction Commission to be used for the reconstruction of the destroyed homes or for any purpose that the Commission may find most needy. These funds were held intact until the past few weeks. According to a recent advice they have now been used to buy school books for the children of the neediest families where the books had been destroyed by the flood.

In asking our permission to use the funds in this way, the following appeal was made:

"In the inundated areas we are faced with a most serious problem. In many of the parishes the schools have been badly damaged. Legislation is now being passed at the special session of our legislature which will insure the funds for operating the schools during the coming session, and funds have been obtained for repairing the damage, but no provision has been made for replacing the school books lost during the flood. We do not have a free text book law in our state and there is no way in which the state can legally furnish the needed books. All available sources have been exhausted in an effort to find the money required to supply the books for the children who will not be able to purchase them for themselves.

"We submit that this is a pitiful situation and one that should merit your careful consideration. We would like to take the liberty of recommending that at least a part of your donation be spent for the relief of the children whose flood-stricken parents are courageously seeking to carry on, but who cannot bear the extra burden which will be imposed if they have to buy school books in addition to the necessities of life."

Permission was given to use all of the funds sent them by us for this purpose. In the acknowledgment of this permission it was stated that the books would be bought at cost. And that after a further survey they are convinced that this means of assistance will help in a way that will be the most effective of any that could have been recommended to us. We believe our contributors will be pleased to have this information.

Relative to the work for our sewing circles, we want to state that another opportunity will be given to send clothing to the needy in Canada this fall. According to our present plans, a call will be made about Nov. 15 to Dec. 1. Arrangements are being made for some collecting center in the Middle West for those of the west-

ern states to avoid the long eastern haul to Scottdale. Further plans will be announced later. Any circles wishing to have a part in this work can make good, warm garments for children, men, or women and a place will be found for the receiving and forwarding as well as the final distribution to the needy. Good second-hand clothing can be used also. Those who may have shipments ready at this time, will do us a favor if the garments are held until the call is made, and thus avoid the necessity of caring for the scattered shipments until the proper time is here for forwarding them.

Scottdale, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

REPENTANCE

By H. E. Shank

For the Gospel Herald.

TEXT: But now commandeth all men everywhere to repent.—Acts 17:30.

John the Baptist said, "Repent ye, for the kingdom of heaven is at hand." Jesus said, "Repent ye, and believe the gospel." And the apostles went out and preached that men should repent. God's messengers from that day to this have preached it as an absolutely essential requisite for admission into the kingdom of God. We believe it is the crying need of the world to-day, that repentance be preached in His name (Luke 24:47), also that true repentance should be demanded as a qualification for church membership. A man said not long ago, "When I was a boy, to unite with the Church meant to change your life; now little or no change is seen." Two kinds of repentance may be mentioned.

I. Legal Repentance

This may express the feeling of a criminal when he is caught and is suffering as a result of his sin. He may be sorry because of privations he is caused to endure. He may even reform; that is, change his outward actions, without a change of heart or even of mind. This form of repentance "worketh death" and gives a false hope. It is usually just temporary, and hardens the heart of the one concerned.

But there is a repentance brought about by the goodness of God in which sin is seen as God sees it, and we feel like getting down on our faces and pouring out a flood of tears over our sins. This may be called

II. Evangelical Repentance

This is the "godly sorrow," mentioned by Paul, that "worketh repentance to salvation not to be repented of." We need never sorrow that we were sorry for our sins. But oh how sorry! that we are guilty of so many sins and are so sinful. The effects of real repentance is noted in II Cor. 7:11—"What carefulness, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal," etc. There are four essential steps in evangelical repentance. The first one to consider is

Conviction of Sin

Until we feel ourselves to be sinners we cannot feel our need of a Savior. Unless we feel we are lost we cannot expect to be found. One time a little girl and her mother were at a great meeting. The little girl went in and sat on a front seat while the mother, not noticing where she was, became alarmed and had the little girl's name announced several times before the congregation, but no one answered. The mother frantically searched everywhere, had police take up the search. After the meeting the little girl was found and when asked why she didn't answer when her name was announced said, "You said the little girl was lost, but I wasn't lost." Is not that the position of many sinners? David didn't seem to be much convicted of sin until Nathan said, "Thou art the man." Then the weight of sin seemed to be as a heavy burden—"they are too heavy for me. My wounds stink and are corrupt" (Psa. 38:4, 5). The penitential Psalms are a true picture of a convicted sinner taking his place before God.

There seems to be little conviction of sin in the world to-day and what there is is drowned out with the pleasures of the world, materialism, business, etc. The Church is largely responsible for this condition, as it is often so near like the world that no difference can be seen. Oh may the Church be baptized with the spirit of prayer and of power that sinners may cry out, "What must we do to be saved?" We are sure that if the Church prays and lives as she ought, conviction will take hold of the world and multitudes will be brought into the Church. It is the devil that blinds the minds of them that believe not that they cannot see their true condition. II Cor. 4:4.

The next step is

Contrition,

or genuine sorrow for sin. This is a true sorrow that we have offended and sinned against a loving God. It was expressed by David in Psa. 51:17—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Peter also manifested it when he "went out and wept bitterly;" also Mary Magdalene when she washed the Savior's feet with her tears. And can we not with Wesley say,

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me the chief of sinners, spare?

"I have long withstood His grace,
Long provoked Him to His face;
Would not hearken to His calls,
Grieved Him by a thousand falls.

"Now incline me to repent;
Let me now my sins lament;
Now my foul revolt deplore,
Weep, believe, and sin no more."

When in this state we can see it would only be justice in God to cast a lost and ruined world to destruction forever. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). "Repentance is being so sorry for sin that we want to, and do stop sinning." Another step in repentance is

Confession and Restitution

This means to acknowledge our guilt and make it right as far as possible. We can never undo the things we have done, but thank God there is forgiveness when we own our guilt.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

"Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1).

Thre is no paradox in the above verses, but it depends on who does the covering. If we cover them they are there and will make trouble some time; for "there is nothing covered. that shall not be revealed; and hid, that shall not be known" (Matt. 10:26). But if we uncover them by confessing and making restitution as far as possible, God will cover them with Jesus' blood. It is the only way to get rid of sin. Why not settle it right? so it may be settled forever.

Sins which God alone knows need perhaps only be confessed to God if no one but God was wronged. If fellowman was wronged, do as Zacchaeus did. It seems to me that near-

ly every one when converted is given a test case of some particular sin to see if we are in earnest. I believe that God usually brings something to our minds for which we must go to some one and confess.

Illustrations: A girl worked in a factory and took some goods home. Years after, when converted, she paid for the goods. A boy used some money not his own and denied that he used it. Years after he drove 12 miles one chilly night to make a confession and restitution. A man took some towels from a sanitarium. When converted, he went back and paid for them.

Yes, that is the way to have our sins—

Blotted out. Isa. 44:22.
Forgiven all trespasses. Col. 2:13.
Forgotten. Heb. 10:27.
Cast in sea. Mic. 7:19.
Laid on Jesus. Isa. 53:6.
Cast behind God's back. Isa. 38:17.
Removed as far as East from West. Psa. 103:12.

The last step to consider is

Conversion

This means a turning around, a change of mind, a change of heart. It brings about more than reformation, but when we truly repent then God gives us a new heart, the change is on the inside, and this will manifest itself in all our actions for "out of the heart are the issues of life." We can then sing, "'Tis a great change for me." "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21).

When Paul was converted people knew it. Before conversion, a man didn't attend church; didn't pray; didn't read the Bible; didn't mention the name of Jesus or of God except in profanity; wasn't interested in the spiritual welfare of his fellowmen; didn't encourage his wife to do right. Since conversion — last Sunday, attended church and Sunday school as usual making two trips to the house of God; prays regularly; reads his Bible; testifies publicly in prayer meetings as to the saving grace of God; is now interested in the spiritual welfare of the sick and others. His wife testifies as to the difference in the home.

Yes, friends, true repentance makes a change. Oh! what a change. Praise the Lord. It is not repentance that saves but it brings about a condition so that the Lord saves us. Only Jesus saves.

Chambersburg, Pa.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

(Continued from page 581)

subjects with a view of exposing erroneous teaching, and instructing our people in righteousness.

III. Does this Conference encourage the opening of Mission Work in Africa, by our General Mission Board? Opened by J. A. Ressler.

We recognize that the "Dark Continent" needs the Gospel and that it is not at present being evangelized by true Christian teaching.

We recommend that our General Mission Board be encouraged to investigate the possibilities in Africa with a view to opening up work in some part of that continent as soon as the way opens.

IV. What are the greatest present needs of the Church? Opened by Simon E. Graybill.

In his discussion of the subject Bro. Graybill emphasized the following outstanding needs:

1. A ministry that preaches the whole counsel of God.
2. A self-sacrificing ministry and laity that places the cause of the Lord above their own interests.
3. Loyalty to the Church on the part of all members.
4. A full obedience and conformation to the standards of the Gospel.
5. A sympathetic coöperation between the home and the ministry in the care of the flock.
6. More personal work among the unsaved.

V. How can our Church Conference sessions be improved in attendance and interest? Opened by S. G. Shetler.

We recommend that the program for the Conference week be arranged by a joint meeting of representatives of the various bodies involved, and that the problems be further considered in our next year's meeting.

RESOLUTIONS, STATEMENTS, AND RECOMMENDATIONS

1. **Conference Budget.**—In the answer to Question No. 6 of 1926 session of Conference the Budget Committee was instructed to apportion the Conference budget.

After a study of the question, giving due consideration to the various conditions existing in all the congregations, the proposed apportionment of the schedule of $3500.00 is recommended for the various districts, on the percentage basis as follows for the current year:

Scottdale, 15%, $525.00.
Masontown, 7%, $245.00.
Rockton, 1½%, $52.50.
Schellsburg, 1½%, $52.50.
Martinsburg, 7%, $245.00.
Altoona, 1%, $35.00.
Johnstown, 42%, $1470.00
Casselman Valley, 25%, $875.00.
Total, $3500.00

2. **Insurance.**—We recommend that a committee of three be appointed by the Executive Committee with the approval of Conference, for the purpose of studying the whole subject of **Insurance,** as it relates to the problems that have come up in our brotherhood, and this committee to report its findings and recommendations to the next session of Conference.

3. **Relation of Conference Member.**—Since Bro. Ed. Miller is no longer working with our Conference, and is now serving as pastor, with a body that has seceded from one of our congregations, we recommend that his name be dropped from the Conference roll.

4. **Mission Station.**—Since the Mission Station at Pinto, Md., has prospered under the blessings of God and now has a body of about 40 members, the Executive Committee recommends that a committee of 3 brethren be appointed by this Conference to act with the ministerial body of the Casselman Valley District, and the membership at Pinto, looking toward the organization of a congregation at that place. Further, the committee is empowered to take such steps as may be necessary, including the ordination of a deacon, if conditions are found favorable.

5. **New Sunday Schools.**—We recommend that the workers, particularly the Sunday school workers, in each congregation look out for places in which new schools might be properly opened, and wherever it is thought wise by the congregational organization, that schools be conducted. The Conference wishes to go on record as being ready to help Mission schools in any way possible.

6. **The Endowment Program.**—Conference passed action expressing confidence in the New Endowment Program of the Mennonite Board of Education, and also a pledge of support to the program with finances when the canvass will be made.

7. **Education Board Support.**—It was decided that we favor placing the item of $150.00 for the Education Board in the budget and assure its payment.

8. **Requests.**—Granted the Casselman Valley District privilege to ordain one or two ministers. Johnstown was granted permission for an ordination of another minister.

9. **The Sisters Sewing Circle** (under Conference) was given a period from 6 to 7 o'clock for a meeting (public) on Thursday evening.

10. **Memorial Resolution.**—In as much as it has pleased God to remove from our midst one of our Conference members and Deacon, Bro. Joseph R. Loucks, therefore be it

Resolved, that we the members of the Southwestern Pennsylvania Conference assembled at the Stahl Church near Johnstown, Pa., Aug. 12, 1927, bow in humble submission to the will of our heavenly Father, and express our sincere sympathy to the bereaved ones, and be it further

Resolved, that these resolutions be made a part of the minutes of this Conference, and a copy of the same sent to the bereaved family.

11. **Names and Addresses.**—It was decided that the names and addresses of the Conference Members be printed with the Conference Minutes annually.

COMMITTEES

The following committees were appointed.

Insurance: S. G. Shetler, C. A. Graybill, J. A. Ressler.

Relation of Bro. E. J. Blough to Conference:—Joint Committee: Conf. Com., Aaron Loucks, J. N. Durr, N. E. Miller; Johnstown Dist. Com., James Saylor, W. C. Hershberger, Harry C. Blough.

Pinto: J. A. Ressler, A. J. Metzler, James Saylor.

Sewing Circle Advisory Com.: (Retained) S. G. Shetler, C. A. Graybill, M. B. Miller.

Sewing Circle member for 3 years: Lina Z. Ressler.

Merging of Conferences: L. A. Blough, J. N. Durr, J. A. Ressler.

S. S. Library: Levi Mumaw, W. C. Hershberger, J. M. Nissley.

APPOINTMENTS

The following appointments were made:

Bishop oversight: Masontown, D. Kauffman; Schellsburg, James Saylor.

Ministerial Oversight: Schellsburg, Hiram Wingard.

Charge of Mission Stations: Gortner, G. D. Miller; Pinto, M. B. Miller.

Trustee for Pinto Church for 3 years: N. S. Yoder.

Trustee for Schellsburg Church for 3 years: Albert Kauffman.

ELECTION OF BOARD MEMBERS

General Mission Board Member: J. M. Nissley.

Publication Board Member: Levi H. Weaver.

Educational Board Member: Aaron Loucks.

Johnstown Bible School: Norman Haning.

General Conference Arrangements: J. A. Ressler.

Delegates to Gen. Conference: Irwin Stonerook, W. C. Hershberger, A. J. Metzler.

Conference adjourned to convene at Martinsburg, Pa., the second Thursday in August, 1928.

M. B. Miller, Secretary.
N. E. Miller, Moderator.

CORRESPONDENCE

(Continued from page 601)

Hesston, Kans.

(Hesston congregation)

Readers of the Gospel Herald, Greeting:—Sept. 13 marked the opening of another school year at Hesston College and Bible School. We are glad for the large number of students who have come in the interest of school work, but it also means much to the Church to have these Christian young people unite with them. With the power of God overruling the lives and the work of the school, we can surely look forward to a successful year.

There were 269 present at Sunday school the following Sunday. The students were made to feel welcome and we trust that each one will soon feel his responsibility toward the work of the church here. Following the Sunday school Bro. D. H. Bender preached a very fitting sermon. He used as his text a part of Num. 10:29—"Come thou with us, and we will do thee good." He emphasized the fact that each one will have an influence over others. Realizing this we should live such lives that we will do them good.

Sunday, Sept. 25, was the time for reorganization of Sunday school. The following officers were elected: Adult dept—Supts., Melvin Landis, T. J. Cooprider; Chor., Harvey Driver; Sec-treas., B. J. King; Prim. Supts., Ruth Bender, Keturah Kauffman.

The Thursday evening devotional meeting was a very inspirational meeting. The subject for discussion was, "Daily Devotion." Since this is so very essential for Christian growth it was indeed a fitting subject for the first meeting of the school year. A number of practical suggestions were given as to the methods of devotion which have brought blessings to individuals; and we were also made to see the importance and necessity of it.

The daily prayer circles as well as the Saturday evening prayer meetings have been well attended. In these meetings definite requests are brought to God and He has manifested His power many times through answer to these prayers. By the Spirit of God which is present in these meetings, as well as the other activities of the Church and school, we can trust in Him for blessings.

Pray for the work here.

Yours in Christ,

Sept. 27, 1927. Salome Johnston.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers:—"The Lord is good to all, and his tender mercies are over all his works." He has blessed us with fruitful seasons temporally, and also in a spiritual way, blessed the efforts put forth in His cause.

On Sunday, Sept. 11, we enjoyed an all day service and the people from the Martins church also worshiped with us. In the forenoon we had our counsel meeting and in the afternoon baptismal service, when eight young people were received into church fellowship by water baptism and one reclaimed. May they grow in grace and be a power for good in the work of the Master. Bro. A. J. Steiner was with us and officiated in these meetings. In the evening we had a union Y. P. M. The interest and attendance was good in all the meetings.

On Sunday evening, Sept. 18, over forty from our congregations worshiped at the Midway church in Mahoning Co., about 60 miles distant, and favored them with the Y. P. M. program. The chorus also sang a number of selections, bringing the Word in song. A few other selections of special song were given by the young people. Meetings of this kind are the means of creating a closer fellowship and coöperation with each other.

On Saturday evening, Sept. 24, we had our preparatory service. Bro. J. A. Leichty preached a very good sermon suitable for the occasion. The following Sunday we enjoyed another communion service. Bro. A. J. Steiner was with us, giving the message and handing out the communion. It was a beautiful day and nearly all the members were present. We appreciated to have so many of the older ones present, among them our aged minister, Bro. Adam Brenneman.

In His name,

Sept. 29, 1927. Dema G. Horst.

Scottdale, Pa.

The series of meetings, conducted by Bro. J. W. Hess in East Scottdale, closed on Sunday night, Sept. 18. A number of precious souls made the good confessions during the meetings, and the cause of Christ in that section has been strengthened. We were glad to witness the presence of Sister Hess and sons Joseph and James and daughter Frances, also Sister Martha Schload of Akron, Pa., with us over Sunday. The whole group, including Bro. Hess, left for home on Sunday night, immediately after the meeting.

We were glad to have Bro. John W. Weaver of Union Grove, Pa., with us a few days this week. He left on Wednesday forenoon, accompanied as far as Chambersburg by Bro. J. L. Horst of this place, who is off on his vacation. Others among our visitors this week were Bro. and Sister R. M. Luther, Bro. and Sister J. F. Harshberger, and Sisters E. L. Hershberger and Melinda Custer, all of Johnstown, Pa., Bro. and Sister Paul Histand of Doylestown, Pa., and Bro. and Sister Edwin H. Gehman of New Holland, Pa. Their visits were very welcome. The latter left for Louisville, Ohio, this morning.

Oct. 1, 1927. Cor.

NEW McAULEY MISSION

A modern four-story building, to cost $100,000 is to be erected in New York City, adjoining the Jerry McAuley Mission at 316 Water Street. A Campaign Advisory Committee to take charge of obtaining the necessary funds is headed by Chauncey M. Depew, Honorary Chairman, and R. Fulton Cutting, Treasurer of the mission. The new building is to be used for a men's dormitory and for general social service work. Mr. John Markle, a coal merchant who has been investigating the results of the McAuley Mission work, has given $60,000 toward the new building and $40,000 for an endowment fund.

Counsel frequently with your pastor for you will always find him interested in your welfare.

Married

Gingrich—Weaver.—At the home of the bride's sister, Bro. and Sister Oscar Troyer, occurred the marriage of Bro. John Gingrich of Elkhart, Ind., and Sister Mary Weaver of the Yellow Creek congregation, Goshen, Ind., Bro. F. W. Weaver officiating. May the Lord bless them through life.

Histand—Horst.—On Sept. 10, 1927, at the home of the officiating bishop, Bro. John M. Souder, East Earl, Pa., Bro. Paul W. Histand of Doylestown, Pa., and Sister Mary S. Horst of East Earl, Pa., were united in holy marriage. May Heaven's choicest blessings attend them through life.

Zehr—Reedy.—On Aug. 18, 1927, at the home of the bride's parents at Cullom, Ill., occurred the marriage of Bro. Albert Zehr and Sister Bertha Reedy both members of the East Bend congregation, Fisher, Ill., Bro. J. A. Heiser of Fisher, Ill., officiating. May God bless them through life.

Cooprider—King.—Bro. George Cooprider of McPherson, Kans., and Sister Nora King of Colorado Springs, Colo., were united in marriage on Aug. 11, 1927, at the home of Bro. S. G. Winey, Colorado Springs, Bro. Allen H. Erb officiating. The following day they left by auto for McPherson, Kans., where they expect to make their home.

Obituary

Troyer.—Rosa Troyer (nee Roth) was born Sept. 24, 1896, near Gerster, Mo.; died at her home Hubbard, Oreg., Sept 8, 1927; aged 30 y. 11 m. 15 d. She was married to Ora J. Troyer Nov. 22, 1919, at Kansas City, Mo. She with her family moved to Donald, Oreg., in 1924, later settled at Hubbard. In her youth she united with the Baptist Church at Gerster and remained faithful until the end. She leaves her husband, four children (Helen, Ora Merle, Verda, and Richard Glen), her mother (Mrs. Peter Roth) four sisters, four brothers, and a host of relatives and friends. Funeral services at the congregational Church at Hubbard by —— Wonewick and D. B. Kauffman. Text, II Tim. 4:7. Remains laid to rest at the Zion Cemetery.

Kramer.—John J. Kramer was born near Berlin, Ohio, July 13, 1863; died near his birth place Aug. 30, 1927; aged 64 y., 1 m., 17 d. He had been on a visit to his brothers and sister in Ohio when the summons reached him. He was married to Amy Miller Dec. 20, 1885. His companion died July 7, 1887. To this union was born one daughter (Mrs. J. J. Hershberger). He leaves one daughter, three grandchildren, two brothers, and one sister. He moved to Hubbard, Oregon, in the spring of 1895 and held membership of the Zion Church in which he was faithful. His remains were returned from Ohio to Hubbard, where funeral services were conducted at the Zion Church by A. P. Troyer and E. Z. Yoder. Text, Job. 19:25. Remains laid to rest within the cemetery near by.

Smucker.—Christian C. Smucker was born near Orrville, Ohio, Aug. 15, 1857; died in Aurora, Oreg., July 14, 1927; aged 69 y. 10 m. and 29 d. Cause of death, paralysis. Nov. 28, 1881, he was married to Elizabeth Yoder of near West Liberty, Ohio; moved to Kansas, then to Cass Co., Mo., and lived there several years; came to Hubbard, Oregon, where his companion died Aug. 6, 1898. To this union were born three sons and three daughters (Orlie, deceased; Alice, wife of David O. Kenagy; Elmer; and Lizzie, wife of Albert Yoder; Anna, wife of John Bang; and Vernon), 6 grandchildren, one brother, and one sister. Funeral services conducted by D. B. Kauffman and Edward Z. Yoder at the Zion Church near Hubbard, Oreg. Remains laid to rest in cemetery near by. Text, Num. 23:10, latter clause.

Wise.—Samuel Edgar, son of Bro. and Sister Oliver Wise of Wakarusa, Ind., was born in Elkhart Co., Ind., May 13, 1906; died Aug. 31, 1927; aged 21 y. 3 m. 17 d. A brother (Cornelius Jay) died May 31, 1910, and a sister (Ophelia Mae) died Oct. 31, 1914. Sammy was the only child left in the family. The songs sang at the funeral, which was held at the home of his parents, were "Jesus Savior Pilot Me," "In the Garden," and "Remember Me O Mighty One." Bro. D. A. Yoder conducted devotional and Bro. Silas Weldy spoke from Luke 7:12-15. Sammy was employed by the Wabash R. R. Co., as a track-walker when the messenger of death overtook him. His body was terribly mangled. May we all be ready when the "Iron horse" runs over us.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Silas Weldy.

Litwiller.—John L., son of Peter Litwiller, was born near St. Agatha, Ont., Sept. 25, 1842; died at his home near St. Agatha, Aug. 27, 1927; aged 84 y. 11 m. 2 d. He was married to Catharine Jantzi and this union was blessed with 3 sons and 1 daughter, 2 sons preceded him in death. He leaves a sorrowing widow (aged 80), 1 son (Peter J.), and 1 daughter (Mrs. Isaac Wagler, with whom he was staying ever since he retired), 20 grandchildren, and 12 great-grandchildren. In his youth he united with the Amish Mennonite Church and remained a faithful member till the end. We need not weep as those who have no hope, as he waited so long for his Savior to take him home. Funeral services were conducted at the Amish Mennonite Church near St. Agatha, Aug. 31, by Daniel Jutzi, Jonas Litwiller and Daniel Steinman. Interment in the nearby cemetery.

"Rest, dearest companion, father and grandfather
Thy work is done, Since its God's will
We must be parted for awhile.
In sweet submission all in one
We say our Father's will be done."

A grandchild.

Ranck.—Hettie (Herr) Ranck was born in Lancaster Co., Pa., June 11, 1844; quietly fell asleep in Jesus Sept. 18, 1927, after an illness of three years of a complication of diseases; aged 83 y. 3 m. 7 d. She was a daughter of the late Preacher Amos and Elizabeth Rohrer Herr. Oct. 31, 1865, she was united in marriage to Jacob L. Ranck. The following year 1866 they united with the Mennonite Church and were faithful workers till they were called home. Her husband passed away Aug. 14, 1917. There were 8 children (5 preceded their parents to their eternal home). The three remaining children are Milton, Anna and Etta (wife of John C. Rohrer), also one sister (Mrs. Anna Snavely). She was a devoted Christian mother and a faithful member of the Church for 61 years. Though an invalid for over 3 years, she kept interested in the Master's work and was a patient sufferer. She was very happy to bid good-bye to this world and enter her heavenly home. Funeral services at the house Sept. 21, by Bro. Frank M. Herr and at Strasburg Mennonite Church by Bros. Christ M. Brubaker and C. M. Brackbill. Text, John 17:3.

A daughter.

Good.—Susanna N., daughter of the late Jacob and Hettie Good, was born Oct. 19, 1886, in Lancaster Co., Pa.; died Aug. 23, 1927, at her home in Goodville, Pa., of a complication of diseases; aged 40 y. 10 m. 4 d. She was an obedient and faithful member of the Mennonite Church, having united with the Church in her teen age. She was confined to her home since June, previous to which she was a regular attendant in Sunday school and church services. In April she took part in the communion services for the last time, shortly after which she became afflicted with rheumatism. She retained a sitting posture most all the time enduring her painful sickness with patience and exemplary Christian fortitude. Her mind remained clear during her illness, the Bible being her constant companion. She had a cheerful smile and loving words to speak to her many friends. She leaves her aged widowed mother and sisters and brothers (Lizzie N., at home; Mrs. Mary N. Horst; David N.; George N.; Mrs. Hettie N. Musser), and many friends and neighbors. Funeral services were held at Lichty's Church Aug. 26, Bros. John M. Sauder and I. B. Good officiating. Burial in adjoining cemetery.

A friend.

Hernley.—Jacob Risser, son of Bro. and Sister J. B. Hernley, was born in Lancaster Co., Pa., June 19, 1898, died Sept. 17, 1927, at the Pennsylvania Hospital in Philadelphia at the early age of 29 y. 2 m. 29 d. He had been sick two months, when he succumbed to a complication of diseases. At the age of 18 years he was baptized into the Mennonite Church at Lititz, Pa., at which place he also was a graduate of the high school class of 1915. After learning his trade of linotype operator at the Mennonite Publishing House, Scottdale, he traveled extensively. On Sept. 22, 1923, he married Georgia Mae Weaver at Sioux City, Iowa. Having a mutual desire to see the country the young couple spent several years traveling over the United States and Canada, working at their profession enroute; the wife also being a linotype operator. Possessing an unusual personality, the deceased leaves a legion of friends to mourn his early departure and also leaves an enviable record as a valuable employee in many cities throughout the country. The couple took up housekeeping about a year ago in Philadelphia, where they were operators on the Inquirer. A union of love and companionship is broken, but the memory of four years of complete happiness will linger with the sorrowing widow through her remaining years. Besides the widow he is survived by his parents, a sister (Mrs. John Paul); 7 brothers, (Henry, Ivan, Albert, Christ, Elam, Melvin and Loyd). A brother and sister preceded him to the spirit world. Funeral services were held from the Lititz Mennonite Church, Sept. 22, the fourth anniversary of their wedding day, conducted by Bros. S. A. Heisey and Jacob Hershey. Text, Luke 8:52. Favorite hymns of the deceased were sung, "Saved by Grace" and "In the Garden." Interment in Hammer Creek Cemetery.

A dear husband, son, and brother,
Always filled with joy and cheer,
But your work was finished early,
And you left this world so drear.

Darling uncle, how we miss you,
Now your place is vacant here,
But you'll never be forgotten
By the ones who hold you dear.

A Niece.

Kinsinger.—Eli Kinsinger was born in Somerset Co., Pa., Dec. 7, 1841; died in Johnson Co., Iowa, Sept. 23, 1927; aged 85 y. 9 m. 16 d. In his youth he united with the Amish Mennonite Church, remaining a faithful member until death. On Dec. 22, 1865, he was united in marriage with Susanna Yoder, To this union were born 10 children (Annanias, Catherine, Abner, Fanny, Kores, Menno, Elizabeth, Simon, Ella and John). In 1867 he with his wife came to

Iowa, living for a number of years near Sharon Center and later moving to the family homestead, now occupied by his son-in-law (Joseph M. Gingery), which has been his home for the last 45 years. Although he had been ailing for some time, he was seriously ill but 10 days with heart trouble and other complications caused by the infirmities of old age. Being bereft of his companion 9 months ago, he patiently waited his time, never complaining, putting his trust in the Lord. Besides his 9 children he leaves 25 grandchildren, 7 great-grandchildren, one sister (Mrs. Caroline Handwork), and many other relatives and friends to mourn his departure.

"Thou wast with us long, dear father,
Long we heard thy gentle voice;
But the Savior now has called thee,
And he bids our hearts rejoice."

Funeral services were held Sunday afternoon, Sept. 25, 1927, at the West Union Church conducted by P. P. Swartzendruber and E. G. Swartzendruber in German. Text, (used in German) Rom. 8:37; (in English) II Cor. 5:1.

Elmer G. Swartzendruber.

AN ANNOUNCEMENT

On October 1, 1927, the book business which has been conducted by John W. Weaver at Union Grove, Pa., known as the Weaver's Book Store, was assumed by the Mennonite Publishing House, Scottdale, Pa. This also includes the store that had been conducted by Bro. Weaver at Lancaster, Pa.

This change of ownership has been made through a mutual agreement, and the business at these two stores will be continued under the name of Weaver's Book Store and under the management of Bro. Weaver. The same personal attention will be given to the business by him as heretofore, and the present arrangement will greatly facilitate the service of the Mennonite Publishing House in the communities where the stores are located.

The Mail Order business of the Publishing House at Scottdale will be continued as in the past and any one in these communities may take advantage of these facilities. No special arrangement is being made at these stores to take care of mail order business at present, and we therefore prefer to have all such orders sent to Scottdale as heretofore.

The second hand book business which has been conducted by Bro. Weaver will be continued under the new management and this business will be extended through the mail order business of the Publishing House. Further announcements will be made concerning this work. Any inquiries concerning second hand books should be sent to Weaver's Book Store, Union Grove, Pa.

No arrangements are being made to supply the Sunday schools in these communities with Lesson Quarterlies through the stores, by keeping a stock on hand. It has been found preferable to have all orders for Sunday school supplies come to the main office at Scottdale and the orders sent direct to the school to avoid the additional handling. Order blanks will be supplied to those who are not now ordering direct, by either of the stores, and any other assistance will be given. These order blanks may also be ordered direct from Scottdale. They will help you in making up your order. Orders will be entered for one quarter, or for the year or a continuous standing order as may be desired.

In the coördinating of this business it is the prayer of those concerned that the cause of distribution of religious literature may be strengthened and the service rendered through these avenues will be enlarged. We ask for a continued support of the work by the brotherhood affected by this change and the Church at large, and solicit your united prayers for the advancement of the cause.

Mennonite Publishing House,
Levi Mumaw, Secy-Treas.

CONFERENCE ANNOUNCEMENTS

Lancaster

The regular semi-annual Conference in Lancaster Conference District will be held, the Lord willing, in Mellinger's Church on Friday, Oct. 7. The bishops will begin their session Wednesday noon. Any one having any matter to present can do so either Wednesday or Thursday.

Noah H. Mack.

Washington Co., Md., and Franklin Co., Pa.

The annual Conference of the Washington Co., Md., and Franklin Co., Pa., district, will be held, the Lord willing, at the Reiff's Church in Washington Co., Md., on Friday, Oct. 14, 1927.

The annual meeting of the district Mission Board will be held at the same place the day previous at 1 o'clock P. M.

Jos. E. Lehman, Secy. of Conference.
John D. Risser, Secy. of Mission Board.

TWO IMPORTANT PEACE BOOKLETS

By John Horsch

Published by the Mennonite Peace Problems Committee

The Principle of Nonresistance as Held by the Mennonite Church is a 60-page booklet giving quotations from many Mennonite writers and Confessions of Faith from the sixteenth to the nineteenth centuries inclusive, which show that all through the centuries the Mennonites and their predecessors, the Swiss Brethren, held to the doctrine of nonresistance and considered it to be of vital importance. The book is an important contribution to our Mennonite literature. The price is ten cents a copy.

Symposium on War is a companion booklet by the same author, and gives quotations on war from men of all walks of life irrespective of religious affiliations or convictions. In this collection we find of the most scathing denunciations of war, many of which were given by men who have participated in war. At the close some Scripture quotations are given on the subject of nonresistance and there is a short chapter on War from the Christian Point of View. The booklet is a valuable contribution to our peace literature. Like its companion volume it sells for ten cents a copy. Send orders to

Mennonite Publishing House,
Scottdale, Pa.

MOTHER

Father of all, she is growing old;
Silver replaces the wealth of gold
That used to gleam on her gentle brow,—
I pray, dear God, Thou wilt bless her now.

Her form is not as straight as of yore,
But bowed 'neath the weight of care she bore;
Her footsteps falter along life's way,—
Dear God, be her staff and guide, I pray.

Her cheeks have lost the rich glow of health;
And time has stolen strength's store of wealth;
Gone are the hopes and dreams of youth;
Lead her, dear God, in the light of Truth.

Her eyes which were once so bright and clear,
Are now grown dim through many a tear;
But her soul remains as sweet and fair,—
Keep her, dear God, in Thy constant care.

Her path leads on to the setting sun,
And her journey here is almost done;
O comfort and guard her every day,
And grant her Thy peace, dear God, I pray.

—Mary Davis Reed.

Your conscience was meant for you; it is an inward monitor, not an outward censor.—Sel.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the OCTOBER 6, 1927 Interests of our Mission Activities

EDITORIAL

"And a little child shall lead them" (Isa. 11:6).

It may be that the whole verse quoted above is so highly figurative that many people will not, at first glance, see the application of the prophecy to modern missions. But it will be remembered that, while interpretations may be limited in number, applications may correctly be made from Scripture passages without limit.

And it is true that children lead wiser and older folks as well as wild and untamed "folks" in ways that God alone can fathom—and the great field of Missions is one of those places where little ones often have led and often do lead.

Bible examples of great leaders who turned to God late in life are very rare. As one stops to think, only one king of Judah comes to mind as having started out with a wicked reign and closed with right conduct. If there are any other late conversions mentioned in the Bible they are certainly exceptions and not the rule—all of which goes to prove the wisdom of the one who said, "The child is father of the man." The man lives out what was started in childhood or early youth. The child leads, the man follows.

But in another and real sense children lead, and in this we have a number of Old Testamnet examples in addition to the examples of Timothy and the Lord Jesus in the New Testament. God used Moses to do a mighty work for Him, and He began to direct him when the future leader was but a little infant. "The babe wept" at just the right moment to touch the heart of the Egyptian princess, and for once, at least, it was the proper thing to give a baby what it cried for. That infant's weeping was the first step, under God's providence, that led to the deliverance of a captive nation that did not want to be delivered, from the strongest nation then on earth and unwilling to let them go. And we must not forget the part that twelve year old Miriam had in that matter. God had endowed her with the gifts of leadership and then placed her into a position where she could use those gifts to further His cause.

Long before that, when Joseph was "a mere lad," God used him to blaze the path from Canaan to Egypt for the household of his father Jacob. The history of that period in the life of God's chosen people is one of the most interesting narratives of all human history. Trace it out with a view of seeing God's purpose in it all. Trace it with the view of seeing how God used wicked men and their wicked deeds to further His ends. Trace the story with the purpose of seeing how each step in adversity was a promotion for Joseph leading by the shortest course to the seat of power in Egypt. Trace the story to seek a cause for Joseph's having been chosen as God's instrument in bringing about the wonderful results that followed, and you will discover that what Joseph was as a boy determined the character of Joseph the ruler of the Land of the Nile.

Then we think of little Samuel, who early in life was chosen as the messenger of God to recall His people from their far distant wanderings in forbidden paths. Even as a child we was recognized as one who had the Word of God in his heart. David was early recognized as a leader of the masses. Daniel as a young man had a mighty purpose in his heart, a purpose of which God approved, a purpose which continued him in a position of power and leadership thru change after change in the government, and placed him among the three righteous of the earth as given in Ezek. 14:14, 20. And the list would not be complete without mention of the little captive maid who led a mighty general captive (I wish we knew her name!) and taught him that there is a God in Israel.

All this is introductory. The subject of this "Supplement" is supposed to be "Missions." If you have had patience so far, just read a bit further. People in our day often underestimate the work of children in mission work. It is a matter for which we may be profoundly grateful that there is provision made in our Church for utilizing the energies and God-given gifts of children in the cause of giving the Gospel to the lost in other parts of the world. The amount of money contributed by the children (often, it is true, by the help of sympathetic parents and friends) is large. The actual dollars given by the children each year is much larger than our whole expenditure for the cause of home and foreign missions in the early days of our mission activity. If there were nothing more than this, we should consider it of vast importance.

But the actual money given is one of the smallest items in the value of mission work by the children. If we do not look beyond the interest in missions now existing, if we are concerned only in balancing the present year's budget, if we are planning

only for the support of the few workers now on the field, we have yet much to learn concerning mission work. If the Lord tarries, mission work must be carried on for many years to come, for there is yet much land to be possessed. It is often said that one of the benefits of missions is the reaction of the work on the home Church. On no part of the community is the reaction of the mission work so definite and positive as on the children. See how eagerly the children devour the missionary stories. What our fathers granted reluctantly because they were convinced that the Bible taught missions, is taken as a settled matter by our children.

And these children are the future Church! If the "mission habit" is implanted in the children, there will be no need of stirring appeals for workers and funds by the time this generation of children attains middle life and old age. But it must not be forgotten that each new generation needs to be taught over and over again the truths we learned by hard experience. We may transmit our lands and dollars to our descendants, but our experiences and our talents cannot be passed on. The children will have to be taught.

And this suggests the need of literature of a missionary character suitable for the children's reading. Time was when the only matter that we could hand out to them was written by missionaries of other denominations—most of it excellent in its way—and it seemed rather out of the reach of our own children. It might be good enough for those folks far away, folks we know by name but hardly thought of as actually living. We are now able to hand to them books that talk of the experiences of our own people, people whom they have seen, whose relatives they know, and whose word seems more living to them than that of entire strangers. I'm glad the children are helping in mission work. I'm even more glad that the missionaries and others interested in missions can help the children in the forming of right and high ideals, in dedicating their lives to the service of the Master, and in the assuring of the support of the Lord's cause for generations to come. Paul had a vision of the field, for he wrote to the younger man, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare; holding faith, and a good conscience" (1 Tim. 1:18, 19). Passing on the charge to others is worth while. Let our lives and our example be worthy of the imitation of those who follow us. The children we influence for good will be ruling the destinies of the world after we are no longer here.

THE BIBLE IN INDIA

By Lloy A. Kniss

For the Gospel Herald.

One of the things you would notice first if you were to visit India is that the people are very religious. But of course they worship wood, stone, and flesh. Religion alone does one no good. I have so far not met an individual who was not religious, and many of them are fully devoted to the cause of Hinduism or of Mohammedanism. The people believe in God, they say, as we do; but they don't believe in Christ which is the only way to really believe in God. Another difference is that they try to live what they call right because of the fear of a "horrible" God, while we serve by love. Once a boy helped me carry some things from market, and on the way I ate a mango and offered one to him also. He flatly refused to take it, for if he had he would have been punished or outcasted, for my touching it made it unclean. On another occasion a man turned down the offer of a Hindu pow-wow doctor by saying that we worship the true God. The former was obedience through fear, and the latter through love. They are religious but, sadly, not true. THE ONLY REMEDY FOR THIS IS THE BIBLE TAUGHT AND LIVED BEFORE THESE BENIGHTED PEOPLE.

It is to be feared that many missionaries of the various denominations in India are being influenced in their interpretation of the Bible by the principles of Hinduism and the customs of the country. These people and the Indians whom they have taught have been heard to say that Christianity must be stripped of its Westernism, and be suited to the Orient. We all know that all the denominations in our western lands have certain forms and means of doing things that are not at all suited to the East, but I want to make it plain that so far as stripping true Christianity or the Bible of its westernism, it is false, for I do not know that there is another class of people for whom the Bible is better suited than for the Indian. If the Bible as it is were not suited to all classes and races it would not be the Bible

From the attempt to teach the Bible in a form "suitable to the East," we find two types of Indian converts resulting. The one goes to the extreme of ever adding ceremonies, rites, and forms that are not at all taught in the Bible, because they want to make Christianity more like Hinduism in the forms of worship etc., and still retain Christ. They come with such things as taking off the shoes to enter the church; using the native bajas (drums) in their song service; having the church open all the time so that when one individual feels like going to church he can go any day at any time and pray in the church house; and we could mention other things also. We find that in Hindu temple worship shoes are not allowed because they are considered unclean; and that in all their singing and festivities they use the drum; and they never worship in groups, but go to the temples at their own will, one at a time. You can see the parallel readily and why they ask for these forms regardless of Scriptural teachings or necessity. There are only some of the Indian Christians who advocate this, and in our own mission there is no such practice. The second class of converts that are a result of loose teaching are those who take the opposite extreme and, being once free from the forms of Hinduism, they want to cast away all their ideas of forms, rites, and ordinances, claiming to be Christians at heart, and refusing to receive baptism or take communion or even to become church members. I have spoken with a few of this kind and find that they also want Christianity in what they call a "suitable form for the East". So we see these two classes as the consequences and we wish to point out THE NECESSITY OF THE LITERAL AND SPIRITUAL TEACHING OF THE INDIAN BROTHERS.

I want, however, to say at this point that there are really many points in which the missionary must change his mind on the ideas and the forms that were good for his homeland, and here is where often the critical part of the misionary's career is evident, because in making this change over to the new conditions in which he is working many make shipwreck of their Faith or perhaps become entirely discouraged. We need to remember that the work of

the missionary is to bring the Gospel of Jesus Christ the Savior of men into these heathen lands and that certain forms and formulas taught in the Word are necessary in order to guide and guard the new life that faith in Christ gives men.

There is another thing that causes doubt in the minds of Indian people. Hinduism also has its scriptures, and they are dated back many hundreds of years. They have many books. To change a word in their writings, add or subtract a word of them is a great violation. If the Indian has a clear mind, and he has, he cannot help but doubt the Bible when we come and show it to him in a dozen or more versions and translations. I would like to frankly say to all who have had anything to do with the changing of the versions, and the shortening of the original Bible that they are either dishonestly or blindly serving Satan, in what might be called the "angel of light" form. Bible readers all know the importance of teaching it in its original pure form, and we have it written within the book itself that there is only a curse in store for the one who adds to it or takes from it. May we in the future see, as in the past, in our own missions at least, the Bible taught and practiced in its original entire form.

Atheism has gotten its clutches into India also. Christianity is not to blame for its being here, but Hinduism is not to blame either. It is a fact that much of it at least is brought over by so-called missionaries of the Gospel. The way it is done is by failing to teach the whole Bible. We speak now of other denominations and sects but we do not want to boast as to our own denomination, but we want to be on our guard that we may be saved from such guilt. A certain Hindu young man asked me to teach him the Gospel of John. I asked, "Didn't you read it in the college you attended?" He replied, "Yes, but we didn't study it to get the real meaning out of it." We went through the book, and he drank it in eagerly, for he was thirsty. I asked him to accept Christ. He told me that this is a religion of faith, and he cannot accept anything that he cannot reason out. He seemed earnest in his inquiry. I asked who his philosophy teacher was in college. He told me his name, and said the teacher was a missionary for some years but he is now an atheist. Here is the secret. (This is a mission college). INDIA NEEDS THE WHOLE BIBLE.

India gives us a wonderful opportunity to teach the whole Bible in a literal and a spiritual way. The Indian man is perfectly ready to accept the doctrines, ordinances, and principles of the New Testament when once he can be convinced of the necessity of accepting Christ. The Indian is no warrior, and nonresistance pleases him; he is not rich, and so the principle of the simple life is what he expects; he wants to show where he belongs as to his caste etc., and separation from the world is a suitable doctrine to teach him; he is very religious and so he welcomes the idea of a personally and deeply devoted life. All the other principles of the Bible can be equally well applied.

The true teacher of the true Gospel story will come before his learners with the Bible in his hand and his reference books, if any, in his library. When the Bible is taught it brings life and conviction, but when we bring our text books about the Bible to teach the Bible we must fail for then we only teach about the Bible and the life is totally absent. It did me a great deal of good to be in a certain Presbyterian Sunday school Bible class one Sunday when the teacher, a staunch believer, came before the class with his Bible in his hand, and as the lesson went on, politely turned down a suggestion which one of the pupils gave out of a commentary, but which contradicted the Bible.

INDIA NEEDS MISSIONARIES WHO WILL NOT BE INFLUENCED BY THE SPIRIT OF LIBERALISM; that is, in every continent of the globe, and sometimes unconsciously fostered in the heart of missionaries and who will not listen to the clamorings of Indians bewildered because of such teachings, either through other teachers or through literature, and think that the Bible must be changed to suit the East. WE NEED MEN OF FAITH.

We as a church who claim to stand fully on the principles of Christ as to faith and works combined, as taught in the New Testament, need to send only missionaries who have proved faithful at home, and not such as have been proving their weakness by allowing themselves to be too friendly with liberal and modernistic views of the Bible, and the teachings of the church as based on the Bible. The missionary, (especially in India, I believe), is subject to such temptations as very few of our Christian workers at home have ever met with in regard to crediting or discrediting certain teachings or points of faith taught in the Word of God.

It is my opinion formed from observation and conversation with the Indians that no other teachings will grip the Indians quite as much as the simple literal teachings of the Bible, as our own church practices, and that when we as missionaries once let go of these and substitute some of the more popular principles we not only deceive ourselves, but mislead a people whom God would give to us as hire for our labor.

Dhamtari, C. P., India.

WEEVILS AND OTHER EVILS

By J. N. Kaufman

For the Gospel Herald.

I was "going it" alone the past hot season while the family was at the hills. It was hot and the weather was exceedingly trying. My appetite dwindled and my breakfasts were reduced to a dish of breakfast food while my dinners consisted of a plate of soup. I ate fruit when it was available. With the breakfasts I ate Jacobs Cream Crackers instead of bread but I could not indulge too freely for they cost about two cents a piece and were only about two and a half inches square!

One day I decided to have a loaf of bread baked for I had not had any bread baked for more than a month. Ranjan, the cook, came with his kettles and pans to get the flour for a small loaf. I still had about fifty pounds of perfectly good flour on hand. That is, it had been perfectly good a month or two before. On giving the flour to the cook I discovered it was full of weevils! We discovered them once before in the hot season and had the flour carefully sifted through a very fine sieve. That should have been sufficient but no, still greater numbers had taken their places.

Ranjan baked the bread but the bread was not very good!

Later I had the flour sifted again but there were so many weevils accompanied by so many white worms about a quarter of an inch long that I gave it up. I had no more bread baked from that flour.

The weevils and their variations had found other good things to eat in the room where we kept our stores. They helped themselves to the wheat. They got into the dried fruit. They rendered unfit for use most of the good raisins kind friends had sent from the home land. I do not know how many of them I imbibed with the raisins before I discovered them! Their depredations coupled with the intense heat took away most of what little appetite I had still left.

Other evils besides weevils have to be reckoned with in this land "where every prospect pleases and only man is vile." I wonder in what part of India Bishop Heber lived to enable him to make such a statement.

Some time ago we killed one of the biggest scorpions I have ever seen. It was right inside the bungalow. It measured about nine inches in length though not as poisonous as

the tiny black variety. There is a small brown scorpion said to be very poisonous. We killed several of these in the bungalow lately. Kathryn likes to run about the house in her bare feet but it is not any too safe where scorpions and snakes abound. One evening after rising from prayer I noticed a writhing wriggling object on the back of a chair two feet or so away from my head. The light was dim but I could make out it was a snake. Producing a brighter light I found it to be a **ghora karait** whose bite produces swift death. It measured about fifteen inches in length. Just as I was picking up the snake after killing it along came one of those small brown scorpions to meet a similar fate.

The rainy season is the time for all sorts of small insects. They come in great numbers and their variety is legion. Some are equipped with mandibles which they wield with remarkable effectiveness to prove which I can produce many reliable witnesses. Some are provided with scent bags which they empty on the slightest provocation but the scent is extremely obnoxious. These insects hasten to the lamp, of an evening, and proceed to investigate everything in sight and some things quite out of sight. They travel over one's head and hands. They proceed down the neck where on occasion they bring into play their powerful mandibles with ludicrous effect. To dislodge them is another question. It is more than a question. It is a problem, to solve which often involves difficulties and inconveniences!

A few days ago a Hindu friend gave Kathryn a recently weaned pup. Some months ago the forest Ranger at Mohadi gave Paul a parrot. The parrot had prior rights to the place but the two must become acquainted. The introduction was swift and tragic. Before the vicious pup could be seized he had inflicted the death wound and in a half minute the parrot was dead. Not satisfied with his ghastly deed he started investigations of his own when no one was looking. At the other end of the bungalow was a mother hen taking care of two baby ducks. Pup found a hole in the pen large enough to squeeze through. The greatly excited mother attracted my attention but I came to her rescue too late. The pup was caught entrapped in the pen with the two dead ducks as grim evidence of his prowess.

Twice in our Indian experience we tried to raise a good breed of poultry for our own use. The first flock of chicks was annihilated by a jackal in broad daylight. The second attempt succeeded up to a certain point in spite of the fact that crows and hawks got too large a share. The few English leghorns that survived seemed safe when along came a night prowler in the form of a badger. There was only one cock left and him we sold to the butcher!

How these experiences remind one of Satan's methods among souls of men! For instance, Muni, one of the charter members of the Mohadi congregation, came from a roving band of merchants known as the Nayaks. Very few in all India become Christians. Muni's wife was dead but he had one married son and three daughters the oldest of whom is a Christian. When the oldest girl was baptized the other two girls were too young to be received into the church. Muni became a Christian after middle age with his former habits and beliefs thoroughly established. He never succeeded in throwing them off. His second daughter seemed to be his favorite and he was busy making arrangements to have her married to a Hindu casteman. It was clear that he did not want her to become a Christian. Ruptin, for that is her name, is a nice girl and has nothing to do with the arrangements though she was powerless to change them. Her father died virtually having denied the faith. Two or three times Ruptin's wedding day was set and each time something interfered to prevent the marriage. She may yet be spared for Christianity. Is not this a challenge to prayer?

The devil is as busy and as destructive among souls as are the weevils in the flour or the jackals in the hencoop. Everywhere we look we find the devil's weevils. They often work fearful havoc before they are discovered. "Take us the foxes, the little foxes, that spoil the vines for our vines have tender grapes."

Dhamtari, C. P., India.

WHAT SOUTH AMERICA THINKS OF THE UNITED STATES

By J. W. Shank

For the Gospel Herald.

The tide of opinion against the United States has about reached its limit. Who would have thought it possible that within the short time of a few months such a hatred and explosion of vituperation could be developed here and expressed daily in the press and in public posters?

A short time ago there was a perfect storm about the Nicaragua affair. The newspapers cried down the United States for oppressing poor Nicaragua and refusing to listen to any cries of mercy. At that time the feeling continued to get hotter until some conciliating action was taken that quieted the spirits of the impulsive Latin American.

Now the Sacco-Vanzetti case is upon us. If a comparison could be made, we would have to say that the feeling runs much higher and is much more wide-spread than in the Nicaragua case. There are certain "yellow" dailies published in Buenos Aires that are chiefly responsible for the present disturbance. These dailies are of the sensational type. They are always coming out with a hue and a cry against something or someone. Because of their sensational character the masses, who like stirring reading, buy them and become worked up over whatever is being heralded before the public.

These papers speak of Sacco and Vanzetti as innocent martyrs of the moneyed interests of the United States. Governor Fuller is painted as the blackest type of barbarian. The long delay in dealing with this criminal case is reported as a cat-and-mouse play, Governor Fuller being the brutal cat who delights to see the mice (Sacco and Vanzetti) suffer torment as long as possible.

Argentine has for some forty years already laid aside the capital punishment law. Thus the average Argentine thinks the United States still hangs to this relic of barbarism, and that Argentine is far ahead of her in having come to a humanitarian conception of how to deal with criminals.

It may be interesting for some to know just what the Argentine law provides for such criminal types as these in question. Here that type of criminal is sent to a desolate Island far toward the south pole. They say that those who go there suffer untold misery until death relieves them. A certain criminal had by some means escaped and returned to Argentine. As the authorities were taking him on board a ship to return him to that awful place he suddenly jumped into the sea and was drowned. He preferred death by suicide rather than to return.

To most North Americans this form of penalty would seem much more cruel than death by electrocution. But the Argentines do not look at the matter in that light. They consider the death penalty as the most barbarous that it is possible to inflict.

To-day, Aug. 22, there is a general strike of all laboring men in this country. Even the milk men have not made their usual rounds. Every day there are public meetings and demonstrations in general, in protest against the criminal Americans who are resisting with stony hearts the pleadings of the world in favor of the condemned. There are rumors of terrible revenge if the men are electrocuted.

The missionaries dare not say anything except to express our sentiment that we do not favor the death sentence in any case but rather life imprisonment, and that we think the men ought to be banished from the country and sent to the land that is making the greatest cry in their behalf. We would not venture to express an opinion as to the justice of the trials they have had.

The two events just referred to can not help but make our work much harder. It makes the people point the finger of scorn at North American Christianity. The people who come to our mission regularly do not take so radical an attitude. They can see by our teaching that we could not be classed as brutal barbarians. But those outside, who are ready to believe any lies about the missionaries and the mission, would be ready to assault the mission if they dared.

We believe that right must prevail somehow in the things in question. We will trust the Lord to see us safely through. We ask for your prayers that we may at all events be faithful to Him for whom we are working.

San Luis, Argentina.

MOVING INTO THE NEW HOSPITAL IN INDIA

Dear Brethren and Sisters, Greetings:—It is with great pleasure that we write to you concerning our new Hospital. July 18th found us having all drugs, furniture, equipment, everything moved from the old building into the new. Just a little description of the old building may be interesting and also show how badly we needed the new one. In the top of the roof are several graceful curves; rain comes through in various places; the walls have a number of big cracks; one's finger can easily be placed between the window and the frame in the big window of the operating room; in some places the floors have sunken, other places seemingly have risen; its general appearance is as though it will fall any time; and ten years ago it was condemned by one of the doctors as not fit for use or repair.

Then, in contrast to this description, we are indeed glad to describe the new building which you at home have made possible by your means and prayers. It is only through the power and blessings of God and by your support that the work in needy India is able to be carried on. We appreciate it very much and enjoy the work very much.

Our new hospital is built with two divisions—that is, in the center is the dispensing room, supply room for drugs, dark room for testing eyes, linen room, anaesthetic room, and operating room. On each side is an office, dressing room, and small bath room. A large veranda on the front is used as waiting rooms. On one side is the laboratory, and the room corresponding to it on the other side is to be the X-ray room, but will now be used as a store room. The need of an X-ray is quite apparent, as people have to go over two hundred miles to the nearest X-ray, but it has been impossible to get it because of lack of funds. It might be possible to run this with a Delco plant and this would also give lights which are badly needed.

The two divisions may seem useless at first thought but when we remember the women of India are in seclusion, that they dare not have a man aside from their husbands look on their faces, it is easily seen that they must be taken into separate rooms and treated alone. This shows also the necessity of a lady doctor. A nurse can do much for them but it is not possible in the more difficult cases to do for them what a doctor would be able to do if allowed to make a full examination. However we are glad to do what we can for them.

The hospital at present is not finished and the equipment is quite scanty, having only what was in the old hospital. But it is much better than before. Equipment money is slowly coming in and we thank you very heartily for what has been sent. We hope and pray to have things arranged for better service soon.

An evangelist sits on the veranda and speaks to the men as they come for treatment. It becomes quite interesting as he gets into discussions with the various people, especially those who know their religion and are strong for it. In this way many from distant villages hear of Christ. It is difficult to instruct any one person very fully about Christ as they come and go, for no one stays any length of time. Sometimes we can persuade them to stay in the wards a week or two but seldom longer, especially at this season of the year when there is so much work in the fields.

A Bible woman also sits on the women's side of the veranda and talks with the women. Not nearly as many women as men come but these few also need the Gospel. The other day the Bible woman mentioned how one woman did not know what sin was—she said she did not know the difference between right and wrong. You can easily see in a case like this why years of teaching will be necessary for a full knowledge of Christ.

Pray that we may have wisdom, strength, and knowledge to help, not only in their physical needs, but also in their spiritual needs.

"Jesus went about....preaching the gospel.....and healing all sickness and disease" (Matt. 4:23).

Yours for India's needy,
Aug. 13, 1927. Ada Hartzler.

A MESSAGE FROM MOHADI

By Elsie D. Kaufman

Dear Herald Readers:—

We are having a typical rainy season. Wet weather interspersed with hot, sultry days. The rice fields are full of water and the farmers are happily looking forward to a good rice crop.

Our rainy season garden is growing nicely. We are thankful for fresh vegetables for our table again. During the hot season no fresh vegetables of any kind can be raised and during the first month or six weeks of the rainy season it is difficult to supply our tables, so the corn, beans, lettuce, radishes, and onions coming from our garden now are much appreciated.

Our visitation work in the villages has been somewhat hindered because of the very wet weather, also because of the smallpox and cholera that are found in many villages.

We do not have a church building at this station yet. However, we are glad to say that money is on hand for it and the building will be started this coming cold season. At present our church services are held on the veranda of our bungalow. We are happy that we can say, that, with the exception of one or two, every member is present at both our services and Sunday school on Sunday and the mid-week prayer meetings are also regularly attended. The Sunday afternoon service and the prayer meetings are arranged by a committee of two of our Indian brethren and one sister. They have been doing very well in leading and in taking part in these services.

There is a Government school in Mohadi. It is conducted by non-Christian teachers. It is not a desirable school for our Christian children so the Christian's children of school age attend our boarding schools at Balodgahan and Dhamtari. We have organized a kindergarten class of seven little tots who are too small to go to the boarding schools. They are doing well. Four of them are able to read from the primer, which pleases them very much.

About a month ago one of the influential farmers of Mohadi, a man of about thirty or thirty-five years of age, who has a wife and little son of five, decided to take unto himself a second wife. The chosen one is a bashful young girl of about sixteen.

He had to pay twenty-two rupees which is about seven dollars, for her. We were invited to see part of the wedding ceremony. Such ceremonies last for days and much of it takes place in the night. This makes it almost impossible for us to see the entire ceremony. On the last day an actual "tying of the knot" takes place. The knot is tied by tying together one corner of the groom's dhoti and a corner of the bride's sari which they are wearing. A little rice is tied into the knot. During this part of the ceremony the first wife was in a room near-by crying and wailing. Before this she was present and taking part in the various ceremonies, cooking and serving the guests, etc. Two wives under the same roof are seldom happy. It makes our hearts ache to witness such scenes. We long for the time when they will accept a "more excellent" way.

Our roads are not usable during the rainy season. The only way we can go to Dhamtari is by means of a trolley or hand push car which we are able to borrow sometimes. It is pushed by coolies on the railway track. The railway was built to haul timber from the jungle but the little freight train does not run in the rainy season.

Five miles from Mohadi there is a large river which has no bridge. This river must be crossed in boats which are only logs hollowed out for the purpose. When the river is not too high, the hand car can be placed on two of these hollow logs which are tied together. After crossing the river we still have nine miles to go by trolley before we reach Kurud where we catch the train for Dhamtari or go by motor if we are met by missionaries from Dhamtari.

On one occasion Bro. Kaufman started out on a trolley to attend a committee meeting at Dhamtari. He could not have the trolley taken across the river but he himself was able to cross by boat. There was no trolley to be had on the other side of the river, so he walked the nine miles to Kurud arriving there in time for the ten thirty A. M. train. Last week Bro. Kaufman was going to attend the Evangelistic Committee meeting at Dhamtari. Kathryn and I had not been anywhere away from home for two months so we decided to go too. When we reached the river it was so full of water and had quite a strong current that the boatmen did not risk taking us across. We all had to go back home. It had taken us just an hour and a half to go the five miles to the river. So you see there is no danger of breaking speed laws when we go by trolley to Dhamtari!

We have no telephone and our mail comes by coolie only twice a week. We are somewhat isolated during this season of the year.

We ask a special interest in your prayers for the work at this place. Pray that the many many who are worshiping idols, and are engaged in every heathen practice may be led to accept the Savior who gave His life for them.

Dhamtari, C. P., India.

THE RELIGIOUS REVIVAL IN RUSSIA

By John Horsch

For the Gospel Herald.

Jacob Kroeker is a native of Russia who for a number of years was the principal of the Bible School for young Russians, located at Wernigerode, Germany. In a convention held at Blankenburg, Germany, he gave recently an interesting address on present conditions in Russia. After reading Amos 9, 13, ("Behold the days come, said the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt"), he said:

"This verse is an answer to the question concerning the present outlook for mission work in Russia. It would seem that our brethren in Russia are having a foretaste of conditions as we may expect them to exist after the coming of the Lord. Sowing and reaping are often co-incident. It was not always so. But it is like an irony of God that during the present strong anti-Christian propaganda in Russia, there is such a time of victory for the Gospel. The brethren in Russia see the Gospel triumph over the anti-Christian movement" (Evangelisches Allianzblatt of September 18, 1927, p. 604). It might have been added that within about eight years the so-called Evangelical Christians (formerly known as Stundists) have grown in numbers from a few hundred thousand to between six and seven million baptized members —an almost unprecedented record in the history of the Christian Church.

Again, in December, 1926, the general conference of this great Christian body was held in Moscow. Prochanoff, the chairman of the meeting, in the opening address, reminded the assembled delegates of their duty of thankfulness to God for the religious liberties which they are enjoying. Under the government of the Czar thousands of these people were cast into vile dungeons or banished to Siberia for the reason that they engaged in missionary work.

It may be generally known that the present atheistic government of Russia has enacted a law prohibiting Sunday schools to such religious bodies as did not have such schools before the last Russian revolution. This infamous law does, by the way, not affect the Mennonites of Russia, as it does the "Evangelical Christians" who formerly, as a rule, had no Sunday schools. Again, the latter are at a marked disadvantage from the fact that the day schools attended by their children are taught by native Russians, while in the Mennonite colonies the teachers are Mennonites.

A number of correspondents from Russia testify that the spiritual condition of the Mennonite congregations has improved in consequence of the open opposition from the outside world.

Scottdale, Pa.

GETTING MARRIED IN INDIA

By Lloy A. Kniss

For the Gospel Herald.

To-day one of the orphan boys (about 19 years of age), whose name is Bulku, came to Bro. Lehman's office and asked him to please make arrangements for his marriage. Bro. Lehman knew from before that he wanted to get married soon and had thought it over, so he said, "All right, whom do you want for a wife?" "I don't know," he said, "I don't know any of the girls' names."

The Girls' Orphanage is at Balodgahan, seven miles from here, and orphan boys are usually married to girls out of this orphanage. "Don't you know whom you want?" "No, but please give me leave to go to Balodgahan and see." Bro. Lehman addressing a note to Sister Sarah Lapp, who is in charge of the Girls' Orphanage, wrote her a message telling her the needs of the bearer, and told Bulku to take this note to Balodgahan and show it to Lapp Memsahib.

"Salaam."

"Salaam."

Bulku—if you would see him you would be moved with pity, I am sure. He was picked up out on the public road one day of the 1921 famine, by Dr. Esch, and was in the orphanage since. Because of having been almost starved to death before they got him, he is now a dwarfed, crippled boy, and the walk to Balodgahan and back will be about enough for him for half a day.

In about half an hour we saw a boy coming up the path from the Orphanage, all dressed up and a great wide smile all over his face. (I said, "dressed up." I mean a little different color of clothes, at least.) We looked again and sure enough it was

Bulku already on his way to Balodgahan.

He arrived and gave his note to Sister Lapp, and she read it. "Whom do you want?" she said. "I don't know, whoever you want to give me." "All right." Sister Lapp sent to the Orphanage for a certain girl while Bulku waited in her sitting room. She arrived, and Bulku stood there waiting, but she was so bashful, if she was like most of them are, that she just pulled her sari over her face and did not allow herself to be caught looking at him. Sister Lapp asked a few questions and finally got an answer out of the bashful girl when she said, "Yes." And Bulku also expressed satisfaction. The girl was sent to her house, and Bulku returned to Dhamtari, stopping at Shantipur to ask the girl's widowed mother if she was agreed, which she was. When he arrived here he was altogether pleased with this end of such a perfect day.

Arrangements are now being made for his engagement ceremony. The Indian Church has a conference ruling that there must be a public ceremony at the engagement. There are good reasons for this, but space forbids mention. The ceremony will be at one of the orphanages when all the guests will be sitting with the two subjects of the meeting sitting side by side at the head of the circle. The deacon will read Scripture and offer prayer, after a few songs have been sung, and then will give a short talk and ask a question or two of each of the young people. Then the boy gives the girl a present consisting of a piece of clothing and perhaps some sweetmeats, after which they all go home again.

Now for two or three weeks, in compliance with the English law, they are "called out" in the church. (If you don't know what that is, ask some one over fifty years of age.)

Finally the wedding takes place in the church, for here the English law also requires them to be married in a public place of worship.

The next day or so there will be a number of guests called to the home, or wherever the new couple lives, and be given a wedding feast of rice and curry and dahl.

Now this much has been written, not to make light of this sacred institution of the home, but to show just how a courtship and marriage take place in this country. Brother Lehman and Sister Lapp did their part of this work with more conscience and sincerity than might appear on the surface, for great care is taken in the choosing of companions for our orphan boys and girls, and care is taken not to violate any Bible teaching on any point.

The reader may be lost trying to understand the "why" of such a proceedure, and for this reason I will give a few facts that prevail in India; and I am sure that you can form part of your judgment from these, and the rest you must leave to the direction of God until you know the reasons more fully.

In India parents always arrange the marriages for their children. It would be a disgrace for a son or a daughter to urge the parents on faster in it than they feel would be wise. It would be considered, in India, a social crime about as bad as adultery for a single boy and a single girl to walk home together from church as many do in America. For writing letters together before the engagement ceremony takes place, the young people would have to be called before the church council to give an account and confess their sin. The Indian young people would not make arrangements for their marriage without asking their parents and relatives first, even if they were given a chance to do so. Indians are married younger than Americans are, for some very good reasons that we cannot help.

Your prayers are solicited that this work might be done in the way that the Lord can be pleased with it, and that His blessings may rest on this and other young couples as they begin life's journey together in this world which is often very full of trials for these poor people.

Dhamtari, C. P., India.

MY EXPERIENCE AS A WORKER AT THE COLUMBIA MISSION

By Cora M. Smith

For the Gospel Herald.

"Trust in him at all times: ye people pour out your heart before him: God is a refuge for us" (Psa. 62:8).

We surely feel the need of One in whom we can put our trust at all times. If it would not be for this refuge we find in God we would faint by the way. As we have many trials and disappointments in this life. But we are so thankful for these many promises given in God's Word.

We find the mission work interesting work. There are times we have many reasons to become discouraged and feel as though our efforts are all in vain; but we have the promise given in God's Word that His Word will not return unto Him void but will accomplish that which it was sent for. So we believe if we sow the good seed God will bless it and make sure that our efforts are not in vain. We must go forth working by faith and not by sight. In I Cor. 15:58 we are told our labor is not in vain in the Lord.

One important part of our work here is the visitation work. We get into many different homes in this work. We have visited in one hundred and fifteen different homes since April 17. We find a great difference in these homes. Some are Christian homes and we are received very kindly and are much encouraged to go onward. Then there are others that we can feel that we are not welcome. Nevertheless we feel it our duty to try to win them for Christ just the same. Their souls are just as valuable in the sight of God as others. We feel we have much to be thankful for. Taking it all through, the interest and the kindness shown to us in this work are great. We hope and pray it might be the means of bringing many souls from darkness unto the light. We get into some homes where they confess that they know they are not living right but they claim to have reasons for it. Satan is very busy trying to deceive many and is succeeding in doing so. He is blinding the minds of many lest the light of the glorious Gospel of Christ, "who is the image of God," should shine unto them. Many of these homes we enjoy very much to go to and then there are some that are not so pleasant. But God is no respecter of persons and neither can we be if we want to be His followers.

Paul says in writing to the Romans that he is debtor to the Greeks and the Barbarians, so we feel it our duty to carry the Gospel to all people —those who are careless and unconcerned and are not anxious to hear of it as well as those who are hungering and thirsting for it.

Christ when He was here on earth set us an example to pattern after, and He stooped down to the lowest class of people and invited them to follow Him. The Pharisees found fault with Him for eating with publicans and sinners. But Jesus answered them and said, "They that are whole need not a physician; but they that are sick." We feel that there are many in this town like those to whom Christ had reference when He said "they that are sick," and our hope and prayer is that God might in some way cause a great revival, that these many homes which have not yet accepted Christ may become Christian homes, and that they might trust in Him at all times and realize that God is their refuge. Pray for the work at this place.

Columbia, Pa.

"Love of self in its place is right. Self is the one bit of human territory given to us to take care of, to cultivate, and bring to its best, to make worth while for earth and heaven."

PRAISE FOR HARVEST

We give Thee thanks for harvest:
O God of sun and cloud;
For work and rest, Thy Name be blest
Let all men sing aloud.

We give Thee thanks for harvests
For long as earth shall stand,
Thy faithfulness shall be confest—
God of the open hand.

We give Thee thanks for harvest:
For seed-time, soil, and beast;
For seasons sure at Thy behest—
As sure as West and East.

We give Thee thanks for harvest:
For strength and skill that pass
Down furrow, and up hill-crest,
The pledge of corn and grass.

We give Thee thanks for harvest:
For thought that fruits in deed,
For everything that stands the test
Of meeting human need.

We give Thee thanks for harvest:
Lord of the now and then;
For Thou wilt not withhold the best
That God can give to men.

We give Thee thanks for harvest:
When earth's last seed is sown,
And Thou shalt gather to Thy rest
All of Thy loved—Thine own.

—Howard T. N. Ussher—Selected.

PASTORAL PROBLEMS

By Amos Swartzentruber

For the Gospel Herald.

What is the duty of a pastor? Is it only to preach on Sundays, to be present at Sunday school, to conduct funeral services, to perform marriage ceremonies, visit the sick and help the poor? No, we all agree that this is not the main duty of a pastor but that his first aim should be to **save souls,** and then, to shepherd those that have been saved and lead them on to a better knowledge of the Word and the deeper things of God.

What are the problems of a pastor? Here is where the pastor in the foreign field differs from the one in the home land. To a certain extent we have the same problems, but on the other hand we must remember that we are dealing with two distinct classes of people. The home pastor is dealing with people who have known the scriptures (at least in part) from their youth. The missionary is dealing with a people that is entirely ignorant of the things of God and has no scriptural foundation whatever and he can take for granted that his congregation knows very little spiritually outside of what he himself has taught it.

In beginning a work in a new town we make the Gospel story as simple as possible and then one has to wonder whether after all the people got what we wanted to say. Of course, here the language is what handicaps the missionary more than anything else, especially in the beginning.

At first one is anxiously waiting and hoping that there might be many who would accept Christ, then when the time comes for the pastor to examine those who have made profession (and claim to be converted) for baptism, it is often hard to decide whether or not they really understand enough to be received into the Church.

This is a country of foreigners of many different nationalities. There are Spaniards, Italians, Russians, Germans, Jews, Hollanders, Turks, etc., etc. Many of these have come with some sort of a religious belief, but not finding that same belief here, got indifferent and turned out not to believe anything. Many of the Italians and Spaniards were strong Catholics before coming to this country but here found this religion so degraded and so ill respected (and rightly so) that they do not care for it anymore. But the sad part is that they then class all religions alike and so have little respect for any. Then on the other hand there are so many different "isms" that it is hard for ignorant people to detect which is, and which is not false. There is Catholicism, Spiritualism, Anarchism, Socialism, Adventism, etc. Then we come with the Gospel; but how are they to know whether there is more truth in this than in the other teachings they have heard about. The priests even forbid the people to come and hear what we have to say, and tell them if they listen to our teachings they will go straight to hell when they die without any hope whatever. One of the pastors' problems is then "how to win the confidence of these people and how to prove to them that our only aim is to help them SPIRITUALLY and not to spy the country as ambassadors for the governors of North America, or some other similar reason as many say."

After a congregation of baptized believers has been formed, one is often reminded of the difficulty Jesus had to make His disciples understand what He was trying to teach them, and one needs much patience and special grace from above and guidance continually by His Spirit so as to be able to lead these new born babes into a fuller experience of the things of God.

First, we prove to the people that the Bible is the inspired WORD OF GOD. After we can get them to believe this and accept it as such, then we tell them that all our teaching is taken from the Bible and we teach nothing that we cannot prove with this blessed Book. We then lead the believers on step by step with simple Bible lessons thus laying a foundation whereon they can build with a LIVING HOPE in a LIVING REDEEMER.

Tres Lomas, F. C. O.,
Argentina, S. A.

REMARKABLE REVIVALS IN CHINA

By George T. B. Davis

For the Gospel Herald.

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christian, desecration of churches, and looting of mission property.

To-day a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian agitation is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It

was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. Mr. Becker writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are coöperating most heartily and enthusiastically in the presentation of pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepingkai, Manchuria.

A Chinese pastor in Shantung province writes to express the gratitude of 7,000 church members for the Books already received, and requests a further supply of 3,000 copies. He says "This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the Books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes: "My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self'.

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of 69 I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little Books.

Just as the Lord has so marvellously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the preëminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvellous way, but I had not expected it at this time nor to such a large extent."

Surely not only in China but in the homelands as well, glorious revivals can be brought to pass if prayer is given the preëminent place. Charles G. Finney declared you can have a revival anywhere if you will pay the price. They paid the price in China; and the fire fell from heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. L. C. Osborn recently sent me an account of how the church was transformed when the flood gates of heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord:

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over $300.00 worth of narcotics. Still another defrauded a friend out of $100.00. One church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling of mission money. Adultery, borrowing things and refusing to return same, deceitfulness of all descriptions, worshiping

idols after being in church several years, were among other sins. Many confessed to breaking all of God's commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things'.

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Praise Him! Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reproved for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelist of South China recently said: "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in **daily persistent believing prayer** for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a **few minutes daily** in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

3 Hong Kong Road,
Shanghai, China.

THE SUPERINTENDENT AND HIS PROBLEMS

Possibly the first essential for any and all superintendents of institutions in the Lord's service is a close fellowship with God the Father, God the Son, and God the Holy Spirit. If this proper fellowship exists then the superintendent will have fellowship with the saints, and enjoy the fellowship of the Gospel with other believers.

Adam, Noah and Enoch as superintendents of the work that was assigned to them walked and talked with God. We keenly realize that this is very important in this day and age in which we live. We must permit God to talk to us very frequently, do as the Bereans did, search the scriptures daily to see if the things we hear be true.

As ambassadors in Christ's stead, and workers together with God, we also want to talk to Him very frequently, receive direction from Him for our work. If the enemy can get us too busy to do this, so busy that we do not take time to talk with God, to pray, then he will be able to sidetrack us and we cannot do the work that He would have us do; then we and the work will suffer.

Jesus rose a great while before day to talk to his Father about their work while He was here on earth. If He felt this need of talking things over with the Father how much more do we poor mortals of the flesh need it. Since this is a part of the blessed plan of salvation let us not neglect the two essentials in every Christian life; let us permit God to talk to us and we to Him.

To be a superintendent of a growing institution means to be confronted with many problems; hence we crave an interest in the prayers of God's people, especially those to whom this little Mission News comes. Will you lift us up to the throne of grace that our dear Father may grant us heavenly wisdom to so direct all of the affairs in connection with the work at this place that it may redound to His honor and glory. Especially do we crave your prayers for us this busy season that is just before us.—Portland Mission News.

OUR BOYS

To some people, boys are just so many pests, to run over the lawns, break down fences and ruin gardens. These people have no sympathy for the boys and can not see any good in them. Somehow they consider them as a target for all kinds of missiles and unkind and harsh remarks.

Naturally the boys do all they can to be contrary, and then a real conflict is on. They regard these individuals as cranks and fanatics. The boys seem to consider these inconsiderate folks as enemies and in spite of all the good advice they may give, it falls on deaf ears.

These people are generally deploring the lawlessness and apparent disrespect for the rights of others on the part of the boys but they have no influence over them; because they fail to understand the boys. Consequently, they come to the conclusion that boys are a liability and not an asset.

On the other hand, some people find the boy to be an interesting part of the world in which we live. He is just as responsive, and even more so, to humane and kind treatment, than he is to blows and cuffs. He is a bundle of possibilities and God only knows what a blessing his life may be; if he only has a chance to really develop and live his life as God has planned.

The boy wants consideration. He wants to have someone to pay some attention to him. He likes to feel that he is really doing something worth while and profitable. The boy wants to have a hero. By hero we mean, someone that the boy thinks of as being ideal. In other words, the hero that he admires is the person to whom he looks as his pattern.

This fact is the point of contact between the earnest worker and boys. We must be a boy among boys, even though we may be already grown, we must be able to think as a boy, feel as he does, but temper both our thoughts and actions by our maturer judgment.

When it comes to matters of teaching spiritual truths to boys the teach-

er must be a "pal" to them; he must be one in whom they confide and one in whom they can place their trust; in other words, the teacher must teach by example as well as by precept, not only one day in the week, but seven days in the week. Of course, discipline is necessary. But it must be firm yet not harsh. Boys will respect one who can command their respectful attention and obedience.

If you would win the boys for Christ and the church you must show them that there is a real battle to win and that it is no "snap" to be a Christian. They like to do hard things and if they have devoted leaders, many are the strongholds of the devil which will be overthrown.

Let us therefore give the boys the needed encouragement and a definite incentive to work and occupy their place as boys and many will be the strong Christian characters which will develop as they approach manhood.—Portland Mission News.

WRAPPED IN A QUILT

A Korean colporteur writes:—

"In the course of my work I met a young man named Kim Choon Sik. He was a vagabond, a drunkard, a gambler, and quarrelsome. Many times I talked with him or tried to sell him Scriptures and persuade him to give up his evil ways. One day when I talked with him about the punishment of sinners he said that he desired to go to the very deepest place in hell. Then one day he bought a copy of the Psalms and took it home. Shortly afterwards he was arrested by the police and put into goal. The mother of this man, an old woman over seventy years of age, took a quilt to the prison for her son, and in the quilt was the copy of the Psalm that her son had bought. Having no other occupation, he read and studied the book that had come into his possession.

"The reading of this book so influenced him that he decided to become a Christian. As soon as he left the prison he came to me, expressed his determination to start a new life, and asked me to pray with him. I gladly complied with his request, and also explained the doctrine to him. From that time he has lived a true Christian life, and has been a regular attendant at church."—Selected.

There is no danger in a person getting too much information in the Word of God. The trouble is in getting information that is not in the Word of God. It is not what the Bible teaches, but what it does not teach, that leads people wrong.—S. F. Coffman.

THE FLOCK—JER. 13:26

Where is the flock that was given thee,
Thy beautiful flock?
Wandering out where the wolves may be?
Or are you watching them every day
To keep them out of the tempter's way?

Father and mother heed thou the call—
Where is thy flock?
Sorrow will come if just one should fall
'Tis well that they should be clothed and fed,
But in what pastures are their souls led?

Teachers of youth, do you hear the cry—
Where is thy flock?
This task was given by One on High;
Then be thou faithful from day to day
Tending your flock lest it go astray.

Leaders of men who are now in power,
Where is thy flock?
In honor's path, are they led each hour?
If you would have joy in life's closing day
Lead now thy flock in the righteous way.

—Bertha Inwood Michael—Selected.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. **If I refuse to give anything** to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. **If I give less than heretofore,** I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. **If I give the same as formerly,** I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. **If I advance my offering beyond former years,** then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?

Resolved: I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work.—Selected.

A CONVERTED BIBLE-HATER

A few years ago some young men in Reval, tainted by Bolshevist hatred of religion, arranged a demonstration for the burning of Bibles. One of their leaders was named Tondi. In 1924 he was one of the rioters who massacred many people in Reval. He was captured and imprisoned. Then he received a Bible in his cell, and the change wrought in him thereby may be gathered from letters he wrote to the Bible Society's representative in Estonia. We are allowed to quote this passage:—

"I thank God who has saved me, though so late. Every night, after the signal for silence has sounded, I read the Bible, the precious book. Formerly I hated it and to burn it was really a delight to me. Now it has become my truest companion.... The words of Christ which I read in the Gospel of St. Matthew—'Come unto Me, all ye that labour....'—give me boldness to go to His fountain of mercy and take the water freely."—Selected.

A MESSAGE TO YOU FROM THE WHITE RUSSIAN MARSHES

From a village many miles from Pinsk so many invitations came that I felt I had to go there as soon as possible. In that village the Gospel had never before been preached. I arrived there after having walked and used my bicycle for over twenty miles. The village is a large one with only people of the White Russian race. It is situated in the famous and dangerous Pinsk marshes.

The people came together in the evening. The meeting was held in the home of a kind and friendly peasant. It was a poor home with no floor. One small oil lamp gave us light. The way to the home was bad—deep mud and dirt. Some came barefooted even in April. The house was crowded with those who had hungry hearts, young and old. Most of them could not read or write; even among the young were those who could not. The majority of them had never seen a newspaper. Thus these poor people live in darkness, especially spiritually. They belong to the Russian Orthodox church.

I began the meeting with prayer and then gave my talk from the word of God. All listened very attentively. Some were in tears in sorrow for their sins and sinful lives. There were a few who laughed at me, scoffing at the new religion I brought. God worked mightily there in those hungry hearts. I might tell of many things but I will tell you in particular about one poor Russian man ninety-six years old.

He was illiterate. His eyes were already dim so that he could not see much. This was the first time he heard the Gospel in his ninety-six years. He sat on a front seat. God opened his heart to the message. He came to me and said he wanted to give his heart to God; he said he believed the blood of Christ could wash his sins away. We knelt down and he at once began to give himself to Christ and to ask forgiveness for his sins. He arose a new man in Christ, forgiven, having the joy of knowing he had eternal life. Then he went home.

Three weeks later he died—died in Christ and in His peace. He had requested that our workers bury him, so the first Christian funeral in that place was held. Many came to the funeral. Thus God is working here and saves souls, young and old. Please pray for more laborers. Fields are ripe for the harvest.—Missionary Sviatoschik.

THE GOOD AND THE BAD

By P. Hostetler

For the Gospel Herald.

It seems rather strange, when we think of the many classes or kinds of people in the world, that in some near day they will **all** be put into only **two** classes, the good and the bad—the sheep and the goats—the good to spend the ages without end in a state so glorious and happy that we can't understand it fully and the **bad** to spend their time (or rather their existence), in the world where in outer darkness there is fire and brimstone and weeping and gnashing of teeth, without rest, forever!

It also seems somewhat strange to think that among the good in the different churches there seems to be so much difference of belief, and life, and appearance, etc., that they hardly seem to be of only one and the same class, and fit to be together as one family. On the other hand, we know that those who have not the Spirit of Christ—a spirit of humility, meekness, forgiveness, and love to everybody—are not classed with the **good,** and are not His sheep, who know His voice and follow Him.

A few weeks ago, while in Lancaster Co., Pa., I heard a sermon on Christ being the door, and in this sermon the minister said that if we are not saved it will be our own fault. That means that we are to blame—we are guilty and not innocent. That same day, in the evening, I heard another minister preach who said much on that text (Ex. 24: 7) where the Lord appeared to Moses and told him how He is so merciful to the good or penitent, but that He will by no means clear the guilty. I had to think how true and fitting it is to say that even as our God is too holy and righteous to clear the **guilty,** (those who have sinned against better knowledge and are not innocent), even so our God is so righteous and just that He will by no means condemn the innocent.

A good, honest judge of our courts (such as are scarce enough in our time), will try to always judge or condemn the guilty, but will also try to always clear and free all such as are innocent—and if a righteous man as a judge, would not knowingly condemn an innocent man, how much less would "the Judge of all the earth" do that which would not be fair or right.

Years ago, when a brother died, another brother said that the brother "had his faults and made his mistakes," but he believed that this brother would meet his God as innocent as a lamb. And is it not the same with every one that we have laid away with a living hope of their salvation? If we were well acquainted or around them much, we knew they had their faults and we do not have the hope for their salvation because of their perfect Christian life (yet their life told us of a faith and willingness to do only God's will, that we know that the blood of Jesus washes away all the sins of such and they need not come into judgment) but because of their conversion to God they had passed "from death unto life." We can see in the Old Testament that it took a different offering and atonement for the sins of ignorance than from presumptuous sins.

There are some churches that hold to the belief that the children who die young are lost, because they do not know and believe the Gospel of Christ. But we as a people believe that all children who die before they are accountable for their deeds are saved because Christ died for all such, and they are innocent. We see in the Word that the thief on the cross was pronounced a saved man, yet we have no record that he had been baptized or that he had kept any of the church ordinances, yet we believe he was innocent before God in this that, after he came to the light, he did what he could. This naturally brings us to that great and disputed question of the salvation of those who have not the Gospel, and I don't want to enter into argument on that, or any such questions. I don't claim to understand who all can be, or is innocent, or who is not, and I know that in many things people can find Scriptures to take sides against each other, and only as we find the harmony of the Scriptures, do we find the true way. I hold only to the truth proclaimed by that fallen prophet Balaam, and others, that God, the Judge of all the earth, will do right. Even as it is impossible for Him to lie, so it is impossible for Him to do any wrong or injustice to any one. Again we know He is no respecter of persons, and treats all alike and fair, and has no pleasure in the death of any sinner.

Did you notice the **grand** thought, on this line, in the "Practical Truth" in our Lesson Helps on May 8th lesson, saying; "The Lord reveals Himself to those who will believe Him?" meaning, no doubt, all people. See how this corresponds with Rom. 1: 19-32, where we read that He reveals Himself so clearly by His great works that they are without excuse. If they believe not, they are guilty and not innocent; and if they don't want to search after Him then God gives them up to evils more and more. Again, in Rom. 2:6-16 we find more about these two classes and their rewards, and that God treats all alike.

But the greatest and most important question for me to study and understand, is for me to know how **I** will stand, on which side **I** will be put, on that great day; for we see clearly that many will be mistaken who think they are on the side of the sheep. A large percent of those virgins who had lamps burning were foolish enough to neglect the getting of enough oil to last to the end and were then doomed and—I may well ask, Am I one of such?

I know I can only be innocent before God because of that **shed blood,** and yet I will be judged according to my deeds. To be innocent I will have to deny myself and bear the cross, walk up to my opportunities and the Light as God gives it; else I can not hear that most welcome voice, **"well done."** If I transgress even **one** command willingly, knowingly, I am not only guilty of that one but **guilty of all,** and put as one who does as he pleases and disobeys God. My prayer is, "God, help me, a poor sinner."

Shelbyville, Ill.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For August, 1927

GENERAL

Pleas Grove Cong Ill	$12 24
Forks Cong Ind	33 50
SS per A W Miller Treas Plain City O	9 25
G G Marner	5 00
Geo I Summer	25 00
Limon Cong Colo	3 76
S Union & Walnut Gr SS O	80 22
Oak Grove SS O	75 01
Crystal Spgs Cong Kan	16 00
Kaufman Cong Pa	7 23
E Union Cong Ia	22 04
W Union Cong Ia	65 87
Sugar Creek Cong Ia	81 78
Manson Cong Ia	29 78
W Zion SS Carstairs Alta	24 24
	$490 92

INDIA

General

Sue F Landis	$ 5 00
A Bro Mo	5 00
O Grove & Pleasant Hill Congs O	44 00
Pigeon River SS Mich	31 53
Morrison Cong Ill	12 95
Roanoke Cong Ill	16 96
A Bro Md	20 00
Crown Hill YPM O	25 00
Leetonia SS O	18 22
YP Bible Meet Maple Gr Cong Pa	9 36
Matt. 10:8	2 50
Wichita Cong Kan	22 00
Kansas City Cong Kan	2 00
Yoder Cong Kan	186 10
LaJunta Cong Colo	15 42
Zion Cong Ore	7 79
Hopewell Cong Ore	4 75
Members of Slatehill Cong Pa	8 50
Brick Church Snyder Co YP Meeting Pa	4 50
Harry Z Erb	100 00
Mt Joy YP Meeting Pa	9 50
Pleasant Gr Cong Pa	3 65
Springs Cong Pa	15 60
Marion Cong Pa	15 60
Plum Crk Cong Neb	3 17
E Fairview Cong Neb	75 77
A Brother Ohio	50 00
Western N Y SS	37 76
Berea Cong Ind	8 60
Olive Cong Ind	34 77
Ind-Mich SS Conf Offg	61 94
Phenas Weaver	5 00
Salem SS Alta	50 78
L Salford SS Pa	50 00
Souderton T M Pa	38 15
Providence Cong Pa	53 00
PDB & Family Ont	20 00
	$1,074 87

Missionary Support

Sugar Creek Cong Ia	112 50
Hesston Cong Kan	100 00
Maple Gr Church Pa	135 00
Goshen College Cong Ind	18 34
Springvalley SS Kan	37 50
Berlin SS O	15 50
Lockport SS O	32 00
Blough Cong Pa	15 00
Kaufman Cong Pa	30 00
Manson Cong Ia	168 84
Holdeman SS Ind	59 36
Elkhart Cong Ind	41 00
Blooming Glen SS Pa	112 50
	$877 54

Missionary Children

Beginners Dept Metamora SS Ill	$ 3 00
Fairview SS Mich	19 25
Pri Dept Sterling SS Ill	9 00
Howard-Miami Cong Ind	50 00
Larned SS Kan	7 50
Fairview SS Mich	18 80
	$107 55

Evangelist

Catlin SS Kan	$ 5 00
E Petersburg SS YMBC Pa	7 50
Manheim B S Class Pa	11 00
Ft Wayne Cong Ind	5 85
A Brother Pa	15 00
	$ 44 35

Bible Women

A Bro & Sister Kan	$10 00
Willing Workers SS Cl Oak Grove SS O	6 00
Aged Sisters Cl Oak Grove SS O	10 00
Plum Creek SS Neb	10 00
Bowne Cong Mich	6 00
	$42 00

Teachers

Ira H Eigsti	$ 6 00
Mens Cl Oak Grove SS Wayne Co O	31 90
Portland SS Cls 8, 9 Ore	21 00
Strasburg Cong & SS Pa	40 00
8 Sisters Lancaster Pa	16 00
Several Sisters Landis Valley Pa	8 25
Esther & Mary Herr	3 45
Ethel M Myer	5 80
A Sister Mellingers Cong Pa	7 50
Mary K Zimmerman	7 00
Lancaster Pa SS Mollie Weavers Cl	6 00
Elizabeth Frankhauser	6 00
A Bro & Sister Lanc Pa	5 00
Anna Schlabaugh	8 00
Cora Kauffman	4 00
Landisville SS Pa Girls Class 7	5 00
8 Sisters Lancaster Pa	16 00
Several Sisters Landis valley Pa	8 25
Mary & Esther Herr	3 45
Ethel M Myer	5 00
A Sister Mellinger Cong Pa	5 00
Mary K Zimmerman	7 00
Lancaster Pa SS Mollie Weavers Cl	6 00
Elizabeth Frankhauser	6 00
A Bro & Sister Lanc Pa	5 00
Cora Kauffman	4 00
Elizabethtown Pa SS: Anna Gishs cl	12 00
Benj Keeners cl	10 00
	$268 60

Orphans

A Bro & Sister	$ 7 00
D G Kauffman & Fam	7 00
Shore SS Ind	14 18
Reuben C Clymer & Fam	29 00
Ora L Troyer & Wife	14 00
John Bachmans Cl Metamora SS Ill	12 00
Cl 11 Nappanee SS Ind	14 00
Barbara Stalter	7 00
Beginners Dept Home Mis SS Ill	29 00
Martins SS O	12 25
Inter Girls Cl Martins SS O	2 50
A L Buzzards Cl Ill	19 10
Harmony SS Ill	14 16
E W Showalter & Wife	30 00
Mrs Dora Meyers	30 00
Cls 2, 3, 4 & Others Berlin SS O	14 50
A C Ramseyers Cl Oak Grove SS O	17 00
Cherry Box Cong Mo	15 00
Manheim SS Pa	58 00
David & Emma Landis	7 00
Elizabethtown SS Clarence Lutzs Cl Pa	7 50
Weaver SS Pa	39 17
Pri Dept W Union SS Ia	5 15
Shore Cong Ind	14 18
A Brother O	30 00
C E Lehmans Cl Yellow Creek SS Ind	5 50
Earl Stauffers Cl Yellow Creek SS Ind	3 50
Pri Dept Yellow Crk SS Ind	14 00
	$471 69

Widows

Susie E Snyder	$20 00

Medical

E Holbrook SS Colo	$ 5 00
Cl 23 E Union SS Ia	5 50
Martins Cong O	3 00
A Sister Va	5 00
Alpha SS Minn	3 60
A R Miller	5 00
	$27 10

"Building on the Rock"

C Z Yoder	$ 2 00

New Missionary

Pleas View YPM Okla	$15 00
J D Byler	19 00
	$34 00

Primary Schools

Berlin SS O	$10 00
Shore SS Ind	9 66
	$19 66

Caspur School

Lititz SS Pa	$125 00

Lepers

Sue F Landis	$ 5 00
Wm Hobbs	5 00
	$10 00

Lapp and Kanagy Auto

Elizabeth E Blosser	$ 5 00
Bethel & Guilford Congs O	6 43
Nampa Sew Cir Ida	10 00
Sheridan S C Ore	8 47
Albany S C Ore	6 50
Los Angeles S C Calif	61 00
Zion S C Ore	30 00
Bethel S C Ore	5 00
Hopewell S C Ore	3 00
Portland S C Ore	5 00
	$140 00

Balodgahan Medical Dispensary

A Bro Ind	$10 00
Bethel & Guilford Congs O	17 00
E B Stoltzfus & wife	25 00
A Bro & Cheerful giver	14 00
P D B & Family Ont	20 00
	$86 00

Hospital

A Brother Kan	$100 00
A Brother O	15 00
	$115 00

Hospital Furnishings

A Brother O	$10 00

Ghatula Dispensary

Anna M Ranck	$ 5 00
Total for India	$3,480 36

SOUTH AMERICA

General

Shore SS Ind	$10 00
Milford A M Cong Neb	35 45
Sue F Landis	5 00
A Brother Mo	5 00
L E Miller	8 00
A Bro & Sister Kan	25 00
Goodfield Cong Ill	10 43
Union SS Ill	10 01
Bethel SS O	15 10
Beech Cong O	43 23
Matt. 10:8	2 50
Schertz Bros Ill	50 00
LaJunta Cong Colo	15 42
Metzlers SS Pa	14 81
Strasburg Cong & SS Pa	88 19
Stahl Cong Pa	12 91
Woodriver SS Nebr	25 00
A Brother O	50 00
Howard-Miami Cong Ind	18 71
Ind-Mich SS Conf Offg	61 93
Berea Cong Ind	4 00
Phenas Weaver	5 00
Skippack Cong Pa	24 00
P D B & Family Ont	10 00
	$549 69

Missionary

Wilmot Cong Ont	$75 00
Pleas Valley SS Kan	20 00
Goods Cong Pa	18 00
A Bro Elizabethtown Pa	50 00
Souderton SS Pa	37 50
	$200 50

Missionary Support

A Bro & Sister Kan	$15 00
Martins Cong O	12 25
Elizabethtown SS Pa: Ada Garbers Cl	12 50
Saml Longeneckers Cl	12 50
Alta Nunemakers Cl	12 50
	$64 75

Evangelist

E R Miller & Wife	$20 00
Calkins Cong Mont	12 00
Ohio SS Conf	330 00
E Union Cong Ia	100 00
Olive Cong Ind	29 28
Shore SS Ind	18 00
	$509 28

Bible Readers

A Sister Pa	$16 00
Cherry Box Cong Mo	10 00
E Scottdale SS Pa Officers & Teachers	39 00
	$65 00

Orphans

Lancaster SS Pa Mrs Rohrers Cl	$13 00
Esther & Mary Herr	21 90
Springs YPBM Pa	6 65
	$41 55

Church Building

Bethel & Guilford Congs O	$ 4 23
A Bro & Sister Kan	10 00
Smucker Sisters O	25 00
	$39 23

Publication

H G Erisman	$10 00
A Bro & Sister Lanc Pa	5 00
A Bro & Sister Lanc Pa	5 00
Hersheys Cong Pa	47 10
	$67 10

Personal

A Sister Millersville Pa	$ 5 00
A Sister Millersville Pa	4 00
Franconia Conf Dist S Cirs Pa	100 00
	$109 00
Total for S. America	$1,646 10

CITY MISSIONS

Altoona, Pa.

Oak Grove Cong Pa	$ 1 00
Thomas Cong Pa	13 53
Kaufman Cong Pa	20 37
Schellburg Cong Pa	5 00
	$39 90

Altoona New Building

A Brother	$ 1 00

Canton, Ohio

Oak Grove Cong O	$10 00
Minnie Campbell	2 00
Pleasant View SS O	6 60
Martins YPM O	6 00
Beach YPM O	19 50
Canton Cong O	2 58
Berlin SS O	10 00
Mr & Mrs M B Yoder	5 00
J D Byler	8 00
Bethel & Guilford Congs O	12 34
N Lima SS O	28 16
Orie D Yoder	5 00
Schertz Bros	25 00
A Bro & Sister Ind	10 00
	$150 18

Chicago, Ill.

Metamora Cong Ill	$23 53
Willow Spgs Cong Ill	6 29
Schertz Bros	25 00
Shore Cong Ind	6 52
Ada L Martin	15 00
Ralph King	3 00
Lena Stalter	1 00
Mrs Troyer	75
Ada Orendorf	4 25
N M Roeschley	5 00
J J Hostetler	13 00
R Buchanan	13 50
C A Wolber	5 00
	$121 84

Detroit, Mich.

Phenas Weaver	$ 5 00
Nappanee Cong Ind	30 00
	$35 00

Ft. Wayne, Ind.

Bowne Cong Mich	$17 60
Middlebury Cong Ind	17 73
Shore Cong Ind	5 00
Phenas Weaver	5 00
Two Friends	10 00
Bro. Schertz	2 00
Bro Buzzard	1 00
	$58 33

Kansas City, Kans.

Mt Zion Cong Mo	7 50
Cherry Box Cong Mo	7 45
Mt Zion Cong Mo (Day Bible School)	6 50
A Bro O	25 00
Henry Cooprider & wife	5 00
F Snavely	2 00
Milo Kauffman	1 00
L Green Md Mis Meet	51 93
A Bro & Sister Md	15 00
	$121 38

Lima, Ohio

Mr & Mrs M B Yoder	$ 5 00
Schertz Bros	25 00
Lima SS Offerings	11 76
Wylie Mast	1 00
Dan Bontrager	2 00
Clifford Mann	2 00
Sam Brenneman	2 00
	$48 76

Peoria, Ill.

Mr & Mrs M B Yoder	$ 5 00
Geo I Summer (New Building)	25 00
Willow Spgs Cong Ill	6 29
E Bend SS Ill	50 00
Schertz Bros	25 00
	$111 29

Portland, Oreg.

A Brother O	$10 00

Portland New Building

Zion Cong Ore	$16 00
Matt. 10:8	2 00
Protection Cong Kan	8 50
Yoder Cong Kan	65 25
Sugar Crk Cong Ia	53 07
L Deer Crk SS Ia	59 08
John Slagell	6 80
Hopewell Cong Ind	11 52
Mt View Cong High Riv	15 00
	$237 22

Philadelphia, Pa.

Spring City Pa	$66 50

Toronto, Ont.

Milton Werner	$ 5 00
St Jacobs Cong Ont	45 00
Waterloo Cong Ont	25 50
Edmund Bauman	2 00
	$77 50
Total for City Missions	$1,078 90

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Bell Telephone Co	$21 00
Daniel Heading	2 00
J L Swartzentruber	10 12
E Fairview Cong Neb	43 67
Wenger Sisters	2 00
Special Support	186 35
Milford AM Cong Neb	13 68
A Bro Mo	2 50
Mt Zion Cong Mo	7 50
Spring Valley SS Kan	50 52
	$339 34

Orphans' Home, Ohio

Farm Income	$39 25
Special Support	394 71
High Bros Pa	3 00
Phenas Weaver	5 00
Andrew King	10 00
A Bro O	10 00
Dennis Short	5 00
Joel Wyse	5 00
A Bro Greenwood Del	10 00
	$481 96

Home for Aged, Illinois

Wichita Cong Kan	$16 12
Elkhart Cong Ind	25 00
Phenas Weaver	5 00
Eleanor Ray	26 00
J M Nafziger	43 33
Alena A Miller	15 20
J B Rockwood	31 50
V S Byler	10 00
Emma Groening	15 00
Elkhart Cong Ind	25 00
Andrew Eash	10 00
Rosa Watkins	25 00
Eleanor Ray	26 00
William Camby	26 00
Ehresman Renmen	53 30
Live Stock Sold	49 66
J Zimmerman	1 00
Elmer Short	50
Scottdale Cong Pa	10 72
Chris Grieser	1 00
	$415 33

La Junta Hospital

J P Oyer	$ 5 00
John Bontrager	5 00
D D Otto	20 00
Raymond Neuhauser	5 00
George Shoemaker	101 00
Elizabeth Showalter	5 00
D J Schlabach	5 00
C Good	15 00
Sister Pa	25 00
Joseph C Eichelberger	25 00
J Y Smucker	50 00
Mrs J J Smith	50 00
H L King	25 00
A Bro Ill	100 00
W E Flaming	10 00
Melvin M Miller	5 00
Emma Ranck	5 00
T J Cooprider & wife	25 00
George I Summer	50 00
Nick Gascho	5 00
Ezra Gascho	5 00
Ira Yoder	2 50
J B Noel	25 00
J E Nelson	20 00
J T Hartzler	10 00
Aaron Stultzfus & fam	6 00
Henry Witmer	5 00
Elias D Gnagey & wife	5 00
Sadie Dunham	10 00
George Dunham	10 00
A C Yoder	10 00
Lee Hartzler	2 00
Marvin D Rhodes	25 00
A Bro Kans	100 00
J H Hershey	10 00
Amos S Kauffman	19 20
A Bro Pa	15 00
Kansas City Cong Kan	32 20
C B Brenneman	5 00
Alma Shantz	25 00
Jacob Ervin Handrich	25 00
E J Handrich	5 00
C G Steiner	5 00
Jacob Good	5 00
Sarah Bullard	10 00
Phenas Weaver	15 00
	$942 90

Illinois Home for Aged Barn

L Deer Creek Cong Ia	$38 86

Millersville Orphanage

Towamencin SS Pa	$16 44

La Junta City Hospital

Hospital Fees (July)	$1,223 85
Sundries	42 00
	$1,265 85

La Junta Sanitarium

Hospital Fees (July)	$821 69
Farm Income	500 00
	$1,321 69
Total for Charitable Institutions	$4,822 37

Africa

Sue F Landis	$ 5 00

OTHER FUNDS

Annuity

E R Miller & wife	$200 00
Amos R Kurtz	500 00
A Bro Walnut Ill	1,000 00
Chris Gardner	400 00
D S Brunk	2,000 00
	$4,100 00

Chosen People Pub. Co.

A Sister Pa	$10 00

Colonization Board

Ia-Neb Board	$ 1 00

District General Funds

Glade Cong Md	$ 1 92
Scottdale Cong Pa	10 71
Hopewell Cong Ore	7 66
Filer Cong Idaho	3 50
Nampa Cong Idaho	4 60
Mt Zion Cong Mo	13 10
Midland Cong Mich	12 00
Bowne Cong Mich	9 00
Shore Cong Ind	16 25
Clinton Br Cong Ind	14 50
Maple Grove Cong Ind	15 08
Deep Run SS Pa	31 15
Souderton SS Pa	29 19
Spring City Cong Pa	66 50
Blooming Glen Cong Pa	119 75
	$354 91

Ind.-Mich. Colportage & Tracts

Good Samaritan Cl Elkhart SS Ind	$ 4 50

Goshen College

Otis Bontrager	$45 00

Conference Expense

Penna Cong Kan	$28 08
Cherry Box Cong Mo	7 65
E Holbrook Cong Mo	22 68
Crystal Spgs Cong Kan	10 00
Salem Cong Neb	35 75
Mt Zion Cong Mo	30 85
Alpha SS Minn	6 30
Milan Valley Cong Okla	5 40
E Fairview Cong Neb	51 21
Hesston Cong Kan	12 68
Pleasant Val Cong Kan	13 25
Larned Cong Kan	8 00
Catlin Cong Kan	10 00
LaJunta Cong Colo	25 11
	$266 96

Rural Missions

Mt Zion Cong Mo	$ 1 25
Thomas Cong Pa	12 13
Kaufman Cong Pa	14 47
Springs YPBM Pa	24 27
Ind-Mich SS Conf Offg	61 93
Shore Cong Ind	5 00
Salem Cong Ind	7 33
	$126 38

Rural Evangel

Zion Cong Mich	$ 1 00

S.-W. S. S. Conf. Mission Fund, Pa.

Kaufman SS Pa	$12 71
Thomas SS Pa	12 61
Stahl SS Pa	10 35
E Scottdale SS Pa	14 43
	$50 10

Evangelistic

Mt Zion Cong Mo	$10 00
Palmyra Cong Mo	12 00
	$22 00
Total for Other Funds	$4,981 85

RELIEF FUNDS

Near East

A Sister Md	$30 00

Mississippi Flood

Springdale Cong Va	$46 00
O O Am Menn Ind	40 68
Protection Cong Kan	36 84
	$123 52

Canadian Russians

Sue F Landis	$ 5 00
O O Am Menn Ind	31 66
Clinton Fr Cong Ind	44 29
	$80 95

Russia

Cls 7, 8 Bowne SS Mich	$ 5 00
Cl 19 Maple Gr SS Pa	2 50
	$ 7 50

General

Oak Grove SS O	$65 30
Stahl SS Pa	9 96
	$75 26
Total for Relief	$317 23

SUMMARY

Alta-Sask Dist Bd	$ 90 02
Franconia Dist Bd	759 68
Ind-Mich Dist Bd	805 17
Illinois Dist Bd	169 72

Ia-Nebr Dist Bd	836 27	Wash Co Md-Frank Co		S America Missions	1,646 10	Relief Funds	317 23
Lancaster Dist Bd	862 70	Pa Dist Bd	15 60	Africa	5 00		
Mo-Kans Dist Bd	795 37	Menn Bd of M & C	8,692 12	City Missions	1,078 90		$16,822 73
Ohio Dist Bd	680 24			Charitable Institutions	4,822 37	Gratefully acknowledged,	
Pacific Coast Dist Bd	193 87		$16,822 73	Annuity Funds	4,100 00	V. E. Reiff, Gen. Treas.,	
S-W Pa Dist Bd	334 43	India Missions	$3,480 36	Gen & Other Funds	1,372 77	Elkhart, Ind.	

FINANCIAL REPORT OF THE MENNONITE WOMAN'S MISSIONARY SOCIETY

For the Year April 1, 1926—March 31, 1927

Foreign Missionary Support Fund:

	Balance 4-1-26	Receipts	Total	Disb'm'ts	Balance 3-21-27
General	$1913.83	$ 346.80	$2260.63	$ 930.00	$1330 63
India General	1013.35	279.60	1292.95		1292.95
Mary Good	25.20	462.60	487.80	450.00	37.80
Ruth B. Miller	512.12	397.65	909 77	450.00	459.77
Minnie Kanagy		453.10	453.10	453.10	
S. A. Missionary	82.10	36.25	118.35		118.35
Missionary Children Support Fund:					
Thelma Marie Miller		150.00	150.00	150.00	
Irene Lehman		3.50	3.50	3.50	
General		17.50	17.50	17.50	
General Foreign Fund	123.03	60.05	183.08	105.52	77.56
India Medical Fund	66.46	556.48	622.94	600 00	22.94
India Bible Woman Fund	8.00	88.50	96.50	88.50	8.00
India Building Fund	103.33		103.33	36.00	67.33
S. A. Bible Readers	4.83	136.65	141.48	75.00	66 48
S. A. Dispensary and Medical Fund	55.77	32.19	87.96		87.96
Gift to E. E. Miller Family		10.00	10.00		10.00
Orphans' Home Hospital	100.75		100.75	68.93	31.82
Expense Fund	464.35	208.84	673.19	146.94	526.25
Literature Fund:					
Monthly Letter	3.18	76.00	79.18	78.00	1.18
Prayer Booklet	67.09	104 03	171.12	134.82	36.30
Study Books	30.57	106.54	137.11	105.71	31.40
S. A. Publication Fund		1.00	1.00	1.00	
Home Missions:					
Knoxville		9.00	9.00	9.00	
Kansas City		10.00	10 00	10.00	
Altoona		5.00	5.00	5.00	
Portland, Ore.		10.00	10.00	10.00	
Lima		29.56	29.56	29.56	
Goshen College Domestic Science Dept.		55.00	55.00	55.00	
Total	$4573.96	$3645.84	$8219 80	$4013.08	$4206.72
Minus Transfers		1253.00	1253.00	1253.00	
Net Total	$4573.96	$2392.84	$6966.80	$2760.08	$4206.72

Gratefully acknowledged,
Ruth A. Yoder, Gen. Treasurer.

Auditor's Report

Bluffton, Ohio, May 9, 1927.

We, the undersigned, have this day examined the Treasurer's books of the Mennonite Woman's Missionary Society, checked the receipts and disbursements and compared the accounts of the various banks with the Treasurer's account and found them correct.

(Signed) C. Henry Smith.
E. C. Romey.

GLEANINGS

Moslem Teacher Driven Out

In a portion of Sierra Leone where the Christian and Missionary Alliance is at work, this report comes from a new station: "So far we have every reason to believe that God is with us in coming here. The natives have shown every appreciation of our coming. Though this means to some extent only material benefits, nevertheless their hearts are with us. This was distinctly shown when they were called upon to choose between a Mohammedan or a Christian teacher. We told them that two teachers of opposite faiths could not teach in the same town without conflicting, and if they had decided to accept this Mohammedan faith they must let us know. They beat the official drum and put the palaver before the people, who made their decision for Christianity and escorted the Mohammedan teacher out of town. So far their hearts are very responsive to the Gospel."

Five New Mormon Temples

Mormonism has had only one great temple, that in Salt Lake City, but it is reported that five others are now to be erected in different parts of North America. One, to cost a million dollars, is in process of erection at Mesa, Ariz. A Lutheran missionary, quoted by The Christian Century, visited the growing temple and says: "To our surprise we learned that no preaching services, or periods of worship, are ever held in the temple. It is devoted solely to the ceremonial and instructional exercises for the 'perfecting of the saints.' Near the rear entrance on the ground floor is a vast baptistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's temple, and like it to be supported by twelve oxen. Into this bowl the administrant and the candidate enter, and at either side of the rim are to sit the scribes who make close and particular record of the candidate and his ancestry."

The Bible in Esperanto

An interesting feature of the Esperanto Congress, held in Edinburgh last August, was the dedication in St. Giles' Cathedral of a copy of the Bible in that international language. In the Congress sermon, preached by Rev. Dr. Grahame Bailey, formerly Church of Scotland missionary at Wazirabad, India, it was stated that this was the first time the Bible had been translated into an artificial language. The Old Testament translation is entirely the work of the late Dr. Zamenhof, of Warsaw, the inventor of Esperanto, and himself, as a Jew, familiar with the Hebrew original. The translation has been revised by a British Committee, of which Professor J. E. M'Fadyen, of the United Free Church College, Glasgow, was a consulting member. The New Testament was translated a few years ago by a Committee of British Esperantists. It is claimed that the translation will be of value in mission work, and especially to those who have to translate the Bible into native dialects.

In view of the fact that the translator of the Old Testament is the creator of this international language, the Bible will become the fundamental classic of Esperanto. Because of this many Jews and other non-Christians will read it who otherwise would never have been acquainted with the sacred text of the Old or the New Testament.

Russian Religious Situation

That communism has failed to break down religion and that Russians now go to church pretty much as in old days represents the conclusions of Bishop James Cannon, Jr., of Washington, D. C., who has just completed a survey of the church situation in Soviet Russia. As quoted in the New York Times, the Bishop said: "There is no doubt that the Communists ridicule, denounce and repudiate religion as hurtful to the development of their ideal social order. But there probably are not many more than 1,000,000 members of the Communist Party among 140,000,000 Russians, and as strongly as they opposed religion and tried to suppress it they have

been obliged to recognize that they cannot carry the Russian people either into atheism or desertion from the Church.....The governmental attitude toward marriage is a greater menace to religion in Russia than any restrictions which have been placed on worship." The latest law passed in regard to marriage is reported to be that the only license required is a stamp on the personal identification cards to the man and woman. These stamps may be cancelled at will in place of divorce and a new stamp may register a new marriage. This is official sanction to practical polygamy and polyandry in Russia—a succession of husbands and wives by mutual consent.

Jews in the United States

There are over 4,000,000 Jews in America—the largest Jewish population of any country in the world.

One of the unique conditions of Jewish life in America is the wide distribution of the people. The vast majority do not live in ghettos, but in American residential neighborhoods. They are found in every city, in many towns and villages, and in the open country. Many churches in cities and towns have Jewish neighbors and some of these churches havedemonstrated the possibility of effective service to a Jewish community through sympathetic and intelligent ministry. Hebrews who have become Protestant Christians and have entered the Christian ministry are three times more numerous than those from all other non-Christian faiths.

Korean Lepers Spread the Gospel

Christian lepers in Fusan, Korea, according to J. Noble Mackenzie, have always had a remarkable zeal for the propagation of the Gospel that has done so much for them, and bands of them have gone out during the warm summer months when they could sleep outside in order to preach the Gospel to their fellow-countrymen. For a year they supported a non-leper evangelist out of their scanty allowances, but were not satisfied with the results of his work. One of the Bible Institute students is now their own special evangelist among the heathen, and they are expecting great things from him, for they are earnestly supporting him with their prayers as well as by their contributions from what is barely sufficient for the support of their own diseased bodies.

The Meeting of the Coins

An allegory tells of a "special meeting of coins held in the offertory-plate." The pennies attended in large numbers and the nickles were well represented. Several dimes and quarters stated that although they had been in the habit of attending offertory meetings with fair regularity, they had, of late, been so much employed at the moving picture shows, even on Sundays, they found it difficult to attend the offertory. The dollar wrote that he was so much needed at the golf club, that he had retired from offertory-plate duties. A telegram was received from A. Cheque, Esq.: "Expected to come, but detained to settle motor-car transaction." One penny that had a golden look reported that he had been brought by a poor widow filled with love.—London Outlook.

Millions of Unchurched Lutherans

Eighty-one per cent of those in the United States who have been born Lutherans have been lost to the Lutheran Church, the Rev. Dr. Edwin R. Jaxheimer, Secretary and Treasurer of the Eastern Conference of the Lutheran Synod of New York and New England, declared at a recent meeting of this Conference in New York City. Dr. Jaxheimer said that in 1920 there were 3,755,810 baptized Lutherans in America, but 19,454,457 Lutheran adherents, which left 15,698,647 so-called Lutherans, or 81 per cent, "lost to the Church." "Lutheranism here in the East has been able to hold about 20 per cent of its members," said Dr. Jaxheimer. "We have between 400,000 and 500,000 ungathered Lutherans in the great metropolis. Over 60,000,000 of our population is unchurched and over 70,000 children of school age in this city receive no religious education."

Sunday Schools in Seoul and N. Y.

Seoul, Korea, with about 250,000 people, has more Sunday schools of over 1,000 members each than are to be found in the boroughs of Manhattan, Richmond and Queens in New York City, with their combined population of 3,113,371. Officers of the World's Sunday School Association were led to make this comparison by a letter from Charles A. Clark, treasurer of the Association in Korea, in which he reported as follows what he found in visiting four schools one recent Sunday morning in Seoul: "There were 1,313 in attendance at one Sunday school, over 1,400 in another, 800 in another and 1,000 in another—all graded in at least four grades and one in seven." In Manhattan only two white and one colored Sunday school claim an average attendance of over 1,000. Two other colored schools may have such an attendance at times. Just one school in Richmond Borough reports an average attendance of 1,000 and none in Queens. Seven in Brooklyn are in the 1,000 class.

Filipinos Eager for Education

The educational transformation which has taken place in the last few years in the Philippines is due, says W. R. Warren in World Call, not only to the American teachers but also to the fine coöperation which they have received from their Filipino associates. He continues: "Great credit is reflected upon both groups by the rapid transfer of the work to the Filipinos. Few Americans remain, even in the positions of greatest responsibility: three out of twenty-three in the splendid provincial high school at Baguio, eight or ten in the high school and normal school at Laoag with three or four thousand students, none at all in excellent municipal schools of a thousand or more students like Calamba and Pasuquin. It would be hard to find anywhere else such zeal for education as nearly everybody in the Philippines manifests.....The most effective missionary coöperation in the educational movement has been in the maintenance of Christian dormitories adjacent to the large provincial and national schools to which students come from a distance."

Lepers under British Rule

The world-wide work of the Mission to Lepers, with headquarters in London, and its associate in the United States, the American Mission to Lepers, is generally known. There is another organization, the British Empire Leprosy Relief Association, a recent report of which states: "Our object is to initiate new work for helping lepers, as well as to assist, advise, and coördinate the work of all existing agencies for relieving the lepers, for which purposes we are coöperating closely with the governments of India and of our colonies, as well as with The Mission to Lepers and other missionary bodies, without in any way interfering with or overlapping their work." Dr. Thomas Cochrane, formerly of China, is a member of the executive committee. The statement that there are 300,000 lepers in the British Empire, only 30,000 of whom are being cared for, gives point to the concluding sentence in the report: "As only a small percentage of the lepers in British territories are yet receiving the benefits of the improved treatment, we are much behind our American cousins in this respect."

Filipino Immigrants

The large number of Filipinos (now said to reach a total of 20,000), coming into the Pacific coast states is described by one church paper as constituting "a new Oriental problem," and by another as "creating a new task for the Church." Most of these newcomers are young men, and about ten per cent of them are students. The pension system of the Philippine government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in our colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks and waiters in hotels. About one hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. The Filipinos are very closely organized into lodges. Of the laborers on farms, the larger number come from the Hawaiian Islands, where they have had experience on the sugar plantations.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY OCT. 13, 1927 (Gospel Witness Established 1905) No. 28

EDITORIALS

"Great peace have they which love thy law: and nothing shall offend them."

* * *

Reguests for Prayer.—We have for some time carried weekly a list of subjects and requests for prayer. As you read this list, will you join the army of intercessors before the Throne in behalf of the persons or causes therein listed? You may also feel moved to send in other requests, and also to remember other causes not listed in these columns.

Paul frequently intercedes with others to remember him and the causes to which he devoted his life in prayer. "Brethren pray for us," he says on a number of occasions. There is wonderful power in prayer. Let us pray for one another, remembering that "if we pray according to his will, he heareth us."

* * *

The editor desires at this time to offer a word of appreciation to friends in various sections for their words of kindness and prayers for our recovery. The Lord is answering your prayers. At the time of this writing (Oct. 5) we are gaining in bodily strength and seem farther removed from the probability of a relapse than we have for a number of months. As long as God gives us breath we desire to use voice and pen to the glory of His name and the furthering of the Cause in a loyal support of the Church and defence of the whole-Gospel faith. We thank you for your kind remembrance, and ask a continued interest in your prayers.

* * *

"Agree with thine adversary quickly whiles thou art in the way with him," is an advise which, if followed, would save us from many difficulties. In other words, do not needlessly offend, be not contentious, be peaceable, "speaking the truth in love." This does not mean that we should consent to wrong, that for the sake of peace we should take the side of error, or that we should hold our peace when the truth needs to be defended. But it is a very emphatic reminder that "the servant of the Lord must not strive," that contention does not belong to the soldier of the cross whose weapons "are not carnal." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

* * *

"Doctrines of the Bible".—At the time that General Conference ordered the publication of this book it was our hope that by this time the book would be well on the way, and ready for delivery in a short time. But other work has interfered, with the work on this book. Besides the weekly periodicals, the Sunday school quarterlies, the Family Almanac, and other publications that have their specified time there are several books on hand that must come out by a certain time, so that work that can wait is laid aside for the time being. It will probobly be several months before our forthcoming book on "Doctrines of the Bible" will be off the press.

Work on the second edition of our Church Hymnal is progressing at a satisfactory rate, and we will soon be ready again to fill all orders for this Hymnal as they come in.

* * *

Endowment Fund.—Elsewhere in this issue we print an article by Bro. C. L. Graber in explanation of the efforts now being made by the Mennonite Board of Education to secure an adequate endowment for the schools under the Board. We trust all friends of these institutions will come forward promptly and help this worthy enterprise along. While at this time only Goshen College and Hesston College and Bible School are under the Mennonite Board of Education, we endorse heartily the position taken by educational leaders that the Eastern Mennonite School should likewise be remembered in this concerted effort to put our schools upon a more substantial financial basis. Those desiring further information concerning this matter should write to Bro. C. L. Graber, Goshen, Ind.; or to the business manager of Eastern Mennonite School, Bro. H. D. Weaver, Harrisonburg, Va.

* * *

Should preachers be land agents? Most certainly they should, if it is the land of Beulah that they are advertising.

As for advertising ordinary land, that has two sides to consider. If there is any one who is competent to give an unbiased, unselfish advice with reference to change of locations it ought to be a minister of the Gospel whose very life is supposed to be on the altar of the Lord and whose promise before God and man is to further the highest interests of all his people. Our people have lost much, in several ways, through being led into communities that they should not have gone, largely because of misrepresentations of unscrupulous land agents. The action of some ministers and conferences and committees appointed by congregations or conferences in giving information to people desiring to change locations is commendable.

On the other hand, there are temptations connected with this business that need to be kept sight of at all times. Literature telling people how much better my land is than land found in other favored (and perhaps rival) communities, at once arouses suspicion. Another thought worthy of notice is that you may advertise a country by telling the truth in everything that you say, and still people coming there may be disappointed. For illustration: We have in mind a community that is well watered, comparatively healthy, has

productive land, and some men have been known to get rich in it; yet there are other features about that country which make it an undesirable place to live, in the eyes of many people. The temptation is—especially when you are getting a commission out of the land sold—to tell the good points and touch the unfavorable side but lightly.

Ministers can give best advice to people interested in a change of locations when giving their advice without in any way expecting a financial remuneration, and will not accept any commission or rebate on any land changing hands on their recommendation.

"WHERE YOU GET OFF DEPENDS ON WHERE YOU GET ON"

In the midst of the present controversy on evolution that is stirring our country we often hear the remark, "What's the difference where we come from, or whither we are going; we are here now, and that's the main thing." This remark is made not only by the thoughtless and unbelieving, but by brilliant writers of syndicated news articles, and often those who profess to be leaders in the Christian religion.

This position is about as rational as though you were to meet a stranger on the train, and as you journeyed on your way with this traveling companion you were to ask him where he came from and whither he was going, to which he would reply, "A very foolish question, sir. Where I came from or whither I am going does not trouble me at all. In fact I am not sure on either of these points. It makes no difference. The main thing is I am on the way. We are progressing all the time with the train, and that should be enough. Why be troubled as to where we got on or where we get off? Enjoy the trip while it lasts." Of course, if you really met any one like that on the train you would soon make an excuse to get away, and sneaking up tell the conductor that there was an insane man aboard and that the best thing to do would be to make him fast before he did one any harm.

Going Through the train

Continuing our parable a little further we will now go through the train and meet the rest of the passengers. When we do this we find that while the stranger we have just met is typical of a few he is not typical of most of the passangers, who, at least, think more deeply. All these others are divided into two groups both groups seem to have a pretty definite idea as to where the train came from and whither it is going. There are those that tell you that the train pulled out of a depot called Germ Cell, and that its terminus is Physical and Social Perfection. This is a rather large, noisy group. Since they are pretty sure of their time table, and it will be a long, long time before they reach their journey's end, these folks are largely occupied with their own pleasures. Playing cards, gossiping, salacious literature and the like so consume their time that they have no moments even to enjoy the scenery or the fresh air of an open window.

The other group have tickets which read, From the Garden of Eden to His Likeness. These tickets indicate that the train has a steep up-grade and mountainous climb. Names of the local stations as you pull out from the Garden are Lost and Sinful State, Chief of Sinners, and such like; while the city His Likeness has various names such as We Shall Be Like Him, The Marriage Supper and Our Lord's Return This station is not a long, long way off, as the one which the first group is traveling, but very near at hand.

Calling the Conductor

It is natural that controversy should arise between these two groups of travelers. What they believe concerning their tickets determines their whole attitude toward the train, and also their entire conduct. Accordingly it is decided to call the Conductor to see whose tickets are right. The people who claim the train started from Germ Cell respect the Conductor as being a very able man, but they will not acknowledge He has any superior wisdom to their own, nor will they acknowledge His authority. The Conductor, however, surely knows more about the train than anyone else, and surely has full authority. He at once states the tickets stamped Germ Cell are false, and that the train pulled out from The Garden of Eden, that God so made man at the beginning (Matt. 19:4). He said He was there at the beginning, and that He had the train brought around by the way called Calvary in order that He might bring it to the station which He called Complete Redemption. Moreover, He added, it cost Him a great struggle to do this, so that He had to spill His blood to bring it to pass; and He showed to the passengers scars in His hands to prove it. He said also that He had other scars. This made many believe on Him, but the others mocked.

"By my blood," He said, "I have purchased the whole train, but only to those who believe on Me, and acknowledge that we are routed via Calvary am I able to give a ticket that will enable them to get off at the city, which you call His Likeness, but which I call My Father's House. But those who hold the forged tickets headed Germ Cell will not acknowledge this. I will also get off with you, so that the station is called The Parousia. Then the train will run wild for seven days, and its real end will be Eternal Destruction. Already we are near the destination for which I have purchased the train. It would seem that we are in the suburbs, and at times you can almost hear the shout 'Behold, the Bridegroom cometh!' But you will notice on your time table that no time is indicated as to when we are to arrive; for no one knows, not even Myself. But watch and be ready. Across the aisle now there is a mother getting her children ready. She is telling them that we are drawing near. See how happy they are, and how content they sit looking out of the window. The children of the deluded ones you will notice are inclined to be very disobedient. They will become more and more so as we draw near."

A Ticket via Calvary

At these words a man who had a ticket via Calvary said he was greatly distressed, that he had had sorrow and sickness and loneliness by the way, and that a very smooth looking passenger insisted on coming over and visiting with him. This passenger told him that his ticket was no good; that he had better jump out of the window, or blaspheme, making all kind of evil suggestions, so that the man said he had no peace at all. But the good Conductor told him not to fear him. "His name is Satan," He said, "He is a liar, and has been on the train from the beginning. He has no power over those who hold My ticket. He will make all manner of suggestions; that has always been his method. The best way is simply to pay no attention to him. Then if he insists call Me, for he is afraid of Me. I defeated him at Calvary so that he has no power over mine. Often just to call Me is enough to make him run. You will notice those he troubles most are those who get on at Chief of Sinners; while those who get on at Moral Progress he generally lets alone, for he knows their tickets have not the mark of the cross on them. In fact most of these do not even believe that he is on the train. In the midst of the week, after we have left the train, he will be chosen to take full charge, and will bring the train to a great destruction." At this the man was greatly cheered, and said he would trust his ticket and the Conductor from now on, and give no heed to

the suggestions of the evil one.

How to Sleep Well in Your Berth

It then became perfectly evident to the little company that where you get off depends largely on where you get on. Those who got on at Germ Cell and such local stations as Self Righteousness would never get off at His Likeness; for they refused to acknowledge that they were routed via Calvary, or to get their tickets from the Conductor, which tickets bore the sign of the cross. Indeed they did not believe there was such a station, and had no desire for such a one.

This greatly grieved all those who had the true tickets, and especially grieved the Conductor, who was there with the scars which He had received in order that He might bring all on board to the city whose builder and maker is God. So they asked Him what they might do to win the rest; for the station was now being approached, and the people were not ready to get off. The King said (for so He was in disguise) that earnest prayer, their manner of life and example, and personal testimony would win many; and that His only method was that they should be witnesses to all on board.

How does your ticket read? Where do you get off? Nay, rather where did you get on? If your ticket reads that you got on at Germ Cell, or Self Righteousness, or Don't Care Where, change it for one that reads At the Foot of the Cross, and sleep well in your berth tonight.

—Geo. W. Arms in "Moody Bible Institute Monthly."

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Luke 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

9:56 For the Son of man is not come to destroy men's lives, but to save them.

12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

17:25 But first must he suffer many things, and be rejected of this generation.

19:10 For the Son of man is come to seek and to save that which was lost.

22:19 And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

24:46 Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

John 1:29 Behold the Lamb of God, which taketh away the sin of the world.

3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

3:15 That whosoever believeth in him should not perish, but have eternal life.

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.

8:28 When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

12:32 And I, if I be lifted up from the earth, will draw all men unto me.

12:33 This he said, signifying what death he should die.

12:34 The people answered him, We have heard out of the the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

19:1 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio.

(825 N. Jefferson St.)

Dear Herald Readers:—During the past months we have had two revival meetings: one conducted by Bro. Ira Johns of Goshen, Ind., the other by Bro. B. B. King, Ft. Wayne, Ind. The meetings were well attended, deep impressions made, and believers strengthened and encouraged to go on in the strength of the Lord.

On July 31, we commemorated the death and suffering of our Lord by partaking of the communion. Bro. S. E. Allgyer officiated. Text, Jno. 1:14.

On Aug 7 two were taken into church fellowship by letter. On Sept. 11 four young people were taken into church fellowship by water baptism, Bro. Allgyer officiating after preaching a stirring sermon. "Ye must be born again," was his text. One of our old and faithful members has this past week been called from our midst, a paralytic stroke being the immediate cause of his death. Through all his sufferings his faith in the Lord increased, even as his physical strength decreased, and the testifying of our departed Bro. John Glover will always be remembered by those who came in contact with him in his last visits to the Lima Mission, a place he loved to come. Bro. Maurice O'Connell preached the funeral sermon.

Some differences and misunderstandings which have estranged some of our members have been adjusted, and we are again worshipping together, for which we are praising God.

Ministering Brethren who have visited the Lima Mission and preached the Word to us during the past months were: Gabe Brunk, Perry Brunk, Dave Good, J. B. Smith, Elida; Perry Heller, Ft. Wayne, Ind.; S. H. Beck, Leo, Ind.; Menno Eash, Mio, Mich.; and S. E. Allgyer, West Liberty, Ohio. May the Lord richly bless these brethren and all those who are laboring for the cause of the Lord at this place. Please remember us at the throne of grace, that we may ever be faithful in His service.

Oct. 3, 1927. H. M.

Altoona, Pa.

(4th. Ave.)

Dear Herald Readers:—Sept 18 the young people of Allensville gave us a program. There were eighteen strangers with us. Bro. J. B. Zook delivered the message.

Sept. 11 Bro. and Sister Hiram Wingard and daughter Lois of Johnstown were here, Bro. Wingard taking charge of the services. Sister Sara Slabaugh of Ohio, on her way to the E. M. S., was also with us.

Sept. 25 Bro. Menno Brubaker and son Samuel, also Bro. John Heckman of Juniata Co., were with us. Bro. Brubaker preached for us.

Sept. 27 Bro. D. Parke Lantz and Bro. Witmer Rohrer of Lancaster came to spend a few days in the city. We enjoyed very much the information received from South America. It gives us a greater interest in the work there, and gives us a desire to help them by our prayers.

The Lord willing, we expect to have our meetings start here in charge of Bro. Oscar Burkholder, on the seventeenth of this month. We ask a special interest in your prayers. We feel there are many souls here that need Christ. And we know that "prayer changes things."

We expect Bro. Nissley home about the twelfth of next month.

Begging a continued interest in your prayers, we remain,

Yours in His service,
The Workers,
per. Florence Baker.

Sept. 30, 1927.

INDIA MISSION NEWS LETTER

By Mina B. Esch

For the Gospel Herald.

As September has come in again we realize that another rainy season will soon be over. In many parts of India the rainfall has been excessive and floods are reported from a number of places. We have had very heavy rain in this part during the past month and the rice fields that are not under water too much of the time are looking well. We hope for a good harvest.

With these many days of cool, damp weather, fever and colds are quite common. Many of the native houses are so wet that one wonders how they live in them at all.

As far as I know there is no sickness in the mission family. We are glad to say that little Paul Kniss, who was very ill for some time, is at home again after being under the doctor's care in the European ward.

Because of the high water three of our missionary families are cut off from Dhamtari much of the time. We find it rather inconvenient to try to get together for committee meetings and perhaps parents cannot help but think of what it would mean if at such a time a condition would arise calling them to a child now away in school.

The missionaries who take the language examinations in September and October are very busy, and perhaps they appreciate these rainy days when other work is necessarily checked a bit.

As I am pretty much at home here at Shantipur I feel that most of my news must be from this place. At present I am alone with our two little girls, as Bro. Esch was sent to Landour to meet with a committee taking up the problem of proper language study for new missionaries. While there he is staying at the school where four of our children are in attendance and can thus be with them much of the time and it is a great pleasure both for him and the children. The children did not know of his coming, so were happily surprised. He got there the day after our Nellie was 9 years old, so she could call it a birthday surprise too.

The work here at Shantipur is going along as usual and we feel that God is blessing. Through medical treatment many are being helped in body. We have removed three more boys and two girls into the untainted homes and we do hope that their leprosy will never again take hold of them, for the pain of having to place them again among the suffering ones is greater than can be told.

One lad now about 14 years of age came to us about 2½ years ago with quite marked signs of leprosy and as far as we know he has no one who cares for him. He said he was living with a family who had bought him (perhaps for a son-in-law) and when this disease came on him they drove him out. He was too old to learn much in school so he is working as a farm helper. We hope he may some day have a Christian home and honor the Lord who has done so much for him.

We also took two babies away from their leper mothers and they are now happy in our Girl's Home Little Shantu was born in the asylum a few months after the mother came to us, and as her mother was not well she was fed on the bottle and cared for by the matrons and leper girls. She has been a healthy child and was a great pet among all the women who felt it very much when we took her away, but of course none of them wanted her to be left there exposed to infection.

The other baby came with her mother and was opium-fed and so frail that we often wondered if she would stay with us. But we also put her on bottle food and now at 16 months she is quite a bright little girl. The mothers are allowed to come to visit every Saturday, but do not touch the babies. One of the mothers is not yet a Christian, but

we trust she will come and thus allow the little girls to be brought up as Christian children.

But I would not have you think that we are interested only in the physical benefits of these people. We are indeed much more interested in their souls, and are so happy when we see spiritual progress. Only last evening, as I sat in our weekly prayer meeting and listened to one of the leper brethren leading the meeting I wished that many of the dear friends of these suffering ones might be with us. Bro. Jurowan has no hope for bodily help and comfort, but he knows the joy of prayer and trust in God. There were others just like him in the meeting whose faces told of the joy they tried to express in song though with very broken voices often times.

But I think the individual contacts as testimonies mean the most to me. One Sunday, as I was visiting during the Sunday school lesson period those who were not able to get to the Sunday school, I came across two old blind women. As they heard me come one said, "Oh Mother Togiya wants to repeat the ten commandments for you." Of course I was ready to listen, and it was a great joy to me to think of that poor old soul who had been with us only about two years and yet able to repeat so much of God's law. She cannot read but through effort had learned it from others.

Another day as I was visiting among the women I came to another dear old blind woman. She was much worried that it hadn't rained for several weeks and the fields were getting dry. I said, "Oh we will have rain when God wills," and asked her, "Have you been praying or just complaining?" A few days later, after a good rain, I came across her again and she was so happy and said, "Oh Mem Sohib I believe in God more than ever before, for He has heard our prayers and sent this rain.

And thus we sow the seed and God grants us the privilege of seeing some fruit so we take courage and resolve to live more like our Lord so that these poor old and ignorant souls may see Him in us, for through what other way can they find Him?

Pray for the work here at Shantipur and also pray very definitely for God's blessing on those lepers who are being treated in other places that through the physical help they receive they may be more receptive to the Gospel message which is always given to them with their treatments. "Ask of me, and I will give thee the heathen for thine inheritance." He is doing it, and we praise His name.

Shantipur, Dhamtari, C. P., India.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

SOME LAWS THAT ARE UNWHOLESOME

By M. B. Dombach

For the Gospel Herald.

Laws and regulations of recent years throughout our nation, we have realized, have limited the authority fathers and mothers have over their children greatly. The effects of such appear more within city limits than elsewhere, as the parents are not permitted to allow their children to enter the fields of physical labor until the ages named by the laws are reached.

We can make the statement that the effects of these laws and regulations come to the people in two ways, attaining both good results and bad results. This, any person can easily comprehend. The population of our nation is composed of Christian and non-Christian people, among which are the Christian and non-Christian parents. The laws are made and required very often for the protection of the children of the non-Christian parents, who would, if they could, have their children at work all moments possible without any sympathy for their tender bodies and ages. This causes misfortune among many of the children of Christian parents, who would be taught to work at an early age with the best of care being taken of their bodies, through good, common sense used by their parents, as the work which they would be directed to do would be such that would be no strain to their bodies. And as time passes by these children would form virtuous practice of working without any physical injury, learning from experience how to accomplish work in ways they would never forget. These are the children in whom such characters will grow, making such men and women upon whom the moral and Christian life of our nation will have to depend in the future.

The restrictions used to bar all children from work until attaining the ages named at the present time have placed before us the foresight of an unprofitable condition of the morality or the Christianity of the future with a great portion of the rising generation.

Today the controlling and advancing ways of education over our nation seems to come as one of the foremost objects which are being discussed daily among the greater number of people who have a portion of authority in the official duties of our national government.

We realize the school terms, the country over, have been lengthened considerably. Education, yes, that is what all children should receive. But how great a number of the children are receiving it? They are compelled to attend school every day; if absent any time a good excuse is required for the cause. And while the children are attending the schools the teacher's ways used toward training the children in the way by which obedience may be obtained quickest is limited. Referring to Prov. 29:15, we read: "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

So it is seen with the advancement of education at the present. If the children are to be educated it will require teaching and training. At the same time to accomplish best results with some children the rod and frequent reproof are more necessary than with other children. The limitation of punishment does not show best results in such cases, as such children will soon take advantage of the freedom they may have and will take their desired course very frequently. We realize that God's Word will supply us with sufficient knowledge for any individual to accomplish the best results in all work which is pleasing to Him. We read in Prov. 12:1, "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish." It is clearly understood through God's Word that the rod and reproof are necessary by times in the training and instruction of the children.

Again, as I have mentioned before, the school terms have been lengthened, with about two-thirds of the length of each school day occupied with studies and one-third of each day as well as the portion of the year during which the pupils have their vacation. Within the cities both the father and mother are employed at daily labor. Often the children are left at liberty during all periods while their fathers and mothers are absent from the homes. These children will surely take their desired course, which is more frequently unprofitable than profitable to them. We certainly know that the prospects of these children growing to manhood and womanhod with good moral characters built within them are discouraging.

It is well known that during the past all children who grew to maturity in homes where they were in the midst of work, similar to that which

(Continued on page 624)

MISSOURI-KANSAS CONFERENCE

Held with the Pleasant View Congregation near Hydro, Okla., Sept. 8, 9, 1927

After two days of Worker's Conference (see elsewhere in the report), the Church Conference opened with the united interest and prayers of the entire brotherhood assembled. Bro. Kore Zook led the song service. Bro. S. S. Hershberger read the opening lesson and led in prayer. Bro. Milo Kauffman was chosen assistant secretary. Bro. R. M. Weaver was chosen chorister, and Bro. Alva Swartzendruber treasurer.

Bro. Andrew Shenk delivered the Conference sermon. Text, Eph. 4:13.

There is in the Church of Christ to-day a sad lack of unity. Unity is the end to which God expects us to work. If we allow the Spirit to have right of way in our hearts and lives we will see that the commands, ordinances, and restrictions all have a tendency of unifying the Church. No one standing alone can hold the principles of God's Word. To bring the message to a lost world we must have the spirit of unity.

The following gave testimony to the message delivered by Bro. Andrew Shenk, adding many rich truths besides:

Bishops.—J. C. Driver, T. M. Erb, Alva Swartzendruber, S. C. Miller, J. A. Heatwole, D. H. Bender, I. G. Hartzler, J. M. Kreider, J. G. Hartzler, Harry Diener.

Ministers.—L. J. Miller, J. F. Brunk, D. S. King, A. L. Thayer, W. E. Helmuth, E. C. Bowman, C. B. Driver, Charles Deiner, D. Y. Hooley, S. S. Hershberger, J. D. Mininger, Harry Buckwalter, Simon Hershberger, D. D. Miller, R. M. Weaver, M. M. Troyer, Kore Zook, Milo Kauffman, Milton Vogt, Paul Erb, Allen Erb, Henry King, J. R. Shank, Maurice Yoder, J. J. Zimmerman, John Slagel, L. O. King.

Deacons.—J. S. Detwiler, David Geil, Jos. Slagel, S. E. Miller, Edward Rediger, Charles Sweitzer, O. E. Hostetler, Philip Zimmerman.

Questions, Answers, Resolutions

Question I.—**What are the conditions for success in the Christian Life?**

Answer.—The Bible makes abundant provision for victory to every man in Christ. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). Some essentials for success in the Christian life are:

1. **A Right Beginning.**—(a) Go deep in repentance, "For godly sorrow worketh repentance unto salvation not to be repented of" (II Cor. 7:10). (b) Make a full surrender to God. "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross and follow me" (Mk. 10:21). (c) Be certain of assurance of salvation. "These things have I written....that ye may know that ye have eternal life" (I Jno. 5:13).
2. **Regular Bible Study.**—"As new-born babes, desire the sincere milk of the Word that ye may grow thereby" (I Pet. 2:2).
3. **Regular Prayer, Private and Public.**—"Watch and pray that ye enter not into temptation" (Matt. 26:41). Lk. 18:1-8; I Tim. 2:1-6.
4. **Loyalty to the Church.**—"Submitting yourselves one to another in the fear of God" (Eph. 5:21). "Likewise ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud but giveth grace to the humble" (I Pet. 5:5).
5. **Work for Christ.**—(Matt. 25:14-30).
6. **Give Liberally.**—(Prov. 11:24; II Cor. 9:6-11).
7. **Walk and Live by Faith.**—"The just shall live by faith" (Gal. 3:11). Col. 2:6, 7.

We urge that the ministry carefully watch over the interests of the membership, especially the young, and build them up in those truths which make for successful, victorious, Christian living.

Question II.—**How may we bring about a greater confidence between the supporters of missionaries and the missionaries on the foreign field?**

Answer.—Confidence between missionaries and supporters is established by—

1. **Acquaintance.**—"Barnabas saw the grace of God" (Acts 11:23). We urge all our members to acquaint themselves with the problems and work of our missionaries by studying the reports of the General Mission Board meetings and by any other methods through which a closer friendship may be established.
2. **Prayer.**—Eph. 6:18-20.

We further recommend—

1. That where acquaintance would justify, personal letters with a sympathetic spirit be written by supporters to missionaries.
2. That every missionary be careful to be true and loyal to the Church which they promised to represent.
3. That we support the Mission Committee in its examination of all missionaries.
4. That no person assume it right to withhold support from the work of the Church because of personal faults of some of her servants, but rather, in the spirit of Gal. 6:1, the supporters seek to correct such faults.

Resolution.—In grateful recognition of the many years of faithful, self-sacrificing and efficient work rendered to God and the Church, and especially to our Conference District, by our esteemed Brother Daniel Kauffman, we hereby extend to him and his family our sincerest sympathy and tenderest Christian regards, assuring them that as the brotherhood of the Missouri-Kansas Conference, we repeatedly and definitely remember them at the "Throne of Grace" during his present illness.

A copy of this resolution to be sent to Bro. Kauffman.

Resolution.—(See Report of Board of Education). Resolved that this Conference approves of the endowment program for the support of our Church schools as adopted by the Mennonite Board of Education at its annual meeting held at Goshen, Ind., June, 1927, and we promise to support the same with our means and prayers.

Question III.—**How can we more effectively carry on the evangelistic efforts of the Church?**

Answer.—We believe effective revivals begin within the Church. The Church should pray, consecrate, and work. The normal condition of the Church is that of constant revival. Invitations to accept Christ should be given frequently in the regular services. We recommend that under the guidance of the Holy Spirit the revival meetings be continued longer than is general and customary.

Resolution.—Since Bro. J. B. Brunk for some time has not been in full harmony with our faith;

Since in a recent letter to Bro. Andrew Shenk he stated that he did not see how he could serve longer in the Gulfhaven congregation; and

Since he has been working with other denominations where he has disregarded in part our doctrinal standards (I Tim. 4:16; 6:20, 21), be it

Resolved, that we relieve him of his ministry (Rom. 16:17; II Thes. 3:6), earnestly praying for his restoration to oneness in faith with us.

Resolution.—Inasmuch as the Mission Board has decided to send two men to Mississippi this fall to hold meetings for the building up of the congregation, and

Inasmuch as the Board has petitioned Conference to continue its efforts to locate a minister there permanently, be it

Resolved, that the Conference appoints, with the consent of his home congregation and the Gulfhaven Congregation of Lyman, Miss., Bro. Clarence Bontrager as the minister of the Gulfhaven congregation; and further, that Bro. Bontrager be ordained; that he and the overseeing bishop shall be the two brethren sent by the Mission Board, and that the bishop shall stay long enough to get Bro. Bontrager well established in his work. It is further

Resolved, that the bishop is given authority to ordain to the ministry a brother now living in the congregation, if one such with Scriptural qualifications should be called by the Church.

Appointment of Bishop for the Southern Field.—Bro. Andrew Shenk having requested that the field in the South, including Texas, Louisiana, and Mississippi be placed in the charge of a younger man, the bishop body decided to give the charge to Bro. I. G. Hartzler. This action was approved by the Conference.

Topic IV. **Helps and Hindrances in maintaining a plain Church.**

Answer.—Since we realize the necessity of maintaining a plain Church, **We offer these as helps:**

1. Salvation.—II Cor. 5:17; Eph. 2:8-10.
2. Knowledge.—II Pet. 1:5; II Thes. 5:21.
3. A consistent life in every respect.—I Pet. 2:12; Phil. 2: 14-16.
4. A loyal leadership.—Tit. 2:7, 8; I Pet. 5:1-4; II Tim. 2:2.
5. Scriptural discipline.—Gal. 6:1, 2; Matt. 18:15-18; I Cor. 5:13; II Thes. 3:14, 15.
6. Encouraging faithful living.—Tit. 3:8.
7. Faithful Coöperation.—I Cor. 1:10.

We point out these as hindrances:

1. Lack of genuine conversion.—Tit. 1:15, 16.
2. Ignorance.—II Pet. 1:9.
3. An inconsistent life in every respect.—Matt. 23:25-28.
4. Unfaithful leadership.—II Tim. 4:3, 4.
5. Neglect of discipline.—Rev. 2:14.
6. Unwise sympathy.—Neh. 4:8-11.
7. Lack of coöperation in discipline.—Judg. 17:6.

Note.—A motion was passed asking Bro. Harry Diener to prepare his discussion of the subject, "Helps and Hindrances in Maintaining a Plain Church," in an article for the Gospel Herald.

Resolution.—Since we have formerly stated our position as not tolerating bobbed hair and the wearing of hats by our sisters, our bishops are hereby instructed not to serve the communion to those who continue to violate this position.

Resolution.—We, the Missouri-Kansas Conference in regular assembly, being vitally interested in spreading the Gospel, be it

Resolved, that we encourage the General Mission Board in opening a mission in an open unoccupied foreign field.

Reports, Actions and Miscellaneous Business

1. On motion the newly ordained brethren—Roy Cowan,

(Continued on page 621)

SUNDAY SCHOOL LESSON

Lesson for Oct. 23, 1927—I Kings 19:19, 20; Amos 7:14, 15; Isa. 6:1-8

THE CALL OF THE PROPHET

Golden Text.—Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. 6:8.

Introductory.—The lesson before us gives us a good opportunity for character study as well as meditation upon God's will and methods in calling people to special service. Two things are essential: (1) It must be from the Lord. Ambition on the part of the one called, or a mere call from some church or committee or influential person can never be a substitute for a call from the Almighty. (2) The one called must be willing to serve. He may hesitate, as did Moses and others who were called of God; or feel his inability, as did a number of others who were similarly called; But there must be a willingness to let the Lord have His way and to do all things as the Lord would have them done, before there can be efficient service according to the will of the Lord.

The Call of Elisha (I Kings 19:19, 20).—Perhaps the greatest work on the part of Elijah after his Mt. Carmel experience was the choosing, according to the expressed will of the Lord, of a worthy successor. Immediately after God had finished speaking to Elijah, the prophet went to Abel-meholah, where he found Elisha plowing with twelve yoke of oxen. As Elisha passed by him he cast his mantle upon him. Elisha ran after him and asked permission to bid his parents goodbye, after which he was ready to follow Elijah. In this he manifested the same kind of consecration as that shown by the disciples who at the call of the Lord left all and followed Him. Elisha's attitude on this occasion was proof of his fitness for the call of the Lord.

The Call of Amos (7:10-15).—Again do we find evidence that the first qualification which God recognizes is the fitness of the man for the position to which he is called. As for Amos, he was neither a prophet nor the son of a prophet; simply a herdsman, and gatherer of sycamore fruit. But he had within him the material of which prophets are made, and God was not slow to recognize these qualities. Hence the commission, "Go, prophesy unto my people." While family blood is something not to be overlooked, it is after all the blood of Jesus that is the all-sufficient test of a man's fitness for a call to a responsible position in the Lord's work. Amos was worthy of the call, not because of his relationship to any man but because of his relationship to God. "Make your calling and election sure" by giving yourself unreservedly into the hands of God, that He may make of you whatsoever He will, and call you to that special form or place of service that will mean most in the furtherance of His cause among men.

The Call of Isaiah (Isa. 6:1-8).—We reach the climax of our lesson in this event. In the year that king Uzziah died, Isaiah saw in the temple a vision of "the Lord sitting upon a throne, high and lifted up." He saw also the seraphim, each one having six wings, one crying to another: "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

Undoubtedly Isaiah understood what this meant. He thought of his own unworthiness and he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." But the Lord is equal to any emergency. One of the seraphim flew to him, laid a live coal of fire upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." But this was not all. Isaiah heard the voice of the Lord, saying, "Who will go?" Immediately Isaiah responded, "Send me."

We have here one of the most impressive object lessons found in the Bible. Again we find the voice of the Lord coming in a special call to one who proved his worthiness for such a call. Isaiah was not absolutely perfect; he acknowledged his shortcomings, just as other people were imperfect. He, like all other people, needed the application of divine grace and divine cleansing power to fit him for the work to which God called him. But God can supply all that, and He did. Isaiah's outstanding quality was his willingness to be used. Here we notice two things: (1) As soon as he heard the voice of the Lord he was willing to go. (2) But he did not hear this voice commanding him to go until after he had received the divine cleansing. Don't expect a call from God for any special work until you have first been cleansed from the guilt and pollution of sin. Get right with God, and God will set you right to work—though not always the kind of work that is pleasing to the flesh, as a further study of God's message to Isaiah reveals.—K.

Bible Meeting Topic

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1-3.

III. Churches of Thyatira and Sardis. —Rev. 2:18-3:6.

Topic for October 23

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

OUTLINE STUDY

V. Message to the Church of Thyatira.— 2:18-29.

1. Characteristic of the Lord who sends the message.—2:18.
2. Things which He knows and commends.—2:19, 24.
   a. Works.
   b. Charity.
   c. Service.
   d. Faith.
   e. Patience.
   f. More and more works.
   g. Uncorrupted ones.
3. Things rebuked.—2:20-21
   a Jezebel corruption allowed.
   (1.) Fornication.
   (2.) Idolatrous fellowship.
   b. Impenitence after toleration and rebuke.
4. Warning: Punishment of Jezebel and her followers except they repent. I will send great tribulation.—2:22, 23.
5. Exhortation: "Hold fast," ye uncorrupted ones.—2:24, 25.
6. Appeal and Reward.—2:26-29.

VI. Message to the Church of Sardis.— Rev. 3:1-6.

1. Characteristic of the Lord who sends the message.—3:1.
2. Things which He knows and commends.
   a. A few names, undefiled.—3:4.
3. Things which he knows and rebukes. —3:1, 2.
   a. Profession without life.
   b. Imperfect works.
4. Exhortation: "Watch," "Strengthen," "Hold fast," "Repent."—3:2, 3.
5. Warning: I will come as a thief.—2:3.
6. Appeal and Reward.—2:4-6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"White."**
2. The White Ones in Christ Jesus.

For Young People.

1. The Jezebel of the Church of Christ.
2. Profession without Life.

For Older People.

1. The Danger of Tolerating Corrupting Influences.
2. Remedies for Dead Churches.

PERSONAL THOUGHT

We should not be discouraged if we must stand as a faithful remnant in the midst of a drifting Christendom. "Hold fast till I come." The "worthy" have their reward.

"Fornication."—Spiritual. Just as a natural wife who is untrue to her husband is a fornicator, so a Christian who is flirting with the world is a spiritual fornicator.

"Depths of Satan".—Some of the works of Satan are mysterious and lure the mind of men to enter into its unholy working. Spiritism and demonism, etc., are some of its forms which are not to be followed by any one.

Gospel Herald

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THURSDAY, OCTOBER 13, 1927

Field Notes

The brotherhood in Johnson and Iowa counties, Iowa, is actively planning to open up work in Iowa City.

Revival meetings will begin at the Pleasant Grove Church, Cambria Co., Pa., on Oct. 6, with Bro. Joshua B. Zook in charge. S.

Brethren T. M. Erb and D. H. Bender recently spent some time with the Yoder congregation in Reno, Co., Kans.

Bro. C. C. Culp, of Chief, Mich., is scheduled to hold evangelistic meetings in Kansas City during the later half of November.

Bro. Milton Vogt filled the regular Sunday morning preaching appointment at the Pennsylvania congregation near Newton, Kans., Sunday, Oct. 2.

The brotherhood of Mattawana, Pa., has made arrangements for a Sunday School and Mission Meeting, to be held Oct. 22 and 23. The public is invited.

Bro. A. A. Landis of Ephrata, Pa., visited the congregations at Blooming Glen and Souderton, Pa. and broke the bread of life on Sunday Oct. 2.

A series of meetings is to begin at the Kolb Church near Trail, O., Sunday Oct. 9. Bro. O. N. Johns is to conduct the meetings. Pray for the work. F.

Change of Address.—Bro. H. F. Reist and family, from, Kennedy Tex., to Falfurrias, Tex. Bro. Reist goes to look after the interests of the flock in the new field.

The latest addition to our force of workers at the Publishing House is Bro. David Alderfer of Harrisonburg, Va. He is performing a much needed service in the press room.

The brotherhood in Fort Wayne, Ind., has arranged for a series of meetings at the Mission, beginning Oct. 15, with Bro. N. E. Troyer of West Liberty, Ohio, in charge.

October 19 is the date set when our missionaries—Bro. and Sister Vogt and Sister Mary Good—are to sail for India, on the SS "City of Lahore." The Lord protect them on their voyage.

If former plans carried, Bro. David Garber closed a series of meetings with the congregation near Palmyra, Mo., in time to preach for our K. C. Missions congregation on Saturday evening, Oct. 8. From Kansas City he aims to go to Wichita, Kans., for a series of meetings.

REQUESTS FOR PRAYER

Since our bishop, Bro. Norman B. Stauffer, is called to his eternal reward, pray that the vacancy may be at least partly filled in the Mount View congregation and in his conference district.

By a member.

Bro. Milton Vogt and wife stopped at Goshen, Ind., Oct. 4, spending the day at Goshen College. They were enroute for Doylestown, Pa., where they are stopping for a brief stay previous to their sailing for India.

Bro. Jesse B. Martin, of Waterloo, Ont., is expected to hold a series of meetings for the Pennsylvania congregation near Newton, Kans., some time this fall, also for the Crystal Springs Congregation near Harper, Kans.

Baptismal services were conducted at Reiff's Church near Maugansville, Md., on Sunday, Oct. 2, when twelve precious souls were received into fellowship. Bishop Denton Martin conducted the service in the presence of a large congregation.

Communion Services will be held at the Pleasant Grove Church, Cambria Co., Pa., Oct. 16, and at the Stahl Church, Somerset Co., Pa., Nov. 6. Bro. Joshua B. Zook will be at the former service and Bro. John F. Grove at the latter.

Bro. E. F. Martin is serving as business manager of Goshen College, Bro. C. L. Graber having been relieved from this position to give full time to the work of securing an adequate endowment for Goshen and Hesston colleges.

Bro. J. M. Kreider, Palmyra, Mo., is planning a trip to the Pacific Coast. He aims to leave the latter part of this month and is expected to serve five congregations in the Pacific Coast Conference District as evangelist. May "the fullness of the blessing of the gospel of Christ" attend his services.

Bro. D. P. Lantz, missionary on furlough from South America, spent the fore part of last week in filling appointments in the churches of the Johnstown district. He was accompanied by Bro. Fred Rohrer of Lancaster, Pa., who found occasion to visit Scottdale while Bro. L. filled the appointments at Johnstown.

Bro. Oscar Burkholder of Breslau, Ont., is at present lending a helping hand to the brotherhood in Blair Co., Pa., in evangelistic meetings. It was arranged to begin meetings at Martinsburg on Thursday evening of last week, and at the close of the meetings there to move on to Altoona and begin similar meetings at the Mission.

A special Ministers' Week will be held in connection with the Johnstown Bible Schol, Jan. 22-28, 1928. Among the brethren engaged as instructors are J. M. Nissley, Eli L. Frey, E. B. Stoltzfus, J. A. Ressler, A. W. Myer, John W. Hess, A. J. Metzler, J. B. Zook, A. O. Histand. A few others will be added to the list. S.

The Johnstown Bible School will begin Jan. 2, 1928, for a session of six weeks. Besides the faculty—composed of S. G. Shelter, E. C. Bender, Maggie J. Shetler and F. M. Detwiler—Aaron Mast of Westover, Md., Nevin Bender of Greenwood, Del., and J. Irvin Lehman of Chambersburg, Pa., have been secured as regular teachers.

Bro. C. L. Graber of Goshen, Ind., spent Oct. 4 and 5 in the vicinity of Columbiana and West Liberty, Ohio, in the interests of the Young People's Section of the endowment program. He expected to spend Sunday, Oct. 9, in Kansas City, Kans., and at Garden City, Mo., and then go to Hesston, Kans., for a few days in the interests of the endowment program.

Among the worshipers at Scottdale Mennonite Church last Sunday were Bro. and Sister Andrew Diller and

son Rudy and daughter Florence, and Sister Pauline Hartman, all of Harrisonburg, Va.; Bro. and Sister John Baughman, Bro. and Sister Calvin Kaufman, and Sister Christina Thomas of the Johnstown, Pa., district.

Sunday Oct. 2, was missionary day at Hesston, Kans. Bro. Milo Kauffman preached a missionary sermon in in the morning and Bro. Milton Vogt gave a farewell message in the evening. Bro. and Sister Vogt left early Monday morning for points east. It was their intention to stop off at Noble, Iowa, Goshen and Ft. Wayne, Ind., and arrive at Doylestown, Pa., on Thursday evening Oct. 6.

Bro. C. R. Widmer of Albany, Oreg., is now on mid-ocean, on his way to Palestine, if previous plans carried. He expected to sail from New York Oct. 11 and reach Jerusalem by Nov. 2, where he is to meet his son, Bro. H. E. Widmer, who has been in Palestine a number of months. Their address, until further notice, will be P. O. box 50, Jerusalem, Palestine.

Correspondence

Clarence, N. Y.
(Western New York congregation)

To all Herald Readers, Greetings: —We are thankful to our heavenly Father for the many blessings bestowed upon us this summer: for the good health among the brotherhood, the interest taken in Church and Sunday school, and especially for the many good spiritual feasts brought to us by visiting ministers. Among the number who preached for us were Bro's. J. W. Witmer, M. H. Shantz, S. F. Coffman, Noah Hunsberger, Moses Brubaker, and C. C. Cressman, all of Canada. Bro. M. H. Shantz, who has the oversight at this place, comes every 2 weeks or sends a proxy. Bro. J. L. Stauffer, Jonas Loucks and brother Yoder from Indiana, and several others whose names we failed to get, also visited us. We are always glad for men who preach the Word of God.

Our Sunday school is increasing in membership. We have 208, and about 110 church members. The community church, where we have services, is too small for our number, especially for Sunday school. We need your prayers that when the time comes for us to build we may all be of one mind.

Next Sunday, Oct. 9, Bro. M. H. Shantz will be here to hold council meeting. In November we expect Bro. Oscar Burkholder of Breslau, Ont., to hold revival and Bible study meetings. We are praying and looking for a great spritual feast—souls to be saved and believers strengthened.

Bro. J. W. Birky of this place has gone to Nebraska to attend his father's funeral.

Bro. L. B. Yoder is visiting some of his children in North Dakota.

The Lord surely has been good to us as a church in Western New York. It is now almost 7 years since the first Mennonites moved in, and while there has been some sickness, we had only one infant child to die.

While we had a cool summer the crops are good in general. Corn is late, but if weather continues for a week or so as it is now, some corn will get ripe. We had no killing frost yet. Fruit is a very short crop.

Our last month's monthly missionary offering was sent to Portland, Oreg.

Bro. Irvin E. Burkhart and wife were with us a few weeks ago. The brother preached a very helpful sermon.

John H. Peachy.

Aberdeen, So. Dak.

Dear Herald Readers:—Although some time has passed since the meetings which I am writing about, we were however very grateful for them.

Bro. Milo Kaufman was here about a week, during which time we enjoyed a number of sermons, and two young souls confessed Christ as their Saviour. We also all enjoyed Bro. Milo's visits in our homes.

Later our dear bishop, Bro. I. S. Mast, came and held baptismal and communion services. Four precious souls were received into the Church by water baptism, two are a brother and sister (very dear children) not many years over from Bulgaria. We are very happy to have them with us and trust they will enjoy their Christian life and remain faithful. The father and smaller brother attend Sunday school regular now too, for which we are very thankful.

All the members partook of communion, of which we are now twelve.

Bro. and Sister Sem Yoder and daughter Elda of Garden City, Mo., were here visiting in the home of their son and brother, Amos Yoder. Bro. Yoder was very much impressed with the interest taken in our Sunday school. We were glad for his encouragement, but are hoping and praying for still greater things. May we be remembered in your prayers.

Cor.

Johnstown, Pa.
(Stahl congregation)

The churches of the district enjoyed the services conducted by Bro. D. Parke Lantz, missionary on furlough from South America, from Oct. 1st to the 5th.

On Sept. 11, Bro. and Sister J. A. Ressler, accompanied by their niece, Sister Mary Good, were with us in the evening service. Sister Good spoke to the children about the work in India. The same evening Bro. A. J. Miller spoke on the relief work in Russia, giving a very vivid description of the work as he found it on the field.

On Sept. 26 the regular business meeting was held and final arrangements were made for the Bible Conference to be held Nov. 22-26, with the brethren, I. W. Royer and A. J. Metzler as instructors.

Bro. Jno. A. Thomas was elected as representative for the Publishing House. In this way, renewals for church papers, new subscriptions, orders for books, etc., will be taken care of.

Bro. S. G. Shetler was elected corresponding secretary to report news and other items to the Gospel Herald.

On Oct. 25, Bro. John F. Grove of Greencastle, Pa., will begin revival meetings which will close with a communion service on Nov. 6.

S. G. Shetler.

Wooster, Ohio
(Salem congregation)

A few lines from this place may be of interest especially to those who know our aged minister, Bro. David Hostetler. He got the permit of the Ohio Conference for ordaining a minister at the Salem Church to shepherd the little flock. Conference granted us the right to choose candidates from the Crown Hill congregation. On Aug. 8 we with the Crown Hill brethren met for a special prayer service under the care of Bro. E. F. Hartzler. The burden of the united prayers was, Lord, give us a brother that will shepherd the flock, one that will continue steadfastly in the apostles' doctrine and fellowship. On Aug. 12 we met again for another special prayer service, (The Ohio State Sunday School Conference intervening between dates) praying, Thy will be done, Oh Lord, not ours. On Aug. 13 we met again under fasting and prayer to choose the candidate. Bro. A. J. Steiner of North Lima, having charge of this service, spoke very ably on the text, I Tim. 3:2-8 on the qualifications of a minister. Bro. Steiner's message was clear and to the point. After his sermon the following brethren were chosen: Bro. Harry Mumaw and Bro. John R. Mumaw (of the Salem Cong.) Bro. Ira Ebersole and Bro. Rudy Stauffer, (of the Crown Hill Cong.). This work was not finished until Sunday evening, Aug. 14, as Bro. Steiner was engaged in other work concerning

(Continued on page 624)

Miscellaneous

"BRIGHTEN THE CORNER WHERE YOU ARE"

Selected by a Sister

Dear Farmer's Wives: I married very young and came from a large city to be a farmer's wife. At first I thought I could not stay because it was unendurable,—so dull, so quiet and lonely on that beautiful farm. I loved my husband dearly, but I began to think I had made a terrible mistake, for always I had wanted to do things, be somebody, and do something great for the world to remember. I loved to go, go, go, and oh, how I despised the monotony of farm work.

Then along came the babies, one, two, three, in five years. Much as I loved them, they kept me at home more than ever and the work—! Well, it was never really finished. I was tired, crabbed and cross all the time, for you know there is no pleasure in doing one thing and wishing always wishing you could be doing another.

One evening when I was putting little Mae to bed, she said her prayer, then added softly this postscript, "Please God, make our Mama not so sour." Only a postscript but I heard, and how thankful I am that I did. It awoke me. It set me thinking. How did my family regard me? I knew, but dared not let myself think about it. I was ashamed!

Days of deep thought, nights of wakefulness, and I came to the conclusion that I was a snob, making everybody else about me miserable. Even if it had not fallen to my lot to be a "President Coolidge" or a "Harriet Beecher Stowe," there was in this great beautiful world a tiny corner all my own which I had better brighten for the sake of others.

I got to work immediately. It took will power, for I want to tell you that being a grouch can become a firm habit. But I succeeded and today we are a happy family and mother is the merriest of the whole bunch! These words have helped me wonderfully in seeing my mistake and brightening my corner:

"It may not be on the mountain top
Or over the stormy sea;
It may not be in the battle front,
My Lord may have need of me.

"There is surely somewhere a lonely place
In earth's harvest field so wide,
Where we may labor in life's short day
For Jesus the crucified."

—Mrs. E. M. C., Illinois.

"Blessed be the Lord for evermore, Amen and Amen," Psa. 89:52.

TO THOSE WHO WORK IN PUBLIC

By J. A. Ressler

For the Gospel Herald.

III. To Choristers

Having been eliminated by age, lack of qualifications and training, and some other considerations from this rather select class of our people, I feel safe in offering a few suggestions without being charged with jealousy.

Remember that you are leader and director of the song being sung and you are the most important person, for the time being, in the audience.

But don't tell any one so. If you are a real leader of song, the persons singing with you will recognize your leadership and will follow you.

Church service, prayer metting, Sunday school, and young people's meetings are not singing classes, and it is not often that you should stop to give singing directions. There are special occasions when attention may effectively be called to sentiment or meaning of a song, to expression marks that are noticeably disregarded, and such like discrepancies, but such corrections should be made with as little detraction from the main occupation of singing to God's glory as possible.

Be careful of the pitch. If you are fortunate enough to have a memory for absolute pitch, you can forego the use of a tuning fork or pitch pipe, but if not, you had better use one. Take time to use it carefully while the audience is finding the place in the book. Don't get excited over it. Be sure you have the pitch before you begin. Even sometimes good singers miss the pitch and begin too high or too low. As soon as you discover this, change the pitch. Do this at the end of a stanza if possible, but it is better to stop in the middle of a line, acknowledge your error, and start again, than to go on at an elevation that no one can reach. It is no disgrace to say, "I made a mistake," but it is next thing to one to refuse to acknowledge a mistake when everybody knows you have made one.

If you are gifted with a good voice, don't let it drown out the audience. You are leading a congregation, not singing a solo. Get the people to sing. The test of a good leader is one who can get the people all to sing well, even if he is only a moderately good singer himself.

Scottdale, Pa.

The man who undertakes to take the life of a fellow man pulls that trigger with the muzzle of his gun turned toward his own heart.—S. F. Coffman.

YOUNG PEOPLE AND THE ENDOWMENT PROGRAM OF THE BOARD OF EDUCATION

By C. L. Graber, Endowment Director

For the Gospel Herald.

The program of the Board of Education to provide an Endowment for our schools requires the united effort of all our forces. When we ask for $210,000.00 for Goshen and Hesston Colleges to be given in three years, we are asking no small thing. The prayerful cooperation of all, both young and old, is needed to bring this effort to a successful conclusion.

There are about six distinct groups within our school constituency from which we will expect financial support. One of these groups which has already expressed considerable interest, is that of the Young People. Their part shall be known as the Young Peoples Section of Endowment Program.

The plan for proceedure has been carefully outlined by the Executive committee of Endowment, after consultation with the special committee appointed for this work. In each congregation, where there are young people, a small organization is to be effected by a district representative, in cooperation with the local ministry and church workers, which will be responsible to carry on the work of enrollment in the Young Peoples Section. This local committee can work through the Sunday School, Young Peoples' Meeting, or other existing organizations. Enrollment in the Y.P.S. is conditional upon the payment of an annual sum of $5.00 which is to become a part of the Endowment of the school designated on the enrollment card. Membership cards will be issued to all contributors and there will also be sent to them a small quarterly printed espesially for them by the Publicity Committee of the Board of Education.

We expect to begin work on this part of the program in several communities soon. We trust that the young people will respond willingly and enthusiastically when approached by their local committee. The educational institutions of the Church need your financial support and our prayers. Can we count on Y O U?

The merits of this plan are very evident. A large number of small contributors can be gathered together and a very large piece of work can be done. It will also help the young people to become interested in the work of the Church. We earnestly hope that every minister and church worker will encourage the young people to do all they can to make their part of the program a success. Perhaps a Junior class will want to become a contributor. Perhaps several brothers and sisters will want to become a contributor together. Any such arrangement will be very welcome. Some parents have expressed a willingness to enroll their children. We feel this will be a big thing for the boys and girls. It will mean much to them.

The Endowment Program has been organized in a business like way and it is our purpose that it shall be conducted throughout in the same manner. However, this will not bring it ultimate success. Success depends upon the prayerful support of every one who is a member of the Church. May the Mennonite Church remember this great undertaking for our Young People at the Throne. May God's richest blessing rest upon it.

Goshen, Ind.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The new school year opened on September 14. President S. C. Yoder delivered the term address on September 19 on the subject, Is Christianity Scientific?

Up to the present time 201 students have enrolled. Of this number 150 are classified as College students. The remainder are Academy or Special students. The senior class numbers 17 and the Freshman class 70. This enrollment represents a total increase of almost fifty students over the enrollment at the beginning of last year.

Since the reopening of Goshen College in the fall of 1924 the College Department, especially, has shown a very steady growth. At the close of the first year 68 students had enrolled in this department. The following year there were 106. Last year closed with 130 in this department; this year has opened with 150. It is interesting to note that this latter figure also represents the total enrollment of College students for the year ending 1921. The year ending 1922 was the one single year in which the regular College enrollment was higher than at present. At the close of that year the enrollment of that department had reached 172.

The personel of the faculty and administration remains much the same as last year. A few new people, however, have joined us this year. Bro. E. F. Martin has been elected as Business manager to take the place of C. L. Graber who is now serving as Endowment Program director. Bro. Graber was appointed to this position by the Mennonite Board of Education at its annual meeting last June. Silas Hertzler has returned to his place in the Department of Education after two years of absence, having been in residence at Yale University. Ira S. Franck is a new instructor in the Department of English. U. Grant Weaver is the new Principal of the Academy. D. A. Lehman of the Mathematics Department has not been able to take up his work so far this year on account of illness. His classes have been arranged for temporarily.

For our Sunday evening meetings we have adopted a new plan. In former years the Young People's Meeting was the regular Sunday evening feature. Under the new plan there are to be series of programs running in cycles of four. The first program will be a Young People's Meeting, the next Sunday evening a preaching service, the next a Young People's meeting and the fourth a Vesper Service held at four o'clock. On this day there will be no evening meeting, giving opportunity for students to visit the neighboring congregations. There are 13 congregations in the Goshen community all within a radius of 20 miles.

Through the efforts of H. S. Bender and E. H. Correll a large amount of source material in the form of books, pamphlets, and papers has recently been added to the Mennonite Historical Library of the College. Much of this material was gathered in Pennsylvania during the past summer. Some material has also been obtained from the Mennonite community at Berne, Indiana. This is the location of the publishing house of the General Conference of Mennonites of North America.

Among the recent visitors at the College we note the names of B. B. King, O. O. Miller, and H. R. Schertz. The last two named brethren were here in conference with Bro. Graber in connection with the endowment program. It is Bro. Graber's plan to make an extended trip to points in Ohio, Missouri, Kansas, and Colorado in the near future in the interests of the endowment work.

Oct. 3, 1927. Guy F. Hershberger.

EASTERN MENNONITE SCHOOL

God is good and in His abundant blessings we see reasons for grateful and consecrated service.

The school opened on Wednesday, Sept. 4, with chapel exercises conducted by Bro. A. A. Landis of Ephrata, Pa., and Bro. Isaac Metzler of Rockton, Pa. The rest of the day was spent in the registration of students and in the arrangement of their courses. Some entered school a week or two late and a few others are still expected, but to date we have registered 160 students in the different departments as follows: Junior College and Advanced Bible, 28; Academy 119; and Elementary Bible. 13.*

The day following registration our president, Bro. A. D. Wenger, delivered the Opening Chapel Address in which much excellent instruction on life and school life was given to both old and new students.

Over one-half of the student body this year is composed of new students. This is unusual and is due partly to the fact that last year the outgoing graduating class was the largest in the history of the school, and partly to the fact that a number of other students who had been with us for some years are not back again this year. Some of them are teaching in rural school-rooms, some are in mission work, and many are back on the farm. We are glad for them all and pray that their service may be acceptable to the Lord.

We are also glad to report that our students this year are almost without exception well-behaved and serious in their pursuit of learning. A few have come to us without ever having accepted the Lord as the Savior of their souls but we trust this may take place before the year closes. We solicit your prayers to this end.

On Saturday, Oct. 1, sixty-five students drove on trucks and motor cars to the foot of Massanutten Peak and climbed to its summit. To many of them mountain climbing and the view from such a height were new experiences. All enjoyed the day greatly.

The Community Chorus, composed largely of brethren and sisters from the country around and directed by Bro. H. B. Keener, gave an appreciated song program the first Saturday evening after school opened.

Among the visitors since the first days of school were brother David Brunk, Lyman, Miss., and brother Perry Blosser, South English, Iowa, each of whom preached a sermon here; and brother Dan Raber, Aurora, Ohio, and brother Amos Horst, Ephrata, Pa., each of whom conducted Chapel Service. Visitors are always welcome and messages from them are always appreciated.

Members of the school family are as usual taking part in Christian endeavor in the needy fields near us. Tract distribution over the city of Harrisonburg, singing and personal work at the city hospital, weekly services at the jail, Sunday Schools and Prayer Meeting work in the mountain stations are some of the avenues of service that have been entered. The efforts seem to be blessed of God and new calls are coming.

* We are glad to mention too that the school's extension work in Correspondence courses is receiving a fresh impetus this year under the enthusiastic leadership of Bro. Mumaw. The number enrolled is already in excess of last year's total enrollment. There is no better way to spend the long winter evenings at home than in some Bible Study course. If you are interested send for descriptive literature.

Oct. 5, 1927. Ernest G. Gehman

HESSTON COLLEGE AND BIBLE SCHOOL

The nineteenth year of Hesston College opened on Sept. 13 with the largest enrollment in the history of the school. At present the student body numbers 207, with 48 in the College and 155 in the Academy. A few more will be coming in later.

On the evening of the second day the school was formally opened in a public meeting, at which Bro. Paul Erb, Acting Dean, delivered the semester address. The subject of the address was The Fetish of Higher Education. Bro. Erb made a plea for placing real values on education, in contrast with the unwarranted values often placed on "graduation" and diplomas and degrees. Each member of the faculty also gave a short talk, by way of introduction to the students.

The Y. P. C. A. conducted the annual Acquaintance Social on the evening of the first day of school, in which all students and faculty took part.

The new members of the faculty for this year are Maurice Yoder, Biological Science and Bible; Alvin Yordy, Music and Expression; Andrew Glick, English and Extension Courses; and Ruth Bender, Latin and English. Three members of the faculty—Samuel King, Margaret Horst, and Mary Miller—are on leave of absence for further study at Kansas University.

The school extends sympathies to Earl Stauffer, a student from Alberta, who was called home by the death of his father. Earl will be unable to return to school this year.

During the summer vacation considerable repairing and painting was done both in the Administration Building and in Green Gables. These improvements make the buildings more attractive.

New books have been added to the College Library, during the summer months and since the opening of school, with a total value of about $500. With these additions the total number of volumes in the library exceeds 3500.

At the regular mid-week devotional meetings a series of subjects is being discussed under the general title Essentials for Victory in the Christian Life. Some of the special topics discussed have been Daily Devotion, The Infilling of the Spirit, and Complete Surrender.

A series of missionary meetings was held at the College on Saturday and Sunday, October. 1 and 2. The immediate occasion for the meetings was the departure of Bro. and Sister Milton Vogt as new missionaries to India. They have both been Students at Hesston College and members of the Hesston congregation for a number of years. They gave their farewell addres-

ses at the Sunday evening meeting. They are leaving with the prayers and good will of the entire school and church community. An offering taken to help buy a car for their use in India amounted to $100.

The Sunday afternoon missionary meeting was sponsored by the Volunteer Band of the school. In this meeting an appeal was made, particularly to students, for consecration to missionary service.

During the past week Bro. D. H. Bender has been away from school on a trip to Mississippi, attending to Church duties and other business.

Bro. Paul Erb, together with Bro. I. W. Royer, will spend the week beginning Oct. 9 in Bible conference and evangelistic work at Garden City, Mo.

October 5, 1927. Paul Bender.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE FATHER'S WILL

By Geo. J. Lapp

For the Gospel Herald.

TEXT: Thy will be done in earth, as it is in Heaven.—Matt. 6:10.

The Lord gave this prayer as a model according to which we might commune with the Father. In it are elements of praise, adoration, a pledge to loyalty, intercession, and consecration. In tht prayer Jesus put an expression of the heart of the true believer in "Thy will be done."

When Jesus said, "My kingdom is not of this world," He implied as He plainly stated elsewhere that it was from above; more noble, more elevating, more lasting, more refining, more powerful, more just, and more certain than any earthly power which ever has been, is or ever shall be established on this earth. Christ is the King. His throne is established forever and ever. His subjects have pledged perfect loyalty to Him as much as in them lies according to their knowledge of His will. Their shortcoming is not the willingness to do, but in the knowing. Each subject repeatedly asserts with the apostle Paul: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12,13).

The apostle followed after that he might apprehend that for which he was apprehended of Christ Jesus or in other words, he pressed on in the hope that he might more perfectly attain that perfect love which Christ manifested for him and consequently for us all on the Cross. His love reached out to us. We took hold of it and by faith accepted the promises of His holy Word. Faith brought us eternal life and eternal inheritance as the sons and daughters of God. Our citizenship is not that of a common serf or servant but of a son. The Father's riches are ours, His home our home, and we fit into His eternal purpose if we continue faithful to the end. Our sonship and consequent citizenship has not come through reform but by the regeneration of the heart, putting off the old man with his miserable degrading and soul destroying deeds and putting on the new man which is the living Christ dwelling and ruling within and insuring a victorious life over sin and self and a pouring out upon us from above the rich spiritual blessings which God has so abundantly provided for His own.

Our heavenly citizenship brings Jesus' will—which is also the Father's will—into our lives, our relationships, our labors, and into our aims and aspirations. In this there is no conflict with any organized earthly law which recognizes the need of Christian integrity. In the heavenly citizen are found love, joy, peace, longsuffering, etc.—all the virtues which make up the fruit of the Spirit and "against such there is no law."

Much is said and written in regard to hastening the Kingdom of God which does not aim higher than mere social reform, which comes far short of the standard which Christ meant to set for His followers. Outside of His Church there can be no organized effort which can maintain His high standards. This does not imply that the Church is always awake to all the provisions which can be Scripturally made to meet the ever increasing demands of the kingdom of God on the lives and relations of men especially the young who will be the leaders of tomorrow. We may very much deplore existing conditions in the society of present day youth, criticise them for their waywardness and further than this remain inactive in providing ways and means for them to find outlets for their active lives in lines that will not only bring them to Christ but help and inspire them to active service for Him.

This leads us to the burden of this message and that which was the burden of our Lord in including it in this marvelous model for prayer and that is, **His will be done in every act.** John says, "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." In this the apostle did not lose sight, (as other places plainly show of the need) of an inward work of grace in the heart but His will was to be done in the earth as an expression of unreserved loyalty to our Lord and King. The angels serve without questioning His authority. The saints render perfect praise of Him in the glory world. There is no discord in heaven in this respect, and why should there be in the earth if that same loyalty is found in the hearts of His followers.

This spirit of loyalty (to Christ) should exist in the heart of the child as well as in that of the youth and the adult. It should actuate the life in one's tender years as well as those in which the sterner experiences of life come. The place to first instill this spirit is in the home, where the child should early learn to serve the Lord, to pray, to praise, and converse from the heart on heavenly things. If youth has gone astray, too much of the reason for it lies in the careless home where not prayer and praise but quest for the material becomes the centre of activity, conversation, and interest. It is true that society in general is miserably tainted and **His Will is not** done in it. Shamelessness, immodesty, blandness in conversation, and irreverence for things godly and even decent are running their course with a vengeance. You wonder how one in India can know that of any country such as England or America. It doesn't take television to see this. There are innumerable ways in which this can be known. (Many globe trotters for instance). It is easy for us to be blinded to such conditions, preach nice sermons, please people, and almost make ourselves think that perhaps His will is being done more than we know when in fact it is being done less and at our very doors, perhaps in our own door-yards.

It calls for sacrifice, for fearless and plain teaching, and with it a spirit of love. The Kingdom is not political but spiritual, and touches the wellsprings of our lives. His will be done is us, our children, in the society of young and old, and in all activities which make for the upbuilding of His Kingdom in the earth.

Dhamtari, C. P., India.

If you get the heart of a man or a woman, you've got everything.—J. D. R.

MISSOURI-KANSAS CONFERENCE

(Continued from page 614)

Roy Thayer, Milton Vogt, Menno M. Troyer—were accepted as members of Conference.

2. On motion Bro. Edward Rediger was granted the privileges of a member of Conference.

3. On motion Bro. H. F. Reist was received by letter as a member of Conference.

4. On motion the change in the organization of the Sanitarium Board was approved. Following is the change proposed:

a. That the term of office of Board members be two years instead of one.

b. That at this present election two of the four members be elected for one year and two be elected for two years.

c. That a fifth member be added to the Board, said member to be elected by the local Sanitarium Board at their first meeting subsequent to the Conference election, the election of said member to be submitted for approval to the Executive Committee of the Mission Board of Missions and Charities.

5. On motion Milton Vogt was granted a Conference letter.

6. **Report of the Mennonite Board of Missions and Charities** was given by Bro. I. G. Hartzler. The annual meeting was held at the East Fairview congregation near Milford, Neb. Many inspiring messages were given. The full report can be obtained by writing to the Publishing House for the 21st Annual Report of the Mennonite Board of Missions and Charities. The report was accepted.

7. **Report of the Mennonite Board of Education.**

The Mennonite Board of Education met at the Clinton Frame Church five miles from Goshen, Ind., in June, 1927, with nearly all the members present either in person or by proxy. It was a very profitable meeting. It was decided to raise $210,000 in the next three years for endowment. Bro. Christ Graber, who has been business manager of Goshen College was appointed to give his entire time in raising the above amount. There has since been a committee of about fifty or sixty brethren appointed as an advisory committee whose duty it shall be to give counsel and help in the way of raising the money.

Graetfully submitted, J. M. Kreider.

8. After a farewell message from Bro. and Sister Vogt the congregation by a rising vote expressed their best wishes, prayers, and Godspeed to them.

9. **The following officers were elected for the Conference:**

(1) **Executive Committee:** T. M. Erb, Moderator; J. D. Mininger, Asst. Moderator; J. R. Shank, Secretary; Alva Swartzendruber, and I. G. Hartzler.

(2) **Member of the Mennonite Board of Missions and Charities,** I. G. Hartzler.

(3) **Member of the Publication Board,** D. H. Bender.

(4) **Member of the Mennonite Board of Education,** J. M. Kreider.

(5) **Manitou Committee:** D. S. Weaver, S. G. Winey.

(6) **Children's Welfare Board:** D. S .Weaver, F. P. Kauffman.

(7) **Members of the Sanitarium Board:** D. S. Weaver 2 yrs., Amos Rhodes 2 yrs., Fred Neuschwander 1 yr., Clarence Ebersole 1 yr.

(8) **Kansas City Mission Local Board:** L. J. Miller, J. B. Yoder.

(9) **Mission Board:** (a) Executive Committee: L. J. Miller, President; Charles Diener, V. President; Paul Erb, Secretary; S. E. Miller, Treasurer; J. B. Yoder, Fifth Member. (b) Field Evangelist, J. D. Mininger.

(10) **Christian Worker's Conference:** Milo Kauffman, Moderator; Clarence Bontrager, Asst. Moderator; J. R. Shank, Secretary, Ex officio (Sunday School Committee).

(11) **Delegate to Dak.-Mont. Conference,** Joe C .Driver.

10. **Report of the Sanitarium Board.**—By D. S. Weaver.

Thirteen meetings of the Board were held during the year. A quorum was present at every meeting. At each meeting the regular routine of business was gone over including the reading of financial reports of the Superintendents.

One of the special problems discussed was a name for the new hospital. The name, "Mennonite Hospital and Sanitarium," has been recommended. Another question taken into consideration was the sale of the remaining 240 acres of land which we still own. The General Board has recommended the sale of this land. A third question was the arrangement for management of the farm for this year. Bro. B. F. Miller was placed in charge of the farm work, and Bro. Simon Gingerich and family moved into the farm house. The immediate problem before the Board for the coming year is the transfer of property Jan. 1, and the equipping and moving into the new building. To faithfully and successfully accomplish this work, we solicit your prayers and support.

Report was accepted.

11. **Report of the Executive Committee of Conference** by the Moderator was accepted.

12. **Report of the Manitou Mission Church.**

Services every Sunday including Sunday School, Preaching, Young People's Meeting. Prayer meeting each Thursday evening. The congregation is always larger during the summer months owing to the tourists coming to the mountains and the Springs. The greatest field of service is in giving a place of worship to sisters doing house work in the homes of Manitou and the Springs. Some families are there permanently for the health of members of their families. A minister and a deacon are located there permanently. No special evangelistic efforts were made during the year.

Reported by J. A. Heatwole.

Accepted.

13. **Report of the Kansas City Mission.**

A new work was begun during the last year at Midway just North of the Missouri River. A hall is rented for $35.00 per month where services are held regularly. The work at Argentine continues. An average attendance of 125 at Sunday school during the year. Bro. J. F. Brunk and wife, Sisters Anna Sweitzer, Pheobe Yoder, Mary Roth, Martha Frey, were willing to lend a helping hand during the summer, during the absence of Bro. Mininger. There were about 40 confessions at Midway. A number are under instruction, but none have been received there as yet. At Argentine there were 4 accessions. Sunday school and church services are being held regularly at Argentine. Weekly prayer meetings are being held. A week-day Bible school was held at Argentine, with an attendance of 85. At Midway a three-weeks daily vacation Bible school was held during the summer with an average attendance of 125. More workers are needed, especially a married Brother and Sister, to live at Midway to do personal work and help along with the work in general.

Reported by L. J. Miller.

Report accepted.

14. **Report of the Southern Field Committee.**

Andrew Shenk gave some statements of the efforts of the committee to locate a minister at Lyman, Miss. Correspondence concerning the work was done. J. R. Shank made a trip to the place and did some work in the congregation. No one has been found as yet for the work there.

J. R. Shank reported findings in the Lyman congregation. Since the minister located there had a questionable standing as to soundness in the faith, a statement was drawn up for the encouragement of the congregation asking for all in harmony with the Mennonite Church and her standards and especially the discipline of the Missouri-Kansas Conference to sign the same. There were 31 signatures brought to Conference. Possibly a few more will sign when they have opportunity. The statement was read and approved by Conference. Following is a copy of the paper:

"We the undersigned believers of the Gulf-Haven Community, believing that the Lord has accepted us in Christ Jesus and made us his children by regeneration, are willing to consecrate ourselves to His service and obey Him in all things to the full extent of our light and understanding of His will.

We believe that the doctrines, ordinances, and restrictions, as set forth by what is known as the Mennonite Church, are in harmony with the Word of God as set forth in the New Testament Scriptures. We accept the Discipline of the Missouri-Kansas Conference as a discipline that will bear the test of Scripture, and are therefore willing to submit ourselves to its requirements, endeavoring by the grace of God to make its regulations the rule of our conduct. We will endeavor to labor together in forbearance and love to the end that we may build one another up in the faith. We will endeavor to live in peace with God and all men as Christ and His apostles enjoin us (Matt. 5:23, 24; 18:15-20; Gal. 6:1, 2; Rom. 12:18). We declare it to be our purpose to live and labor in fellowship with all who accept and live in the above named standards for the glory of Christ and the saving of souls. In witness of this we herewith sign our names:"

The work of the Committee was accepted. A resolution concerning J. B. Brunk was adopted (See under "Resolutions"). A resolution also was adopted suggesting plans for the future provision for the Gulf Haven congregation (See also under "Resolutions").

15. **Report of the District Mission Board.**—By Paul Erb, Sec.

Twenty out of thirty members sent in annual reports. Total contributions reported by the treasurer as sent to him amount to $8859.14. Total contributions for all purposes are reported as $15751.17, about $8 per member. Contributions for the Church expenses were $3152.87. Amount contributed for sewing circles was $723.91. Sixteen congregations reported revival meetings, and six reported outside missionary activities. Motions passed in the annual meeting to encourage and support the work at Birch Tree, Mo., Joplin, Mo., Hannibal, Mo., and Lyman, Miss. It was decided also to grant the request of the Board of Education for the annual contribution of $150.

Report accepted.

16. **Report of Hesston College and Bible School.**—By Paul Erb, Acting Dean.

The last year has been one of blessing to us. As to finances, our endowment has been increased by about $15,000. The annual operating deficit was a little less than $2000, which was fully met by the liberal gifts of the Church. Our total student enrollment, representing 15 states and provinces, was 241. In general the spirit among the students and faculty was encouraging, although there were some conditions that caused us serious concern. Discipline was necessary at times, but our chief method of discipline continues to be the

appeal of Christian experience. There were 41 graduates, 38 from the Academy, and 3 from the College. We rejoice in the privilege of serving the Church in the Christian education of its young people, and solicit your continued support, especially your prayers.

The report was accepted.

17. **Place of next Conference.**—On motion Conference accepted the invitation of the Harvey Co., Kans., congregations, namely, Hesston and Pennsylvania, as the place to hold the next Conference, the two congregations themselves deciding at which place among them the Conference is to be held.

18. **Report of the Children's Welfare Home.**—D. S. Weaver, Chairman of Board.

On July 2, 1927, Bro. and Sister A. P. Hartzler gave up the work as Superintendent and Matron of the home. Bro. and Sister Rediger of Gridley, Ill. took charge. While Bro. and Sister Hartzler were there they kept the home filled to its utmost capacity. After Bro. and Sister Rediger took charge they cut the number down to 30. At present there are 20 children in the Home. In August 26 children were sent to Cass Co., Mo., on their summer vacation. All came back and reported a good time. While the children were away the Home had a general house-cleaning.

The names of the present workers are: Sister Phoeby Yeackley of Milford, Nebr.; Sister Esther Hertzler of Denbigh, Va.; Sister Katie Saltzman of Shickley, Nebr.; Sister Anna Sweitzer is substituting for a short time. Sister Katie Horst of Maryland, a graduate nurse, will come to the Home about the middle of October and take up the work.

The present need of the home is $700 or $800 with which to buy a new washing machine and an extractor.

19. **Requests for Ordination.**

S. C. Miller requested the privilege of ordaining a bishop and a minister in his district. Request granted.

J. A. Heatwole requested the privilege to ordain a minister in his district. Request granted.

J. M. Kreider requested the privilege of ordaining a man in his district. The request was granted.

Andrew Shenk requested the privilege of ordaining a deacon in his congregation. The request was granted.

20. **Report of the Compiling Committee of Conference Records.**—By L. O. King.

The Committee met May 5, and 6, 1927. Bro. J. R. Shank was chosen secretary of the committee. The work to be done was considered. A general plan of compilation was worked out. This plan includes a classification of resolutions etc. under the following:

I. Introduction—Histories of Conferences.
II. Historical matters of interest.
III. Resolutions and actions of Conference pertaining to—
  A. The Plan of Salvation and Christian Life.
  B. Church Activities.
  C. Church Government.
  D. Church Ordinances.
  E. Restrictions.
    1. Non-conformity to the World.
    2. Non-resistance.
    3. Oaths.
    4. Life Insurance.
    5. Secrecy.
  F. Miscellaneous.

The committee further appointed Bro. J. R. Shank as editor of the work, and suggests that he be compensated for time devoted to the work. Those who have records of the Proceedings of the Western A. M. and the Kansas-Nebraska and the Missouri-Iowa conferences of former years that could be spared for clippings will please report to some member of the committee.

Committee { L. O. King, Hutchinson, Kans.
L. J. Miller, Garden, City, Mo.
J. R. Shank, Carver, Mo.

The report of the committee was accepted and the committee was retained.

21. **Report of the Hannibal Mission** was given. The work is encouraging. Bro. Kreider asks counsel with reference to receiving a certain brother there with reference to privileges in the ministry. Bro. Kreider was counseled to act carefully, call in counsel if he feels he needs it, and that he act as seems wise and for the good of the Cause.

22. It was moved that the Executive Committee of Conference learn the sentiment of the members of Conference as to a **change of time of holding Conference** and arrange the time for next Conference accordingly. And that the matter be definitely decided at the next annual meeting.

General Comments Concerning the Meeting

The following brethren conducted devotional services during the sessions of Conference: S. S. Hershberger, H. J. King, Paul Erb, I. G. Hartzler, S. C. Miller, L. O. King, J. F. Brunk. The choristers who led in song were R. M. Weaver, Kore Zook. Sermons were preached each evening during the Conference. The following brethren served in that capacity: Harry Diener, T. M. Erb, R. M. Weaver, J. A. Heatwole, D. D. Miller. Some very inspiring workers' meetings were conducted by the brethren, J. D. Mininger, Allen Erb, Paul Erb, Jacob Roth. Consecration meetings were held for brethren and sisters who were not occupied with other matters between sessions. A number of brethren and sisters made definite consecration for the Lord's service during the sessions of Conference. A children's meeting was held one afternoon, in charge of several sisters. A spirit of unity and love pervaded the entire Conference. Prayer was given a prominent place and definite answer to prayer was evident in the work of Conference. May the spirit of these sessions continue in our service to the Lord throughout the year is our fervent desire.

Joe C. Driver, Moderator.
J. R. Shank, Secretary.

Married

Moyer—Landes.—On Sept 24, 1927, Bro. Raymond F. Moyer of the Franconia congregation and Susan S. Landes of the Towamencin congregation were united in marriage at the home of the officiating minister, Bro. Menno B. Souder, Elroy, Pa. May the Lord richly bless this union.

Fitzkee—Frysinger.—On Sept. 29, 1927, Bro. Paul R. Fitzkee and Sister Mary M. Frysinger, both of the Mt. Joy, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, near Manheim, Pa. May they be blessed with peace and happiness.

Selzer—Hartzler.—On Oct. 2, 1927, Bro. Glenn Selzer of Protection, Kans., and Sister Nellie Hartzler of the East Holbrook congregation were united in marriage at the home of the bride's parents in Cheraw, Colo., Bro. Allen Erb officiating. We wish them God's blessings.

Yoder—Kulp.—On Oct. 2, 1927, at the home of the bride's parents, Bally, Pa., Bro. Henry G. Yoder, Allentown, Pa., and Sister Elizabeth C. Kulp, Bally, Pa., were united in marriage in the presence of the immediate relatives by Bro. J. C. Clemens, Lansdale, Pa., assisted by the bride's father Bro. E. W. Kulp. May the Lord be an abiding guest in their future home.

Obituary

Rutt.—Barbara L. Rutt was born March 12, 1839; died Sept. 16, 1927; aged 88 y. 6 m. 4 d. She is survived by 2 sons and 2 daughters. She was a faithful member of the Strickler and Shope Mennonite Church. Funeral services were conducted Sept. 19, 1927 from her son's home (with whom she resided for the last year) and at Good's Church, by Brethren John Ebersole, Noah Risser, David Miller, and Harry Longenecker. Text, Rev. 14:13.

Oberholtzer.—Katie Lehman Oberholtzer was born May 7, 1858; died Sept. 16, 1927; aged 69 y. 4 m. 9 d. She was a member of the Stauffer Mennonite Church for 40 years and was the widow of Deacon Abraham Oberholtzer who preceded her in death March 12, 1915. Funeral services were conducted Sept. 19, 1927, from her sister's home, Bro. and Sister Samuel Gish (who cared for her in recent years) and at Elizabethtown Mennonite Church by brethren John Ebersole, Noah Risser and Samuel Frey. Text, II Tim. 4:6-8. Interment in Stauffer's Cemetery.

Brandt.—John Geppert Brandt was born June 4, 1869; died Sept. 2, 1927; aged 58 y. 2 m. 28 d. Bro. Brandt had been in ill health for the last year, but his death came as a shock to his many friends. He is survived by his widow, 3 daughters, and 4 grandchildren. Funeral services were conducted Sept. 5, 1927, from his late home, Elizabethtown, Pa., by Brethren Samuel Frey and Benj. Keener and at the Elizabethtown Mennonite Church (of which he was a faithful member), by Noah W. Risser and Harry Nye. Text, II Tim. 4:6-8. Burial in Mt. Funnel Cemetery.

Lehman.—Fanniel, widow of Peter Lehman was born March 5, 1841; died Sept. 26, 1927; aged 86 y. 6 m. 21 d. Sister Lehman was a member of the Stauffer Mennonite Church. As long as health and opportunity afforded she worshiped with the believers, but in her declining years could not be at services. But we know it was her desire to prove faithful to a blessed end. She is survived by 2 sons and 2 daughters, 11 grandchildren and 4 great-grandchildren. Funeral was held Sept. 30, 1927, from her daughter's home by Noah Risser and at Stauffer's Mennonite Church near Bachmansville, Pa., by John G. Ebersole and Noah Risser. Text, Rev. 7:13, 14. Interment in cemetery adjoining church.

Glover.—John Trevas, son of Legran Glover, was born Jan. 14, 1858, in Rockingham Co., Va.; died Sept. 28, 1927; aged 69 y. 8 m. 14 d. Was married to Lucy Jane Kendrick, Oct. 16, 1881, who passed away May 22, 1922. To this union were born 2 sons and 2 daughters (Robert, Rollin, Fanny, and Mary). He leaves also to mourn his departure 2 children and 2 step children. He was a patient sufferer for several years and was always thankful for what was done for him. He was a faithful member of the Mennonite Mission

Church, Ohio, in charge of Bro. Maurice at Lima, Ohio. Burial was made at Salem O'Connell and H. A. Brandt of Lafayette, Ohio.

Risser.—At his home in Maugansville, Md., on Sept. 13, 1927, after a lingering illness of liver complications, Bro. Samuel E. Risser passed away; aged 61 y. 10 m. 8 d. He endured his affliction patiently, willing to go, and thus passed out quietly. He leaves his widow who can think of lonely days ahead, but she is resigned and willing to look to Him who knows what is best. Sixteen years ago these parents lost a bright 15-year-old boy from hydrophobia. Their life has since shown blasted prospects. There remains also to comfort our sister, 2 brothers and 2 sisters. The one is known as "Blind Mattie Risser," who continues in her struggle for the faith. His many friends and neighbors will miss him; as well his place in Reiff's congregation can no one fill. Funeral was held Sept. 16 with a short service at the house by Bro. Denton Martin, at Reiff's Church by Bros. D. Lesher and C. R. Strite. Text, Prov. 14:32. C. R. S.

Miller.—Marjorie Marlyne, only daughter of David and Cora Parsons Miller, was born in McPherson Co., Kans., Jan. 9, 1925; died at her home Aug. 4, 1927. When Marjorie was about 5 months old her parents noticed that her eyesight seemed to be affected. She was taken to a doctor at Wichita and about two months later to a specialist in Rochester, Minn. It was then discovered that she was blind and would probably never be able to see. She was sick for 9 days with cholera infantum, then passed peacefully away. If asked, where is Jesus? she would answer, "Way up high in heaven." She was an obedient child, always happy and always looked for Sunday to come to go to Sunday school. She leaves her parents, 4 grandparents, 6 uncles, 7 aunts, and many other relatives and friends. Services were conducted by Bro. D. H. Bender, assisted by brethren Hartzler and Menno M. Troyer. Text, II Kings 4:26. Interment in West Liberty Cemetery.

Lehman.—Mary, daughter of Peter and Elizabeth Lehman, was born near Berne, Ind., Dec. 26, 1868, and moved with her parents to Wayne Co., O., in her youth; died Oct. 2, 1927; aged 58 y. 9 m. 6 d. She was baptized and received into the Swiss Mennonite Church in 1880 and remained faithful until the end. She was a true Christian, a kind and loving mother. For a number of years her afflictions were many, but her faith in God and the Bible comforted her. Nov. 6, 1890, she was united in marriage to William H. Lehman. To this union 11 children were born. Three sons died in infancy. One daughter (Emma) at the age of 20 and Aldine wife of Noah Zuercher, at the age of 24. She leaves her husband, 2 daughters Mrs. Hulda Nussbaum, Mrs. Katie Nussbaum), 4 sons (Silas, Sylvester, Willis, and Levi), 2 brothers (John and David), 2 sisters (Anna wife of Chr. Zuercher and Sarah wife of Simon W. Sommer), also 15 grandchildren and a host of other relatives and friends. Funeral services were held Oct. 5, by Lewis Amstutz and J. S. Gerig. Texts, I Cor. 15:58, and Psa. 37:5.

Birky.—Joseph H. Birky was born in Livingston Co., Ill., Nov. 25, 1850; died at his home in Beemer, Nebr., Sept. 25, 1927; aged 76 y. 19 m. In his youth he accepted Christ as his Savior and became a member of the Mennonite Church, and in this faith he labored on faithfully unto the end. He was ordained to the ministry in Decatur Co., Kans., in 1886 and served the Church in that office to the time of his death. On March 7, 1875, he was united in marriage to Catherine Zimmer near Delwan, Ill. To this union were born 5 sons and 5 daughters, all of whom, with their sorrowing mother survive to mourn the loss of a loving husband and father. He also leaves 36 grandchildren, 4 great-grandchildren, 1 brother, 3 sisters and a large number of relatives and friends. He will be sadly missed from our family circle, but we mourn not as those who have no hope. Funeral services held at the house conducted by Bro. J. W. Oswald, (Text, Rev. 7:9-17), and at the church by Peter Oswald (Text, Psa. 90 German), and P. O. Oswald (Text, II Cor. 5:10 and Psa. 37:37). Interment was made in the Beemer Cemetery.

Sommer.—Jacob Sommer was born at Spring Bay, Ill., March 11, 1847; died Sept. 28, 1927, at his home in Meadows, Ill.; aged 80 y. 6 m. 17 d. His early life was spent near Metamora and Spring Bay. Feb. 10, 1877, he was married to Sister Magdalena Lahn. They lived on a farm near Washington, Ill., until 1899, when they moved to Manson, Iowa, making their home there until 1921, when they moved to Meadows, Ill. While he had been ailing for several years, death came unexpectedly, as he retired in his usual health. About 11 P. M. Sister Sommer awoke and found that he had passed away. Brother Sommer is survived by his wife and 6 children (George, Mrs. Minnie Streid, Samuel, Joseph, Anna, and Lydia). One daughter (Louisa) died in infancy. He also leaves 3 grandchildren, a sister (Mrs. C. R. Zimmerman) and two brothers (Joseph and George). He became a member of the Mennonite Church in his youth and remained faithful until death. Funeral services were held at his late home in Meadows Sept. 30, by Bro. Geo. I. Gundy and at the Waldo Mennonite Church by the brethren J. D. Hartzler and D. W. Slagel. Interment in the Waldo Cemetery, where further services were held by Bro. J. D. Hartzler.

Bender.—Harry Milton, son of Moses and Amanda (Keim) Bender, was born in Louisiana July 7, 1902; died in Michigan at the home of his brother David, Sept. 14, 1927; aged 25 y. 2 m. 7 d. He accepted Christ as his Savior in his youth and became a member by water baptism of the Amish Mennonite Church. He leaves father, mother, 5 brothers, and 1 sister (John, Ira, David, Samuel, Walter, and Mrs. Martha Helfrich) and many other relatives and friends. Harry left home December, 1925, for an extended visit with relatives and friends in the eastern states. On his return trip he was overtaken with typhoid fever and a weak heart. After an illness of 5 weeks he seemed to be on a fair way of recovery. On Sept. 14 he ate breakfast as usual and at 9 A. M. he departed this life unexpectedly. His parents were with him at the time of his death. His remains were brought back to his home near Kalona, Iowa. Funeral services were held at the home Sept. 17, conducted by Sam Kempf and Chriss Yoder in German and Dan Fisher in English. He was laid to rest in the East Union Cemetery.

"Can it be that Harry has left us,
He who always had a smile?
Yes, he's gone; and soon we'll meet him;
T'will only be a little while."

Bender.—Jacob S. Bender was born in East Zona, Ont., Sept. 14, 1862; died on the same place that he was born Sept 21, 1927. He was united in marriage to Barbara Schwartzentruber Oct. 11, 1887. To this union were born 7 children (Noah, Elias, Manassah, Amanda, wife of Menno Zehr, Emma wife of Albert Oesch, Ida and Christina wife of Nohman Roi). His wife (Barbara) predeceased him 1 year 6 months ago. He is survived by his 7 children, 15 grandchildren, 2 sisters (Mrs. Hry Brenneman and Mrs. David Sommer), 1 aunt (90 years old, who lost her eye sight about a year ago), and many relatives and friends. His sudden death was a great shock to the whole community, as he passed away so unexpectedly. The funeral was held from his late home Sept. 24, and was largely attended by sorrowing relatives and friends from far and near. Interment in the Mennonite Cemetery 16 line East Zona. Funeral services were conducted by Bro. Peter S. Zehr at the house, and at the church by Bro. Chr. Zehr of Wellesby. (Text, Jno. 14:6) and by Bro. Daniel Steinman of Wilmot, Text, Rev. 20:6.

"Peaceful be thy rest, dear father,
It is sweet to breathe thy name;
In life we loved you dearly,
In death we do the same."

Children.

Amstutz.—Daniel H. Amstutz was born in Canton Berne, Switzerland, April 1, 1851; emigrated and arrived in Wayne Co., O., May 28, 1871 where he ever since lived up to his old age. On March 11, 1875 he was married to Verena Schwartz. Two sons and 5 daughters were born to them. One daughter preceded him; also his companion died Dec. 6, 1911. On April 16, 1913, he again was married to Melinda M. Gerber. His health was impaired for several years past, but he was able to go about. On Sept. 1, he went out to the barn where they had just finished threshing for his son-in-law. He spoke to one of his neighbors and suddenly collapsed and expired. Aged 76 y. 5 m. He leaves his wife, 2 sons (Benjamin and Adam), 4 daughters (Mrs. Katie Hofstetter, Mrs. Dinah Hofstetter, Mrs. Fanny Gerber, and Mrs. Ida Stauffer). He also leaves 35 grandchildren and 4 great-grandchildren, 2 brothers (John and Jacob), and one sister (Mrs. C. A. Somner). Services were held at the home by J. S. Moser and Austin Kaiser and at the church by C. N. Amstutz and J. S. Gerig. He was a devoted member of the Swiss Mennonite Church near Dalton, O., and served as a congregational song leader for about 50 years. Aug. 21 was the last time he led. His sweet voice we no more hear, but with hopes to meet him on the other shore we commit ourselves to Him who doth all things well.

Esch.—Peter S. Esch was born in Lancaster Co., Pa., Aug. 3, 1861; died of cancer at his home near Aurora, Oregon Sept. 20, 1927; aged 66 y. 1 m. 17 d. At the age of 17 he was converted and became a member of the Amish Mennonite Church, to which faith he remained faithful until death. In 1889 he was united in marriage to Sarah Kanagy, in Lancaster Co., Pa., where they remained until 1895, then moved to West Liberty, Ohio. Later they moved to Oregon, this being their home at the time of his passing away. To this union were born 5 sons and 5 daughters. 3 sons and 1 daughter preceded him in death. He leaves a faithful companion, 2 sons (Aaron and Darius) 3 daughters (Mary wife of Jess Troyer, Anna wife of Enos D. Yoder, and Sadie wife of Roy Kropf, and Barbara), one brother, two sisters, 17 grandchildren, and a host of relatives and friends. During the time of his affliction he was ever mindful of his Savior, and before the summons came expressed a desire to be with Him in that heavenly home where pain and sorrow never enter. He will be greatly missed in the home, Church, and community; but we say in due submission to the Lord, "Thy will be done." Funeral services were conducted by the home ministers (A. P. Troyer, D. B. Kauffman, E. Z. Yoder), at the Zion Church near Hubbard, Oreg, his church home. Text, II Tim. 4:6, 7. Remains laid to rest in the cemetery near-by.

Stauffer.—Bishop Norman B. Stauffer was born Dec. 30, 1871, in Waterloo, Ont. He was converted and united with the Mennonite Church in 1891; moved to Alberta with his family in 1900, called to the ministry in 1901, ordained bishop in 1911. Died Sept. 13, 1927 at Aldersyde, Alta.; aged 56 y. 8 m. 14 d. He was married to Elizabeth Otterbein to

which union was born 12 children, 3 having died in infancy and his wife preceded him Aug. 22, 1924. He was married again to Melinda Snider of Waterloo, Ont., Aug. 1, 1927. He left to mourn his departure his wife and the following children: Mrs. Dr. Burke of Blackie, Alta., Howard of Duchess, Alta., Mrs. J. Shank of Markham, Ont., Mrs. Ion Snyder of Preston, Ont., Willis, Earl, Byron and David of Aldersyde, Alta., and Florence was adopted by Phares Burkholder of Markham, Ont. Funeral took place on Sunday Sept. 18, at the Mount View Church. Services at the house conducted by Bro. H. B. Ramer, Duchess, Alta., and Bro. H. J. Harder of Didsbury, Alta. At the church Bro. Isaac Miller conducted the opening services followed by bishop N. E. Roth of Tofield, Alta., and E. S. Hallman of Guernsey, Sask. Texts, I Peter 1:3, 4; Rev. 14:13. Pallbearers were all conf. members. Bro. Stauffer was privileged to spend several months with friends and relatives in Ont. also attended the General Conference. Came home Saturday evening complaining of pain in his eyes and head. On Monday night about 12 o'clock he took a stroke and lay unconscious till Tuesday evening 6:30 when he passed away without saying good-bye. His sudden death was a great shock to the home, church and community. He was highly respected by all and will be greatly missed. May God comfort the sorrowing ones.

We are lonely, very lonely,
Since thou art gone from us away
But we'll trust in God to meet thee
In that land of endless day.

A little while and we shall go
To yonder happy skies,
And when we meet no tongue can tell
How great our joys shall be.

Then farewell brother, again farewell,
Soon we shall rise to thee,
Where we with you may ever reign,
In that eternal home.

FAMILY CIRCLE

(Continued from page 613)

we will meet on the farms during most any period of the year, were well benefited in many ways, and their strength and bodies would more often appear in a robust and healthy condition than an unhealthy one. Their time was mostly occupied at such work which they were capable of doing. They were taught, developed, trained. To tell it all they were what we could consider educated in all works that they would come in contact with upon the farm, in the ways that experience, "the best teacher," can teach. Children brought up this way will never in their future lives be better satisfied unless they have their time occupied at some work. They are also the best support of morality and the strengthening of Christian life throughout the country.

We mention the children who are not allowed to work until they are near fourteen or sixteen years of age. Here we comprehend that these children have gone beyond the ages at which training should have begun. They have been attending the school and doing nothing during vacations. They have worked little during their school days. Their ways are set and their desire to work is little and almost impossible to be trained to any work now. They have received what they consider "education." But what benefit is that to them if they have not been trained to work, making it impossible for them to use the education?

Lancaster, Pa.

CORRESPONDENCE

(Continued from page 617)

the merging of conferences. Sunday evening Bro. E. F. Hartzler preached to a very large audience from Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers; to feed the church of God, which he hath purchased with his own blood." Bro. Hartzler emphasized the sacredness of the Church and the great price it cost, even the blood of the Son of God. After which the lot was cast falling on Bro. Rudy Stauffer. Pray with us that Bro. Stauffer may be a vessel sanctified to the Master's use, and a builder of the Church.

On Aug. 28, Leonard Jones of Dale Enterprise, Va., began a series of meetings. Bro. E. G. Gehman of Harrisonburg, Va., in company with Bro. Jones, was given the charge of the song services in the absence of our church chorister, also giving us some very spiritual lessons from some cartoons he had with him. Bro. Jones spoke with power, showing the church the great danger of drifting into worldliness. The burden of Bro. Jones' heart was that the church live closer to the Word of God, and be more conformed to our conference ruling. The labors of Bro Jones and Bro. Gehman were very much appreciated by the church. As a visible result of their labors 7 souls stood for a deeper consecration, that they thereby might present their bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our meetings closed Sept. 7. These meetings were a blessing to our newly ordained minister and a spiritual strengthening of the church at this place. May God's blessings be with these brethren as they enter other fields of labor. Next Sunday, Oct. 2, we will have our council meeting, and on Oct. 9 our communion, the Lord willing. We rejoice for the privilege of communion whereby we can recall to our memory what Jesus has done for our souls' salvation. We ask an interest in your prayers.

Sept. 26, 1927. W. H. Shoup.

Harrisburg, Oreg.

Greetings to the Herald Readers:—Bro. D. D. Miller and wife of Middlebury, Ind., are at present laboring among the churches in this valley. Sept. 22 and 23 Bro. M. preached in the evening and visited his many cousins here. On Thursday evening, Sept. 22, he preached a very interesting marriage sermon, as Bro. Joe Kropf and Sister Ada Norwood, both of this congregation, were married in church. After church all were invited to meet at Mrs. D. J. Kropf's home, where ice cream and cake were served to a large crowd. After the lunch we all went home feeling well paid for the rich admonishings.

On Sunday, Sept. 25, we were blessed with another good sermon preached by Bro. C. C. Steckley of Albany.

Bro. Sam H. Stutzman, who is past 83 years, is quite feeble; hardly able to be up. He enjoys company, especially ministers, to talk and read to him. Pray for him, that he may hold out faithful; also for his wife, that she may cheerfully care for him.

Pray for the work here, and especially for our young minister, Bro. Levi Kropf.

Sept. 27, 1927. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Readers:—Yesterday afternoon, Oct. 1, we held our council meeting and in the evening three were received into church by water baptism. Pray for them.

Today we held our communion services. A large percentage of the members were present to partake of the sacred emblems. Our bishop, Bro. John S. Mast had charge of all three of these services.

We expect to hold our young peoples quarterly meeting on Oct. 16.

Pray for the church here.

Oct. 2, 1927 Cor.

Unconsciousness of self-forgetfulness, is one definition of humility.—J. D. R.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 20, 1927 (Gospel Witness Established 1905) No. 29

EDITORIAL

"**Let us not be weary** in well doing: for in due season we shall reap, if we faint not."

Being and doing are both suggested in the description which Paul gives of the people of God when he refers to them as "a peculiar people, zealous of good works." **Be** what God wants you to be, and you are likely to **do** what He wants you to do.

Turning that around, by our **doing** we usually reveal the state of our **being.** A mistaken judgment often causes good people to do things that they should not, and a hypocritical heart sometimes moves bad people to do good things; but as a rule our records in life are shaped by the condition of our hearts.

Speaking of records, reports from a number of our congregations are telling us of many who are making the glad record of turning to the Lord. Let us continue our prayers and our labors to the end that many more may in the near future make the same kind of a record. In this respect, the more favorable the record of those who have named the name of Christ the more favorable the results of these records.

This is the time of the year when many people renew their subscriptions to the Gospel Herald and other periodicals. As you look at the label at the top of this page and believe that this label is not correct, we would be glad to hear from you. If you think it is correct, we would be glad to have you join us in making the date on that label read some time in the future. Will you join us in an effort to secure at least 5000 renewals before January 1?

"**Have fervent** charity among yourselves." It is good for you; it helps you to be helpful to others.

You may have special trials, peculiar to yourself, and prudence forbids you talking about them to others. Others, not comprehending the nature of your trials and misinterpreting your motives, may criticise you unjustly. This new trial would tax the patience of some; but the love of God shed abroad in your heart will enable you to bear the load of these unjust criticisms, and this victory of love will not only keep your heart filled with joy and peace but will also make you stronger to minister to the needs of others.

Others also may have trials and temptations which you do not fully understand. A heart full of love will keep you from passing unjust criticisms upon them, such as you sometimes feel you yourself must unjustly bear, and your large-hearted soul will enable you to be a real help to them in time of need.

Notice, Peter says, "Have fervent charity among YOURSELVES." This naturally suggests the idea to some people's minds that **they** would be willing to do their part, if only **others** would do theirs. To this we would say: Be big enough to do your part regardless of what others do, and they will be more likely to do theirs. The victory of the Cross was possible only because Christ was big enough to keep on loving after He was suffering from the grossest of misunderstandings and misrepresentations. "Have fervent charity among yourselves," and the victorious life, both here and hereafter, will be your reward.

What was the matter with Elijah immediately after his Mt. Carmel experience? It was not in his lack of loyalty to God, for he seemed as loyal then as he had ever been. It was not a lack of faith, for there is nothing about his conversation with the Lord that indicated that he doubted a single thing that God said. It was not a lapse in matters of godliness, for he seemed as zealous for truth and righteousness in the cave as he did on the mountain. Yet he was **all wrong**—grumbly, pouty, complaining against man and God, seeing nothing right about anybody but himself, wishing that he might die and asking the Lord to kill him. What was the matter?

Here was his trouble: He was expecting great things as a result of his sweeping victory. It is not too much to say that he was somewhat elated and, being human, in a measure lost sight of God while he magnified his own importance. The people exultingly exclaimed in a chorus, "The Lord he is the God; the Lord he is the God." For once the wicked and treacherous Ahab was as supine before Elijah as he had been before Jezebel. Presently the rain came in great abundance. It was a complete and continued triumph—Elijah was the great hero of the hour! What will Jezebel say when she hears what has happened? Will she, like Ahab, acknowledge the supremacy of God and yield to the inevitable? How can she help it, with all these facts before her?

What must have been his surprise and chagrin, his disappointment and disgust, when he got the word that instead of congratulating him on his victory the wicked and vicious Jezebel savagely threatened his life! What's the use trying! the people of Israel are such fickle-minded, ungodly, selfish creatures, and Jezebel has such complete domination over them that it isn't worth while making the effort to save them. Off goes the prophet into hiding, disgusted and complaining, and in a short time he is out of danger, under a juniper tree, suffering from a violent fit of "the blues." He is so completely wrapped in self that he seemingly forgets about his God.

Preacher's Page

SERMON OUTLINES

PRACTICAL CHRISTIAN LIFE

By Joe C. Driver

Text.—I Peter, fourth chapter.

I. **Introductory.**
1. A review of Peter's life.
2. Divine approval of his virtues and disapproval of his mistakes.

II. **Sufferings** (1, 2, 12-16).
1. Persecution is not always a proof of the sinlessness of the one persecuted.
2. Suffering for Christ's sake.
3. Our duty: "Arm yourselves."
4. No place to go that in any way equals being sheltered in Christ, in time of trial.
5. Let Christ be glorified in our sufferings.

III. **A Necessary Change that Conversion Brings** (3-5).
1. The life of the Christian essentially different from that of the worldling.
2. The joy of the Christian life—the world unable to comprehend it.
3. Giving account to God.

IV. **The Gospel Preached to Those now Dead** (6).

V. **Christian Standards** (7-10).
1. Soberness.
2. Prayer life.
3. Watchfulness.
4. Love.
5. The sinless life.
6. Victorious life.
7. Hospitality.

VI. **Work of the Ministry** (11).

VII. **The Judgment** (17, 18).
1. Judgment beginning at the house of God.
2. Our fearful responsibility as Christians.
3. Preparing for eternity.

VIII. **Concluding Message.**
Committing ourselves to a faithful Creator.

WISDOM

By J. A. Ressler

Text.—Jas. 1:5.

Introductory.
A discussion of Solomon's circumstances at the time he came to the throne, and of how he came to be blessed with extraordinary wisdom. The distinction between wisdom and knowledge. Wisdom a precious gift from God.

I. **The True and Only Source of Wisdom**—God.
Distinction between "the wisdom that is from above," and the wisdom of this world. Christ our "wisdom" (I Cor. 1:30). Let us heed the advice of James: "If any man lack wisdom, let him ask of God."

II. **The Beginning of Wisdom**—"fear of the Lord."
While "the fear of the Lord is the beginning of wisdom," it is by no means the end of it. What Solomon lacked in his later reign.

III. **Lessons of Example in the Life of Solomon.**
1. Asked God for wisdom.
2. Began his reign with justice, heeding his father's advice.
3. Exercised divinely given discretion—the two mothers.

IV. **Lessons of Warning in the Life of Solomon.**
1. Unwise conduct regarding Jeroboam.
2. Marrying an Egyptian princess.
3. Plurality of wives—Imitated his father's wrong-doings, forgot his penitence and punishments.

V. **Why We Need Wisdom.**
1. To meet the issues of life.
2. To properly improve our daily opportunities.
3. To be of real help to others, that we may influence them aright.
4. To be able to set proper examples for others.

VI. **The Shortcomings of Human Wisdom.**

VII. **The Bounteousness of God's Gifts.**
1. "Giveth to all men liberally, and upbraideth not."
2. Gives according to His wisdom.
3. Never refuses honest requests for wisdom.

Scottdale, Pa.

THE LOAD OF SIN

Text.—Who....bare our sins.—I Pet. 2:24.

There are five great facts taught us in the Word of God which are the explanation of these four words:

I. **Sin is a Load.**
1. Of guilt.
2. Of penalty, both judicial and organized.
3. Of power, enslaving in bondage.

II. **No Man Can Bear This Load.**
1. The sense of guilt brings increasing misery.
2. The terror of penalty is
   a. Its certainty.
   b. Perpetuity.
3. The slavery of sin grows more and more abject and helpless. There is a "grappling plant" which grows in the tropics and which when you catch hold upon it, closes upon you, and the more you seek release the more it clings and fastens itself in the flesh, so that the only way to be free is to have the branches cut one by one.

III. **Christ Has Borne This Load of Sin.**
1. By expiating its guilt by His blood. Made sin for us (II Cor. 5:21).
2. By enduring its penalty on the tree. Made a curse for us (Gal. 3:13).
3. By overcoming its power. Enabling us to "cease from sin." He is a complete Savior. His threefold deliverance meets us at every point.

IV. **Faith Transfers This Load to Him.**
1. By His substitution—the just for the unjust.
2. By His identification with us—we become one with Him.
3. By regeneration which makes us partakers of God's nature

V. **Unbelief Leaves the Load on Us.**
With the added guilt and penalty of rejecting the atoning Savior.

—A. T. Pierson.

GROWTH AND DEVELOPMENT OF CHRISTIAN LIFE

By S. F. Coffman

Text.—Col. 2:6, 7.

I. **Growth and Development an Evidence of Life.**

II. **Spiritual Development as Seen in the Seven Churches.**—Rev. 2-4.
1. A growth with some trials.
2. A steadfastness in some principles and a lack in others.
3. A decadence, in Laodicea, with hope of repentance.

III. **What Advantages there are for Growth.**
1. We may have the advantages of all—light and life from the Lord.
2. We may grow by the Word and Spirit, a personal privilege.
3. Christ's fulness for all, but it is not equally appropriated.
   a. Ephesus lost the first love,—neglected.
   b. Laodicea joined herself to riches and pleasure.

IV. **Growth and Development are Possible, and a Duty, The means.**
1. By the riches of His truth and knowledge.
2. Rooted and built up in Christ.
3. By the exercise of Christian virtues.
4. By exemplifying the truth we profess.
5. By coöperation with the church in helping others to grow in grace.

Vineland, Ont.

THE HOLY SPIRIT

By J. W. Hess

Texts.—Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. Be filled with the Spirit.—Eph. 5:18.

I. **When We are Walking in the Spirit.**
1. God intends for us to be full of the Spirit.—Jno. 10:10; I Jno. 1:4.
2. The abundant life.
   If we want to have fullness of life we must "walk in the Spirit."
   When we are full of the Spirit it is hard to restrain our spiritual activities.

II. **Marks of the Spirit-filled Life.**
1. Fruit of the spirit.—Gal. 5:19-22.
2. Growing in grace.—II Peter 1.
3. Gentleness and peace.—Jas. 3:13-18.

III. **Bible Examples of Spirit-filled Men.**
1. The early disciples.—Acts 2:4; 4:8, 31.
2. Stephen.—Acts 6:5.
3. Barnabas.—Acts

IV. **The Holy Spirit Given "to them that ask Him."**—Luke.
God is ready to fill you with the abundance of life.

Akron, Pa.

HOW GET THE MESSAGE TO THE PEOPLE

By A. S. Horst

For the Gospel Herald.

We believe that this is one of the problems among the many that confronts the minister of the Gospel. We shall try and consider this question from several angles.

1. **The Message.**

First, we all say that the message is the Word of God. This indeed is true. Thus we have the Bible, the Book of books, as the life-giving Word to lost souls that are in this world. Not everybody reads the Bible that has it in his possession and has never found its value. To the one that has found Christ the Word is a life-giving message, it becomes his rule of life—in spiritual, also in material things that concern us in this life. Since so many do not read and some read and do not understand like the Eunuch said, "How can I except some man guide me," so it pleased God to call and send some to impart the message in the expression of Holy Ghost power—by word, precept and example to simplify the message that such who may be found with open hearts may receive the Word.

Checking up on our sermons, I suppose that we could hardly find a preacher that could preach a sermon

or any one give a thirty-minute oration by using only Bible verses for his material. It is an easy way to it, to have a few sermons and give them regardless as to what Scripture text has been selected. A sermon ought to be an expression of inspiration and salvation, and not a lot of religious fire-works so that when the sermon is given more harm is done than good.

Another point noticeable in our sermons is that of borrowed material. It is largely true that we are what others make us to be, while at the same time we may have given most of our time and thought to material things and about thirty minutes before time we hurriedly consult Clark or Matthew Henry or some other man's works and then get into our automobile and run it, quickly run it to the church and in a few minutes step into the pulpit, pant a bit, and give the borrowed material in about ten or fifteen minutes, then just talk to fill the rest of the time and say, "The Lord gave me the message," when in fact we had it from some one else. Even such material may be used profitably when it has become part of our possession, and in fact a part of us. We need more sermons with a heavenly ring in them, sent out to the hearers by the Holy Ghost.

2. **The Messenger**

Is one that has entrusted in his care an official message to some one else. The minister of the Gospel is a man selected from among those here in this world. To do his duty he must know the Lord, have his eye open on the field, and have found the value of the message. The Holy Spirit, prayer, reading, meditation, conditions, needs, etc.—all these help to bring the nature of the sermon into the preacher that is to do the work.

We have seen ministers going through their work with much fear and anxiety, because they had only about ten minutes to think before they were to stand before their people. Under the pressure of the moment think of it—get an inspiration, a line of thought, a Scripture text, a suitable hymn, at the same time feeling the pressure of their responsibility of bringing a life-giving message to a hungry, thirsty, dying people, when with a little time aforehand they could have done more efficient work with less anxiety and more joy.

God through the Holy Ghost has done wonders, even at times like this. Still we are not machines that turn out so many words or paragraphs in so much time. God usually does not cause a man to say things that he never knew before, and again the extent of our teaching depends on our Bible knowledge.

We believe that every true minister longs to have faith and power to work with those that he gets in contact with that it may be said of him as of the man of God many years ago, "And the Lord did let none of his words fall to the ground."

3. **Helps and Hindrances.**

A consistent life helps so much to get the message across to the other party. Some one may say, "What is it to us to think of how much of the spoken Word is received?" Well, if we were to speak, and had no one to hear, we would say, "What's the use?" But if we had one hundred people and something between us that would stop the value of the message we would have the same result: nothing done to bring definite results. If possible remove the obstruction and do definite work.

In our work we have an appointed time suitable for the work, and one speaks while the rest listen. The sermon may be divided into a number of parts, as to the receptive capacity of the laity, while none of us can retain all of an hour's talk.

The laity may not be in a position to hear, having their minds full of other things, and be disinterested in what is being said. In such a case a minister may do his best and still cannot get the message across to his people. For instance, a minister may give warning and in a few hours after the meeting some one may walk into willful, open transgression.

A personal touch between ministry and laity is very helpful. Occasionally a confidential talk with individuals, knowing of each other's problems, gains sympathy and help from each other.

A minister ought not use the liberty that he has in the pulpit to give some one "a piece of his mind" which was developed through selfishness or hatred, then say it was a part of his sermon and thus justify himself, neither should the time in the pulpit be used to ventilate local troubles.

A practical sermon that brings out the consistency of the Gospel of Christ is always dear to the true Christian's mind and heart and does his soul good. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "In doing this thou shalt save both thyself and them that hear thee."

Ephrata, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 3:16, 17. Who did John the Baptist mean would be baptized with fire? L. L.

The prophecy uttered by John the Baptist relative to the One who would baptize believers "with the Holy Ghost and with fire," was miraculously fulfilled on the day of Pentecost, when the believers "were all with one accord in one place, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Through the baptism of the Spirit they were endued with power" (Acts 1:8), also cleansed and sanctified for the Master's use. The visible tongues of fire which sat upon each of them was an unmistakable evidence that the fire of God's love and grace had purged their minds and hearts from the dross of sin and had moulded their characters into the image of Christ, and filled their souls with true Christian zeal and heaven-born fervency.

All who make an unconditional surrender to the Lord Jesus Christ will not only be Spirit-filled but will be actuated by a burning godly zeal to bear testimony, both by word and action, of the saving and sustaining power of the Triune God.

The "fire unquenchable" referred to in verse 17, is the fire of hell, which has been "prepared for the devil and his angels," the torments of which will be the curse awaiting the "chaff," that is, all who reject Christ and die in their sins. J. S. S.

Is there any difference between the office of bishop, elder, and deacon? or are they all the same office? O. S. K.

Under the Jewish economy, an elder was a prince or head of a tribe or patriarchal family, a person who occupied an office requiring the dignity that age confers. The chief authorities of the synagogues were a council of elders of whom one acted as head.

The New Testament Scriptures refer to elders as officers of the Church who have been appointed or ordained as overseers and spiritual directors of the affairs of the Church. Tit. 1:5-7 makes it clear that the office of elder and bishop are the same; and Phil. 1:1 proves distinctively that the bishops and deacons are two distinct

classes of Church officials. The qualifications of an elder or bishop are clearly stated in I Tim. 3:2-7, and Tit. 1:6-9, and those required of a deacon are found in Acts 6:3, and I Tim. 3:8, 9.

Peter was an apostle. (See I Pet. 1:1; II Pet. 1:1). He was also a bishop or elder. (See I Pet. 5:1).

Philip was ordained a deacon. (See Acts 6:5.) Later on he was also divinely called to go "down from Jerusalem to Gaza" and preach the Gospel to the Ethiopian eunuch (Acts 8:26-35), and he was also an evangelist. (See Acts 21:8.) Philip had not been called to the office of bishop or elder, but was first ordained as a deacon in the Church at Jerusalem, and later on he was divinely called to the work of an evangelist. J. S. S.

Please explain John 20:23. Does it mean that man has power to forgive men's sins, and also has power to hold men's sins? A Herald Reader.

Those words were spoken by the Lord Jesus Christ to ten of His disciples during the first evening after He arose triumphantly from the dead.

He spake to those who were divinely chosen to represent the Church which He came to establish on the earth. (See Matt. 16:18, 19), also Matt. 18:17, 18). These scriptures make it clear that authority is given to the Church to remit and retain sins, that is, either to forgive or not forgive as evidences may require.

Those who are vested with authority having been given "the keys" or definite scriptural reasons to either forgive or not forgive, as the nature of the confession may indicate to be for the best interests of both the individual and the Church. The Scriptures referred to as found in John 20:23, Matt. 16:18, 19 and 18:17, 18, are understood to mean the power conferred by Christ upon those who are placed in authority in His Church, to administer discipline; to admit or exclude from the Communion service, and give assurance of forgiveness, only when confessions are made in the spirit of true contrition, and in accordance with the requirements of God's Word.

Such power is to be continued in the Christian Church, and is scripturally valid if carried out in accordance with Christ's teaching, and the Holy Spirit's direction. J. S. S.

Please harmonize, "Thou shalt not kill," with I Sam. 15:3 and other similar Scriptures. S. E.

In the minds of some there seems to be a conflict between Ex. 20:13 and I Sam. 15:3 and other similar passages of Scripture. If rightly understood it will be noted that there is perfect harmony between those passages and those of a similar nature.

The command, "Thou shalt not kill" or "Thou shalt do no murder" (R. V.), was and is a command given by the Lord to Moses on Mt. Sinai, and applies to every human being, but if any one violates said command, God has further ordered that "He that killeth any man shall surely be put to death (Ex. 21:17) or, in other words, "Life shall go for life" (Deut. 19:21). Hence there is no conflict between Ex. 20:13 and I Sam. 15:3.

King Amalek had violated the command, "Thou shalt not kill," when he waged warfare against Israel in Rephedim (Ex. 17:8), hence the Lord remembered Amalek's sin and commanded Israel as a nation to smite Amalek and utterly destroy all that belonged to him. (See I Sam. 15:2, 3.)

No individual has the moral right to kill or slay another individual. The same is murder, and is strictly forbidden by the divine law, but the civil authorities have been divinely authorized to meet out vengeance to those who are guilty of violating the moral law. (See Rom. 13:1-4.)

J. S. S.

A young girl's parents have opposite ways of dealing with her. One lets her do as she pleases, the other restrains her from doing wrong. Which of these parents loves her most?

It is hard to answer this question, for the reason that but one phase of child training has been mentioned. It may be that the one showing the greater leniency possesses the affections for the girl, but is short in wisdom rather than in love. Again, it is possible that the sternness on the part of one of the parents may grow out of an arbitrary, unsympathetic nature and that love for righteous and for the best interests of the girl may hold second place. But other things being equal, the more that a parent loves his or her child, the more strenuous that parent's opposition to that child's going wrong. Faithful, vigilant discipline is an evidence of sympathetic care. Because Jesus loved the young man who came to inquire the way of life, He told him just where he lacked. Because parents love their children, if they are wise as well as loving, they will do all in their power to have them do right, and to restrain them from going wrong. While the thoughtful parent with true parental love seeks to please his or her children and is careful not to needlessly oppose their wishes or desires, yet true parental love stands in the way of children going wrong if that can be prevented.

Missions

FROM OUR MISSION STATIONS

Reading, Pa.
(1202 Windsor St.)

Dear Readers of the Herald:—"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ."

The work in Reading is going on about as usual. We are glad to be able to report that the Sunday school is increasing, and averages about ten more than a year ago at this season.

The activities carried on at the present time are as follows: Visitation work by Sisters Lizzie Musser and Myra Stoltzfus. The sisters also distribute quite a lot of tracts and Sunday school cards and papers, of which our stock is running quite low. If anyone has Sunday school cards, Beams of Light, and Words of Cheer that are clean and not wrinkled we would be glad to make use of them. It is hardly worth while paying the postage on those that are soiled and wrinkled. We have cottage meetings every Wednesday evening. We go mostly into the homes of our Sunday school scholars where the parents are not Christians, or where there are Christians that are sick or feeble and unable to attend church services. We believe that for best results it is not the best for too many to go to one place, because it would have a tendency to detract the attention, and to exite those for whom the service is intended. Bible study and prayer meeting at the church every Friday evening. On Saturday afternoons the sisters conduct a sewing class for the girls in the basement of the church with an attendance of from a dozen to twenty-five. Sunday school at 2 o'clock every Sunday; children's meeting and preaching services every Sunday evening.

Up till the present time preaching services have been conducted by different ministers coming from the Lancaster Conference and a few from the Franconia Conference. We have hopes that we will have a regular minister before so very long.

We are expecting to have an all day Sunday school and mission workers' meeting Oct. 23, at which time continued meetings will begin with Bro. E. W. Kulp of Bally conducting the meetings.

The following contributions have been received since April 1, 1927:

Two sisters from Ephrata	$1.30
From some unknown Bro. or sister	1.00
Sister Erb's S. S. Cl., Landisville	10.00
Sister Fannie Beiler, Elverson, Pa.	25.00
In contribution boxes in church	2.50
Bro. Ezra Martin, Lancaster	1.00
Sister from Columbia	1.00

Mummasburg Y. P. Meeting	3.00
Sisters Anna Rohrer & Naomi Groff	2.00
John Landis, Lancaster	1.00
Mary Landis, for poor fund	2.00
Total	$49.80

In His service,
J. B. Gehman.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers:—On Sept. 30 Bro. P. J. Blosser and wife of South English, Iowa, arrived from Virginia where they had been visiting churches since attending General Conference. They left for their home Oct. 11. In the time they were with us Bro. Blosser preached seven sermons at the Mission and five at the Concord Church; these were all inspiring and helpful. We were loath to have them leave but thankful that we can look to the near future D. V. to have them spend more time with us.

In August Bro. Lewis Powell also of South English, Iowa, made us a helpful visit while spending a couple weeks with his mother (Mrs. H. J. Powell).

On the last of August our son-in-law (Frank Raber) and wife left the work here to take up school work at Goshen College.

"Behold, I have set before thee an open door" (Rev. 3:8). We praise the Lord for open doors and for those who will enter in. There is an open door at the Knoxville Mission for a consecrated man and wife to take charge of the work; an open door for the friends of Jesus to remember the work in prayer and by means of support in a financial way, some of whom we have not heard from for some time. The interest in the Sunday school and church service is good and prayer meetings in homes are solicited. The work is encouraging, the laborers few. We are thankful to all the sewing circles, as well as those of you who helped in other ways. May we ask again that you remember the work in whatever way the Lord has blessed you. It may be YOUR talent the Lord desires more active. To those of you who have dried fruits you wish to send, be sure they will be thankfully received.

Bro. Abram Metzler of Holtwood, Pa., is in the community at this time. His visits to our homes are appreciated. God bless you all.

Oct. 13, 1927. Wm. Jennings.

SANITARIUM NEWS LETTER

Quite a number of our Nurses were able to attend the Sunday School Conference of Oct. 8 and 9, at East Holbrook Church, which was enjoyed very much.

Sometime ago 2 small starved children (aged 8 mo. and 2 yrs.), deserted by parents, were brought to our hospital, by Dr. Ashbaugh, the county health officer. The children were in a very serious condition from lack of food. The younger one was too nearly starved to take nourishment and lived only two days. The older child is now slowly regaining his strength. His age enabled him to survive.

Bro. Simon Gingerich and family, who had been residing on the Sanitarium farm, returned to their former home in Wayland, Iowa, because of the death of their daughter Mildred. Bro. Baldwin Miller and family have moved to the Sanitarium farm to fill this vacancy. The Workers.

La Junta, Col., Oct.11, 1927.

WEEKLY LETTER FROM SOUTH AMERICA

(Sept. 6, 1927)

By W. G. Lauver

Dear Readers of the Herald, Greetings in the Name of Him Who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.

The dry weather which has been upon us for some time is making itself felt more than before, now that the September storms have started carrying the dust like clouds through the streets, and penetrating into the houses through every available opening. These dust storms always bring on more or less sickness since, due to the unsanitary conditions prevalent everywhere, there are many disease germs ready to be carried along by such storms.

About a week ago the workmen finished putting down the sidewalk and the wall or fence enclosing the Carlos Casares property, thus bringing to a close the building operations which were started on this property about eight months ago. Our readers will recall that the mission family has been occupying the new mission house since the beginning of May, and that the new church was dedicated on the 24th of July. Since we were very much in need of the church building, and not wishing to delay any longer, the dedication was held before everything was finished. We are indeed thankful that we can finally report that the buildings are finished. Above all, we are grateful to our heavenly Father, and to all who in any way helped to make this **spiritual lighthouse** a reality in Carlos Casares. It is already filling a great need in this town, where sin and iniquity abound on all sides. Many who never ventured inside the hall have attended services in the new church, and some have made profession of faith.

Will you, dear reader, pray for the workers, whose duty it is to proclaim the glad tidings of great joy in the Argentine. The enemy is busy, we need your help.

Carlos Casares,
F. C. O., Argentina.

QUARTERLY REPORT OF THE MENNONITE HOME, LANCASTER, PA.

(July, Aug., Sept.)

The following contributed to the Home—fruit, eatables, and wearing apparel: Rohrer Lehman, Benjamin Zimmerman, Christ Snyder, Edwin Shaffer, a Sister from the Home, Tillman Stauffer, Barbara Miller, and Lizzie and Stella Stoner.

We have received the following cash contributions: Barbara Brenneman, $3.00, Henry Hershey 2.00, Geo. Trout 2.00, Harvey Longacker 1.00, Henry Miller 5.00, Abraham Mensch 1.00, John Mosemann 2.00, J. A. Garber 2.00, Samuel Eby 1.00, Daniel Cohr 1.00, Amanda Gingrich 1.00, Contribution Box 11.55.

Services.—July 10: Regular services were conducted by Brethren Aaron Wenger and Edwin Heisey. Bro. Heisey used Hebrews 4:9 for his text.

July 24: Regular services were conducted by Brethren Jacob Hershey, Ephraim Eby, Amos G. Kauffman. Bro. Hershey used Isa. 40:31 for his text.

August 7: Regular services were conducted by Brethren Daniel Gish and Abraham Benner. Text, Eph. 3:15.

August 17: Funeral services were conducted over the remains of Mary Shupp, who entered her rest Sunday, Aug. 14, by Brethren Hiram Kauffman, Jacob Greider, and Hiram Strickler. Lesson Psa. 90. Text, Phil. 1:21. She was aged 82 y. 11 m. 22 d. Burial in Mount Joy Cemetery.

August 15: We were visited in the evening by Bro. and Sister J. A. Garber of Eureka, Ill., and Bro. and Sister J. H. Mosemann. After the evening meal Bro. Mosemann gave us a very interesting address.

August 21: Regular services were conducted by Brethren Abraham Risser, John Snavely, Frank Kreider and D. S. Metzler. Bro. Risser took Heb. 12:1-11 for his text.

August 31: Bro. and Sister Noah Mack visited us, and after the dinner meal Bro. Mack read Psa. 103:1-10 and gave us a very good talk on the same, which was very much appreciated.

August 30: We were visited by Bro. Samuel Gerber of Tremont, Ill., and Bro. and Sister Elmer Martin who brought Sister King from Ft. Wayne, Ind., with them. After the dinner meal Bro. Gerber read II Cor. 5:1-10 and gave us a very nice talk on the same. We are all very thankful for these visits and do wish more would stop with us and visit us.

Sept. 4: Regular services were conducted by Brethren Warren Moyer of Souderton and Frank Kreider. Bro. Moyer used Heb. 4:11 for his text.

September 18: Regular services were conducted by Bro. Christ Lehman. Text, Prov. 16:18.

This ends another 3 months' labor. We trust that with God's help we have fulfilled our mission. Our prayer is that He give wisdom and strength to us as workers that we can help these who need our help because we have some that take a great amount of care. We are glad for the good, faithful help we have and cannot in our weakness praise God enough for all the help they give us. Eternity only will reveal to them their labor of love.

Gratefully acknowledged,
T. E. Moyer, Supt.

Family Circle

As for me and my house, we will serve the Lord. Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table. Psalms 128:3.

Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:1, 2.

MOTHERLESS TWINS

Written By a Friend

To-day is our birthday,
We are five years old,
Myrtle and I, Mildred and I,
That's what we've been told.

Mother had been very ill,
Father could not get a nurse;
They took her to the hospital,
Where she grew from bad to worse.
Her days in there were only seven.
(Of course we don't remember),
Our mother then was called to heaven
And we were left to wander.

They wrapped us up in blankets too,
And carried us to mother's room;
She needed care, we needed care—
But mother left us very soon.
We had so many mothers since,
They say we needed much attention;
But loving hands and loving hearts
Were helping us without contention.

And what would have become of us,
If loving hearts would have been cold?
The poor-house had been planned by some,
When we were only two weeks old.
But nurses in the hospital,
They did not want to let us go
To poor-house quarters and be left
In strangers' hands, like others do.

We wonder how poor mother felt
When she named us before she died—
Mildred Geraldine, Myrtle Claire—
'Course we have another (Strouse) beside.
Another five, then we'll be ten;
We wonder who'll then be our mother.
If God will spare our lives till then,
He only knows if we change to another.

They say our mothers were all good and kind;
We've been much too young to know them,
We pray we may some day be able to find,
Some good service, be useful, to them.
We are so glad that we've been cared for
By Christian mothers and kind friends,
And hope that all dear motherless twins
Will be cared for by those whom God doth send.

So many friends in Quakertown,
Who showed their willing kindness;
They brought us food and brought us clothes,
Some spent their nights to mind us.
The Needle Work Guild of the town,
They gave us what we needed—
Some underwear, some overgowns,
And others coin who treated.

And now we're out upon the farm,
With pets and ponies play.
God keeps us safe and free from harm,
He's done so to this day.
And so through all our coming days,
May shadows touch us never;
And then above God bless us all,
Then we are safe forever.

Quakertown, Pa.

SHOULD THE CHRISTIAN LIFE BE A HAPPY ONE?

By a Sister.

For the Gospel Herald.

No thoughtful person can question the fact that for the most part, the Christian life, as it is generally lived, is not entirely a happy one. Why is it that we are often found so unhappy? I believe it is because we do not put our trust in the Lord as we ought to. When we meet with trials and temptations we often fail and it seems as if we have to start all over again. But should we not be a happy people, and obey God and live a righteous and peaceable life? We know there are things that tend to cause unhappiness but we have One to whom we can flee, "a friend that sticketh closer than a brother," who will never leave nor forsake us.

Should we then get discouraged when we lose some of our natural possessions, or our health fails us? To lose our wealth is much, to lose our health is more, but to lose our soul is a loss that never can be restored. When health fails us should we not take it as a chastening of the Lord that is meant to bring us closer to Him and fit and prepare us more for that great day that is drawing nearer daily for each one of us, that day when we must leave this world for another and a better country?

Personally I am not as well and strong at present as I would like to be, but like Paul I want to be content in whatsoever state I am. I am able to be up and around and go to the house of the Lord, but I cannot stand much work. But when we are forced to refrain from natural work we have more time to meditate on God's Word. I am afraid we as Christians too often work too much for worldly gain, and forget the most important things of life, the things that have to do with our immortal souls.

We have just passed through a sad experience, and yet to us as believers come the comforting words of Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The last Sunday in June we were invited to visit at the home of our brother, who is living with his wife's parents. Since we do not get to see them often we were anxious to pay them all a visit. On Wednesday we wrote them a card that we were coming, but when Friday's daily paper came we found that Sister Bollinger, my brother's wife's mother, had passed away. So instead of a visit on that Sunday the funeral was held. How sad we felt when we heard the news that we did not go to visit her before she passed away! Do we not all fall short in friendliness and sympathy? This is especially true of those outside of the Church. Do we show that we love them and are concerned about them? Without love we cannot win them.

How burdened we felt last June a year ago when our father passed away. At one time he was in the Church, but not at the time of his death. We almost felt as if we had not done our duty. We know he went through many trials and temptations. Those are the ones that especially need our love and sympathy. He told me that if the Mennonite people would have visited him as they should have earlier he would have been in the Church again long ago. But he felt as if they did not care for him because he was a poor man. Must the unsaved pass from time to eternity because we do not show our love and sympathy enough while they are with us here? Are we not all guilty of that to some extent? We remember very kindly Bro. Sanford Landis, now gone to his reward also, because of the way he visited our home and pleaded with father to return to the Lord.

When we heard of the accident that came to father we were almost heart-broken. We visited him at the hospital and they said he was not seriously hurt. We thought he would not need to stay there long and could soon come home again. But God's ways are not our ways. We had very little chance to talk to him before he passed away, but as all things are possible with God we know that if his desires were to be His child he could have found peace with God before he passed away. He is in the hands of an allwise God who makes no mistakes. We say, "Thy will be done."

I would yet ask for your prayers that my health may be restored if it is God's will. Pray that we may hold out faithful to the end so that we may receive the crown of life that fadeth not away.

Lancaster, Pa., R. 8.

"Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long,—is waiting still;
You treat no other friend so ill.

"O lovely attitude! He stands
With melting heart and laden hands;
O matchless kindness! and He shows
This matchless kindness to His foes.

"But will He prove a Friend indeed?
He will, the very Friend you need;
The Friend of sinners, yes 'tis He,
With garments dyed on Calvary.

"Rise, touched with gratitude divine;
Turn out His enemy and thine,
That soul-destroying monster, Sin;
And let the heavenly Stranger in."

—J. Gregg.

SUNDAY SCHOOL LESSON

Lesson for Oct. 30, 1927—Amos 2:4-12

AMOS DENOUNCES SIN

Golden Text.—Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken.—Amos 5:14.

Introductory.—The message of Amos is that God will surely visit the sin of the people upon them. He shows plainly that God is no respecter of persons. He begins with God's message to Damascus, then Gaza, Ashdod, Askalon, Ekron, Tyrus, Edom, Ammon, Moab; then comes closer home and lights upon Judah. If it was a pleasure to his own nation to hear how God punishes other nations about them, they must know that God is no respecter of persons and that He will just as surely punish Judah and Israel. He says, "For three transgressions and for four I will not turn away the punishment thereof." In other words, God has been longsuffering with all, but when **"three"** and **"four"** have been fulfilled the judgment will descend. When they have trampled down God's mercy again and again in spite of faithful warning, they may expect to have God's judgment fall upon them. Judah was guilty of despising the law of the Lord. They failed to keep His commandments. They followed after idols. Israel was also guilty in that she oppressed the poor while the rich reveled in luxury. They indulged in sins of abominable impurity and spent their time in luxury and drunkenness. The inhabitants of the land before God gave it to Israel were a strong people, yet God destroyed them for the very sins that Judah and Israel were now guilty of. Now God had established Israel in the land and had given them prophets of their own sons. But they had corrupted their prophets and had discouraged those who would tell them the truth. For all this conduct God's judgments were swiftly coming upon the land and people.

Sins that Mark the Downfall of a People

1. **Despising the Law of God.**—Whenever people lightly regard the Word of God, they have begun to start on a downward grade that unless arrested will gain in speed till they land at the very bottom of degradation and woe. We need but turn to the history of Judah and Israel to see how this fact was demonstrated.

To-day there are many who are no longer impressed and subdued by the commandments of God. Rather they look down on the preacher and leader who has not enough polish to lightly pass over the common sins of people and cannot construe the Word of God so as to make it pass as a good sermon in their eyes because it is made inoffensive by removing its sharpness.

We despise the law of God when we fail to obey all its requirements; when we make religion secondary to secular affairs; when we seek our own pleasure before the service of God; when we bring innovations and let them supplant the work of the Lord and the teaching of the Word.

2. **Despising Justice.**—When those in the place of power use their office for gain and fail to dispense justice to those under their rule, the encouragement for truth and righteousness is small. The man who can bribe the ruler and the judge is the man that can gain his ends. The righteous are sold "for silver." The principle of bribery is like taking the foundations from under a building. When this principle gets into a church, a community, or a government, there is sure to be a downfall of that people.

3. **Oppressing the Poor.**—The spirit of luxury and pleasure, self-seeking at the expense of fellowmen is a fearful sin. The very fact that there are suffering ones about us who lack food and shelter, should make those with plenty feel a compassion which would cause them to make provision for their welfare. But when men impose on the helplessness and misfortune of men to fill their own coffers and add to their pleasures, the sin of such a course is almost unnameable. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard" (Prov. 21:13).

4. **Drunkenness.**—The curse of strong drink is not an issue of the present day only. Since the time of Noah it has always been a curse and will always continue a curse and will cause the downfall of people wherever it is tolerated. In Israel the religious leaders became corrupt until they had but few who stood for the truth. Strong drink was the cause of religious corruption. When a preacher or religious leader of any kind becomes weak on the question of teaching against the sin of indulgence in strong drink, he is at the place where he is worthless as far as the religious welfare of the people is concerned.

5. **Idolatry.**—The forsaking of God and His laws and the forsaking of every principle that is for the upbuilding of society and righteousness is a fruitful field for the growth of idolatry. Idolatry is a religion of falsehood. It substitutes some of deception for the real. Makers of idols are not the only idolaters. Making substitutes to satisfy in part man's religious nature whatever that substitute may be is idolatry. It is accompanied by superstitions and regulations that make it seem good to do things that are shockingly immoral and ungodly under the name of devotion to the chosen idol. Every nation that has forsaken God for some form of idolatry has also lost every other fundamental virtue that would have preserved them.—J. R. S.

Bible Meeting Topic

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.—Rev. 1,2, 3.

IV. Churches of Philadelphia and Laodicea.—Rev. 3:7-22.

Topic for October 30

MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

OUTLINE STUDY

VII. Message to the Church of Philadelphia.—Rev. 3:7-13.

1. Characteristics of the Lord who sends the message.—3:7.
2. Things which He knows and commends.—3:8-10.
   a. A little strength.
   b. Kept my word.
   c. Not denied my name.
3. Things which he rebukes.—3:11.
   a. If any, it is the danger of discouragement.
4. Warning: I will come quickly, (may be counted a comfort).—3:11.
5. Exhortation: "Hold fast."
6. Promises.—An open door; subjugation of the false ones, safety in the hour of temptation.—3:8, 9, 10.
7. Appeal and Reward.—3:12, 13.

VIII. Message to the Church of Laodicea.—Rev. 3:14-22.

1. Characteristic of the Lord who sends the message.—3:14.
2. Things which He knows and commends.—3:19, 20.
   a. The penitent when chastened.
   b. Those who open when he knocks.
3. Things which He knows and rebukes.—3:15, 17.
   a. Lukewarmness.
   b. Being self-satisfied with earthly increase and spiritual poverty.
4. Exhortation: Get true riches of Christ, Repent when chastened, Open when He knocks.
5. Warning: "I will spue thee out of my mouth." (3:16); "I chasten," (3:19); "I knock."—3:20.
6. Promise: I will come in and sup with those who open.—3:20.
7. Appeal and reward.—3:21, 22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Gold."**
2. Ready for the Coming of Jesus.

For Young People.
1. The Open Door for Service.
2. The Open Heart Door.

For Older People.
1. The Essentials for Being Kept.
2. True Riches.

PERSONAL THOUGHT

High honors are given to the overcomers. No suffering or trial is so great but what there are appropriate rewards for those who endure.

Gospel Herald

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THURSDAY, OCTOBER 20, 1927

Field Notes

A recent letter from Garden City, Mo., says: "Meetings began here Sunday with Bro. Paul Erb in charge. Bro. I. W. Royer is expected here to-day (Oct. 10)."

Communion services were held at the Pleasant View Church near Chambersburg, Pa., on Sunday, Oct. 16. Preparatory services were held the preceding day.

November 3-12 is the date set for a series of meetings, Bible and evangelistic, at Mt. Zion Church near Versailles, Mo., with Brethren J. D. Mininger and J. R. Shank in charge.

The coming revival meetings at Masontown, Pa., to be conducted by Bro. J. F. Bressler, are set for Oct. 30—Nov. 13. The prayers of the brotherhood are solicited.

Continued meetings are to open, D. V., at Gingrich's Church, Lebanon Co., Pa., Oct. 23, with Bro. John S. Hess in charge. Your prayers for the salvation of the lost are desired.
U.

Bro. C. L. Graber of Goshen, Ind., left for an extended trip west on Oct. 8. He expects to be gone about three weeks, stopping at various points from Illinois to Colorado, in the interests of the endowment program.
G. F. H.

Bro. John S. Hess of Lititz, Pa., has been secured as evangelist in a series of meetings beginning at Millersville, Pa., Nov. 6 and at Groffsdale Mennonite church Nov. 20. The prayers of God's people are solicited for the meetings at both places.

Bro. J. W. Hess of Akron, Pa., preached at the Mennonite Church at Marion, Pa., on Sunday evening, Oct. 9. That his presence was appreciated was attested by the fact that the house was well filled by eager listeners to the Gospel message.

Communion services on Sunday, Oct. 23, are announced. A special program in connection with this service, beginning on Saturday evening and ending Sunday evening, has been arranged. Brethren W. C. Hershberger and A. J. Metzler are to be the principal speakers.

A recent letter from Martinsburg, Pa., where Bro. Oscar Burkholder has been holding a series of meetings at the Mennonite Church, says: "Meetings going fine here. One confession thus far." Bro. B. was expected to close there last Sunday evening and begin work at Altoona on Monday evening of this week.

REQUEST FOR PRAYER

For the little flock at Brentwood, Md., near Washington, D. C., which are without a shepherd.

A Brother.

Correspondence

Middlebury, Ind.

Dear Herald Readers, Greetings:—We have many reasons to thank the Lord for the spiritual blessings He has been showering upon us from time to time.

On On Oct. 2, we enjoyed an all day mission meeting. In the morning we had Sunday school with good attendance, 301 present. We were favored with a talk on the lesson by Bro. Orie Miller of Akron, Pa., which we appreciated very much. Then following, a sermon by Bro. Ralph Smucker on The Power of Prayer, and how God answers prayer if we come in faith believing. In the afternoon and evening Bro. and Sister Smucker and Sister Lois Lapp from India and Sister Beatrice Hershey from South America gave us some good and inspiring messages. We were feasting on so many good things that we could say it was good for us to be in the house of the Lord. May the Lord richly bless our missionaries, that they may be able to go forth and proclaim the Word wherever they are called upon to go.

We are surely glad to have the brothers and sisters of the Forks congregation come and worship with us while they are deprived of their house of worship.

Lizzie A. Kaufman.

Filer, Idaho.

Dear Herald Readers, Greetings:—On Sept. 10, Bro. D. D. Miller and wife, Middlebury, Ind., stopped here on their way to California. Bro. Miller favored us with four impressive sermons, emphasizing the Christians responsibility and conduct in the world.

Other visitors during the summer were Ernest Lehman, Aurora, Oreg.; A. S. Brubaker and family, Hammett, Ida.; P. B. Camp and family, Paul and Ruth Bender, Hesston, Kans.; Thomas Yoder and family, Pigeon, Mich.; Anna Schiffler and Mrs. Bair, Roseland, Nebr. We appreciate the visits of these brethren and sisters and extend a hearty invitation to others passing this way.

Sister J. L. Gilmer has gone to Portland, Oreg., to help in caring for Bro. Gilmer who is taking medical treatments in the city. Bro. Gilmer is our Sunday school Supt., and we are praying that he may be restored to health again.

We have had an ideal growing season and the Lord has blessed the efforts of the farmers in producing a bountiful harvest of grain, beans and fruit.

Sept. 28, 1927 Cor.

Beemer, Nebr.

(Plum Creek congregation)

Dear Herald Readers, Greetings:—On Sept. 14 Bro. J. Z. Birky and family came into our midst and on the evening of the 15th the brother preached for us. Text, Heb. 2:1-3. Theme, "How shall we escape if we neglect so great salvation."

Bro. Birky formerly lived here and worked in our Sunday school quite a number of years. We appreciated his visit in our midst very much and wish him the Lord's blessing in his work for Him.

Last Sunday morning our church and community were saddened when word was received of the death of our dear Bro. Joseph H. Birky who for quite a number of years was elder of our church at this place and served the church as minister for about thirty years. Bro. Birky, as is known by many, was a faithful servant of the Lord, ever endeavoring to declare the whole counsel of God, and while he was perhaps not as gifted a speaker as some he always preached the Word of God in its simplicity and power and nothing else. He never missed an opportunity to come to the house of worship and even in his declining years he many times braved inclement weather and roads to be there. The brother was a man who lived what he preached, and his good influence was felt not only in the church but throughout the entire community in which he lived. We as a church shall miss our brother

very much, but we feel thankful for his good example of Christian living and for all that he has accomplished by his earnest efforts. May the Lord comfort the bereaved ones in their deep sorrow, is our wish and prayer. Brother Birky was blessed in that he could be about unto the last. He took his place in church just one week before his death and on Saturday he was up and about all day and had a quiet night's rest and passed peacefully away on Sunday morning. A number of relatives and friends were here to attend the funeral from Ind., Ill., Colo., New York, and from different parts of Nebraska.

Sept. 30, 1927. Cor.

Nampa, Idaho.

Dear Gospel Herald Readers, Greeting:—God has been with us and abundantly blessed us. Crops have been good. Little Mervin Nofziger has been sick with typhoid fever, but is improving. Health in general has been good. On May 27, four young sisters were received into the church by water baptism.

During the summer a number of visiting brethren and sisters worshiped with us. Sept. 11, Bro. Tom Yoder and family from White Cloud, Mich., visited here. Sept. 19-20, Bro. D. D. Miller and wife stopped over with us enroute to Oregon and California. He preached two very helpful sermons.

We regret that some of our number are leaving us. Bro. Dan Good and family have gone to Albany, Oreg., Sister Adelia Hostetler to Goshen, Ind. to attend school, and Sisters Naomi Kauffman and Fannie Shenk to California. Bro. J. B. Shenk and family expect to leave soon for La Junta, Colo.

We are glad to again welcome into our midst Sister Martha Wenger, and Bro. Earnest Garber and family who have been absent from us for several months. We ask an interest in your prayers for the work at this place.

Oct. 2, 1927. Anna Good.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—On Saturday P. M., Sept. 24, we met for inquiry meeting. Bro. E. C. Shank preached for us. The counsel was very satisfactory, which is encouraging to all, "For where there is unity there is strength."

The body was asked if they favored the ordination of a minister and a deacon. It was favored. The work will be attended to later. May the Church be earnestly engaged in prayer in behalf of this work, that faithful men may be called.

Our communion dates are as follows: Springdale, the 3rd Sunday of Oct.; Hildabrand's, the 4th; the other places have not been decided upon.

On Sept. 18 an unusual occurrence was witnessed, when an aged woman (Mrs. Fordice) was baptized and received into church fellowship with us. She is nearing her 85th year. She said she knew not why she was spared so long unless it was for her to accept Jesus. We hope her days from now on may be happy and peaceful ones.

Sunday, Sept. 25, Bro. Earl Showalter and wife of La Junta, Colo., were with us. He gave us a good, practical sermon on the seven walks of Ephesians. He has promised a series of meetings at the Mt. View Church the week between the 3rd and 4th Sundays of October.

We have enjoyed the presence of a number of brethren and sisters from Rockingham Co., the past few Sundays, and last Sunday Bro. Luke Hurst of Ephrata, Pa., opened our Sunday schol for us. It is helpful and inspiring to have others meet with us in worship. Glad to see all.

Sister Lydia Grove, who is in her 87th year, fell and fractured her hip and is gradually failing.

We are enjoying a fine rain after a month or more of dry weather. Pray for the work and workers that the harvest may be gathered in.

Yours in His name.

Oct. 3, 1927. Maggie M. Driver.

Jet, Okla.

To all Herald Readers, Greeting:—On Oct. 2 was our Sunday school meeting, held at the Milan Valley Church. It was a spiritual feast for us. Those present from other congregations were, Bro. and Sister Howard Miller and family, Bro. and Sister Harold Miller and family, Bro. Noah Zimmerman and three children and three of his sisters, Bro. and Sister Charles Sweitzer, Bro. Truman Selzer and two of his brothers, all from Protection, Kans.; Sister Vina Miller and three children and Bro. Leroy Brenneman, all from Yoder, Kans.; and Bro. and Sister Sam Kuhns and family, Bro. and Sister Martin Yoder and family of Manchester, Okla.; Bro. and Sister A. Diller and daughter of the Brethren Church of Nash, Okla. Bro. Diller also took part in the services.

Oct. 3, 1927. Cor.

Tangent, Oreg.

(Albany congregation)

Herald Readers, Greetings:—Bro. and Sister D. D. Miller are now enroute to California after some two weeks stay with the Oregon Churches. His time at Albany was divided between Albany and Fairview congregations. Bro. Miller spoke in no uncertain tones and his messages were well received. May the Lord use him wherever he goes.

Bro. M. E. Brenneman and family have returned to us and are located again. We are very glad for their help in the church again. While they enjoyed their trip which took them into eastern Canada after wintering in California, they expressed themselves as glad to be at home.

We have had many visitors throout the summer months and invite all going through to stop over. There are a number of people moving to Oregon from the East now. We especially invite our own people. We only hope, however, your coming will prove a mutual help both to you and us. We are endeavoring to uphold the standard of the Bible and realize that only as we recognize it as our guide can we expect to grow and prosper in Him.

We are having an unusual amount of rain for this early in the season. Very little seeding done as yet. Crops were good this year, especially the spring-sowed grains. May the winter months with their long evenings prove a blessing in refilling our minds and hearts with good things of God.

All inquiries gladly answered. May we work together, even as Nehemiah's men when they builded the wall, and the breaches will all be stopped and the enemy excluded.

Oct. 3, 1927. G. R. Bebb.

Sheridan, Oreg.

(Sheridan congregation)

Dear Herald Readers:—We feel to praise God for the many blessings He has been bestowing on us. Health in general is good and the crops have been good, for which we wish to praise God. These temporal blessings, we know, come from God, who is the only one that can or does supply our daily needs.

Our church is growing for which we feel grateful to God. Recently Bro. Dan Widmer and family of Albany moved into our midst. We are always glad for more workers in the Lord's vineyard. We know the harvest truly is great, and workers are needed.

Bro. D. D. Miller of Indiana came into our midst and preached two very impressive sermons. We are very glad when some of our brethren from the East come out West and preach the same Gospel we preach. It gives us encouragement to know they preach the same good Gospel we hear out west.

We expect to have council meeting in a few weeks, and a week or so following we expect to have communion. This is a very sacred time,

(Continued on page 636)

Miscellaneous

PRINCIPLES BY WHICH TO DISCERN GOOD AND EVIL

By Freda Imhoff

For the Gospel Herald.

In this world of sin, selfishness, turmoil, and strife it is necessary for us to be firmly established in the principles of right so that we can discern the evil and choose the good.

Satan is ever busy trying to entangle us with the affairs of this world, and he uses such cunning devices that sometimes it is difficult for us to distinguish the good from the evil. So then it is necessary that we as Christians have a pure conscience and a pure mind. If we cultivate a pure conscience we will be able by the grace of God to detect the right from the wrong.

The mind is the seat of the operation of the conscience. The purity of the mind is vital to the purity of the conscience. A guilty conscience destroys the moral vision of the mind. As daylight reveals to the eyes the surrounding elements, so the light of the Spirit of Truth in the mind drives back the shadows of sins and enlightens the understanding to see things as they are. The mind is like a window to the soul. So long as the window is clear and bright the light can shine in. So long as the mind is pure and clean of moral filth the light of God's love and truth shines in.

Oftimes evil thoughts enter our minds. We may be able to turn from them and we may not, but what shall we do with the memory and thought already lodged in the mind? God's Word comes to our rescue. We should refuse to think kindly of them and ask God to help us.

No one who struggles thus against impure thoughts will have a darkened or defiled mind. Each struggle will place him more solidly on the ground of victory.

No lover of purity will purposely go into the way of temptation. They whose hearts are set on purity will keep their minds filled with pure thoughts as far as possible by their eyes, ears and senses in touch with things that give rise to pure thought.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

If we never think impure thoughts we will never speak impure things.

"Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer to every man" (Col. 4:6).

There must be a bridle of Christian culture upon all that we say. An unbridled tongue is an evidence of an unstable mind, and an unstable mind is an evidence of an impure conscience.

If we are sincerely maintaining a standard of purity in word or thought, it will either make our associates like us or draw a line of separation between them and us. When our association is such that it makes us partakers of evil, it is high time that we sever such affiliation. If it is impossible to get away from evil associations, God can give us an escape from their defilement, if we earnestly seek His help.

We should associate with our fellowmen in such a way that our own character will not become defiled but that it might be in such a way as to be a help and an inspiration to them.

So then if we live a pure life we will be able to discern good and evil. With our hearts cleansed and our all surrendered to Him we can set an example which will throw out a powerful influence to those about us.

Roanoke, Ill.

THE BEGINNING OF THE SCHOOL YEAR

By S. C. Yoder.

For the Gospel Herald.

During the last few weeks several thousand Mennonite young people have been enrolled in various high schools and colleges of the United States and Canada. Some of them entered local institutions where they remain within the shelter of their homes and the influence of their community. Others found it necessary or desirable to leave their native environment—some for the first time—and enter schools elsewhere. This event is always approached with mingled feeling of anticipation and concern; and it may well be, because of the far-reaching consequences which result.

Mennonites, however, are not the only ones who are face to face with this problem. Their own experience is duplicated over and over in hundreds of thousands of homes where people face the problem with a concern and care that shows a live and wholesome interest in those for whom they are responsible.

Goshen College is one of the institutions that finds itself favored with the presence of a goodly number of these young men and women. Registration at this date stands at 201, which represents an increase over last year of approximately 30 per cent. As was anticipated, the largest increase is in the College department, in which 149 are regularly enrolled. The Academy also shows an increase, with a total of 46, which together with six special students in different departments constitutes the enrollment for the year. A number are taking Bible courses exclusively and most of them are taking some work in this field. After 1929 six hours of Bible will be required of all candidates for graduation.

These students come to us from widely scattered sections. Idaho, Colorado, Missouri, Iowa, Illinois, Indiana, Michigan, Wisconsin, Tennessee, Kentucky, Mississippi, Ohio, Pennsylvania, Virginia, and two Canadian Provinces—Ontario and Saskatchewan—each furnish their quota. Besides these there are four from India and one from Argentina. These young people, so enthusiastic about living, so full of hope, and so anxious to be doing something, bring to the school a new life and renewed inspiration to serve them and the great cause they represent.

This increase in numbers is especially appreciated at this time. It leads us to feel that educational interest is on the increase. This is not only true of the section from which Goshen College draws its students but of all sections, as both Hesston College and the Eastern Mennonite School report enlarged enrollments. It makes possible larger classes, more efficient, effective, and economical organization and a wider range of activities, all of which add to the value of the institution and tend to make better service possible. It also means a larger income and a reduction of our operating deficit. This, however, does not imply that there will be no deficit but it does mean that the amount to be raised in the Church will be reduced by about $5,000.

We realize also that this increased number brings to us enlarged responsibility. We know very well that the presence of these young people is the result of faith that is being placed in the school and its officials and instructors. We know too that the Church as well as each community represented here have reason to have more than a passing interest in what we do and what kind of an institution we make out of our College. Many of those who are here as students were much interested in their home and church before they came. Some were Sunday School superintendents and teachers. Others led in young people's meetings and singing. All of them loved their homes and their people. Will they continue to do so when they return? If not then the community will be disappointed also. But we are not without faith, and must assume with all seriousness the problems that come to us and in the wisdom of Him who promised to give to all men liberally we shall try to bring

them to a safe and righteous conclusion.

We realize it is a far cry from Idaho to India, and from Saskatchewan to Argentina. From here to there are many variations—socially, economically, and some in form and custom, but in spiritual matters these people all think essentially alike, and all strive for the same ends.

It shall then, be the aim and purpose of the institution to foster such a spirit as will make for a deeper spiritual life, to bring about a better understanding, and to appreciate more greatly our Christian faith and heritage. To bring about these results we know of nothing better than to look to Him whose wisdom is perfect and whose strength is new every day. He has promised His people help. During the past years He has not failed us and we have the assurance that He will not fail us now.

Goshen, Indiana.

A LETTER ON "THE PRAISE OF MEN"

(The following, clipped from "Home Friend," is an unusual letter, for the reason that the writer strongly resents praise from his fellowman. Most people ardently "desire," "crave" and "long" for such praise. Read the letter and profit by the message it contains.—J. H. M.)

My dear Friend and Brother in Jesus Christ:—

It gives me much pleasure to see your translation of———. I reserve the pleasure of reading it, or rather of having it read to me, for moments in which the Lord says to us, as He did to the apostles, "Come ye yourselves apart, and rest a while." But I cannot refrain from telling you, my dear friend, that the pleasure that the appearance of your work gave me has been somewhat abated by the too favorable opinion which you have expressed in your preface respecting me. Before I had read a word in your translation, I made a present of a copy to a very dear and sincere friend of mine, who brought me word that you had spoken in praise of my piety in your preface. The passage produced the same effect on my friend that it did on me, when I afterwards saw it. I hope, therefore, that you will not take it in ill-part what I am about to say to you on the subject, and which is the fruit of a tolerably long experience.

Pride is the greatest of all evils that beset us, and of all our enemies it is that which dies the slowest and hardest; even the children of the world are able to discern this. Madame De Stael said, on her death-bed, "Do you know what is the last to die in man? It is self love." God hates pride above all things, because it gives to man the place that belongs to Him who is above, exalted over all. Pride intercepts communion with God, and draws down His chastisement, for "God resists the proud." He will destroy the name of the proud, and we are told that "there is a day appointed when the loftiness of man shall be bowed down, and the haughtiness of man laid low." I am sure, then, you will feel, my dear friend, that one cannot do another a greater injury than by praising him, and feeding his pride. "He that flattereth his neighbor spreadeth a snare for his feet," and "a flattering mouth worketh ruin." Be assured, moreover, that we are too short-sighted to be able to judge of the degree of our brother's piety; we are not able to judge it aright without the balance of the sanctuary, and that is in the hand of Him who searches the heart. Judge nothing therefore before the time, until the Lord come, and make manifest the counsels of the heart, and render to every man his praise. Till then let us not judge of our brethren, whether for good or for evil, but with becoming moderation, and remember that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves.

If I were to ask you how you know that I am one of the most advanced in the Christian career, and an eminent servant of God, you would, no doubt, be at a loss to reply. You would perhaps cite my published works; but do you know, my dear friend and brother—you who can preach an edifying sermon as well as I can—that the eyes see further than the feet go? and that unhappily, we are not always, nor in all things, what our sermons are; that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." I will not tell you the opinion I have of myself, for in doing so, I shall probably all the while be seeking my own glory; and, while seeking my own glory, appear humble—which I am not. I had rather tell you what our Master thinks of me—He that searcheth the heart—and speaks the truth, who is "the Amen, the faithful Witness," and has often spoken in my inmost soul, and I thank Him for it; but, believe me, He has never told me I am an "eminent Christian and advanced in the ways of godliness." On the contrary, He tells me very plainly that if I knew my own place, I should find it that of the chief of sinners, and least of all saints. His judgment, surely my dear friend, I should take rather than yours.

The most eminent Christian is one of those of whom no one has ever heard speak, some poor laborer, or servant, whose all is Christ, and who does all for His eye, and His alone. The first shall be last. Let us be persuaded, my dear friend, to praise the Lord alone. He only is worthy of being praised, revered, and adored. His goodness is never sufficiently celebrated. The song of the blessed (Rev. 5) praises none but Him who redeemed them with his blood. It contains not one word of praise for any of their own number — not a word that classes them into eminent, or not eminent—all distinctions are lost in the common title, **the redeemed**, which is the happiness and glory of the whole body. Let us strive to bring our hearts into unison with that song in which we all hope that our feeble voices will one day mingle. This will be our happiness, even here below, and contribute to God's glory, which is wronged by the praise that Christians too often bestow on each other. We cannot have two mouths—one for God's praise, and one for man's. May we, then, do now what the seraphim do above, who with two wings cover their faces, as a token of their confusion before the holy presence of the Lord; with two cover their feet, as if to hide their steps from themselves; and with the remaining two fly to execute their Lord's will, while they cry, "Holy, holy, holy, Lord God of Hosts, all the earth is full of His glory."

Excuse these few lines of Christian exhortation, which I am sure will, sooner or later, become useful to you, by becoming part of your own experience. Remember me in your prayers, as I pray that the blessing of the Lord may rest upon you and your labors. If ever you print another edition—as I hope you will—strike out, if you please, the two passages to which I have drawn your attention; and call me simply "a brother, and minister in the Lord." This is honor enough, and needs no addition.—By the late J. N. Darby.

THE VOICE OF GOD

By Ursula Miller

For the Gospel Herald.

What is the voice of God? Love's melody,
That comes to man from th' eternal shore;
A sustained sweetness with message far more
Enthralling than earth's dearest ecstacy.
What is the voice of God? A blood-red key,
Unlocking every rust-worn, waiting door:
Prophet, priest, king, shepherd, serving-maid; for
These of all longing lands His voice shall be.

The voice of God comes from His Holy Land—
Mayhap from lavish and benignant blue,
Or, thunder-tones from angry spectral band:
And leads to the Galilean's cross the few
Who hearken to the sacred voice and hand—
That harmony from heaven come to woo!

Hesston, Kans.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

TRUSTING THE LORD

By Omar G. Miller.

For the Gospel Herald.

TEXT: Blessed is the man that trusteth in the Lord.—Jer. 17:7.

All men seek above all else that condition of life that brings their heart into a state of happiness—blessedness. They long for peace and quietness of soul. They have sought out many things in which they have trusted in vain for relief from the hectic turmoil. Many have lost hope. "There be many that say, Who will show us any good?" But never has the world been without the man truly blest of God and trusting in Him; his heart and soul full of blessing, happy with the perfect peace of him that has his mind stayed on God.

We notice just preceding the text the miserable state of the man "that trusteth in man, whose heart departeth from the Lord. He shall not see when good cometh, but shall inhabit the parched places." A true description of many today—miserable, doubting, wondering if the Word of God will withstand the attacks of men, and fearing the fall of the Church. God would not have us as such, but, as the writer to the Hebrews says, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

Following the text we have portrayed the man that truly believes the promise of God to keep His own in safety. "He shall be as the tree planted by the waters." Real joy and life flows in and through the heart rooted and grounded in faith by the living waters. "The water that I shall give him shall be in him a well of water springing up into everlasting life." "And shall not see when heat cometh." How different from the man in the parched and salty desert; the faithless not even able to see any good; the godly man not suffering any hurt from all the fiery blast of unbelief and blighting sin; the one parched, the other with green leaf, cooling, refreshing, hopeful, living, growing, and comforting. The trusting man has no fear in time of dearth, for rooted deep by the river of God he "shall not be careful in the year of drought."

This tree, the blest of God, shall not "cease from yielding fruit." To retain life in adversity is good. To spread bough with green leaves to shade the weary is good. But the blest of God is fruitful. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Christian! Believest thou this?

Always, and in every circumstance, God has desired to bless and make happy all men. Men ceaselessly seek happiness. And yet many are saying, "Who will show us any good?" Who? Who indeed, but the man that has the life of God. Men have questioned the Bible. Men have ridiculed the Church. Men have persecuted the Chrstian. But never in any walk of life has the weary soul, the thirsty soul, the soul crushed and torn by sin, failed to give some response to the call of the lowly Nazarene. "Christ in you, the hope of glory." Has His work of molding us into His likeness been hindered? Does it cost too much? Are we fruitful, bursting forth in the beauty of love, joy, peace, longsuffering, gentlemess, goodness, faith, meekness, temperance? — Christ pre-eminent.—or does care trouble our heart, and the weary turn away? and dearth cause our heart to shrink and our fruit to cease?

"Fret not thyself because of evil doers, trust in the Lord and do good, delight thyself also in the Lord, commit thy way unto Him, trust also in Him and He shall bring forth thy righteousness as the light. Rest in the Lord and wait patiently for Him for the meek that wait upon the Lord shall inherit the earth and shall delight themselves in the abundance of peace. He hath put a new song in my mouth, even praise unto our God: many shall see it and shall trust the Lord. Blessed is the man that maketh the Lord his trust, happy is he,"

Our hearts need never falter. We have the Word, the infallible and unfailing Word of God; the Word that is settled forever, the Word that supports us. It is futile for men to attack the Word; our strength is vain in its defense. But it does support, sustain, and defend us against all assailing of the devil. And the Church, a haven for all God's own, the Ark of Safety. No fear of shipwreck on God's Great Ocean Liner. The Church of Jesus Christ will reach the port and many a man that feared to entrust himself on the Invincible will be lost. We need not carry the Church along; it will bear us safely over the ocean of life. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

When a man thus trusts the Lord he stands ready to help souls Godward. Then he can help the one whose faith falters, comfort and assure the weary. For men will falter, men need our help. The things of God will stand, the faith of men may waver. Here is the opportunity of the man of God. Sustained by the Word of God he may support another, safe in the Church of God he may persuade another to seek its safety. And the man of God thus giving his prayers, his effort, and his strength to help one who is weak and fallible like himself may win many to trust the living God. This man is needed to-day; the man of unfaltering faith; the man that believes in the sufficiency of God; that believes that God is able; that believes the Word infallible, the Church invincible, and that the chief need for all men is to believe God's Word, enter into His Church, placing themselves, their faith, their confidence, yea, their whole trust in the Lord Jesus Christ, the Savior of all men. "Blessed is the man that trusteth in the Lord."

Nampa, Idaho.

CORRESPONDENCE

(Continued from page 633)

and brings to mind the sufferings our Saviour bore for us at Calvary.

Pray for the workers at this place, that we may be so united as a little band of worshipers that many souls may be won for Christ before it will be too late.

Yours in the Master's service,
Oct. 3, 1927. Violet Hostetler.

Apple Creek, Ohio

.Dear Herald Readers:—The Lord saw fit to bestow great blessings upon us during the past time. Aug. 28, we were glad to hear a message from Bro. D. A. Yoder of Elkhart, Ind. He admonished us very richly concerning the things that pertain to a consecrated life, one who is obedient to the Word of God in all things. Bro. Yoder's message was much appreciated.

On Thursday evening, Sept. 8, Bro.

Leonard Jones of Dale Enterprize, Va., gave us a message in which he kindly admonished us to put away all things that are worldly and put on the whole armor of God. His message was much needed, pointing out to us that the inspired Word of God was given to solve all troubles and difficulties to which each individual is subject in this life. His message was a call to follow God more closely, which is possible thru obedience to His divine Word. The following evening we received a message from Bro. Edwin Albrecht of Pigeon, Mich. He brought forth to us the fruit of a consecrated life and that we should seek to do the will of God and thereby receive great blessings.

Some time ago we were also permitted to have with us Bro. R. R. Smucker, missionary on furlough from India. He gave us an interesting sketch of the work in India, telling us how the Word of God affects the people in India.

We have also had real inspiring messages given to us by the home ministers. Material blessings are also ours and therefore we should be very thankful to ur heavenly Father for **all** things. To those who have visited us and given us messages we say, Thank you, God bless you, and Come again.

Brethren and sisters, **pray for us.**
Oct. 4, 1927. Leonard Amstutz.

Elmira, Ont.

This place has again been blessed with a season of spiritual refreshments. We had the privilege of listening to many important truths, from our Bro. C. F. Derstine, who conducted a series of meetings at this place beginning Sept. 16, ending Sept. 24. The meetings were well attended. Twelve precious souls confessed Christ as their Saviour, while we all were strengthened in the faith, and encouraged to live closer to Him. Some of the subjects considered were,—Fashion, Dance, Lodges, Theatre, Our Social Life, and Life Insurance. We were plainly taught the danger, sinfulness and folly of following after the world.

One thought which was strongly emphasized by our brother was that of being a separate people from the world, and then, and then only, can we expect the Lord to open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

The Lord willing, baptismal services will be held Sunday morning, Oct. 23. Our church membership at present is 125, while our Sunday school enrollment is 140. Pray for the work at this place.

Oct. 4, 1927. Reuben Dettwiler.

Kenmare, N. Dak.

Greetings to all Herald Readers:—On Sunday, Oct. 2, we were privileged to have in our midst Bro. Eli G. Hochstetler of Wolford, at which time four precious young souls were received into church fellowship by water baptism. Our prayer is that they may be faithful. Bro. H. also preached for us Sunday evening, giving us a timely message on the "Signs of the Times."

Grandma Kauffman was able to be at church for both morning and evening services.

Threshing is about over. The Lord has blessed us with a fairly good crop—not so good as we expected, on account of black rust which developed about a week before cutting.

We were glad to have with us a number of brethren who assisted us in harvest and threshing, also glad for their interest and help in the Lord's work.

Oct. 6, 1927. Stella Lehman.

Palmyra, Mo.

Dear Herald Readers:—Bro. David Garber of Harrisonburg, Va., was with us for two weeks, preaching each night. The Lord gave us many wonderful and helpful messages thru the brother. Although there were no confessions we can all say, it was indeed good for us to have been there and we look by faith to the day when the good seed sown in its purity, will spring forth unto everlasting life, in the hearts of those who were unwilling to yield.

On Oct. 2 our council meeting was held. Most of the members expressed peace. Now we look forward to communion next Sunday, the Lord willing.

Nov. 2, Bro. Kreider expects to start on a prolonged trip west to engage in evangelistic work. Pray for him, for the upbuilding of Zion and the salvation of souls.

Yours in Him,
Oct. 11, 1927. M. Lena Kreider.

Vineland, Ont.

Bro. and Sister Lantz arrived in Canada on Tuesday, and they held their first meeting with the congregation at Sherkston, with good interest. This is the first occasion of any of our returned missionaries visiting this little congregation, and it was a much appreciated meeting. On Wednesday evening they filled an appointment at Vineland, and on Thursday evening expect to be with the congregation at Selkirk. From there they will visit the Markham district and the mission in Toronto until Sunday evening. On Monday they expect to begin their visits with the churches in Waterloo County.

Yours in faith,
Oct. 13, 1927. S. F. Coffman.

PEACE

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

Down the dark future, through long generations,
The echoing sounds grow fainter then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, Peace!

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Peace! and no longer from its brazen portals
The blast of war's great organ wakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—Longfellow.

A FOE OF CIGARETTES

(Selected from "The Philadelphia Record" by Daniel L. Histand.)

Your good newspaper, which has shown so often that it has at heart the public welfare, could do no better deed than solemnly warn your readers, old and young, against using the deadly cigarette. In 60 years not a single Harvard student addicted to tobacco and cigarettes has graduated at the head of his class. Cigarette smokers at Yale are reported to be inferior in weight and lung capacity. The president of a great business school says that cigarettes cause shattered nerves, stunted growth and general physical and mental deterioration. A St. Louis street railway superintendent refuses to hire cigarette fiends. A Chicago Judge found recently that 33 of 35 boys arraigned before him were confirmed cigarette smokers.

Young men and women who adopt the cigarette habit later become addicted to other evil habits. The writer recently noticed in "The Record" where the increased demand for cigarettes caused by the woman smokers has upset all previous records of production on tobacco farms.

We recently saw a report from Boston, Mass., that stated that thousands of the girls in that city are given to the practice, and the strangest part is that the greatest number of smokers is not found among the middle class, but among the very wealthy and the very poor.

All other cities seem to be similarly affected.

"Life is the greatest school, and Christ is the greatest Teacher."

IOWA-NEBRASKA CONFERENCE

Report of the Seventh Annual Meeting of the Iowa-Nebraska Conference, Held with the Brethren of the Woodriver Congregation, Woodriver, Nebr., Sept. 7 and 8, 1927

Organization

Mod., Jos. E. Zimmerman; Ass't Mod., S. C. Yoder; Sec., Wm. R. Eicher; Ass't Sec., Silas Horst; Treas., D. J. Fisher.

The meeting was called to order by the Moderator, and after a few remarks called upon Bro. D. D. Miller, Kalona, Ia., for Scripture reading and prayer. Each session of Conference was opened with prayer.

Conference Sermon

The Conference sermon was preached by Bro. S. C. Yoder, Goshen, Ind. Text, Mal. 3:16. The text was very ably and forcibly treated, and formed a good basis from which to carry on further conference work. The following is a brief synopsis of his discourse:

In looking back to the children of Israel in Malachi's time, we see a careless, thoughtless, self-justifying, habit-forming, slowly drifting people. Israel being only a picture of the Church in the present time. Hence the need of coming often together, to confer with one another, for the purpose of bringing us to a unity of the faith and in closer communion with God.

The prime objects to be accomplished in a meeting like this conference session are as follows:

1. For our spiritual benefit. These times are times of spiritual refreshing; times when our faith should be strengthened. God said to Israel, that after harvest they should leave their homes, go out and dwell in tents, refresh themselves, and think upon God. Christians in our present age do likewise, in seasons like this, refresh themselves and think upon God.

2. To speak oft with each other. These meetings should, through confer-ence with one another, bring us to a unity of faith, prosper the work of the Lord, even though through poor, weak, and imperfect human instrumentality, help us to work together and teach us the proper use of judgment, patience, long-suffering, with firmness in the fundamental truths of God's Word, with the evangelists, apostles, and prophets, till we come to a unity of faith, bound together with the bond of perfectness, which is love. We become saints, not by any merits of our own, but when we yield ourselves to Him.

3. To confer on controverted points that come up in the church. This is forcibly illustrated by referring to Acts 15, when the controversy was on in regard to men becoming Christians without first becoming Jews. The result of this conference as recorded there was the binding together of all, the blessing of the church so it grew even to 75,000 souls. Conference is no place to settle quarrels, but to establish points of doctrine.

4. To organize the business end of the Church; such as the Mission Board, Publication Board, Educational Board—which is made up of one member from each conference in the United States and Canada that the work of the church at large may be effectually carried on.

5. To revive the social side of your life. Our walking and talking together and mingling with each other in just such a time like this is a powerful means of holding us together, binding us with the bond of perfectness, which is love.

A number of bishops and ministers responded to the conference sermon by adding their testimony to the timely admonitions. Expressions were given to the need of unity among the brotherhood, in doctrine and fellowship, and also that greater efforts be made to accomplish the ends for which the Church stands and labors.

Subjects Discussed

1. **Basis of Christian Fellowship,** by Abner G. Yoder, Parnell, Ia.

Calvary forms the basis of Christian fellowship. But Calvary cannot serve its purpose as such without a personal acquaintance with it, without a personal knowledge of Christ. "And this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." Acquaintance with Christ as a sin-bearer, a deliverer, a master, is essential to Christian fellowship. This creates a common cause, common interests, and common motives.

2. **How May We Maintain a Plain Church?** by Simon Gingerich, Wayland, Ia.

A church, to be a plain church, must be founded and grounded upon the true foundation, Jesus Christ. It not only means plainness in dress, although this is plainly and emphatically taught in the Scriptures, but a plain church is one that is not given to building large, expensive edifices, holding large possessions of stocks and bonds, owning large garages, filled with expensive, up-to-date automobiles. In the maintenance of a plain church it is necessary to exercise ourselves—

a. In the faithful preaching of the Word. Paul wrote to Timothy: "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Thus it evolves upon all leaders in the Church to preach the unadulterated truth, "without fear or favor of man." God said, "My word shall not return unto me void, but it shall accomplish that which I please."

b. We must exercise ourselves in personal work. The Sunday school teacher in her class, the minister in the church, the parents in the home, should prayerfully, earnestly, seek to exercise ourselves in our various fields of labor, in this indispensable means of grace. That personal touch with each other in which a word of advice, of warning, of encouragement, etc., be given, prayerfully and carefully, will yield its fruit for God manifold.

c. We must exercise ourselves in wholesome discipline and that must begin in the home, and this with all longsuffering and charity. Practical application of **all** of the principles of God's Word, is necessary in maintaining a plain church.

3. **"Christ in You, the Hope of Glory,"** by Joe C. Brenneman.

In Jesus Christ is the only way of salvation. He Himself said, "I am the way, the truth, and the life: no man cometh to the Father but by me." And again: "I am the door." His great mission in life was "to seek and to save that which was lost." Hence the necessity of preaching Christ. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." Jesus further said: "Let not your heart be troubled; ye believe in God, believe also in me; In my Father's house are many mansions." Farther on he said: "I will come again and receive you unto myself." In Him, who came to save us our hope rests. David said: "Now, Lord, what wait I for? my hope is in thee." Paul writes: "Which hope we have as an anchor, both sure and steadfast, and which entereth into that which is within the vail."

4. **The Overcoming Life,** by D. G. Lapp, Roseland, Nebr.

Man has always been a failure in every position and under every condition. The trend of humanity is always towards evil, away from God. In the Garden it was so. Under conscience man failed. Under Law he came short. Under Grace he sinned. His state was deplorable, his condition helpless, so far as man himself was concerned. But Jesus said: "I have overcome the world." "This is the victory that overcometh the world, even our faith." Paul says (Rom. 7): "Who shall deliver me from the body of this death?" In Rom. 8 he answers his own question: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Therefore he said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And again to the Galatians he writes: "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." In Jesus we have a personal representative at the right hand of God, "Who ever liveth to make intercession for us." Jesus says: "Because I live, ye shall live also."

Committees Appointed

Nominating Committee: G. S. Miller, D. J. Fisher, Fred Reeb.
Resolutions Committee: Amos Gingerich, Abner Yoder, John Whitaker.
Auditing Committee: D. G. Lapp, W. S. Gingerich.

Reports

The following reports were given:

Report of the Children's Welfare Board of Kansas City, by Abner G. Yoder.

Report of Conference Treasurer, by D. J. Fisher.

Report of Manitou Church Committee, by N. M. Berkey.

Report of Publication Board Member, by Simon Gingerich.

Report of District Mission Board Member, by J. C. Brenneman.

Report of Board of Education Member, by D. G. Lapp and S. C. Yoder.

Report of Churches in district, by W. R. Eicher.

Report of Auditors of Conference treasurer.

Report of Auditors of District Mission Board Treasurer.

The above reports were all approved and accepted.

Miscellaneous Business

The following resolutions were adopted:

Whereas, the General Conference has officially recognized the educational work of the church, and

Whereas, the Board of Education is undertaking a program to raise money to endow the schools,

Therefore we, the Iowa-Nebraska Conference in session at Woodriver, Nebr., Sept. 6, 7, 1927, approve this method of securing support to maintain schools, and recommend that our brotherhood give it such support as they are able.

Upon motion it was decided that the Executive Committee of Conference arrange program for open conference beforehand, and assign the subjects to the various speakers.

Moved and seconded that this Conference accept the ordinations of Ammon Egli as minister, and Henry Kuhns as deacon, and that they be recognized as members of this Conference district.

Conference Appointees

Moderator of Conference, Simon Gingerich.

Assistant Moderator, Geo. S. Miller.

Secretary of Conference, Wm. R. Eicher.
President of District Mission Board, Joe C. Brenneman.
Secretary of District Mission Board, Ammon Egli.
Treasurer of District Mission Board, Wm. H. Kremer.
President, Sisters' Sewing Circle, Mary Zimmerman.
Secretary, Sisters' Sewing Circle, Ella Fisher.
Delegate Dakota-Montana Conference, John Y. Schwartzendruber.

Conclusion

The churches of the district were all well represented by their delegates. Interest was good throughout all sessions. The messages were inspiring and uplifting, and the cause of the Master was strengthened and His name glorified. After a few filling remarks, the meeting was finally brought to a close by the moderator of Conference.

Respectfully submitted,
Wm. R. Eicher,
Silas Horst,
Secretaries.

Visitor—J. C. Birkey, Kouts, Ind.

Bishops

D. G. Lapp, Roseland, Nebr.
J. E. Zimmerman, Milf'd, Neb.
Simon Gingerich, Wayland, Ia.
Abner Yoder, Parnell, Ia.
S. C. Yoder, Goshen, Ind.
N. M. Birkey, Thurman, Colo.
J. W. Oswald, Wisner, Nebr.
A. E. Stoltzfus, Woodr'r, Nebr.
C. J. Garber, Alpha, Minn.
Fred Reeb, Shickley, Nebr.
J. C. Brenneman, Kalona, Ia.
Amos Gingerich, Kalona, Ia.
D. J. Fisher, Kalona, Ia.
Nicholas Stoltzfus, Manson, Ia.

Ministers

D. D. Miller, Wellman, Ia.
W. S. Guengerich, Daytonville, Ia.
Silas Horst, South English, Ia.
John Roth, Chappell, Nebr.
Andrew Good, Roseland, Nebr.
Joseph Rediger, Milford, Nebr.
Geo. S. Miller, Milford, Nebr.
Edward Shetler, Wellman, Ia.
P. O. Oswald, Beemer, Nebr.
W. R. Eicher, Milford, Nebr.

Deacons

Emmanuel Shiffler, Roseland, Nebr.
J. H. Whitaker, Beaver Crossing, Nebr.
A. D. Stutzman, Woodr'r, Nebr.
L. C. Schrock, Woodriver, Nebr.
C. M. Butte, Jackson, Minn.
B. J. Schlegel, Shickley, Nebr.
Geo. Reber, Wellman, Ia.
Henry Kuhns, Thurman, Colo.

Married

Charles—Kauffman.—Bro. Christian Charles, Jr., was married to Sister Edna C. Kauffman, Oct. 12, 1927, at the home of Bro. John H. Mosemann, who performed the ceremony. May the Lord greatly bless their new relationship.

Otto—Wisseman.—The marriage of Bro. Walter Clay Otto and Sister Barbara Lena Wisseman took place at the bride's home near Grantsville, Md., on Oct. 1, 1927, in the presence of a group of relatives and friends. Bro. N. E. Miller officiated.

Springer—Lauber.—On Sept. 21, 1927, at the Salem Church near Shickley, Nebr., Bro. Samuel Springer of Oklahoma and Sister Lydia Lauber of Shickley, Nebr., were united in marriage, Bro. D. G. Lapp of Roseland, Nebr., officiating. May God's blessings attend them through life.

Raber—Thompson.—At the home of the bride's mother, Sister Elizabeth Thompson, Elkhart, Ind., Sister Myrtle Thompson was married to Bro. John Raber. J. P. Brubaker of Elkhart, Ind., officiated. Near relatives and a few friends witnessed the ceremony and wished them a happy married life.

Obituary

Headrick.—Howard Eugene, son of Henry and Dessie Headrick, La Junta, Colo., was born Aug. 8, 1925; died Oct. 3, 1927; aged 2 y. 1 m. 24 d. Unobserved by any one but his three-year old sister he accidentally fell into an irrigation ditch and was drowned. He leaves his parents, one sister, one brother, four grandparents, and many other relatives.

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of dear Howard,
Took its happy homeward flight."

Shrock.—John H. Schrock was born near Walnut Creek, Ohio, March 20, 1839; died at the same place, Sept. 21, 1927; aged 88 y. 6 m. 1 day. His sickness, due to influenza, lasted only a few weeks. He was preceded in death by his wife over five years ago. He leaves 4 sons, 3 daughters, 36 grandchildren, 29 great-grandchildren, and many relatives and friends. He was a member of the Walnut Creek A. M. Church and a leader in singing. Services at the church were opened by Bro. D. M. Friedt of the Culp Church (II Cor. 5). Further services were conducted by Bro. Friedt (II Tim. 4:6) and Bro. Alvin W. Miller (Psa. 90:10). Burial in the cemetery near by.

Gingerich.—Mildred Fay Gingerich was born Nov. 16, 1906. She was taken into the home of her foster parents, Bro. Simon Gingerich and wife, when an infant, thirty-three days old. She developed into an obedient and trustworthy child, always hopeful and encouraging to those about her. She accepted Christ as her personal Savior, sealing her vow with baptism, Oct. 26, 1919, uniting with the Sugar Creek Mennonite congregation near Wayland, Ia., and remained a faithful member. During six years of illness she exercised much faith and a patient and hopeful spirit. Last spring she was taken to La Junta, Colo., in the hope of receiving some benefit from the climate, but for all that loving hands could do she passed away Sept. 27, 1927; aged 20 y. 10 m. 11 d. She leaves her foster parents, a foster brother, and a large number of acquaintances and friends. Services were held at La Junta, Colo., Sept. 28, conducted by Bros. J. A. Heatwole and A. H. Erb, after which the body was taken to Wayland, Ia., where the funeral was held on Sunday afternoon, conducted by Bro. Daniel Graber of the home congregation assisted by Bro. Joe C. Brenneman of Kalona, Ia. Texts used at the two services were Mark 14:8; Eccl. 12:1.

Headings.—Frank, son of Ezra and Lydia Headings, was born in Logan Co., Ohio, Jan. 3, 1885; died at Mary Rutan Hospital, Bellefontaine, Ohio, Sept. 18, 1927; aged 42 y. 8 m. 15 d. He was operated on for appendicitis Sept. 12, but peritonitis followed, which was the cause of his death. Early in life his parents moved to Kansas, and a few years later to Missouri. At the age of 20 his parents returned to Logan Co., Ohio, where he spent the remainder of his life. On Oct. 26, 1911, he was united in marriage to Lydia Hilty. To this union were born one son, Tillman, and three daughters, Mary Helen, Alma Fern, and Elva May, who, with the wife and mother, mourn the loss of a loving father and a faithful companion. Remaining with these are his aged mother, 8 brothers and 2 sisters, as follows: Elmer, Andrew, Lee, Ezra, Milton, Oliver, Archie, Mrs. John Ray Yoder, and Mrs. Archie Plank. He accepted Christ as his Savior early in youth and affiliated with the Mennonite Church, continuing faithful the remainder of his life. He took an active part in Sunday school work, and was in attendance when health permitted. His loss will be keenly felt, not only in the home and the church, but also in the community, where he was highly esteemed among neighbors and friends. During his illness he expressed himself as ready to leave this life if such was God's will. His chief concern was not for himself but for his family and brothers and sisters.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friends like you on earth we'll find."

Funeral services were held at South Union Church, in charge of Bros. A. I. Yoder and S. E. Allgyer. Burial was made in the cemetery near the church.

Longenecker.—Barbara Brubaker Longenecker was born Dec. 12, 1850, near Mt. Joy, Pa.; died at her home near Newton, Kans.; aged 77 y. 6 m. 22 d. She was united in marriage to John G. Longenecker Dec. 21, 1871, and they located on a farm where they resided until 1880, when they moved to Birmingham, Kans. They lived there until the spring of 1906, when they moved to near Newton, Kans., where she lived until her death. Two children (Christian and Laura) died in infancy, and those left to mourn her loss are her husband, eleven children (Irvin, Annie Decker, Rily Beyer, Elizabeth, John, Levi, Emma Hamilton, Mary King, Alda Zook, Katie Larson, and Fannie Dayhoff), 42 grandchildren, 3 great-grandchildren, one sister (Mrs. Harry Dutt), and one brother (E. S. Brubaker), as well as a host of other relatives and friends. At about the age of 22 she was converted and since then she lived a consistent Christian life, always being found at her place of worship when health permitted. She was an invalid the last year of her life, her health having failed a few years previous. During her illness her cheerfulness and patience were a marvel to those who came in contact with her. Her life will be a benediction to her family and to all who learned to know her. Funeral services were conducted at the Pennsylvania Church near Zimmerdale, by her pastor, D. D. Zook, assisted by S. Winey and J. M. Zook of Tabor, Ia. Texts, Rev. 14:13; 20:6. Interment in the adjoining cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Miller.—Leslie Emmet Miller was born in Johnson Co., Ia., July 21, 1905; died near Wolford, N. D., Oct. 6, 1927; aged 22 y. 2 m. 15 d. Leslie accepted Christ in his youth, was baptized by Bishop I. S. Mast and received into the Mennonite Church while the family lived at St. Elizabeth, Man., and later came with the family to Johnson Co., transferring his membership to the East Union congregation. About the middle of August of this year he went to Wolford, N. D., to work in the harvest field, and was working for W. H. Baker when the fatal accident which caused his death occurred. While in the act of hitching to the plow after dinner, the team (which was considered quiet) became frightened for some unknown reason, and ran over him with the plow. He was evidently struck by the point of the plow in the abdomen and disemboweled. Medical aid was at once summoned and rushed to the scene of the accident. It was evident from the first that the accident was of such a serious nature that nothing could be done. He was conscious up to the time when the doctors administered the anaesthetic, realized the serious-

ness of his condition, and asked that his parents be notified. While all possible help was given him, he passed away a few hours after the accident. He is preceded in death by one brother (Orie), leaves his grief-stricken parents (Bro. and Sister Seth Miller), one brother (Roy), two adopted sisters (Gladys and Margaret), his grandfather (M. D. Miller), his aged great-grandfather (Christian D. Shetler of Kalona), and a large number of relatives and friends. Leslie was of a quiet and kind disposition, honest, and energetic, and performed his duties faithfully, for which he was held in high esteem by all, and especially by those for whom he worked. Funeral services were held at the East Union Mennonite Church Oct. 10, conducted by Bros. Joe C. Brenneman and D. J. Fisher. Text, I Sam. 20:3. Burial in the East Union cemetery.

ITEMS AND COMMENTS

The Department of Commerce at Washington, D. C., is sending out a series of leaflets giving statistics from the different churches in the United States, as shown in the latest census reports. Among these we notice the Apostolic Christian Church ("New Amish") credited with a membership of 5,709; The Religious Society of Friends (Hicksite), with an accredited membership of 16,105; and the Brethren in Christ ("River Brethren"), having a reported membership of 4,320. These figures show the membership of the several bodies named in the United States only, taking no account of the membership in Canada or other countries.

As a sidelight on the high cost of lawsuits the suit before the Supreme Court of Arkansas between the Coronado Coal Company and the United Mine Workers of America is an illuminating example. In 1914 they had a strike in Arkansas. Litigation followed. Among the suits at law was the one just cited. The case has been before the Supreme Court of the United States twice and each time remanded back to a lower court. After thirteen years of litigation the case has just been settled. By the terms of the settlement the United Mine Workers of America are to pay the Coronado Coal Company the sum of $27,500. Each side to the controversy is to bear its own costs, estimated at a total of between $100,000 and $200,000.

It is a common cry of the liquor forces to charge the present moral let-down in America to the prohibition law. But a noted visitor from Australia, Gifford Gordon, in a recent address in Pittsburgh, Pa., reminded the people of America that it is war, not prohibition, that is responsible for this moral lapse; that while the underworld in America insists on having strong drink and plenty of it, the underworld in Australia is even more inebriate and that conditions there, so far as intemperance is concerned, are even worse than in the United States. He pleads for America to remain true to its present temperance laws, with the hope that it may be a help to other nations in the present effort to attain the goal of a saloonless world.

Added interest has been shown recently in transatlantic flying by the fact that a woman, Ruth Elder, was bold enough to attempt a flight across the Atlantic, and lucky enough to land by the side of a ship near the Azores islands and was taken on board the ship, thus saved from a watery grave. For once the eyes of people are turned away from Lindbergh and are looking in the direction of the Azores. Closely allied with this interest in aviation is the gain for certain classes, and every successful attempt at long distance flying will probably add to the size of the appropriations voted by the legislative bodies of the nations. The signs of the times indicate that aviation will have much to do in deciding results in the next war, and may have something to do in helping to bring it about.

For a number of years the reading world has been thrilled with stirring messages from the director of The Great Commission Prayer League. Who is this man? is a question which very few people could answer, for he was a very modest man who shrank from publicity. Yet his zeal for the cause moved him to send out his impassioned appeals for more fervent prayers to the end that more souls might be saved.

The name of this man was Thomas E. Stephens, who died Aug. 29, 1927. In his busy career since he entered the ministry in 1891 he occupied various positions—pastor in several Methodist churches, secretary of the Kansas State Temperance Union, associate editor of the Chicago "Home Herald," etc.—and since 1922 published his "Pray for Revival" leaflets that have had so much to do in stirring earnest people to still greater Christian endeavor.

TWO IMPORTANT PEACE BOOKLETS

By John Horsch

Published by the Mennonite Peace Problems Committee

The Principle of Nonresistance as Held by the Mennonite Church is a 60-page booklet giving quotations from many Mennonite writers and Confessions of Faith from the sixteenth to the nineteenth centuries inclusive, which show that all through the centuries the Mennonites and their predecessors, the Swiss Brethren, held to the doctrine of nonresistance and considered it to be of vital importance. The book is an important contribution to our Mennonite literature. The price is ten cents a copy.

Symposium on War is a companion booklet by the same author, and gives quotations on war from men of all walks of life irrespective of religious affiliations or convictions. In this collection we find of the most scathing denunciations of war, many of which were given by men who have participated in war. At the close some Scripture quotations are given on the subject of nonresistance and there is a short chapter on War from the Christian Point of View. The booklet is a valuable contribution to our peace literature. Like its companion volume it sells for ten cents a copy. Send orders to

Mennonite Publishing House,

Scottdale, Pa.

BOOKS WANTED FOR THE MENNONITE HISTORICAL LIBRARY IN SCOTTDALE

The catalog of the Mennonite Historical Library will be printed in the near future. Before the catalog goes to press it is hoped that a number of Mennonite books and pamphlets which we do not yet have may be procured. A considerable number of Mennonite publications are not in the library now. The importance of collecting and preserving all such publications for the use and benefit of the Church in general is readily seen. Frequently it is the case that a book or pamphlet which is of small value to its owner would be a great desideratum for the library. Among other publications we are seeking a number of small pamphlets printed between 1850 and 1875.

Any coöperation on the part of the brotherhood to make the collection as complete as possible before the printing of the catalog will be greatly appreciated. If you have a rare book, pamphlet or tract, or a book of an old and rare edition, and are willing to part with it, we would suggest that you write us stating the price at which it may be secured. Address correspondence to the Mennonite Publishing House, or to John Horsch, Scottdale, Pa.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." **OCTOBER 20, 1927** "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"**Fight** the good fight of faith."

Every time you are tempted you have an opportunity to overcome and live the victorious life.

One of the things you want to do is to take a good look at the articles appearing in the Supplement. We are quite sure that such a look will awaken a sufficient amount of interest to insure a careful reading of the articles.

Three things are essential to a proper indoctrination: (1) a diligent, daily, unceasing study of God's Word; (2) an obedient heart, or willingness to hear and to do all that God teaches us to do; (3) a putting into daily practice "all things whatsoever" of the Great Commission.

The moment you get away from the idea that the Bible, the whole Bible, is the Word of God and is therefore absolutely true and reliable you are getting upon slippery ground. In other words, since the Bible is written by "holy men of God who spake as they were moved by the Holy Ghost," it is therefore a message from God of whom it is written that "it was impossible for him to lie." Therefore, ye ministers of His, be true to your calling and "PREACH THE WORD."

Liberalism.—"I am a member of the —— Church, at present a pastor of a congregation in the —— Church, and a member of the faculty in a —— college," said a man who is noted for his liberal views, evidently expecting to win the applause of his listeners. The three churches which he named were so unlike in doctrinal standards that they did not even make an effort to come together and unite into one body. One of two things must be the case: Either (1) he could not be loyal to the three churches he was trying to serve and at the same time be true to his convictions, or (2), as is probably the case, his convictions were so colorless that it made little difference to him in which church he labored, so that he got his pay and could do as he pleased.

War.—From a recent statement issued by the National City Bank, we clip the following:

> Professor John A. Todd, of the City School of Commerce, Liverpool, an experienced statistician for the British Cotton trade, has recently expressed the opinion that "had there been no war, the world's consumption of America's cotton would by this time have exceeded 20,000,000 bales annually, and a few years of steady supplies would soon bring us to this figure." Extremely high prices, he explained, seriously curtail consumption in parts of the world "where clothing is rather a luxury or sign of prosperity than a real necessity," and where "total expenditures upon clothing are fixed rather by a certain sum of money than a certain quantity of goods." What he says about the effect of the war on cotton consumption affords support for the view that the war not only did not increase the wealth of the United States, but actually diminished the normal, peace-time rate of increase.

There is more than one standpoint from which war may and should be condemned. It is unscriptural, brutal, savage, inhumane, corrupting, and many more indictments could truthfully be brought against it. Many who acknowledge all these things after all justify war on the ground that it is "necessary." From the side of labor it has often been pointed out that really the people who are responsible for war do not, as a rule, get into the range of bullets but innocent boys are massed and sacrificed on the battle's front to carry on the work of butchery. Now comes this financial statement, knowing nothing but cold business facts, and shows that from a business standpoint war is both unnecessary and profitless. When God wrote "Thou shalt not kill" into the divine law He knew what He was talking about.

Religious toleration, like many other good things, may be either used or abused. Let us illustrate:

We know of two individuals, each of them standing as a type of a class of people, who are both very tolerant and intolerant. One is surrounded by all classes of neighbors, both church members and non-church members, having all sorts of dispositions and ranging from the most desirable to the most undesirable of citizens. Towards all these people he manifests a uniform Christian kindness, and gets along well with them all. But this man is not only tolerant, but he is also well-balanced and loyal to God and the Church. People whom he tolerates as neighbors and friends he can not recognize as children of God or members of his own church, for the very good reason that he can not be true to God and His Word and give them such recognition. He deals with unruly members according to Matt. 18:15-17, with heretics according to Tit. 3:10, with bearers of "another gospel" according to II John 10, and insists that the Church be disciplined according to the Word of God.

The other one is also tolerant, but in a different way. He is friendly toward liberalists, but raps the fingers of the Church severely when it undertakes to win the liberalist from the error of his way, and any attempt to discipline unruly members calls forth bitter invective from his tongue or pen. Let a congregation or conference undertake to discipline its unruly members, or a minister undertake to warn his members against threatening evils of any kind, and this apologist for evil is sure to be heard from. Through ridicule, irony, bitter invective, questionable insinuations, and sometimes subtle misrepresenta-

tions, he misses no opportunity to discredit the Church or its leaders, or to make heretical or unruly members feel comfortable in their disorderly and unscriptural ways.

Both these men are both tolerant and intolerant, the only difference between them being the things which they do or do not tolerate. The first man makes use of, the second abuses, religious toleration.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

19:36 For these things were done, that the scripture should be fulfilled, A bone of him should not be broken.

19:37 And again another scripture saith, They shall look on him whom they pierced.

Acts 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

5:28 Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.

13:28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Rom. 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:

3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:6 For when we were yet without strength, in due time Christ died for the ungodly.

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

(To be continued)

WHAT THINK YE OF CHRIST?

I believe the full testimony of the Bible concerning Jesus Christ our Redeemer and Savior, without evasions or mental reservations.

He, with the Father and the Holy Spirit, is the only true God.—I Jno. 5:7, 20.

He was with the Father before the world was.—Jno. 17:5.

He was without beginning of days. —Heb. 7:3.

Through Him all things were created.—I Jno. 1:3.

He was made flesh in the likeness of men, but without sin or human imperfection.—Jno. 1:13; Phil. 2:7; Heb. 4:15.

He was born of the Virgin Mary and thus became the son of man (kind).—Matt. 1:20.

Being sinless, death had no claim on Him.—Rom. 6:23.

He voluntarily laid down His life, by the will of God to make atonement for the whole world.—Jno. 10: 18.

His atonement makes all men free in infancy.—Matt. 19:14; Jno. 2:2.

His shed blood is the meritorious ground for the final salvation of all men, but to be effective must be appropriated by each individual through the fulfillment of the Gospel conditions of repentance, faith, and loyalty.—Rev. 5:9; Heb. 3:14.

For unbelievers and such as forsake Him, He died in vain.—II Cor. 6:1; Heb. 6:4-6.

He arose from the dead bodily and ascended into heaven in His glorified humanity.—Acts 1:9.

He is at the right hand of God, interceding for the saints.—Rom. 8:34.

He wll rule, reign, and judge until He has put all things under His feet. —Acts 15:24, 25.

His second coming will be in His glorified humanity and as such He will judge the world.—Acts 1:11; 17: 31.

He will raise the dead, both just and unjust, in their own order—the righteous to be with Him in His glory, the wicked in shame and contempt to be banished forever from the presence of the Lord and from the glory of His power.—I Cor. 15:22, 23; Rev. 20:5; Matt. 25:46.

Geo. R. Brunk.

* * *

1. He established the finest system of living ever known. The Sermon on the Mount has no equal anywhere as a basis for right living. It advocates, not a reform along one or a few lines, but covers the entire field of proper living.

2. He exerted the greatest influence ever known. Some of the heathen religions number their adherents by the millions, but no religion has ever or will ever reach every corner of the world as the Christian religion is reaching.

3. He was the greatest sympathizer that ever trod the earth. The poor, blind, deaf, dumb, helpless, and such like touched the chord of sympathy and received help.

4. He is the only man whose every word is true. While on earth, He spoke many things that since have been fulfilled. Not one word has failed. The unfulfilled will be just as truly fulfilled in their proper time.

5. His love has no equal. The vile, the scorner, the persecutor, the false witness, the slayer, all are the recipients of His love. Who besides Him has ever had perfect love for all, enemies included?

6. He is the Redeemer of all. No one could pay a price sufficient to satisfy a just God, except Christ, who gave His priceless blood.

7. He is our most cherished Friend. All those who have learned to know Him have found in Him a friend indeed—a friend for time and for eternity.

S. G. Shetler.

NEGLECTED TRUTH NEEDING ATTENTION AT THE PRESENT TIME

A Surrendered Will

One reason why so many people do not find peace and joy in the service, is because they have never surrendered their wills. Jesus said, in John 12:24, 25, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The thought is this: Keep yourself for yourself, and you lose yourself; but yield yourself to the service of the Lord, and you will not only have joy in your own soul but your labors will bring honor and glory to the Master's Name and increase through all eternity. The same thought is expressed in Mark 8:34, 35: "Whosoever will come after me, let him deny himself, and take up his cross and follow me."

Bear in mind that there is a difference between self-denial and denial of self, SELF MUST be DENIED. The Holy Spirit will take possession only in the measure that we surrender our wills to Him.

God will not break the door into our hearts. He stands at the door and knocks, if any hear and WILL open the door He will enter in and sup with him. In no other way can peace and joy be found.

A yielded life is not a hard life. Presenting our bodies a living sacrifice to the Lord and having Him transform us, giving us new hearts, will bring unto us peace and joy that cannot be expressed in words.

At the beginning of every real true Christian life is a grave wherein lies buried the self will, such can say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Oh the power of a surrendered life.

The three Hebrew children were bound by the most mighty men of the army, and cast into a furnace, heated seven times hotter than at other times, because there was something in the lives of those boys that made the king know that the ordinary will not do. This is the secret: they had yielded their bodies to the Lord.

The writer would with many others like to see the dear old Church kept in the simplicity of the Gospel. The awful, lamentable, spirit of selfishness, vanity, envy, hatred, and insubordination are not fruits of a surrendered will. The unbecoming styles in bonnets and other articles of dress, would most certainly disappear from our plain (?) churches if we could truthfully say, "I HAVE SURRENDERED ALL." Beloved it MUST be done—either now or when it will be said, "This night thy soul shall be required of thee."

Fullness of power comes only to a person who YIELDS HIS WILL unto the Lord. A full, absolute, unconditional surrender unto Him who knows no defeat will always mean VICTORY. The carnal man cannot understand how a surrender can mean victory, but no other way can you obtain victory in your spiritual life.

May every preacher of the Gospel, and every one who knows the Lord and His power, earnestly pray that God might send us a mighty awakening along this line.

John W. Weaver.

* * *

Family Devotion

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6:6, 7.

The importance of teaching the sacredness of God's divine Word to the tender hearts of those precious jewels which God has given into our charge can never be overestimated. The sacred Word gives us many illustrations of shame and hopeless reproach that has befallen parents who neglected this solemn charge. We also have many illustrations of divin approval and everlasting blessing

poured out upon the hoary heads of those who upon every occasion sought to teach their children the divine Bible truths of reverence to God and His wise decrees, and love and equity to their fellowman.

The teaching of God's Word and the implanting of divine principles in the hearts of children is certainly a much neglected and postponed duty. The Bible, because of the crowding cares of finances and worldly endeavors, is looked upon largely as a code of morals and solemn obligations. To participate in its wholesome instruction and heavenly blessings is made a secondary affair. To many a child in the nominal Christian home the Bible is regarded as an obnoxious piece of furniture and, like the wood-box behind the stove in my mother's kitchen which was to be continually replenished with fuel from the wood-house, so its continual presence demands their concern upon every occasion.

The Bible says that the teaching of the Scriptures made Timothy "wise unto salvation." In his tender years he had learned to love the Word of God. We look upon him as a young man filled with a desire to live a clean life. This son in the faith gave his mother no occasion to lay awake at nights and lament about her wandering boy.

Oh could we but know and teach the full importance of Psa. 139; for then Tommy would have refrained from taking that pencil out of Daniel's pencil-box and many a daughter would have been spared from a debauched character. Oh could we know and teach the continual pleading of God for a life of usefulness which abounds in virtuous deeds, we would spare ourselves many piercing heart-aches. Oh could we but fully know and teach that beautiful life portrayed in the Word of God and mollify our putrifying sores with the Balm of Gilead. Oh could we but see and teach that divine life which outshines in beauty and richness all others and see in Christ our High Priest and Redeemer the fulfilment of the Rose of Sharon and the Lily of the Valley.

Silvanus Yoder.

* * *

"Ye Must Be Born Again"

To have every member "Born of the Spirit" is the standard set by Christ for His Church. Life and light from above is what the Church of to-day needs above all else. "In him was life; and the life was the light of men." "God is light." Now, if God is light it then follows that the more closely we follow the teachings of God's Word the more light we have. Again, "God is a Spirit." Likewise, those that are "born of the Spirit" will "not fulfill the lusts of the flesh."

It is a fad of Satan in times when the Church has rest to make people believe that mere Church membership takes them to heaven. A shallow social service coupled with some phase of reformation takes the place of "the new creature" and the heart, like "dead men's bones," remains lifeless though "it appear beautiful outward." Legalism and dead formalism are sure to choke the life out of a Church. Liberalism in the Church makes her work ineffective because it demands no separation from the world. A birth from above will cure these two great evils which are sapping the very vitals of the Church. Therefore we say, stress the doctrine of being "born again." Not merely an emotional experience but a change from serving the world to serving God is what counts in His sight.

Let us revert to Him who has set the standard for preaching while sense and time shall last, when He said: "Repent ye, and believe the Gospel."

Let every minister of the Gospel believe and live the truth of: "YE MUST BE BORN AGAIN."

Moses G. Gehman.

* * *

The Deeper Spiritual Life

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.—Rom. 7:15.

How true, with many of us at present, are the words of Paul to all that be in Rome. How oft we hear the expression, "I know I ought to do so and so;" or "I ought not to do so and so, but it seems I just cannot."

Is it impossible to live the overcoming life? Is the standard of Gospel teaching too high for man to attain? Yes! the Gospel standard is too high for **man** to attain; but by living with Christ and having Christ in us, "we are more than conquerors" (Rom. 8:37) and triumph in **Christ** (II Cor. 2:14). So then according to the Scriptures our failures in the Christian life are evidently due to a lack of spirituality.

There is much preaching to-day about what we ought to do or not to do, but I fear there is too little said about the **power** to do or not do. Our conferences pass rules and regulations (which are well, and good, and needful, and scriptural) but too often fail to bring about the desired results because of carnality on the part of members. Discipline is grievous where there is a lack of spirituality. Many dissensions and kindred troubles can often be traced to a shallow spiritual life.

We are living in a fast and busy age. How oft we neglect the things of God, because we are too busy. We do not have time to read His Word, too little time for prayer, and meditation is pushed aside. Could we but realize the importance of putting "first things first," and have more time for meditation, and wrestling alone with God. The deeper spiritual life is essential to the victorious Christian life.

What a great revival would take place if every professing Christian would live so near to God, that selfishness, worldliness, and carnal lusts were not found among us. The Christian standard is only possible through Christ. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25).

Menno J. Brunk.

FROM OUR EXCHANGES

What Others Have to Say About Present Day Issues

SOLDIERS OF THE CROSS, AWAKE

Awake, ye soldiers of the cross,
And heed the stirring call
The nations now in great distress
Are tott'ring to their fall.

The ears of men turn from the truth,
And hearts grow faint and cold;
Lift up the standard of the Cross
As in the days of old.

Awake, awake in ev'ry clime,
The blood-washed banner raise;
Awake, awake ye sons of men,
And sing His highest praise.

With shield of faith and armor bright
Rejoicing as ye go,
With Christ our risen Savior, you
Shall conquer ev'ry foe.

Heroes of Calvary, awake,
For Him count all things loss,
Naught of this world can e'er eclipse
The glory of the Cross.

Awake, ye soldiers of the Cross,
Let praise to Christ resound;
Awake, awake, awake His praise
To earth's remotest bound.

—Selected.

Purity or Singleness of Heart

There can be no division of heart if we are to be conquerors in Him. Jesus says we can not serve God and Mammon. Christ and Belial are at enmity with each other. God and the world are opposed to each other. He who would be "the friend of the world maketh himself the enemy of God." If we want to enlist in the battle for God we must lay aside all impurity and idolatry and enter with an undivided heart. Israel's defeat at Ai was the result of a divided, disobedient heart.—Gospel Banner.

What Modern Cults Reveal

A study of modern cults will reveal the most interesting fact that most of them have sufficient truth to make them appeal to men and women as Christian, but the omissions and the error with which the grain of truth is surrounded are of such a nature that when the acid test of the Gospel is applied they are found wanting. Tares are among the wheat. They are indeed Satan-inspired systems, counterfeit systems, so nearly like the genuine that only the divinely-enlightened can discern their error. Truly, the prince of the power of the air is an angel of light,—the great deceiver of men.—Vernon L. Shontz in "Moody Monthly."

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Which Shall It Be?

A battle royal is going on, but rather under cover, to settle whether or not wars shall cease. Those nations where Big Business have munitions and war equipment of one kind and another for sale are clamoring for big navies, big fleets and big guns. They want no disarmament but they like to hear of wars and rumors of wars. On the other side of the controversy are those who think we have had wars enough and are for settling our troubles before arriving at the bloody battlefields. Religion and education are on the side of peace. Greed and grab are on the side of battles. Which shall it be?—"Versailles (Mo.) Statesman."

* * *

Sweet Rest in Christ

If Christians undertake to keep themselves from sin it will involve a great struggle, a tiresome exercise of the will, and a tax on the mind which will prove overburdensome and always fail in the end. God has appointed that our souls shall be preserved by the indwelling of the Holy Spirit through our prayer and faith, and when we undertake to keep ourselves by any other method it always proves a failure. Just as the love of God is the only thing by which we can keep the law, so perfect confidence in Christ is the appointed means by which the Holy Spirit can keep us from all the evil of the world. Faith in its best form is a sweet rest in Christ, a leaning upon Him, a repose in His Word, and the soul rests quietly in Christ it meets the condition by which the Spirit can preserve it from both outward and inward sin.

The moment we go to depending on outward circumstances, we become agitated and afraid, and unsteady and exposed to danger, hence our safety is in looking to Christ alone and letting Him take care of the secondary causes. — Home Missionary.

What God Will Not Do

There is one thing God will not do for man. He will not force him to accept His love and mercy, but He has gone to the very limit of His love and justice to keep man from ruin and destruction. An aged Christian in a Canadian town had a son who had gone into evil ways. He spent his nights in gambling dens and other places of evil repute. His father remonstrated with him in vain; he only grew worse. One evening, as he was about to leave his home, his father earnestly remonstrated with him again, begging him not to go. The son grew sullen and angry. Then said the father: "My son, I am an old man, and you are young. I can no longer restrain you against your will. But I am determined that if you go out this night, you will have to pass over my body." With this he lay down on the floor before the open door. The young man set his teeth, coolly stepped over his father's body, and went his way to further sin. God is infinitely able to put any check He desires upon man, but because He has created him with a free will, and because he can only be satisfied in man as man gives Him love and obedience by free choice, He will never force him to tread the paths of righteousness. Yet His Word is full of pleading. "Turn ye, turn ye from your evil ways; for why will ye die" (Ezek. 33:11)? And not only does God plead with man. He has set before him the broken body of His own Son as an eternal witness to the fact that He is not willing that any should perish but that all might come to repentance. Man may choose to turn aside or step over God's sacrifice on Calvary and to go out into sin and utter darkness, but he can never say that God has not done all that He could do to save him from eternal death.—S. S. Times.

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Rewriting Scripture

Bible tinkerers seldom are successful. The widely heralded "Bible in Slang" which was to revolutionize religion a few years ago has slipped into tranquil oblivion. So too have other modern versions. But past failures serve not to discourage those who believe the Holy Book should be "brought up to date." Two savants of the University of Chicago have just completed the latest translation of the Old Testament which, though it may be admirable from a scholarly standpoint, leaves much to be desired as a piece of literature. The story of Creation is alone sufficient for comparison. The new version declares:

When God began to create the heavens and the earth, the earth being a desolate mass, with darkness covering the abyss and the spirit of God hovering over the waters, then God said: "Let there be light," and God saw that the light was good.

Heavy, stodgy and in an involved style that would be outlawed in any school of journalism in the land. Place this excerpt alongside the opening verses in the older version:

1. **In the beginning God created the heaven and the earth.**
2. **And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God was upon the face of the waters.**
3. **And God said, Let there be light: and there was light.**
4. **And God saw the light, that it was good: and God divided the light from the darkness.**

There is a beauty and a swing and a simplicity to the older version which makes it without peer among the books of the world.—Dearborn Independent.

* * *

The Doctrine of Doing

There is a great deal said about "being" instead of "doing." Great authors say big things about "being." I would just for the moment differ from these wise people and say that "doing" is the fundamental mission in life. Naturally we must "be" before we can "do," we must come into existence before we can work out our destiny, we must know something before we can say something, but "being" is only a means to an end. Paul said this one thing he does—there is action.

When the final sentence is pronounced on humanity, what will we be judged by? By what measure will we receive our reward? Listen: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." People who receive their reward are people who do something in life, and something worth while. On the other side is heard: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." These did nothing; they were satisfied to let things go as they were. The man with the one talent came and brought it to his Lord who had given it; he did not spend it nor did he abuse it but his Lord said, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou

oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Life consists of doing.—D. H. Bender in "Hesston College Journal."

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What Shall Be the Christian's Attitude Toward Secret Societies?

To this we would say:

1. He should EXAMINE them with all the light he has and can obtain concerning their character and conduct as institutions. The Christian's life does not end with his obedience to the light which he has on things. If it did it would have comparatively little responsibility attached to it for most of us. But, if I understand it right, the Christian is also responsible for the light which he can obtain and sometimes doesn't. Is not this implied in Matt. 11:23? Let me quote it: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Now why such a judgment on Capernaum? I know of no other reason than because Capernaum refused her opportunity to have obtained greater light than she did.

2. The Christian should EXPOSE the sins of secret societies as well as any other evil. Think how frequently and fearlessly the true servant of God cries out against the evils of the picture show, the dance hall, the card table, etc. Then why should he refrain from this evil? Personally, I'm afraid that if I don't do it God will bring me into judgment for it the same as any other sin. Here I am reminded of an old adage which I learned from one of my teachers while in school, "Knowledge begets responsibility."

3. The Christian can EXPECT ridicule from some who refuse to examine them, and he can also expect a REVIVAL of Holy Ghost religion to sweep through his soul when the Lord Jesus sees that he is seeking to be obedient to His word. I have a book which relates that in the years of 1828-9, when Secretism was running rampant, the Baptist denomination refused to receive folk into their ranks who were members of secret societies and a great revival of religion broke out in 1830, such as was long remembered. Paul tells us that "He was not disobedient to the heavenly vision" and his writings reveal the result of it.

In conclusion, let me raise a few questions, especially to Christians:

1. Can you knowingly and conscientiously unite with an order that offers a Salvation apart from the atoning blood of Jesus Christ?

2. Can you knowingly and conscientiously remain in an order whose very program is a contradiction to the program of the church of Jesus Christ?

3. Can you knowingly and conscientiously refuse to expose an order which oath-binds its members to secrets that interfere with the home which is one of God's most sacred institutions?

May God help us as His blood-bought children to "cry aloud and spare not," is my prayer.—Herman Reich in "Christian Cynosure."

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Its Objective

This Association was brought into being as an antidote to "modernism" so-called. Many times in history, enemies of the Church of God have arisen, and just as often the Lord has lifted up a standard against them. Readers of such works as Uhlhorn's "Conflict of Christianity with Heathenism," and Andrew's "Christianity and Anti-Christianity," are familiar with these movements. The present one is perhaps as inimical to the church as any that has ever characterized the centuries. It is the direct product of the evolutionary hypothesis, and yet, its growth is not wholly accounted for by the popularity of Charles Darwin. The Darwin philosophy reinforced the infidelity of Astruc, the Frenchman, and the destructive, critical attitude of Wellhausen, the German, and the combined influence of these three has almost uniformly affected modern education, turning this very child of the Christian church against its Divine mother.

The object of our Association, therefore, is to meet this menace of false education — an enemy of the Church of God—in a fair field, and by proving its unscientific and even Satanic character, turn the people at large back to the fundamentals of the Christian faith.—The Christian Fundamentalist.

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Can the Gospel Be Popularized?

Even the casual reader of American history will quickly conclude that our present national life is based on principles furnished mostly by the Puritans. That the nation is turning from those Puritan ideals is shown by the unpopularity of any mention of them. To the popular mind they are narrow, unnecessary, and distasteful. The general opinion seems to be that all good things belong to everybody, and the idea that there must be any sort of sacrifice of pleasures or desires for the sake of religion is abhorrent. This has resulted in a democratizing of religion, in mass movements, in appeals for general tolerance, and in a lost distinction between religion and Christianity. The time has come for us seriously to ask if the Gospel can thus be popularized, and what happens when we attempt it.

It cannot be done without discarding the Bible as the rule and exponent of life. The Lord Jesus said, "Strait. . . .and narrow is the way,. . . and few there be that find it." Either that statement is obsolete, or there is something wrong with the popular interpretation of Christianity. Anyone who seriously seeks the way of life in the will of God will not discard the Master's word because it seems to conflict with the localized present-day sentiment of fickle minds. If men "wrest" the Word it is "unto their own destruction." The parable of the sower shows how Jesus judged the attitude of the common crowd. The Holy Spirit formed the Church of the "called out ones," and the whole doctrinal and ethical basis of the Epistles of Paul, and of the other apostles, is on that assumption. Any interpretation of the Scriptures that is based on the whole Word of God must take into consideration the profound and significant fact that "many are called, but few are chosen." It may not suit our national pride and philosophy, and it may not harmonize with the working basis of some churches, but it stands nevertheless, although it may be as a rock of offense.

Any attempt to popularize the Gospel will demand a change in its authority. The Gospel is not man-made that it can be remodeled like an old house inherited from a preceding generation. The Gospel originated in the mind of God as the divine answer to human sin and need. It is just as much the creation of God as the soil that sustains vegetable life. We may continually discover in the earth the stored wonders that His love has enfolded there for our developing need, but we cannot create another earth. The analogy holds good for the Gospel. There will come a time when there will be, under the creative power of God and in answer to his enlarging purpose, a new earth, and there will also be in that day a new order for the spiritual life, but the Gospel is final and unchangeable. We have yet vast reaches of His truth to explore, and undreamed of wonders to discover, but there will be no conflict with what is now essential for spiritual life. Truth never ceases to be operative in human life excepting through fulfillment.

Careless and spiritually unwise leaders are responsible for causing multitudes to think that the Gospel is as shifting as political policies, and that its preachers are sort of spiritual opportunists shifting the standards

and demands to suit the whimsical crowd that wants the fruits of life on its own selfish terms.

Any such attempt will take out of the Gospel its rebuke, which so many lives need. Conviction is the shadow of sin which the sense of God casts on the soul. It is one of the greatest mercies in life. It does for the soul what pain does for the body, it reveals our need. So tremendously important is that fact, that God has made the negligent watchman responsible for the souls of those he fails to warn. When the Gospel is expurgated to eliminate the divine holiness, as there revealed, the souls of men remain unconscious of their need. Regardless of who is to blame for such blindness it forever remains a fact, as Paul said, "If our gospel be hid, it is hid to them that are lost." Salvation is not a separate, arbitrary decree that a considerate heavenly Father metes out to suit the differing thought and environment of each individual. That fancy, if true, would forever destroy the fundamental principles of that love which its advocates prate about. The love of God in Christ is love plus law, and it knows but one condition of salvation for all men—the Gospel, which is the revelation of God in Christ.

On the other hand, to hold up anything less than that Gospel would be the despair of a multitude of seeking souls who hunger and thirst after righteousness in Christ. The emaciated philosophy that the compromising crowd desires is a heartbreaking disappointment to those who are "called according to his purpose." Their souls demand the meat of truth, and when they get it they become, through Christ, the living epistles and commentaries for their Lord. They vindicate the cross; they explain and reveal Christianity; they light the world; they are the walking definitions of what the faith in Christ is like.

Any attempt to build the church that is not standardized by God's revealed Gospel is a travesty. It may be an organization bearing the name Christian, but it is not an organism having that life which is Christian. It may be a social club, or cultural organization whose activities counterfeit the fruit of the Spirit, but revelation indicates that it is nauseating to the living Lord.

Some will ask how we can keep our missionary zeal if we acknowledge that the New Testament position that many are called and few chosen, is true. Such a question shows too much dependence upon our own motives, and a lack of dependence upon the divine will and purpose. The Church is first responsible for obedience in testimony; the fruitage is to be left with the Lord of the harvest. A Christian zeal is based on two fundamental assumptions. First, God's love is universal. He wills that all men everywhere shall be saved. Second, all men would be saved if they yielded to the salvation in Christ.

In those two propositions there is fire for our zeal. We must ceaselessly proclaim the Good News on that basis and reach the last man possible with our opportunity and strength. The responsibility of acceptance is theirs. The revelation that some will not accept need not deter us. We must give the Gospel to all, that Christ may find his own. And we never know until the Gospel is presented who are His.

The very efforts of some to change the requirements and standards of the Gospel may grow out of their zeal, but it is a zeal not according to wisdom. They are willing to popularize the appeal, on the assumption that if the Gospel can be made attractive, then those attracted will later be won to its more rigorous and substantial elements. Such a procedure is filling numerous churches with unregenerated individuals who become a problem the moment they are enrolled.

The story is told of a godly physician who was an eye specialist. There was brought to him a boy with failing sight. Months of treatment failed to bring any relief or improvement. The physician finally concluded that there was but one thing left to do, to torture the eye with pain that possibly the outraged nerves in very resentment would reassert themselves in vigor and life. The proposition was submitted to the parents and to the boy. They gave consent, and the boy agreed to the ordeal. During the treatments the good physician would hold the hand of the lad, and speak words of encouragement and comfort to him to sustain him in the ordeal, even while he administered the torture that made the comfort necessary. And it was said by those who knew that the doctor would come out of the ordeal greatly moved, with the marks of sympathetic suffering deep on his face. That physician would have saved the lad the pain if he could, but it was done in answer to the demands of life that controlled them both.

So Christ Himself is subject to His own Gospel. He suffered for us and then with us, to meet the demands of spiritual life in a world of love and justice. He could have evaded the cross, but not and give us life.

Just here is one of the great temptations that comes to Christians. Many who see this truth become cold and austere. Their attitude is that they represent the truth, and let any contradict them at their own peril. They preach the Gospel in the strictness of the word, but forget the compassion that belongs with it. Our Gospel is according to the justice of law, but it is a law of love. Any attitude of superiority and commanding authority in the presentation of this Gospel is not Christlike, and surely brings failure and disappointment. The rugged Gospel becomes attractive only when it is enforced with a heart of compassion. A willingness to be anathema for outcasts if somehow they might be saved, but never attempting to revise the method of Him who created that Gospel, is the true attitude of compassionate evangelism.—The Sunday School Times.

WHAT THE ORDINANCE OF THE COMMUNION SIGNIFIES

By J. S. Shoemaker.

For the Gospel Herald.

1. **It is a sacred memorial.**

"This do in remembrance of me," were the words of our blessed Lord and Master on that memorable night when He had met with His disciples in that upper chamber in Jerusalem and with them observed the Passover feast in commemoration of the deliverance of the children of Israel from Egyptian bondage. He was now instituting the sacred ordinance which is generally known as the communion, which is to be observed by the Christian Church in all its generations, in memory of Christ's labors of love while among the children of men—also in memory of His agony in the garden of Gethsemane, His ignominious suffering on Calvary's cross, His death caused by the shedding of His atoning blood for the remission of our sin, His triumphant resurrection from the dead for our justification, and His glorious ascension to the right "hand of the majesty on high," as our intercessor.

Most of us appreciate having in our possession certain memorials, such as letters, books, certain gifts, etc., etc., which we have received from loved ones who have been called hence by the messenger of death. The same are carefully kept as mementos of what they have said, done and been to us while with us, but infinitely more sacred is the Communion service to the true Christian, because of the sacred memories it brings to the minds of those who partake of its sacred emblems.

2. **It is an expression of a common union of communicants.**

Paul was inspired to write, as recorded in I Cor. 10:16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we

break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." In these sacred statements Paul makes clear the believers relation both to Christ and to one another as members of His body, the Church.

When we as a body of believers partake of those sacred emblems which our Lord and Master used in instituting that sacred ordinance known as the communion (the same being typical of His suffering and death on the cross) in which we give expression of our union with Christ, as a part of His body, the Church, and our communion with Him in being made partakers of His nature and sustaining grace, through faith in the atoning merits of His shed blood. We also express a common union with all those who commune with us and are one with us in the "faith once delivered unto the Saints."

It certainly would be a violation of the spirit and divine purpose of the ordinance of the communion, if believers who are at enmity with each other, or manifested an unforgiving spirit toward any one, would together partake of those sacred emblems of Christ's suffering and death. The same would be true if one would knowingly commune with those who willfully fail to live up to the requirements of God's Word, and deliberately ignore some of its fundamental and essential doctrines. With such individuals the true child of God could not consistently commune at the Lord's table, and thus express a common union in faith, purpose and practice, because such a union does not exist. Hence it would not only be inconsistent but also sinful to openly express a common union in observing that sacred ordinance together.

3. It is an expression of true Christian fellowship.

The three thousand who were converted on the Day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:12). The word "fellowship" is mentioned in connection with the breaking of bread, which meant the observance of the ordinance of the communion. The observance of said ordinance, if done in the right spirit, is an expression of an intimate and sacred relationship with both the Father and the Son as declared by John the beloved in I John 1:3, also a joint religious interest and fervent "fellowship one with another." Those who enjoy this three-fold fellowship have the assurance that the blood of Jesus Christ "cleanseth us from all sin" (I Jno. 1:7).

Only those who are one in faith, purpose and practice can enjoy real Christian fellowship in the observance of the aforesaid ordinance. To continue walking in fellowship with our Lord and His saints is the Christian's happy privilege, and all who thus continue to gladly walk in this two-fold relationship will not neglect to avail themselves of taking part in the sacred service which typifies this sacred fellowship, and points to the glorious unfading fellowship which all the redeemed saints shall enjoy in heaven through all the ceaseless ages of eternity.

4. It is a means of expressing one's faith in the atoning merits of Christ's sacrificial death.

Paul the inspired apostle, says, "As often as ye eat this bread, and drink this cup, ye do shew (or proclaim, R. V.) the Lord's death till He come" (I Cor. 11:26). In partaking of the literal bread and the fruit of the vine at the time of the communion service, the communicant gives open testimony, declaring to all present that he believes in the doctrine of the atonement—that is, that through the suffering and death of Christ on the rugged cross outside of the walls of Jerusalem, man has been redeemed from the curse of sin, and saved from its guilt and power through faith in the living Christ of whom, through whom, and to whom are all things.

In the observance of this sacred rite we give testimony of having been adopted into the family of God, and made partakers of His righteousness and peace, through a living faith in His marvelous plan of redemption and salvation.

For any one to partake of the bread and cup in the observance of the communion and at the same time to question the doctrine of the atonement through the shedding of Christ's blood on the cross to atone for sin, or to be living in any known sin, or violation of God's Word at the time, means "eating and drinking damnation to himself." (See I Cor. 11:29).

It is highly essential that all communicants, or members of the Church, make a careful and prayerful examination of their minds, hearts, and lives, by using the Word of God as the testing instrument, and thus ascertain whether in the light of the inspired Word they would be classed as worthy recipients at the Lord's table.

All who are truly born again and are Spirit-led, ever yielding absolute submission to the will and Word of God, are desirous to ever keep the ordinances of the household of Faith, and in observing the communion service they give expression of unity and fellowship with the saints, loyalty to Christ and the doctrines of His Word, and a willingness to bear witness for Him at all times and under all conditions, in order that His name be glorified.

Dakota, Ill.

PAUL'S LESSON IN HORTICULTURE

By John L. Horst

For the Gospel Herald.

In studying the Bible we are reminded time and again of its many-sidedness. We are all impressed with the many ways in which Jesus appealed to the people in His teaching. In studying the teachings of the apostle Paul we are likewise impressed with his versatility. The lesson in horticulture to which we want to call attention in this article is found in the eleventh chapter of Romans. He is speaking of how the Jews rejected Christ, and how, through their rejection, the Gentiles received salvation to provoke the Jews to jealousy so that they too might eventually be saved. It is a very deep subject, which we shall not try to fully explain here, but we shall notice Paul's figure of the grafted olive tree, which he uses in illustrating the truths of this chapter.

We do not know when grafting trees was first practiced, but this is the only time it is directly mentioned in the Bible, so far as we know. Other incidental references seem to indicate that it was practiced long before the time of Paul. No doubt, most of our readers are familiar with the process which, while simple in its outward operations, is after all mysterious in its inner workings. A twig is taken from some desirable tree, and grafted on a wild and usually worthless tree. If the graft is successful, the wild tree will, when the graft has developed sufficiently, bear fruit like that of the tree from which the graft or scion was taken. The scion determines the kind of fruit, not the stem on which it was grafted.

In the figure which Paul uses he illustrates God's people of all dispensations as the good olive tree. In the dispensation immediately prior to Christ's advent the Jews represented the good tree. In this dispensation it is represented by the Christian Church. The Gentiles were represented by the wild olive tree, whose fruit was worthless. Jesus Himself was a Jew, and when He came as the Jewish Messiah He was accepted by some of His own people and rejected by many others. Those who accepted Him, of which Paul is an example, remained in the good olive tree. Those who rejected Him were broken off as useless and worthless branches.

How would God maintain His

body of people when so many of the chosen people rejected His Son? Here again, Paul's figure of the tree makes the truth clearer. God will take branches of the wild olive tree and graft them into the good tree. This is a very unusual process, and Paul recognizes that it is contrary to nature. Ordinarily such an operation would be useless and foolish. But "with God all things are possible." He can do things that man cannot do. He can take the wild olive and graft it upon the good olive and cause it to partake of the nature of the stem, while in nature the stem would bear fruit according to the nature of the graft. It is this God who takes the Gentiles in their unregenerate state and places them into His Church and makes them partakers of the divine nature. Paul explains that this is all through the grace of God, which of course requires faith on the part of the individual. But it is not of works, and gives us, who are of the grafted branches, nothing of which to boast.

There are a number of things that impress us in this lesson on horticulture, among which are the following:

1. **The grace of God.** Paul takes pains to emphasize that salvation is by grace. Whether Jew or Gentile, we are saved through the grace and power of God. We are merely branches, dependent upon the stem and root for our life and growth. It is the same figure that Jesus used in John 15. We have nothing of which to boast. Hence we should not be "highminded, but fear" the God of our salvation, and give Him all the glory in our Christian lives.

2. **The severity of God.** The Jews were natural branches of the good tree, but when they became unbelieving and rejected Christ they were broken out of the tree. Let us maintain our Christian faith and belief at all costs. We are no better than the Jews. If we forsake "the faith" we will be cast off even as they were. Christ will only abide in us on condition that we abide in Him. Jno. 15:4-6.

3. **The depth of the "wisdom and knowledge of God."** Because of the limitations of our finite minds there is much in the plan of God that must remain largely a mystery to us while we are in our earthly life. He has revealed much to us in His Word, which we are commanded to study, and which will yield rich reward to the faithful student. The profound chapters in the Book of Romans are no exception. But the more we study and the more we learn, quite likely the more we will feel like exclaiming with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Scottdale, Pa.

SERVICE TO GOD PROMPTED BY HEART DEVOTION

By Jacob K. Bixler

For the Gospel Herald.

> Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.—Rom. 6:16-18.

In this text two kinds of service and servants are referred to,—the bond-servant to sin, and the Lord's freeman serving unto righteousness. I Cor. 7:22; Rom. 6:22.

What Constitutes Bond-Service?

The principle underlying bond-service or slavery is here stated as **yieldedness in obedience to a certain party.** The person yielding his life in service to any person or thing makes himself a bond-servant to that party. It is not essential that the party to which he yields be his master in strength. The slave may be stronger physically than his master, but by his submission in fear he makes himself the slave. However, the continued submission to one another, possibly willingly and cheerfully at first, weakens the one submitting, and finally he is powerless and completely in the control of the one to whom he submitted. "For of whom a man is overcome, of the same is he brought into bondage" (II Pet. 2:19).

One of the dark blots upon the human race is that of enslaving their fellow beings, holding them or disposing of them as chattels, yet this form of slavery is as nothing compared to that bondage unto evil into which men and women willingly place themselves. "Whosoever committeth sin is the servant (or slave) of sin" (Jno. 8:34). "He that committeth sin is of the devil" (I Jno. 3:8). No master has ever dealt with his subjects so deceptively, so underhandedly, and so foully as the devil. None other has ever so completely robbed his subjects of money, health, real pleasure, and the purpose and rewards of life. While the lives of his subjects vary in experiences, the end of all is the same,—Death! Vs. 16. "For the wages of sin is death" (Rom. 6:23). Yet men and women daily yield themselves as slaves to uncleanness and to iniquity unto iniquity. Rom. 6:19. Some resent being called blind for doing so and claim they are acting from choice, but this only proves the ability of the Evil One to deceive, to mislead, and to becloud the issues of life. The devotees of fashion slavishly following the latest styles however vulgar, the inmates of brothels eking out a life of shame in Baal worship, the lustful grabber after filthy lucre, the person in the clutches of a sinful habit, the man though honorable otherwise whose ambition for popularity prompts him to lower his standard,—all these are slaves who need more than the power of their conscience, or will, or the law to free from their shackles. Rom. 7:16, 18, 22. Satan is superhuman, and therefore nothing in the realm of the human can free them. They are in the sphere of the flesh which cannot bring forth any fruit but corruption. Gal. 5:19-21. "They that are in the flesh cannot please God" (Rom. 8:8). This condition, coupled with the fact that they are in a world of sinful environments, places them in a position where freedom through the blood of the cross of Jesus Christ is their only hope. Rom. 7:24, 25. Divine power alone can break the shackles and set the prisoners free. By faith in Christ is this hope realized.

From Law to Grace in Experience

How refreshing now it is to note that the law of Moses gives way to grace as revealed more fully in Christ. Vs. 14, 17; Jno. 1:17. It is still more refreshing to know that this is not only theoretically true but that the believer **actually passes from law to grace in his experience.** Paul thanks God that "whereas ye were servants of sin, ye became **obedient from the heart** to that form of teaching whereunto ye were delivered" (Vs. 17, R. V.). No longer do they experience the galling bondage of Egypt, nor the terrors of the law at Sinai, nor the sinful lustings and failures in the wilderness, but they are settled in Canaan, the "heavenly places in Christ Jesus," in the sphere of intimate association with Jesus Christ, where victory is theirs by faith. Note these scriptures. "Being then made free from sin." "For sin shall not have dominion over you." Emancipated! No longer under the dominion of sin, but the Lord's freeman! Deliverance came through their acceptance of the gift of God, the Savior, and by their continued obedience to the doctrine of God for purification. Rom. 6:23; I Pet. 1:22. The fact that "ye have **obeyed from the heart**" shows that this is not a mere formalism. Saving faith and obedience are married and can never be divorced in God's plan. When Abraham recognized the call, he at once obeyed, not knowing where the call would lead him. Faith is not blind foolhardiness, or merely optimism, but it is the eye of the spir-

itual visioning God. Where human sight ends, faith begins. When the Mosaic law ceases, grace assumes the leadership. Moses, the Law, brought Israel to the Jordan and could go no farther, but Joshua, whose name signifies Savior, led them in. What a wonderful transition! And yet how sad that so few fail to attain full victory in Christ! They fail to **obey from the heart.** They forget that the one who led Israel into Canaan is also the captain to bring deliverance in the land. The seven nations, typical of Satan's complete forces, can be slain only as the unseen "Captain of the host of the Lord" goes before. Josh. 5:13-15. Little Ai was more than a match for Israel's army going against it in the strength of the flesh, but Jericho's walls fell flat when Israel moved forward "in the demonstration of the Spirit and of power." Victory, complete victory, continued victory is ours only when grace has full place in our lives and every thought is brought into captivity to the obedience of Christ. II Cor. 10:5.

The Willing Servants of Righteousness

As grace transcends law, so the believer's yieldedness excels slavish service, or service in the energy of the flesh. Much service that is characterized as spiritual is but the flesh energized by a desire for glory. The fleshly desire to "do something" in the Church has been mistaken many times for the leading of the Spirit. The believer in Christ Jesus commits his life and labors to the Lord. Personal ambition and glory have no place in his thoughts. God's glory, the saving of souls to bring more praise to Him, and the edification of the Church of Christ are his ambitions. He serves because he loves Him, and longs that His Master may receive the adoration and service of earth's beings that He already receives from the angelic host. This is the Christian's incentive and his goal. He serves in "newness of the Spirit and not in the oldness of the letter" (Rom. 7:6). He serves not as a slave, but as a son or daughter. Service through cringing fear or for the mere pittance gained has been superseded by filial reverence, heart-obedience, and willing service. He labors for the Father's sake. God's great love for mankind in saving them is now reciprocated. "We love Him because He first loved us" (I Jno. 4:19).

God only knows what the results would be in this world if all professing Christians truly yielded their lives as willing servants unto righteousness. Far too many are living near the border lines and attempting to render partial devotion and withholding some cherished thing, and no wonder that they hear distracting noises and that they miss the joy of serving prompted by a devoted heart. The devoted Christian serves because he finds joy in serving, and as he thus ministers, the flood-tide of righteousness comes rolling in upon him blessing the serving one and the served. Such only serve the Lord Jesus Christ.

Elkhart, Ind.

A FEW QUESTIONS REGARDING THE "CONFERENCE OF PACIFIST CHURCHES"

By John Horsch

For the Gospel Herald.

The Conference of Pacifist Churches, known also as the Bluffton Peace Conference, consists of members of four denominations, namely the Quakers, Dunkards, Schwenkfelders, and Mennonites. Some of the men who have organized and continued this conference are appointed representatives of the denominations or groups to which they belong, while with others this is not the case.

The first question which we shall raise is, **What is the meaning of the word pacifist?** This word has been defined by an eminent leader of pacifism as indicating one who, for conscience' sake, refuses, under any circumstances, to have any share in the existing war system and who in case of war would take the C. O. position. However it is to be noted that in the movement for world peace which is known by the name of pacifism the great majority of participants do not claim to hold so strict a position in their personal attitude to war It is seen then that pacifism is often used as a synonym for opposition to war.

Our second question is, **Are the four denominations mentioned a unit in upholding the principle of nonresistance?**

This question must be answered negatively. They differ on the point of the Christian's attitude to the use of force in times of peace. Generally speaking, those sections or groups which have discarded the principle of separation and of nonconformity to the world do no longer object to their members going to law and serving in the police force. This is also the position of the Conference of Pacifist Churches, as appears from an official statement adopted at their last meeting which was held at Carlock, Ill., about a year ago.

Now, it is true that there is a difference between the function of the police force and of armies in war. The police force is an essential part of civil government, but this can by no means be said of war. All civil government is backed by force. Penalties are attached to the transgression of civil law, and the question of accepting the penalty cannot be left to the free will of the offender. A civil government not relying on force would be a government in name only. Scripture says expressly that the government "beareth not the sword in vain."

But on the other hand, Scripture is equally clear in the teaching that it is not the Christian's province to maintain order in the world and to make it possible for the population of a given country, to live in security and peace by the use of force. No other principle is taught in Scripture more emphatically than that of nonresistance for the follower of Jesus Christ. Popular Christianity says it is right for the Christian to serve in the police force (which in the last analysis means, it is right to take the sword). Our Lord, on the contrary, says, You cannot be my true follower and undertake to maintain order in the world by force. (Matt. 5:38-48; Luke 22:25, 26; Matt. 20:25-28; John 18:36). It is up to us to choose.

The United States government (or, more correctly, the government of the various states) maintains at the present time a police department involving an army of 400,000 men who are charged with the task of maintaining peace among the population. At the large centers of population these forces are using machine guns and armored cars in the conflict with the lawless and criminal elements. Is it not inconsistent to hold that a Christian may serve in the police force but may not serve in case of an insurrection or armed invasion?

In passing it may be noticed that the cause necessitating so large an army of police is the same as the cause of international wars: it is human sin and depravity; it is the fact that the world through sin is in a state of rebellion against God. The question is pertinent, Can the hope of pacifying the world be intelligently entertained so long as such conditions obtain?

It is true that love is the greatest force in the universe, and divine love infinitely surpasses human love. On the other hand, it is also true that man is sinful, and sin hardens the heart against love. Sin is of a diabolical nature. An unrepentant world, instead of permitting itself to be overcome by the great love of God as manifested through Jesus Christ, spurns the love of God.

In the third place, the question is in order, **Do the four denominations mentioned agree in their attitude in the case of actual war between our country and a foreign power?** Were they a unit in the recent war in upholding the C. O. position? Can it

be supposed that a union movement of this kind may have a tendency to strengthen us as a people in maintaining the historic position of the Mennonite Church?

Again a negative answer must be given. The book on "The Conscientious Objector," by Major Kellogg, shows that a comparatively small number of Quakers and Dunkards took this position during the World War. The fact is that not even all bodies of Mennonites maintained a consistent attitude. We shall give just one example to the point. A letter written during the war by the president of the Mennonite College which is conspicuously pushing this conference has given great satisfaction to those who have opposed the historic Mennonite position. The writer says with evident approval that "almost all the boys that have gone out from....College are in hospital service." He did not advise the inquirer to whom the letter is addressed to take the C. O. position. The letter was printed in the military publication "Trench and Camp" of September 23, 1918, as well as in the books on the Conscientious Objectors, by Major Kellogg and Norman Thomas. The Quakers, while taking a pronounced anti-war attitude, do not officially uphold the Mennonite position. The same is true of the Church of the Brethren.

Again, in view of the fact that some of the denominations represented in this conference have disowned the principle of nonresistance, the question may be raised, Are there not other Christian bodies taking a similar attitude of opposition to war? Why then single out a few such churches and call them pacifist? The Federal Council of the Churches, representing the great majority of Protestants in the United States, has issued an official statement declaring that "war is the world's greatest collective sin." And most of the more prominent denominations have severally expressed themselves in recent years in a similar strain denouncing war as contrary to Christian principles. This could be shown by quotations passed by their conferences and synods, if space would permit.

Another question: **Does not this conference take an inconsistent attitude in regard to wars of the past?** The point we have in mind may be made clear by a few references. The late Dr. W. A. Smith, editor of "The Churchman," the principal organ of the Protestant Episcopal Church, was one of the most outspoken denunciators of war. He declared war to be the greatest sin. However, in order not to offend those who had a part in the recent war, he always took pains to have his readers understand that he was not speaking of wars of the past. He held that the question whether wars of the past were wrong (in other words, whether war is wrong in principle) does not concern us at all. Yet there is scarcely any difference between such a position and that of the pacifist leaders who, after the United States became involved in the late war, readily found an excuse for "this" particular war.

Another illustration to the point: Dr. W. H. Griffith Thomas in a review of the book, "War, its Causes, Consequences and Cure," by Kirby Page, says:

> It is significantly and almost amusingly inconsistent to read that "while there is something to be said" for the righteousness of wars in the past, there is nothing to be said concerning the righteousness of wars in the future. This is a curious contradiction of the author's own position in which he maintains that war is always opposed to the teaching of Christ.

Now from the officially published "Findings of the Conference of Pacifist Churches," held at Carlock, Ill., in 1926, the following sentence is quoted:

> Despite our opposition to war, we honor all those who in sincerity and devotion have given their lives for their countries. We believe that history can be so evaluated as to show that there has been as great heroism in time of peace in behalf of the welfare of the nation, as has been manifested in time of war.

It cannot be doubted that we may have a certain esteem for any one who showed such devotion for a cause that he risked his life for it. And yet in a pronouncement of a pacifist conference on the point in question we should rather look for a statement that heroism was shown by many of the C. O.s and that this position indicated the true Christian attitude.

The conference in question represents a union movement for world peace. One of its avowed purposes is to influence the conservative Mennonites in favor of co-operation with liberal Mennonites and with the other participating denominations. Now, the principal point in question is, Do we know what we are doing by consenting to become a party in a religious movement with these denominations? Are we aware that modernism is ruling supreme among the Quakers? We are not speaking of the Hicksites only but of the so-called orthodox Quakers as well. Of this there is overwhelming proof. It may not be generally known that, as concerns the Dunkards, some of their foremost leaders are modernists In the church paper of the largest Dunkard body there appeared only recently a series of editorial articles advocating a modernistic "restatement" of the doctrines of sin and redemption. The writer of these articles is of the opinion that sin is not of such nature that a blood-atonement, to be made by the Son of God, was necessary. For the blood of Christ he substitutes the cross as a symbol of highest devotion to duty (of sacrifice in this sense), in other words, of martyrdom. Again, in a liberalistic Mennonite paper an article defending similar views was published not long ago. Now, to say that Jesus' death has for us merely the value of an example and of a martyr's testimony to the life of supreme love which He lived, is to make Him a mere teacher, instead of a redeemer through the atonement. This means that there is no hope for the sinner who sees his real condition. The Christian message is robbed of its very kernel.

To be sure, it is unpleasant to talk about these things and to mention other denominations in such a connection. However, our personal likes or dislikes must necessarily be relegated into the background in the consideration of such questions.

Again, among the men who have by special invitation given addresses in sessions of this conference there were those who openly reject some of the fundamental truths of the Christian faith. Indeed the modernism of some of these men was evident from some of the addresses which they gave at the conferences.

The question before us then is only a part of a larger question, namely, that of our attitude toward the modern religious liberalism. It would be useless—an ostrich policy—to overlook the evident fact that in the leading theological seminaries of our land the authority of the Scriptures is disowned. The virgin birth and the great miracles of Christ are denied. The precious truth of the atonement through the blood of Christ is discarded and sometimes ridiculed. Such damning heresies are openly defended by mouth and pen by men who are recognized widely as Christian leaders. This means, whether we like it or not, that an apostasy from the Christian faith is rapidly spreading through the influence of the theological seminaries and of the press. There is nothing gained by hiding this appalling fact. The more outspoken modernists advocate a great religious union including the prominent non-Christian (pagan) religions of the world. They themselves believe (and on this point they are certainly right) that there are no essential differences between the so-called restatement of Christian doctrine which modernism offers and the teaching of certain pagan religious systems.

The fact is forcefully confronting us that the denominations which

fail to take a positive stand against the fashionable unbelief of our time are being drawn into its whirlpool. To become a party in a religious movement with denominations in which modernism is unmistably given the right of way would be glaringly inconsistent for those who profess the old Bible faith. It would mean to invite disaster. It would mean further that as far as we are concerned the principle of separation has become a mere by-word. The question is, in short, **Are we willing to take the utterly unpopular position of keeping aloof from the modern denial of the fundamentals of the Christian faith?**

Scottdale, Pa.

THE WEALTH OF OUR LITERATURE

During the recent meeting of the Mennonite Publication Board the question was raised as to whether it would not be a good thing if we would encourage the idea of some competent brother writing and compiling a complete Bible commentary. One brother suggested that if we would collect all that has been written by our commentators on the Sunday school lessons during the last thirty years we would be well on the way of getting out such a work

Several days ago we were looking through our old files to see what our writers of several decades ago were thinking and writing about. We were forcibly impressed with the thought that there is a wealth of material stored away in our literature that few people realize or appreciate.

This was, however, not a new thought to us. We remembered what the brother said at the recent Board meeting. We remembered, also, similar impressions that we had before this as we looked through the files of the Herald of Truth, the Gospel Witness, Gospel Herald of former years, Christian Monitor, Sunday school lesson quarterlies, Family Almanacs, and other publications It again brought back afresh to our minds the importance of keeping our papers on file, for in after years they will be exceedingly valuable to us. And while much that is found in all these papers will lose its value with the passing of days or months or years, there is much that is found in them that will increase rather than diminish in value with the passing of time. Similar comments might be made of books written years ago but which have been forgotten by most people.

To give the reader an idea of what we are talking about, we have selected three articles—the first from a recent number of Teacher's Quarterly and the other two from Volume I of Gospel Herald, printed in 1909, when Bro. D. H. Bender was still our office editor. But we are printing these articles for the message which they themselves contain as well as to illustrate the point we are trying to make.—Editor.

VISION AND VOICE

Discouraging Outlooks

Elijah is running away from the land of Israel. He prays under the juniper tree that he might die. He goes far away and dwells alone in a cave at Horeb. To the question "What doest thou here?" he replies, I have been very jealous, Israel has done very wickedly, I am the only one left, they are seeking to kill me. Is this the man from Mt. Carmel? Yes this is the same man. He had sufficient vision for the day and stood right nobly. He has not swerved from that vision even now. He is just as zealous, just as loyal, just as true. But he has not the vision to see beyond his own view of the discouraging elements. How could he, until he had learned more of God and His ways of working? He was mistaken in his attitude, but not disloyal in heart. He was mistaken in his view of the outlook, but not unwilling to be taught. He was wrong in going away without divine direction, but not unwilling to return at God's command.

Fellow workers, is there not in Elijah's experience a picture of our own? We have stood unflinchingly at great odds for the truth of God. But our vision of God's method of reaching the people is necessarily limited. God in wisdom has seen fit to withhold much of the future unfolding of His plans. Until we have learned to know that the cause for which we have given all is not always lost when opposition breaks in, in the face of seeming triumph, like a flood that seems to cover all vision of success, we shall, like Elijah, feel that we should like to leave the whole thing and go away. Thank God for the record of Elijah's discouragement. Not that we want to follow his discouragement, but that we might in the hour of darkness still be able to feel that God has a plan and a work, and that all hope has not fled for saving the people over whom we have yearned, even when we cannot see how it will be done. "Wait upon the Lord, be of good courage, and he shall strengthen thine heart, wait, I say, on the Lord" (Psa. 27:14).

The Voice of God

God "passed by" in the manifestations of the wind, the earthquake, and the fire; but God did not abide or dwell in such manifestations. God had a message to speak to the edification of men in the stern demonstration of power, but He would speak more effectually in the "still small voice" as it came to Elijah. There are indeed men and women who will not hear the still small voice. Some may perhaps get still enough before God to hear it after they have been overwhelmed by the roar of God's wind and fire and earthquake. But the men and women who really are changed in life are those who have heard effectually the voice of God in its silent speech to the conscience. Elijah knew God's voice. But God had been using Elijah in the work of the whirlwind and the earthquake and the fire—messages of stern rebuke and strong demonstration of power which awakened the fear of men's hearts. His work was only begun. "After the fire, a still small voice"—this was God's plan of work. Elijah had as yet only gotten to the work of the fire—"God passing by"—and the work of the voice that speaks in the quiet to the people, Elijah had overlooked.

In our appreciation we need to remember the proneness of men to look at the great demonstration as the large factor in making progress in religious work. But not so. We need the miracle. We need the flaming evangelist. We need the loud call of providence. We need stern rebuke and the overwhelming evidence of God's power. But when we want a work that counts for permanency, we want the quiet voice of God dealing with the inner life of every man and woman. This is done in the secret chamber of every man's home or in some quiet way as men and women live the life of piety before others. The quiet mother and sister whose hands and voice are used in numberless ways to do a little here and there are as effectual, yea more so, than the thunder and the lightning that carries things by storm and often forces men, like Ahab, to do under the strain of circumstances what they would not have done. The man of prayer whose piety shines forth is a more powerful factor in revival than the man who depends on the spectacular to accomplish the work. Even the large meetings that number the converts by the hundreds are often to be discontinued in comparison to the meetings that number the few, yet have effectually been moved by the work of the Holy Spirit in the inner man.—J. R. Shank, in "Teachers' Quarterly."

"The nearer we are to God, the more precious is all the truth of God,

WHAT WE AS A CHURCH BELIEVE

By Chas. K. Pugh.

For the Gospel Herald.

(The following article first appeared in June 6, 1908, number of Gospel Herald, and is now reprinted with the thought that the message is as applicable to the Church to-day as it was the time it was written.—Editor.)

Through love for His service, by the precious indwelling and leadings of His Holy Spirit and in response to Bro. S. B. Wenger's suggestion in article on page 20 of the Gospel Herald, I submit the following thoughts and partial reply to the question, "What does the Mennonite Church believe?" I say partial reply because I do not believe a clear, satisfactory answer can be given in so limited a space. Nevertheless, we believe in the truth and nothing but the truth as it is revealed in God's All-sufficient Word. May God help us to practice this belief in our daily lives, is my prayer.

We believe that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." We believe that this Son, "Who is the mediator of the new testament" was reared in the heaven blest home of Joseph and Mary, to whom the angel spoke saying, "Thou shalt call his name Jesus;" and that He is that only begotten Son whom God gave "that whosoever believeth in him should not perish but have everlasting life."

We believe, that, when our life's work and earthly career shall have ended and we have crossed death's portal to take possession of that which all men inherit—the cold and silent tomb—"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." And in God's own appointed time the trumpet shall sound "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We believe that those who shall awake to everlasting life will be those "who have washed their robes and made them white in the blood of the Lamb." And they will be among those to whom the King shall say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." And they shall reign with Him and join the angelic host and sing the songs of Moses and the Lamb for evermore.

We believe that those who awake to everlasting shame and contempt will be those to whom the King shall say, "Depart from me, ye cursed." And that they shall be among the "dogs and sorcerers and whoremongers and murderers and idolaters and liars" and all sorts of wicked men who shall be forever banished from His glorified presence and "cast into everlasting fire prepared for the devil and his angels."

Furthermore, we believe that this is an individual concern. "So then every one of us shall give account of himself to God." And that man's eternal destiny, to a great extent, depends upon the efforts or work of his own hand. "The soul that sinneth it shall die. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "Wherefore work out your own salvation with fear and trembling."

We believe that in order to be with those at the King's right hand who shall reign with Him eternally and with the angelic host sing the songs of Moses and the Lamb, it is necessary for man to be acquainted with the Lamb and practice a few songs in this life. And to come in touch with "the Lamb of God which taketh away the sins of the world," it is absolutely essential for him to come in God's own appointed way. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "No man cometh unto me except the Father draw him."

We believe that this getting in line with God and thus coming in touch with Jesus Christ, "the Lamb that was slain," works a complete reformation in the heart of man. "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

We believe that, even after the above change has taken place, there is a possibility for a man to fall and lose his own salvation. And this possiblity calls forth the occasion for these and other teachings with respect to self, fellowman and God. "Watch and pray that ye enter not into temptation." "Beware lest any man spoil you with vain words." "Beware that thou forget not the Lord thy God."

We beleve that to keep in touch with Jesus Christ and to retain salvation "it becometh us to fulfill all righteousness" and give due consideration to the "all things whatsoever I have commanded you." The Christian life is a life of growth, of activity, of service and of fruit-bearing. Therefore we have the instruction: "Desire the sincere milk of the word that ye may grow thereby." "Be ye doers of the word, and not hearers only." Faith without works is dead." "Herein is my Father glorified, that ye bear much fruit." "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Now concerning our doctrinal belief, we are glad to say that it is based upon the same, precious, solid foundation—GOD'S WORD. We believe in teaching and observing the church ordinances, and principles of nonresistance and nonconformity to the world, as they are set forth and taught by Jesus Christ and His chosen apostles. The ordinances which we believe are clearly set forth and intended to be literally observed are as follows——

1. The communion.—Luke 22:15-21; I Cor. 10:16; 11:23-29.
2. Baptism, by pouring.—Acts 1:5; 2:17; I John 5:7, 8.
3. Feetwashing. An outward act of inward humility.—John 13:1-17.
4. Sister's devotional covering.—I Cor. 11:2-16.
5. Salutation with the kiss of charity.—II Cor. 13:12; I Pet. 5:14.
6. Anointing with oil.—James 5:14, 15.
7. Marriage.—Gen. 2:18-24; I Cor. 7:39; Eph. 5:22-28.

The principles of nonresistance are so clearly set forth in the Sermon on the Mount that no unbiased reader can read that wonderful discourse without being thoroughly convinced that swearing of oaths, carnal resistance and forceful use of the law are wrong.—John 18:36; II Cor. 10:4; Eph. 6:12; James 5:12; Acts 7:60.

The principle or idea of nonconformity to the world is perhaps first most clearly stated in the prayer of our Master (John 17:14-16). Then Paul, of whom God says, "He is a chosen vessel unto me" (Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:9). The beloved disciple, divinely inspired (I John 2:15-17). The Apostle James with unflinching boldness and plainness of speech (Jas. 4:4). Peter earnestly pleads (I Pet. 2:9-11, 20, 21; 3:3, 4). We believe that these Scriptures are opposed to all frivolous, worldy amusements, church socials, bazaars, wax-doll entertainments, Sabbath desecration, horse-racing, betting, Sunday excursions, base ball games, idle gossiping and the weightier ones, swearing of oaths, secret societies, life insurance, wearing of gold and the ungodly and unhealthful apparel which worldly fashions dictate and customs demand.

Dear reader, as I breathe this closing prayer that the Father may re-

ceive honor and adoration, and that you may realize a blessing for having read this article, let me kindly tell you that these things do make a difference. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Walk as children of light: and have no fellowship with the unfruitful works of darkness, but rather reprove them." "If ye love me, keep my commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The grace of our Lord Jesus Christ be with you all. Amen.

Zella, Okla.

A SERMON

By David Burkholder

For the Gospel Herald.

(Following is a sermon preached by Bishop David Burkholder, at the funeral of Sister Stahley of Nappanee, Ind., afterwards reduced to writing and printed in March 27, 1909, number of Gospel Herald.)

And as it is appointed unto men once to die but after this the judgment.—Heb. 9:27.

We have met on a very solemn occasion, namely, to pay the last tribute of love and respect to the departed sister. But we have the blessed consolation that we need not mourn as those who have no hope. We believe that she had made her peace with her God and that our loss is her eternal gain, and we leave her in the hands of a righteous God and say with Abraham of old, "Will not the judge of all the earth do right?"

We expect to preach for the living and not for the dead. And if God gives grace we expect to speak of six important Bible doctrines which concern us all: namely, Death; The Resurrection; Judgment; Punishment of the Wicked; Reward of the Righteous, and the Immortality of the Soul.

Death

The text says, "It is appointed unto man once to die," and when God makes an appointment it must come to pass. We poor mortals cannot always fill all our appointments, but God can. The emphatic declaration of God which He made in the early days of creation, "Dust thou art and to dust thou shalt return," has again been verified on this occasion. All truths of religion have been attacked by its enemies, such as the resurrection of the body, the punishment of the wicked and the immortality of the soul. But the article of death is denied by no one. I have never heard a man say, "I shall never die but shall live forever."

Yes, we all must die. Solomon with his wisdom; Samson with his strength; Caesar with his riches and Alexander with his victories—all had to die. Death levels all earthly distinctions. The king on his throne is made equal with the beggar on the highway. The millionaire gets an equal portion of real estate with the prodigal son; a space about two by six feet. "We brought nothing into the world and it is certain we can take nothing out." Death fixes the eternal destinies of man. As he dies, so he will arise again. If he goes into the Red Sea as an Israelite he will come out safely on the other side, and if he goes in as an Egyptian, he will perish. Five of the virgins went to sleep foolishly while the bridegroom tarried and they also arose foolish when He came. The five who went to sleep wise also arose wise.

Death is a great reaper. He strikes in his sickle and before his gigantic strokes the human stalks go down. His sickle never dulls and his arm never falters. Every time the clock ticks, someone dies somewhere on this earth.

The Resurrection

This is an Old Testament doctrine. Job in the midst of his affliction asked this question: "If a man die, shall he live again?" We can safely answer this question in the affirmative. We do not believe that Job asked this for information. He perhaps wanted to hear what others had to say about it. He knew what he was talking about when he said, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Daniel while a captive in Babylon also knew about this doctrine when he said, "Many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt." Martha undoubtedly had learned this doctrine from the Old Testament, because when Christ said unto her, "Thy brother shall rise again," she said, "I know that he shall rise again in the resurrection of the last day."

Christ in the New Testament emphatically taught this doctrine when He said, "The hour is coming in which all that are in the grave shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Again, when the Sadducees tried to entangle Christ in His teaching and referred to a case where a woman had seven husbands, and asked, "Whose shall she be in the resurrection?" because the seven had her, He told them, "Ye do greatly err, not knowing the Scripture, neither the power of God." That the dead are raised even Moses taught at the bush when he called the Lord the God of Abraham, the God of Isaac and the God of Jacob. "For he is not a God of the dead but of the living." The Sadducees are not all dead yet. There are a great many yet that do not know the Scripture and the power of God. I heard of a certain woman who thought of getting ahead of God and gave orders that when she died they should cremate her body and then scatter the ashes into different parts of the earth; some on the Pacific and some on the Atlantic ocean, and in different parts of the earth, so that God would not be able to raise her up at the last day. Just think for a moment how foolish she was, not knowing the power of an almighty God who said they all shall come forth. She was just as foolish as those Jews who undertook to keep the dead body of Jesus in the grave when God had said a thousand years before that He should not see corruption. They came to Pilate and asked him to make the sepulchre secure lest His disciples come by night and steal Him away and say He is arisen. Pilate said, "Ye have a watch, make it as sure as you can."

They sealed the stone and set a watch. Undoubtedly they made the sepulchre as sure as human power could make it. But in that night the angel of the Lord came down from heaven whose appearance was terrible, his face like lightning and his raiment white as snow, and he rolled away the stone and sat thereon, "and for fear of him the keepers did shake and became as dead men."

The Judgment

The text says, "After this the judgment." Paul says, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in this body, according to that he has done, whether it be good or evil."

It is not a matter of choice for us to appear there. Those who did not feel like coming to this funeral did not have to come. They could come or stay away as they chose, but not so on the judgment day. They all must appear and give an account of every idle word they ever spoke. Jude says, "Enoch the seventh from Adam prophesied of these things saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed and of all the hard speeches which ungodly sinners have spoken against him." From this passage we infer that one important feature of the judgment is to convince the infidel and the skeptic that there is a God, a resurrection, a

judgment, an immortality of the soul and

Punishment of the Wicked

This is also an Old Testament doctrine. The Psalmist says, "The wicked shall be turned into hell and all the nations that forget God." Christ says the wicked shall be bound hand and foot and cast into "outer darkness where there shall be weeping and gnashing of teeth." Again, "Depart from me, ye cursed into everlasting fire prepared for the devil and his angels." The apostle says, "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

Let us see for a moment what denial of future punishment involves. Deny that there is a future punishment and you must believe that the holiest saint and the vilest sinner are precisely on the same footing for eternity. Deny future punishment and you must conclude that he who dies in a brothel, drunken, cursing and wallowing in his own filth, goes at once to walk the golden streets of the New Jerusalem and to receive the crown of a glorious immortality. Again, deny future punishment and you must believe that a few cents' worth of arsenic or opium will do more for a man and transfer him more quickly to the blessedness of the redeemed than a lifelong toil, devotion and faithfulness of the true servant of God.

Reward of the Righteous

Now we notice the bright side. They shall be like angels; they shall enter the pearly gates; the jasper walls; be clothed with white robes; wear crowns of glory; walk the golden streets; stand with their feet on the sea of glass; behold His face in righteousness, and be satisfied when they awake in His likeness. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Immortality of the Soul

When God created man out of the dust of the ground He breathed into his nostrils the breath of life and man became a living soul, as immortal as God Himself. Man must exist somewhere through the countless ages of eternity. Paul says, "We are God's offspring," hence immortal. On the great judgment day the souls of the wicked will be sentenced to everlasting punishment, and the righteous to life eternal. Then this mortal must put on immortality and this corruption incorruption.

The body at burial will be sown in corruption and "raised in incorruption." "Sown in dishonor and raised in glory: sown in weakness and raised in power; sown a natural body and raised a spiritual body." And when the "golden bowl is broken" and the "silver cord is loosed" and the "wheel is broken at the cistern and the pitcher is broken at the fountain," then the dust "returneth to the earth from whence it is taken and the spirit returneth to God who gave it."

So then let us keep on the safe side and make the necessary preparation in this day of grace for the soul's salvation and not run the risk with the vain hope that there is no hereafter and that the soul dies with the body and that after death we know nothing; and then if we should be disappointed in our belief in a future state, we have this consolation that there will be no dead philosophers to laugh at us.

And now in conclusion, since we know that we must die, that there is a resurrection, a judgment, a punishment of the wicked, a reward for the righteous and an immortality of the soul, let us do all the good we can and scatter the flowers and show our respects to our fellow mortals while they live and not wait until they are dead. It is a very foolish custom which people are now practicing and I believe it is bordering on idolatrous veneration when they load down the casket of a dead friend with flowers. I have often made this remark: If any of my friends consider me worthy of any respect at all, they shall show it towards me while I live so that I can appreciate it, and not after I am dead. I do not want any flowers on my coffin. I know of a case where a young man died of a lingering disease and the neighbors did not seem very much concerned about him while he was sick, to lend a helping hand, and his parents had to wait on him until they were so worn down and exhausted that they could scarcely bear up under the burden. Then as soon as he was dead the neighbors were very liberal in showing their respect by covering the casket with flowers. It seems to me if it ever should be my lot to suffer with a lingering disease, I would appreciate a lily from the hand of a friend. It would remind me of that grand lesson which the Master taught those people who were so much concerned about the temporal things as to what they should have to eat or wear, when He said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

A woman may put all the artificial flowers on her head that she can find room for and yet she is not arrayed like one of these simple, plain lilies, neither does it redound to the glory of God. May God bless you all, is my prayer.

Nappanee, Ind.

TWO DANGEROUS MOVEMENTS

This pointed message, selected by Bro. Martin R. Miller of Lancaster, Pa., deserves a careful reading on the part of all who are interested in the welfare of our young people. We trust, also, that along with the dangers connected with the two present day movements warned against the importance of vigilant oversight of home and Church with a view to safeguarding the highest interests of all people, old and young, may not be lost sight of. The present time is noted for many dangerous and destructive influences giving evidence that we are now in the "perilous times" prophesied in Scripture, also for the many opportunities for practical service which former times did not afford. Let vigilance be the rule, the alarm sounded in every time of danger, and every opportunity to advance the best interests of the Cause be improved. Keep awake—"Prove all things, hold fast that which is good."—Editor.

1. **"The Junior A. A. A. A.**
2. **"The Youth Movement."**

Just recently there came to our attention a subversive and Satanic attack upon the youth of our country, in the form of a Junior Association for the Advancement of Atheism in America. This is simply a youthful branch of the Association known as the "4-A" organization, whose openly declared purpose is the implanting of atheism in the minds and hearts of the people. Not content with carrying on their propaganda among men and women of mature minds, they are purposing to reach innocent youth with their program. A new circular has been prepared by the association, expressly for the young people. Children from seven to seventeen are eligible for membership. There is sufficient material in their circular to startle and arouse Christian parents and guardians, who ma hitherto have been ignorant of, or indifferent to, conditions existing all about us to-day.

Very briefly, the facts in regard to this "Junior Atheist League" are as follows:

Atheism, as a philosophy is to be planted in the minds of children and youth.

Godless children shall have back of them an organized effort to help them free their companions and comrades from the religious yoke.

Through organization and coöperation, boys and girls will be removed from the "Evil" effects of the clergy.

The youth of the country will be systematically taught to protest against all forms of religious instruction and training, and the reading of the Bible in public schools.

Instead of teaching children to look for eternal blessedness in the future, they shall be taught how to attain happiness in this world.

The "Illusion" of immortality is to be taught, together with the determination to

obliterate from youthful minds the fear of hell and the hope of heaven.

Local branches shall be formed in all places where leaders can be secured. A special stress is to be laid on the formation of these branches in High Schools. Students will thus be enlisted in organizing what they call "Damned Souls Societies," during college years. Thus they will be trained for effective work in combating the influence of the church.

Good times—picnics, outings, and such inducements, are the baits to be held out to boys and girls everywhere. Oratorical contests will be a feature of this new movement. Special instructors and educators are to be enlisted, to teach atheism systematically. In fact no effort will be spared in their attempts to reach the rising generation.

A further blasphemous leaflet is entitled, "The New Doxology," a parody and a mockery of the true doxology. It is a piece of sacrilege that is almost unbelievable.

Unbelievable as it seems, the National Secretary of this Junior Atheistic League is an attractive young girl atheist of exceptional executive ability. She is only sixteen years of age.

Such is the partial program of the Junior Atheist League, whose declared purpose is to tear down and demolish any shred of faith that children and young people may have in God, Jesus Christ and the Bible. Our God is indeed longsuffering, gracious and merciful to-day, for He is not willing that any should perish. In the face of such astounding blasphemy we marvel at His silence and patience.

There is also in existence today a less open, more subtle menace that is growing in power nevertheless, which is known as "The Youth Movement." It is necessary for us as Christians to face some very serious facts, in connection with certain propaganda which is now being spread widely in America, and which is also undermining the faith of our young people.

This propaganda is being disseminated in many churches, schools and colleges. The youth of this country, as well as the youth of other lands, are being enlisted in a so-called religious movement, the true nature of which is camouflaged under the deceptive phraseology, "Spiritual Illumination." Back of this subversive "youth movement" we find the grim spectre of Bolshevism, also known as "Communism." In our very midst we find the propaganda which is being used diabolically to make of our American young people a vast multitude of free thinkers and atheists. Hand in hand with those who are fostering the work of the Junior Atheist League do we find the advocates of Communism. Our schools and colleges are teeming with this new spirit of dangerous freedom.

In a nutshell, what is communism? It is a world-wide movement directed and controlled from Russian headquarters at Moscow. Its openly avowed purpose is the three fold destruction of the HOME, the CHURCH and the GOVERNMENT. According to definite proof, which was secured when the illegal Communist convention was raided in 1922, at Bridgeman, Michigan, this movement is making alarming headway in America. A pamphlet published by the American Defense Society, entitled "The Reds in America," gives startling facts. Two barrels full of documentary evidence against the conspirators were secured at the time the raid was made; and in this way unquestionable proof was secured regarding the plans and purposes of the Communist party in this country.

One of the truly significant and startling facts about this movement is their open declaration to capture and train the youth of America. This purpose was definitely expressed in a statement uttered by a Boston school teacher in 1919, when she said, "Give us one generation of small children to train to manhood and womanhood, and we will set up in America the Bolshevist form of government."

Much more might be written regarding the Youth Movement, as it is carried on in Germany—young people, unchaperoned, going out in bands during all seasons of the year, spending weeks together in the open, often clad only in knickers. And in certain universities in America this same plan is being advocated for the youth of this country of ours.

Are we Christians going to disregard these facts, brushing them aside indifferently? Are we content to settle back in comfort and see the young people of our homes, of our towns, of our country, being carried into the maelstrom of modern life, with no effort on our part to snatch them as brands from the burning? Are we not shirking a solemn responsibility when we refuse to recognize these conditions? Should we not become burdened, as we realize the spiritual condition of the children and young people to-day, their danger and their peril?

My purpose in sending out this leaflet is not with the idea of reform or the bettering of conditions. This warning is being sent forth after prayer, and with the realization that people who are Christians need to become aroused to the seriousness of the situation. Some one who has been in touch with these conditions has well said: **"The majority of people, overcome by their fears, or through indifference, refuse to look facts in the face.**

One thing parents can do to safeguard their children, namely, do their utmost to bring them to a saving knowledge of Jesus Christ, as their Redeemer from sin. This is the first step, the only remedy for the evils of this sin-cursed earth. If there is one plea above another which I wish to send forth in this leaflet, it is that Christian parents will turn their attention to the spiritual condition of their own children; then have the larger vision, and make an effort to reach other young people.

Then there is the great subject of Christian education. It behooves all parents who are awake to the dangers of evolutionary teaching, to know what kind of a college or university, —or even high school—their boy or girl is attending. Better indeed that a young man or woman never receive any kind of advanced education than one which will leave their faith in Christ shattered, and their soul headed for an eternity of despair. Countless parents today are living in tragic despair, because their boys and girls have returned from college mocking at the simple faith of their fathers and mothers. These statements are facts, and can be verified. The teaching along evolutionary lines, which is handed to our children in the public schools today, even at a tender age, is only the beginning of the pernicious, soul-destroying instruction which our young people get in the higher schools. It was William Jennings Bryan who said so truly, "Evolution is the anaesthetic which many pastors and educators are handing to the people to-day, in order to deaden the pain, while gently removing their religion from them." What a terrible harvest of lost souls is constantly resulting from such perfidy as this, much of it being carried on under the guise of "Religious Education." Beware of anything that is not distinctly and definitely a "Bible-Christian education!" The divine protection is the only true safeguard in this day of unbelief and apostasy.

Our busness is to win people individually to accept Jesus Christ. How much the young people need HIM, amid the perils of this age! There is danger lurking on every hand—in the dance hall, the shameless dress of the day, in countless temptations awaiting the young people of this twentieth century. The Lord Jesus Christ alone, taken into the life, can meet the need of the hour. **O that a clarion call for separation might be sounded by the pastors of our land. May God save many of the rising generation before HE comes!**

The writer of this folder will be glad to hear from all who may read and who are interested in learning further about these and kindred evils. Sent out with much prayer and a burdened heart, trusting that God will use the message herein.—Elizabeth Knauss in "The Gospel Message."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"We know that all things work together for good to them that love God, who are the called according to his purpose."

When the Lord through Paul referred to His people as "a peculiar people, zealous of good works," He emphasized two phases of the Christian life: (1) Holiness, separation from the world, sinlessness, purity, obedience to Truth; (2) faithful service, zeal for the cause of righteousness and salvation.

A "Humbug."—The story is related of how a group of students once tried to deceive Charles Darwin. They took parts of several bugs, glued them together very nicely, and then brought the composite creature to Darwin and asked him to name it. He examined it very critically, and then very gravely pronounced it a "humbug."

We sometimes think of this story as we see members of plain churches endeavor to satisfy both the world and their church in the way they are dressed. In most things they are rigged up in latest style; but in order to maintain their standing in their own church they also wear a few required things like the bonnet and the devotional covering. What would you name that kind of a combination?

Church Members.—When a man says, "I am a church member," there still remains the question as to what kind of a member he is. Is he a member of the Church of our Lord Jesus Christ, or simply a member of some visible organization? Is he walking "in newness of life?" or does he tread the path of the ordinary world ing? Where does he seem to have his affections—"on things above?" or "on things on the earth?" Which does he emphasize most—conversion, the new birth, the power of the Spirit, the holy life, loyalty to God and the Church, the prayer life, humility, true Christian piety, consecration to God and reverence for His Word? or mere membership in some church, paying church dues regularly, service, or something else which unconverted as well as converted people may do? To bring this matter still nearer home, suppose this person of whom we have been talking were myself or yourself; to which class of church members indicated would we belong?

The other day we were in search of a book which was nicely tucked away for safe keeping because it happened to belong to a class that is seldom called for. We happened to spy a number of bound volumes of the Gospel Herald that have been on the shelves for many years. There are, of course, only from a few to a dozen of each volume, but there were just that many more on the shelves than there ought to have been, as these books are valuable in every live worker's home library. The regular price of these bound volumes of the Gospel Herald is two dollars ($2) postpaid. But to get these volumes off the shelf we will send them out at the rate of $1.25 each, postpaid, as long as the supply lasts. This offer applies only to the volumes bound in 1920 or before. Those issued since 1920 are nearly all sold. Send your orders promptly, and they will be promptly filled.

We are glad for the many renewals to the Gospel Herald coming in during the past few weeks. We trust that these renewals will keep coming until the entire subscription list will have been brought up-to-date. While sending in your own renewals we believe that some of you would be interested in helping to get the Gospel Herald into other homes. To help this along we will make the following offers, which will hold good the remainder of this year:

1. We will send the Gospel Herald to new subscribers from the time we receive your subscription to the end of the year 1928, for the regular subscription price of $2.

2. Old subscribers may add six months credit to their subscriptions for every new subscription, accompanied by $2, which they may send in. For illustration: If you send in the names of six new subscribers, accompanied by $12, it will mean that the date on your subscription will be advanced three years.

3. Our old offer of sending the Gospel Herald for life to any one sending us a $30-annuity still stands.

Who will help us add 1000 new names to our subscription list between this and Jan. 1, 1928?

Ever since Christ entered upon His ministry on earth there has been a struggle to keep the rank and file of people bearing His name true to their profession. In His Bread of Life Sermon (John 6) He spoke the words of truth so forcibly that "many of his disciples went back, and walked no more with him." At the time of His arrest just preceding His crucifixion, even the Twelve forsook Him, for a season. After the Church was established at Pentecost the disciples were frequently called upon to face inconsistencies among the faithful and heresies among false brethren, and this kind of a trial has been going on from generation to generation ever since.

In the face of such circumstances there are always those who are ready to say: "What's the use? Better give up and let things go; we can't accomplish anything anyway." Others say: "You must give way to human depravity. Make the discipline of the Church liberal enough that members can do as they please and still belong to the Church."

They are giving the same kind of advice that some political people of today are giving with reference to allowing Moonshiners, Bootleggers & Co., carry on as they will and repeal all laws to the contrary, seeing that they can't be controlled anyway.

But the Bible holds out quite a different standard. Of the unruly it is said, "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Of the opposers of the Truth it is said, "A man that is an heretic, after the first and second admonitions, reject." And the unclean person is to be dealt with according to this fashion: "Cast out the old leaven, that ye may be a new lump." As the inspired exposition of the real Christian standard, read Eph. 4:11-16.

Two articles appear on another page of this issue on the subject of endowments for our schools. The first is an article submitted by Bro. C. L. Graber giving the plan adopted by the Mennonite Board of Education for securing an endowment of $210,000 for Goshen College and Hesston College and Bible School, and the second is an article by Bro. John H. Mosemann pointing out the necessity of properly safeguarding such endowments. The two thoughts emphasized by these messages are the ideas of proper support and conservatism. Both are important, and both should receive our careful, prayerful consideration.

With reference to proper support of our Church institutions, it requires no argument to establish the wisdom of that point. Church institutions like Church officials can do their best work and fill the largest and most serviceable position when they are adequately supported by those whom they serve. Our schools will serve a better purpose when they are securely placed upon a solid financial basis, which is the object of the Educational Board in working for the endowment of the schools.

The second point, by Bro. Mosemann, is none the less important. Adequate safety is even more important that adequate support. Our brother's point is backed by the facts of history. It should be a part of the settled policy of the Church to make sure that when a faction does succeed in running off with a Church institution it can at the most run off only with an empty shell. All such property should be held by the Board in trust for loyal institutions, and the Church should see to it that safeguards are thrown around Boards so as to insure their efficiency and loyalty. Be sure that you give both articles a careful reading.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

(Continued)

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead is freed from sin.

6.8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off.

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

I Cor. 1:13 Is Christ divided? was Paul crucified for you, or were ye baptized in the name of Paul?

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

(To be continued)

DOCTRINAL ARTICLES FROM ARGENTINA

This article was written as an essay for the Young People's Meeting at Tres Lomas, by a girl 19 years old after she had been a member of the church for about one year. I have translated it in order to show what she has been taught about Prayer.—Amos Swartzentruber.

PRAYER

By Elvira D'Amato

For the Gospel Herald.

We know by experience that God answers the prayer of faith. But His Word teaches us that if there be iniquity in our hearts, or if our hands are not free from the blood of others, or if there be any other hindrance between us and our God, He will not hear us. Therefore it is very necessary that we examine our own lives before we go to prayer, and then we can come with confidence to the Throne knowing that He heareth us.

Jesus gave us a wonderful example of humility when He stooped to wash His disciples' feet. Why then should we not humble ourselves before God and confess our faults to Him, knowing that He hates pride but giveth grace to the humble?

Why is it that some of our prayers are not answered? Perhaps Jas. 4:3 would answer this question: "Ye ask and receive not because ye ask amiss." Jesus says if we abide in Him and His Word in us we shall ask what we will and it shall be done unto us. But we know that Satan is busy and if he can discompose our communication with God he has accomplished a great thing. This he tries to do in many ways. Perhaps we have envy in our hearts, or a grudge against someone; then we may know that God will not hear us, for how can we expect to come into His presence in such a spirit? Paul tells us to be forgiving and to love one another, if we expect God to forgive us.

Then too we should always be ready to say, "Thy will be done." We know that many a time little children ask things of their parents which would be harmful to them. The parents therefore do not grant them their request. Likewise our heavenly Father knows what things are best for us and we should at all times bow to His will.

Dear brethren: think of the many unsaved ones there are all around us, indifferent to their souls' salvation. This should move us to pray mightily to God, beginning perhaps at home or in our home town, for we know in this case we are praying according to His will, because His will is that all men be saved.

In what lies the secret of the power of Prayer? If every member of the Church would know the power of secret prayer, aside from public prayer meetings, and the sweet communion one can have with God, our churches would be like central power-houses, shedding forth the radiant life of Christ which would draw souls unto Him. God has given us a wonderful weapon, but how little we use it. Oh brethren, let us not be indifferent but let us intercede for lost souls.

If our life is powerless it is because we are not in full communion with God. Let us therefore draw nigh unto Him and seek His presence, thus becoming more and more like Him. We must expect God to answer our prayers if we would see a revival. Truly where God's children unite to pray in spirit and in truth we should expect great results, and great blessings should be ours. Thus our life can be "hid with Christ in God."

Tres Lomas, F. C. O.,
Argentine, S. A.

SALVATION

By Mary E. Hollinger

For the Gospel Herald.

There is a temporal and spiritual salvation.

The meaning of salvation is a remedy or deliverance. When Moses was leading the children of Israel out of Egypt to Canaan the Lord hardened Pharaoh's heart and he gathered together his chosen chariots and pursued after the children of Israel. When the Israelites lifted up their eyes and saw the Egyptians marching after them, they were sore afraid and began to murmur, and said to Moses, "It had been better for us to serve the Egyptians, than to die in the wilderness." And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew you this day. For the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

As we read farther on we see that the Egyptians were all drowned in the midst of the Red Sea. There remained not so much as one of them.

Here we see the temporal salvation. The Israelites were at this time not delivered from their souls' destruction, but God sent a remedy for the saving of their lives. I believe that our lives are often in danger, and are protected by God's strong and mighty arm, in this fast age.

But that would not be much comfort to us if He would only save our lives and our souls would be lost. "For what shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

We should be more concerned about the spiritual salvation. We are born in sin and grow up in sin; and if there would be no remedy we would die a sinner.

But there is a remedy (John 3:16), "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "In whom we have redemption through his blood even the forgiveness of sins."

Isaiah prophesied of one who shall be our Redeemer. Isa. 53:5,6: "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." May each one of us think this salvation is for me—I have a soul to save. And if our souls are saved then we want to try and help others.

As Paul writes in Rom. 10:1—"Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

This great salvation is for every one, no matter what race or nationality, or how rich or poor we are in this world's goods; but "whosoever believeth shall be saved."

The question may be asked, How may we get this salvation? By believing on the Lord Jesus Christ; believing that He died on the cross for our sins, and accepting it by faith. Can we fully realize what the cross of Christ means to us? how He hung on that shameful tree, to save a lost and dying world from eternal destruction?

It shows the great love He had for this sinful world, as the poet expressed:

"Oh the great love the dear Savior has shown,
To shamefully die on the tree;
Leaving his sceptre and beautiful throne,
To rescue a sinner like me."

"So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation" (Heb. 9:2).

When shall we accept this salvation? "For he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee, behold now is the accepted time, behold now is the day of salvation" (II Cor. 6:2). "For by grace are ye saved through faith, and that

not of yourselves, It is the gift of God." "How shall we escape, if we neglect so great salvation?"

Let us accept salvation at the earliest opportunity. The price is paid, the way is clear, the door is open. All we have to do is to give up self, and by faith accept it, for if we neglect it, we will be eternally lost.

Ephrata, Pa.

A BLOODLESS ALTAR

The doctrine of the Universal Brotherhood of Man was perhaps never exemplified on so grand a scale as on July 21st of this year in the city of London. On that date, the representatives of seven great world religions united in a service that was impressive in more ways than one.

Dr. W. A. de Silva, a Hindu from Ceylon, spoke on behalf of Buddhism. Dr. Sherwood Eddy followed with a word for Christianity, significantly limiting himself to the Sermon on the Mount. Next on the program was Dr. Wei-Chang Che'n, of China, who expounded Confucianism. Hinduism was represented by Maharajadhiraja Bahadur, while Dr. Moses Gaster was spokesman for Judaism. Then came Abdul Majib, the representative of Mohammedanism. A fitting climax indeed, was the address by Mrs. Annie Besant, who spoke for Theosophy. We marvel, however, that Sir Oliver Lodge was not invited to represent Spiritism!

Nothing could better illustrate the utter fallacy of this doctrine. First, Christianity is reduced to the level of Buddhism, Confucianism, Hinduism, Judaism, Mohammedanism, and Theosophy. Then Christianity is asked to join hands with these sworn enemies of Jesus Christ, the divine Son of God and Savior of men, about a bloodless altar. Having won multitudes away from the true God and His only begotten Son, Satan now seeks to wield these religious fragments into one great brotherhood. Division has served his purpose thus far; henceforth, union will serve him better. He knows that so long as men can be induced to play at religion they will not accept salvation through Jesus Christ.

Now any graduate from the Cradle Roll could represent Christianity more truly than Dr. Eddy. His very presence and participation in that service was a shameless betrayal of the Christian faith and makes the true believer blush with shame at this new low level to which its standard has been suffered to fall. Not one of those religionists but what is an avowed enemy of Jesus Christ the divine Son of God. To identify himself with the enemies of Christ, Dr. Eddy brands himself as one of them.

But thank God, Dr. Eddy did not represent true Christianity at that service, for Christianity was not there because the blood of Christ was ignored. That was a bloodless altar about which those representatives worshiped! Christianity and the blood are indissolubly and organically united. Dr. Eddy, therefore represented that increasing element in apostate Christendom that is placing another Judas kiss upon the Savior's lips, that is planting another crown of thorns upon His brow, and this is crucifying Him afresh.

Did the learned Doctor forget that the founders of Buddhism, Hinduism, Confucianism, and Mohammedanism have long since returned to dust and ashes? Does he not realize that Mrs. Besant, the high priestess of Theosophy, must ere long be gathered unto her fathers? Does he not know that Judaism is apostate, backslidden and estranged from the God of Abraham, Isaac and Jacob. And, on the other hand, does he not know that Jesus Christ, the Founder of Christianity, is alive and at the right hand of God? Has He forgotten that the Founder of the Christian faith is alive forevermore while the founders of all other religions have long since gone the way of all flesh? And does he not know that the Bible emphatically closes the door of hope in the face of any creed or religion that ignores the person and work of Jesus Christ? He who does not know these things, is too ignorant to represent true Christianity anywhere; he who knows cannot compromise this position without incurring awful guilt. Brethren, let us exalt Jesus Christ anew, and expose the pernicious teaching of Universal Brotherhood.—W. O. K. in "The Missionary Worker."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please compare Matt. 12:31 with verse 32. Does Christ speak of the Holy Ghost blasphemy in the latter verse also? L. B.

In making the comparison between the two verses referred to, it is very evident that our Lord and Master more clearly defines in verse 32 the nature of the sins and blasphemies that shall be forgiven if repented of, and of those sins that cannot be repented of, and that shall not be forgiven neither in this world, nor in the world to come.

Blasphemous words spoken against the Holy Ghost, or any irreverent mention of His divine office, is an unpardonable sin. In verse 24 we note that the Pharisees had charged Christ of casting out devils "by Beelzebub the prince of devils." Thus they malignantly ascribed to Satan what was known to be the work of the Holy Spirit. Christ's words as recorded in Mark 3:29, 30, make it clear that they were guilty of blasphemy against the Holy Ghost in making that statement, and would never be forgiven.

Evidently those who have been guilty of committing that unpardonable tongue-sin are given over to hardness of heart, to the extent that there is no desire to repent and be reconciled to God through Jesus Christ His Son, but with such there will be a "fearful looking for of judgment and fiery indignation."

What should be the Church's attitude toward brethren who violate the law of the land by exceeding the speed limit, or driving on the wrong side of the road with their automobiles, thus endangering their own lives and the lives of others? L. B.

Every Christian should be diligent in observing the requirements of the law of the land, providing the same does not require one to violate the spirit of the Gospel. All traffic laws are enacted for the safety of those who travel the streets and highways, regardless as to whether they are Christians or non-Christians, hence said laws should be strictly observed by every one driving, either in an automobile or a vehicle drawn by beasts.

In case there is a tendency on the part of church members to violate said laws, the ministers and overseers of the Church, of which such persons are members, should make clear to its adherents that the neglect of observing such laws is a violation of God's Word. Paul says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). Also, "Put them in mind to be subject to principalities and powers, to obey magistrates" (Tit. 3:1). Peter says, "Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13). Those who knowingly or willfully ignore the traffic laws, are not only guilty of violating the civil law, but the law of God also; hence are guilty of sin, because it is written, "Sin is the transgression of the law" (I Jno. 3:4). J. S. S.

Education is never an end in itself. It is not a medal or a decoration, but a tool for use. The tragedy is not so much in being unable to secure it, as in obtaining it and not turning it to account.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE GREAT COMMISSION

By Ursula Miller

For the Gospel Herald.

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations,....Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway..... Amen.—Matt. 28:18-20.

All power belongs to Jesus Christ, exalted and supreme!
His Name is reverenced and adored, and therefrom victory
Comes to His own in waves of grace, a blessed guiding stream,
With rapture, rare, ineffable—He is our panoply!
All power belongs to Jesus Christ, and He bestows on man
The will to love and carry forth the cherished news of grace—
That story of redemption—that Cross on Calvary plan,—
Bringing to everyone a saving message to embrace.

"Go ye, teach **all nations,"** whether far away or near;
To toiling, struggling beings whose ambition is their god
Enthroning riches, honor, rather than Jehovah fear.
Go also to that nation where the unlettered savage plods
The forest or the desert in a cold or torrid clime
Without knowing of a Savior—without the Crucified.
Go forth to every nation while the Lord extends the time:
By every soul converted will the Lord be glorified.

Then teach them to observe **all things**—His every blest command
In the Holy Book we cherish, and long for them to know
Each doctrine of our precious Church, easy to understand,
When loved, enshrined, enharbored sheds a radiant heavenly glow.
Line on line, and patiently—every law of God uphold
By teaching **all things** to all men in very word and deed,
Thus glorifying Triune God by bringing to the fold
The lost of every nation who give the message heed.

All power belongs to Jesus Christ, exalted and supreme,
Power **alway** to be near His own to comfort and caress,
When heartaches mar, and failures hover over every dream,
His promise comes to memory in waves of blessedness.
Alway He guards His messengers whose hearts to Him incline:
Settled and sure His Word and no condition too extreme
For Him to meet, in sending out the torch of life divine:
All power belongs to Jesus Christ, exalted and supreme!

Hesston, Kans.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Tampa, Fla.
(1513 30th Ave.)

Greetings from Tampa:—Several weeks ago we were made glad for the safe arrival of Pre. John B. Myer and family from Quarryville, Pa., who are now located on a small farm about 4 miles from the Mission. We are so thankful for the preaching each Sunday at 3:30 and also at 7 P. M. We appreciate also the help of Sister Myer and the young brethren in Sunday school each Sunday at 2:30.

We feel that the work is encouraging. Some wonder why not more of our people are here. Some seem to be glad to learn of a church that teaches and practices the simple life in Christ, and they say we teach "all things," because they do not know of any other church as this. They are tired of the worldliness, etc., in many churches.

We enjoy laboring too with some colored people, and Spaniards who are very hospitable and kind. If many Mennonites who are zealous in the cause of Christ would live here where fuel costs very little, they could witness for Jesus here, and His Kingdom be advanced. One of the nicest Old People's Homes we ever saw, is located not far from our Mission.

May the cause of Christ flourish, unhindered. Pray for the work and us.

Oct. 13, 1927. Mrs. C. B. Byer.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—The work is progressing with good interest. Attendance in Sunday school, sewing school, and children's meeting is good. Weekly meetings are held at 149 W. Cumberland St., on Monday evening. An average of from 20 to 25 children attend.

Tuesday evening, Oct. 11, Bro. and Sister Vogt and Sister Mary Good were with us. Bro. Vogt gave an encouraging message from II Cor. 2:14. This evening we will have our second Christian life and service meeting. The larger portion of the time will be used in discussing the topic, The Christian's Walk. These meetings are held on the third Thursday of the month. Bible Doctrine is studied on the first Thursday evening of the month.

Our country brethren would be doing the work a favor, I think, by sending or bringing in farm products for the Mission table and for the poor. Brethren who have market routes in the city, your odds and ends, your left-overs, probably some things that won't keep for another week, these will be appreciated at 2151 N. Howard St. Don't forget us.

In His service,
Oct. 20, 1927. J. Paul Graybill.

WEEKLY LETTER FROM SOUTH AMERICA
(Sept. 13, 1927)

By W. G. Lauver

For the Gospel Herald.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."

Last week Sister Wetzel from Pehuajo came to Casares. The object of her visit was to help distribute Gospel literature, which work she greatly enjoys. During the time she was here she and Sister Lauver were able to place about 200 Bibles, Testaments, and Gospels in the homes here. The Bibles, etc., were sold, as the people appreciate them more when paying something for them. Tracts, etc., are always given out free. The way of salvation was explained in all the homes that were visited. Our prayer is that the seed sown may bear fruit to the honor and glory of His Name.

Sister Lauver has taken over the work of one of the Bible readers, who was obliged to discontinue this work. Much interest is manifested in the homes where the Bible is read. There is also much sickness in the homes at present, mostly colds and grippe.

Yesterday the building committee, composed of the brethren Hershey, Swartzentruber, and the writer, met in America. One of the converts in that town has offered to donate a lot to the mission on which to build a church. The lot is very suitably located. The owner expects to have things ready to deed the same over to the mission soon. The lot is only large enough to build a Church, so that more ground would have to be bought to this, in order to have enough for both house and church.

A short session of the Executive Committee was held at the same time and place.

Our hearts are made to rejoice because of a young Jew who attended our Sunday school about five years ago, but later left off attending. Since we are in the new church he is a regular attendant, and has expressed himself as desirous to prepare himself to preach the Gospel. Will you remember him in your prayers?

Carlos Casares,
F. C. O., Argentina.

Your hope of glory, after all, is in the living Christ.—D. D. Miller.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

DON'T GO OUT TONIGHT, DEAR FATHER

Papa, tell me where is Mamma?
I've been looking everywhere;
Through the hills and through the valleys,
But I cannot find her there.

Oh, my darling, Mamma's dying;
Soon she'll leave us here alone;
See, her gentle form is drooping
Soon to bloom again above.

Don't go out to-night, dear Father,
Think, oh, think how sad 'twill be,
When the angels come to take Mamma,
Papa won't be here to see.

Don't go out to-night, dear Father,
Don't refuse this once, I pray;
Tell your comrades Mamma's dying,
Soon her soul shall pass away.

Tell them, too, of darling Willie,
He of whom so much we loved.
See, their gentle forms are drooping,
Soon to bloom again above.

Tell them that you loved dear Mamma,
Lying in that cold, cold room;
Not you loved your comrades better,
Cursing in that dread saloon.

Morning found the little pleader
Cold and helpless on the floor;
Lying where he madly struck her,
On that chilly night before.

Lying there with hands uplifted,
Feebly uttering words of prayer—
"Heavenly Father, please forgive Papa;
And unite us all above."

—Sel. by Ethel Tweed.

THE FAMILY CIRCLE

Endearments bind together the members of the household—sharers of the same flesh and blood, which are found of the same kind and to the same degree, nowhere else on earth. The dwellers in this common home, too, have a common share in the blessings and trials which befall their habitation. They are fed at the same board, repose under the same roof, and the joys and sorrows of one are very much the joys and sorrows of the whole group. What a place those parents hold in this little empire. How their words have power, and their will is law, and their very footsteps are walked into; and how those whom God has given them are prized beyond all earthly things, as the jewels of their casket. Where, in all this footstool of the dispenser of our mercies, should God be acknowledged, if not here? Shall not the voice of gratitude and praise ascend from that board spread wth plenty and around an altar reared for the morning and the evening's sacrifice of humble and grateful hearts? You may not only burnish your own armor, and find refreshment for your own spirit here, soldier of Christ, but here is a favored spot on which to train recruits to join the sacramental hosts. You should pray in your family.—Leyburn.

CHEERFULNESS AT THE TABLE

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents.

"I think," said the clever old lady, "it is because we are taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous.

"If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influences as among the best of my life."

Much is said and written these days about "table manners." Children in well-bred families are drilled in knowledge of "good form" as to the use of the fork and napkin, proper methods of eating the various courses; but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a meal-time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—Scottish-American.

What is more beautiful and loving that to have a home—a Christian home?—J. C. Clemens.

MILK, OR MEAT?

By Leroy Kissinger

For the Gospel Herald.

I have yet many things to say unto you, but ye cannot bear them now.—Jno. 16:12.

Jesus and His disciples had finished the first communion service, and had washed the disciples' feet, after which He began to teach them.

He taught them of many things that they needed to know. He brought to them the fact that He must suffer and die; that they must suffer for His sake and some should die. He told of the Comforter that He would send to them and comes with the words in John 16:12, "I have yet many things to say unto you, but ye cannot bear them now."

After this Christ was taken to trial and to death: Peter used the sword, and later denied his Master; Thomas doubts and must be rebuked; they have not yet had their eyes fully opened to the truth.

At the command of Jesus they tarried in the upper room in Jerusalem, where they received the Holy Ghost. They were ready then to receive from Christ. They withstood tribulation, and some died for His sake. They taught and preached Jesus in the face of all.

In I Cor. 3:2 Paul tells them that he has been feeding them with the milk of the Word and not the meat (or weightier matters) because they have not been able to bear it.

Again in Heb. 5:12 Paul comes with these words: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Paul goes on to explain that those who use the milk of the Word are babes and unskillful, but those who eat the meat of the Word are of age and by reason of use have the ability to know good or evil.

Brother, sister, where do you stand, are you taking the milk, or the meat? Are you putting to practice the truth that you hear and read, reaching for more truth and growing in Christ Jesus? or must Jesus say to you, "I have yet many things to say unto you, but ye cannot bear them now?

Parr, Ind.

"If you have a friend worth loving, love him; yes, and let him know you love him ere life's evening tinge his brow with sunset glow. Why should good words ne'er be said of a friend till he is dead?"

Remember that often a thorny path leads to a flower garden.—Sel.

SUNDAY SCHOOL LESSON

Lesson for Nov. 6, 1927—Amos 5:1-24

AMOS PLEADS FOR JUSTICE

Golden Text.—But let judgment run down as waters, and righteousness as a mighty stream.—Amos 5:24.

Introductory.—You will appreciate the full force of this warning message, only after a careful reading of the entire book of Amos. He is one of the most faithful and fearless of all the prophets, hesitating not to point out the sins of the people and calling them to repentance. This lesson is of special importance, and especially applicable to our times, inasmuch as the sins of Israel were largely the same as the sins of America to-day. We read the message therefore, not to find out what was the matter with Israel in that day, but rather to be impressed with what God thinks of the sins of Americans to-day.

Thoughts on the Lesson.—1. The best way to bring people to repentance is to bring them face to face with their sins. We notice that Amos wasted no time in telling the people that while they were not quite as he would like to see them they were after all better than their forefathers had been, but he went right to the heart of his subject and told the people their sins. Not only did he remind them of their shortcomings but he pointed out very vividly just where these sins would lead them to. But his denunciation of their sins was not any more fervid than his appeals to them to return from their evil ways and seek reconciliation with God. One of the most urgent needs of to-day is more Amoses to tell the people what is the matter with them and point their way back to God.

2. When people are reproved for their sins it invariably has one of two effects: Either they will repent and turn away from their evil ways, or they will despise the one that brings the reproof. The latter was the case in the days of Amos. Hear this scathing indictment: "They hate him that rebuketh in the gate, and abhor him that speaketh uprightly." In a similar way did the Jews in Christ's time behave toward Him who brought them the message of eternal truth. Shall we at the present time take a similar attitude toward the faithful prophets of God, or shall we heed the message and turn from every evil way?

3. In the midst of the prophet's warnings and rebukings for sin, he held out the blessings of obedience and the rewards following a righteous life. "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you." We should follow the Lord and do His holy will, for two reasons: (1) It is right. (2) The results will justify the course. Paul's message to the Galatians—"Whatsoever a man soweth, that shall he also reap," whether he sows to the flesh or to the Spirit—was, in substance, the message of Amos to Israel.

4. While the evil man hates the prophet of God who brings him the warning of rebuke for sin, so God also hates. Hear the message of the Lord: "I hate"—What, is not God a God of love? Yes, He loves the souls of men with an intensity that makes Him hate the evil ways of men that brings ruin upon their souls. Amos's message to Israel was similar to that of John to us when he says, "Love not the world, neither the things that are in the world." Of a similar nature was Paul's message to the Colossians: "Set your affections on things above, not on things on the earth." While God is a God of love, He is also a God who hates evil with the same intensity with which He loves the good. Therefore His message to His people: "Hate the evil, and love the good."

5. One of the things which Amos especially points out is the hypocrisy of Israel in keeping up a form of religion in the midst of their great wickedness. What were the things which God said He hated? Listen to His message: "I despise your feast days, and I will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings, I will not accept them." It was not that God despised the things which He Himself commanded, but He did despise the manner in which they went through the forms of their ceremonies while committing their abominations. "If any man turn aside from hearing the law, even his prayer shall be abomination." Let it be understood, however, that what God wants of people like the Israelites is not to give up their religion but to give up their hypocrisy and their sins, and worship Him "in Spirit and in truth."

6. Our standing before God is determined, not by what we profess but by what we are; not by our profession of Christianity and adherence to some church that is true to God's Word, but by our remaining true to God and loyal to a church that is itself loyal to Him.—K.

Bible Meeting Topic

PAUL, THE PILGRIM.—Acts 26:4-23.

Topic for November 6

MOTTO

"Witnessing both to small and great."

OUTLINE STUDY

I. Paul's Journeys for the Lord.
1. From Damascus to Arabia and back.—Gal. 1:17.
2. From Damascus to Jerusalem.—Gal. 1:18.
3. From Damascus to Tarsus.—Gal. 1:21; Acts 9:30.
4. From Tarsus to Antioch.—Acts 11:25, 26.
5. From Antioch to the Gentiles.
   a. The first journey.—Acts 13:1-14:28.
   b. The second journey.—Acts 15:36-18:22.
   c. The third journey.—Acts 18:23-21:16.
   d. Visit to Jerusalem.—Acts 21:17-23:30.
   e. A prisoner at Caesarea.—Acts 23:31-26:32.
   f. Voyage to Rome.—Acts 27:1-28:15.
   g. A prisoner at Rome.—Acts 28:16-31.

II. His Home was Heaven.
1. It was the place of his citizenship. Phil. 3:20
2. It was his home city.—Heb. 13:13, 14.
3. He had a building of God there.—II Cor. 5:1, 2.
4. He was to receive a crown.—II Tim. 4:6-8.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Testimony."**
2. Why Paul Became a Pilgrim.
3. Trips Made by Paul.
4. Experiences of Paul on His Travels.

For Others.
1. Our Earthly Pilgrimage.

PERSONAL THOUGHT

My home is heaven. I am journeying here on business for my King. When my mission is complete I want to go home.

"THE PALACE OF THE KING"

" 'Tis a goodly pleasant land that we pilgrims journey through,
And our Father's constant blessings fall around us like the dew;
But its sunshine and its beauty to our hearts no joy can bring,
Like the splendors that await us in the palace of the King.

"In this goodly pleasant land only strangers now are we,
For we seek a better country, and 'tis there we long to be;
Yes we long to swell the anthem that forevermore shall ring,
From the pure in heart made perfect in the palace of the King.

"Our Redeemer is the King; what a sacrifice He made,
When He purchased our redemption, and His blood the ransom paid;
In His cross shall be our glory, to that blessed cross we cling,
Till we reach the gates that open to the palace of the King.

"We shall see Him by and by, hallelujah to His name!
Through the blood of His atonement, life eternal we may claim;
We shall cast our crowns before Him and our songs of victory sing,
When we enter in triumphant to the palace of the King.

—Arr. by Fanny J. Crosby.

Gospel Herald

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THURSDAY, OCTOBER 27, 1927

Field Notes

Next Sunday, Oct. 30, is the time set for communion at Vincent Church near Spring City, Pa.

Wednesday, Oct. 26, was the time set for a meeting of the Executive Committee of the Mennonite Board of Missions and Charities at Elkhart, Ind.

Bro. J. L. Stauffer of Harrisonburg, Va., has been favoring the Zion Hill congregation with instructive talks, turning Gospel light on Russellism.

Sister Mary Lauver, Cocolamus, Pa., has become the much-needed permanent worker at the Altoona Mission. Friends will address her at 2504 4th Ave., Altoona, Pa.

The brotherhood at Mummasburg, Pa., has made arrangements for a Bible meeting, to be held Dec. 3 and 4, with Brethren J. F. Grove and J. W. Hess as instructors.

Oct. 21-23 was the time set for a Sunday school and mission meeting at Mattawana, Pa., with brethren J. W. Hess, J. M. Nissley, and J. A. Ressler assisting the local workers as instructors.

Friday, Oct. 21, was the date set for the missionaries—Bro. and Sister Milton Vogt and Sister Mary Good—to sail for India, the time for sailing being two days later than first announced.

The Lord willing, Bro. Aaron Mast of Westover, Md., will conduct a series of meetings, Nov. 5-13, with the Floradale, Ont., congregation. Pray that God may bless the meetings.
—I. G. B.

A letter from a member of the Freeport, Ill., congregation, dated Oct. 18, says: "We have our communion meeting next Sunday, if the Lord will, and baptismal and preparatory services on Saturday afternoon."

REQUESTS FOR PRAYER

We expect to arrange for evangelistic meetings in the larger towns ....Superstition, ignorance, and sin are terrible, but not insurmountable barriers to the progress of Christianity in this country. We solicit your prayers.—India missionaries.

Pray for Sister Selina Jennings, of the Knoxville Mission, in delicate health, and will probably have to undergo another operation.—* * *

Pray that we may not be so misunderstood as we have been in the past, when you and I meant it for good.—A friend.

Bro. D. D. Miller, President of Mennonite Board of Missions and Charities, who in company with Sister Miller spent the last few weeks on the Pacific Coast, was expected to spend last Sunday with the Kansas City missions and reach home on Monday of this week.

The series of meetings at the Altoona Mission started on Monday evening of last week, with good interest. Bro. Oscar Burkholder, the evangelist, was expected home, at Breslau, Ont., by the latter part of this week.

A series of meetings has been arranged for, the Lord willing, beginning Sunday evening, Dec. 4, for the Strickler congregation near Middletown, Pa., with Bro. John F. Grove of Mason and Dixon, Pa., as evangelist. M.

Bro. Arthur Kolb and wife of Spring City, Pa., spent a day last week at the Publishing House and with friends at Scottdale. They left on Friday forenoon for Orrville, O., expecting to go as far as Palmyra, Mo., before turning homeward.

An impressive communion service was held at the Pleasant View Church near Chambersburg, Pa., on Sunday, Oct. 16. Among those who assisted the home bishop, Bro. J. S. Burkholder, in the services was Bro. J. A. Brilhart of Scottdale.

Bro. C. L. Graber of Goshen, Ind., filled the regular appointment at Hesston, Kans., on Sunday morning, Oct. 16, and performed a similar service in the Pennsylvania Church in the evening. The following day he left for his former home at Wayland, Ia.

A stirring meeting is reported from Masontown, Pa., where on Sunday evening, Oct. 16, a group of young people from the Springs, Pa., congregation conducted the young people's meeting. The closing talk of the meeting was given by Bro. N. E. Miller.

The recent conference at Reiff's Church near Maugansville, Md., was well attended, both by the members of the home district and by members of the Lancaster and Virginia conference districts. A number of favorable reports of the Conference have been received.

Bro. J. S. Shoemaker of Dakota, Ill., worshiped with the congregation in Science Ridge Church near Sterling, Ill., on Sunday, Oct. 16, preaching the Gospel and holding inquiry meeting while there. They expect to have their communion service on Sunday, Oct. 30.

An impressive ordination service was held at Yoder, Kans., on Sunday, Oct. 16, when Bro. Clarence Bontrager was ordained to the ministry with the understanding that he is to serve the congregation at Lyman, Miss. Bishops D. H. Bender, T. M. Erb, and H. A. Diener were in charge of the services. May God bless our young brother, and make his ministry a blessing wherever he is called to serve.

Correspondence

Fairview, Mich.

Dear Readers of the Gospel Herald:—We have enjoyed beautiful autumn weather the past week, which gives the farmers a chance to finish the summer's work.

In the afternoon of Oct. 2 our Sunday school met at Fairview and reorganized for the coming year, beginning with Jan. 1. The following officers were elected: Supts., Bro. Oren Detweiler, Bro. S. L. Troyer; Prim. Supt., Mrs. F. A. Pletcher; Chor., Vera Zook; Secy., Kenneth Gusler; Libr., Esther Esch.

The young people's Class Meeting meets twice a month, is well attended, and enjoyed by all.

Our church expects to partake of the communion on Oct. 23.

Cor.

Hubbard, Oreg.

(Zion congregation)

Greetings of Love to All:—We have many reasons to thank and praise the Lord for His rich blessings bestowed upon us.

On Sunday, Oct. 2, communion services were observed here. Bro. D. D. Miller and wife of Middlebury, Ind., were with us at the time. Bro. Miller preached a most helpful and instructive sermon for the occasion. A large number were present and took part in commemoration of His suffering and death.

There were three young souls who partook of the sacred emblems for the first time. Just one week previous they were taken in full fellowship of the believers by confession of faith and water baptism. No doubt there were those present, also, who took part for the last time on this side of eternity. During the past several months there were a number called to the great beyond, in this vicinity.

In the afternoon of the same day Bro. Miller forcibly spoke to the young people on the subject, "Thou hast set my feet in a large room"—Psa. 31:8, latter clause. Attendance and attention were good.

Recently there were six confessions here and are willing to serve their Lord and Master.

On Saturday, Oct. 1, the 65th Pacific Coast Mission Meeting held a session here.

We kindly request those who are interested in the cause to remember the labors of saving the lost, in your prayers.

Yours for His glad service,
Oct. 10, 1927. Albert D. Erb.

Strasburg, Pa.

Dear Herald Readers:—It is quite a long while since there has been mention made from this part of the Lord's moral vineyard. We can truly say with Samuel of old (I Sam. 7:12): "Hitherto the Lord has helped us." As the Lord was with Israel and delivered them out of the hands of the enemy, so we realize He is helping those who are trusting in Him. "Blessed are they that wait for him" (Isa. 30:18). In Ex. 14:13 Moses said unto the children of Israel, "Fear not, stand still; and see the salvation of the Lord." It seems at times we are not willing to stand still long enough that the Lord may reveal Himself to us (or to some people). See the mad rush after the pleasures of this world! It seems the general trend of the people at this time of the year that they have their hearts set in attending fairs and other worldly gatherings. Those are the things that the world is seeking after, which Paul says are an abomination in the sight of the Lord. But we are glad that not all are minded in that way—as the writer has had the privilege to be present at several conferences recently and a deep concern was expressed for the good of the Church. At one of these meetings four conferences were represented. It seemed to me there was a general flowing together of the Spirit of the Lord. And as the season for communion follows Conference we are glad that some of the ministers are willing to remain with us over Sunday. The communions in John S. Burkholder's district are as follows:

Pleasant View, Oct. 16.
Strasburg, Oct. 23.
Marion, Oct. 30.
Chambersburg, Nov. 6.
Rowe, Nov. 13.
Pond Bank, Dec. 4.

Preparatory service preceding communion.

Oct. 14, 1927. J. S. B.

Birch Tree, Mo.

(Berea congregation)

Greetings in the name of our blessed Savior:—The Lord surely has been good to us and we are thankful to Him for the blessings He has bestowed upon us.

Bro. Andrew Shenk of Oronogo, Mo., was with us over Sunday, Oct. 16, at which time we had communion. All but two members were present and partook of the communion. We rejoice for the privilege whereby we can recall to our memory what Christ has done for us.

We are looking forward and anxious for the time when we can have a series of revival meetings. There are many souls here in need of a Savior. We ask you to pray for us and for these meetings we hope to begin soon for—"Prayer changes things"—also for the aged Bro. Shenk, as he goes from this place to Ohio to begin a series of meetings. May God abundantly bless all efforts put forth in the work of His Church.

Yours in His service,
Oct. 17, 1927. Mae Cowan.

Parnell, Iowa

(West Union congregation)

Bro. Oliver Miller and family of Hesston, Kans., worshiped with us over Sunday, the 9th.

This week marks the beginning of mission work at Iowa City, with about 18 brethren from Lower Deer Creek, East and West Union congregations repairing the building. May the Lord bless the humble efforts.

Preparatory services are announced for Oct. 23.

We are looking forward to a feast of good things, beginning Nov. 13 with a series of meetings at Daytonville and a short Bible term at this place, conducted by C. Z. Yoder, of Wooster, O.

We are glad to have Bro. Ben Buckwalter's, formerly of Hesston, Kans., to make Daytonville their permanent home; but sorry to hear Sister B. is suffering from the effects of a face cancer.

Health is fair in general. Weather mild and pleasant again after about 10 days rain.

Oct. 17, 1927. C. J. G.

Wadsworth, Ohio

Greeting in Jesus' Name:—We feel thankful to the Lord for His many blessings through another summer, and that He is so patient with us in our many shortcomings.

On Saturday afternoon and Sunday morning, Oct. 8 and 9, we had preparatory and communion services. Bro. A. J. Steiner was in charge of these meetings. We were glad for the visitors who were with us. Bro. I. J. Buchwalter brought the Sunday morning message. We invite these and others to come and worship with us.

Oct. 17, 1927. Cor.

Nappanee, Ind.

(Salem congregation)

Greetings:—We had the privilege of having Bro. Homer North of Nappanee preach for us instead of our Y. P. M. on Oct. 9.

On Oct. 15 we had with us Bro. D. A. Yoder of the Olive congregation. At this time council meeting was held. Peace and a desire to commune were expressed by all present. Communion services were announced for Oct. 23.

Bro. Earl Miller of the Middlebury congregation filled the pulpit in the morning of Oct. 16. We are glad for these visits. We ask an interest in the prayers of God's people in behalf of the unsaved in this community.

We expect, the Lord willing, to hold our evangelistic meetings the first part of December. Bro. Aaron Mast of Westover, Md., is expected to come and labor with us.

Oct. 17, 1927. Saloma Welty.

Richfield, Pa.

Communion services were held at the Lauver's church, Oct. 16, with a good attendance. We were glad to have with us Bro. John Bressler of Lancaster, who delivered us a short message, being among the first since

(Continued on page 669)

Miscellaneous

THE PRAYING HANDS

Those praying hands! What saint of old
didst raise
In some far dim-lit cell those hands in
prayer,
With uplift face in solemn vesper hour?
No soul of feeble spirit could these claim,
For writ upon their lines is strength indeed,
And love of art and beauty is portrayed
In grace of slender fingers that are held
So reverently together as they pray.

A saintly monk's these praying hands may
be,
Kneeling in dawning light the bare gray
stones
Upon—in ancient mountain monastery,
Pouring with fervent heart his matins
forth,
Thereby refreshing gaining for his soul.

But ah, those hands! Those praying hands
do speak
So much that stirs my heart that I could
think
They are the very hands of Christ Him-
self!

Can we not see their gentleness as they
On heads of little children soft were laid?
Their strength as clasping hands of friend
They sent Love's thought pulsating to his
heart?
And reaching out to cleanse and heal and
bless
They found in service here their purest
joy?
Did not He lift them even so God
When in Gethsemane alone He prayed?

Cannot we read in them the strain that
brought

Those drops of sweat upon His suffering
brow?
O Praying Hands! I kneel here—for they
call
My soul to worship in so strange a way
That I can only see them as Thy hands
And where the cruel nails didst pierce
them through.

O Lord, teach us to pray as Thou didst
pray,
And only let us go when we have learned.

—Sel. by Harvey Gross.

TO THOSE WHO WORK IN PUBLIC

By J. A. Ressler

For the Gospel Herald.

V. Sunday School Teachers

Attention, teachers!

How many of you have ever—honest now—gone before the class and confessed that you have not studied your lesson? Hands up!

Please, please, don't let that be possible again.

The Sunday school lesson is entrusted to you as a sacred thing to be passed on to a group of young immortal souls whose destiny in eternity may be decided by what you bring to bear upon them as you face them on Sunday morning.

So, prepare the lesson.

While much depends on a proper place for your class, and proper helps to the study of the lesson, and good singing, and on some other circumstances, all depends on you as teacher to form the contact between the lesson text and the pupil who is to be influenced by it.

A Sunday school teacher has a greater opportunity for good than any other functionary in the organization of the Christian Church—outside the family—yes, even more opportunity than the preacher or pastor in some ways. If this is so, it must follow that the responsibility of the teacher is correspondingly great.

After the Sunday school one day two teachers were comparing experiences. One asked, "We had a great time in our class in deciding how far Bethany was from Jerusalem. What did you decide on that point?" The other replied, "I was too much concerned about trying to find out how far my pupils were from Christ to be concerned about the distance of a village from a city."

If you realize the burden of responsibility, it will drive you to the throne with a burden of prayer. Let each pupil be an object of special prayer to you, and may He guide you in each word you speak, and in each act you do. Souls, immortal souls, are at stake.

Scottdale, Pa.

A PROGRAM OF THE MENNONITE BOARD OF EDUCATION FOR ENDOWING OUR CHURCH SCHOOLS

A number of people who are interested in the educational work of the Church have not had an opportunity to learn of the Endowment Program of the Mennonite Board of Education launched at its last annual meeting. I am presenting here an excerpt from a pamphlet which was circulated at the Educational Session of the General Conference. This will be of interest and help to many I am sure. The cause and history as well as the organization of program are here presented in a clear and concise form.—C. L. Graber.

Endowment Problem

One of the insistent problems, which has for years faced the Mennonite Board of Education, is the financing of its schools. Year by year brethren from the Board or from the schools have been soliciting, among the churches, the funds which are required. Except in a very small way no effort has been made to provide for a regular and permanent income through endowments.

This method of annual solicitation is unsatisfactory. State boards and accrediting agencies insist on a more secure financial backing if our work is to be permanently accredited. The Church could more profitably employ the men who must do the soliciting. And it seems a wasteful, hand-to-mouth method to get money and spend it, get it and spend it.

It is obvious that endowments for our schools will be more satisfactory and more economical. They will aid in securing accreditment; they will enable the schools more freely to develop their work for the larger service of the Church.

Endowment Study Committee

In December, 1926, the Executive Committee of the Mennonite Board of Education appointed the brethren, O. O. Miller, Aaron Loucks, S. F. Coffman, H. S. Bender, S. M. King, Edward Martin and Paul Erb as an Endowment Study Committee. This committee made a thorough study of the question; more than 200 questionnaires were sent to leading ministers and laymen throughout the central states. Thus the feeling of the constituency and the various groups interested was determined. Almost universal was the conviction that something definite should be done toward educational endowments and that this was the time to begin.

At the annual meeting of the Board in June, 1927, the Committee presented a detailed report with recommendations. After discussion the report was accepted and the endowment program adopted without opposition.

Organization

The report, thus adopted as the program of the Board, provides an organization for the carrying on of this work. The executive officer is the endowment director. Bro. C. L. Graber was chosen to this position. He shall give his full time to this work. Assisting him as an executive committee are five other brethren. They will counsel and confer with an advisory committee of about fifty-five brethren in the various parts of the Church. The publicity for the work shall be carried on by a publicity committee, of which the endowment director is chairman.

The Goal and Methods of Work

The program as adopted calls for the raising of $210,000 during a period of three years. Of this amount $150,000.00 will be used as endowment for Goshen College, a four-year college, and $60,000.00 for Hesston College and Bible School, a junior college. In securing this money from the brotherhood no high-pressure campaign methods are to be used. The need will be presented, and each person will be allowed to give "as God hath prospered him" (I Cor. 16:2), and "as he purposeth in his heart" (II Cor. 9:7). The necessary expenses will be taken from the income of the money during the three years.

Thus every cent given will go into endowment.

There is already a good deal of expressed sentiment favoring this movement. Conferences have pledged support, among them Ontario, Ohio, Indiana-Michigan, Illinois, Dakota-Montana, Pacific Coast, and Alberta-Saskatchewan. The matter will be presented to others which meet later this year. The alumni associations of the schools and the student bodies will help. The non-Mennonite people of the towns where the schools are located are interested. Church leaders, ministers, and many laymen have expressed themselves favorably.

The Ends to be Attained

When this money is finally invested for the schools, the problem of finances will be lessened by that much. It will not be fully solved. The amount of our three-years' goal is not enough to standardize the schools, nor to meet their constant needs. There will be additional needs for operating deficits, buildings, equipment, expansion, scholarships for needy students, and other things. But it will be a very great step forward.

It is the plan of the Board, moreover, to use its past methods in meeting the current needs of the schools during these three years. The schools are out of debt and will be kept so by soliciting for the operating deficits. This will be in addition to and separate from the solicitation for endowment.

The endowment money will not be given to the schools, but to the Mennonite Board of Education. The authorized custodians of the Board will hold the funds and invest them for the schools. Thus the principal will never pass into the treasuries of the schools; the income alone will be turned over to them. Since the Board is elected from year to year by the Church, the Church will have a constant check on the use of this money. There is no chance, therefore, that it will be used for purposes other than those desired by the Church.

The Need of Your Support

The goal set is not an unreasonable one. It will be possible for the Mennonite Church in the next three years to give $210,000 for this cause. But there must be a general support. Some can do much; some can do less. But with each doing his part, and with God blessing the work, the project will succeed. Accrediting agencies demand it; our schools need it; the Church can supply it.

Never before has the Church had within its membership so many young people. These young people, our future hope, are worthy of our best provision for them. Our schools, and, through them, our young people, for Christ and the Church!

Mennonite Board of Education.
H. R. Schertz, President.
S. F. Coffman, Secretary.

ENDOWMENTS FOR CHURCH SCHOOLS

By John H. Mosemann

For the Gospel Herald.

Endowments for Church schools seem to be a necessity under State laws. The amount seems to have been raised from time to time. Small schools have a hard time to meet State requirements in this respect. Many people think it their duty to give large sums to help make up the amount necessary. It is well that we have people who are interested in the rising generation, and willing to give them a reasonable lift along educational lines.

When schools are conducted to the glory of God and the ETERNAL welfare of young people they are and can be a great blessing. On the other hand, when they are run to the detriment of the individuals attending them they are very harmful indeed. In the former case an endowment is a blessing; in the latter case, it is a positive CURSE.

Men of riches have given large sums of money to institutions in order that they may be made channels of usefulness and perpetuate the ORTHODOX FAITH; but many of these very institutions have become hotbeds of MODERNISM and HIGHER CRITICISM. How did this all come about? The Endowment was placed at the disposal of the institution. Men of a new and heretical religion became the heads of the institutions and instead of the schools being a light for God they became a channel of darkness. It put out the candle of God's truth and substituted the darkness of human opinion and the devil's lie!

How can we make our schools safe? There may be more ways than one. One of them, in my humble judgment, is to put all endowment funds into the hands of the Church and not into the hands of any institution that shall have direct benefit of the endowment.

Time and experience has proved that even in the Mennonite school work there has been a lack of careful handling of school funds. Young men often err in judgment. Therefore, even if the Church were never to be troubled with modernists, the funds that are to be kept for the benefit of the school ought to be in the hands of the FAITHFUL and CONSERVATIVE leaders of the Church. The proceeds should be at the disposal of the institution only so long as the institution is conducted on safe, sound, doctrinal lines—as has been held and advocated by the Mennonite Church in the past centuries from her earliest history.

The advocates of the NEW THEOLOGY, MODERNISM, or any other unsound, unscriptural doctrines, should be barred absolutely from having any benefit of the proceeds of such endowments as are raised by the Church.

So long as the Church has made no provision for the safety of such funds it seems unwise to help in raising these large amounts of money for endowment purposes.

The purpose of this article is not to hinder the raising of endowments for school purposes, but rather to help make such endowments safe and to help to perpetuate the true faith rather than to allow them to become used as a help to such who would destroy the faith of our fathers.

Lancaster, Pa.

THE SEVEN VIEWS OF CHRIST IN THE 23rd PSALM

Sel. by G. W. North

1. **Possession.**—"The Lord is my shepherd." "The good shepherd" (Jno. 10:11). "For ye were as sheep gone astray: But are now returned unto the shepherd and bishop of your souls" (I Pet. 2:25). Ezek. 34:11, 13; Jer. 23:4.

2. **Promise.**—"He leadeth me."—"He calleth them by name and leadeth them out" (Jno. 10:3). "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water" (Rev. 7:17).

3. **Pardon.**—"He restoreth my soul."—"I lead in the way of righteousness, in the midst of the path of Judgment" (Prov. 8:20). "For thou art my rock and my fortress" (Psa. 31:3).

4. **Progress.**—"Yea though I walk."—"Let darkness and the shadow of death stain it" (Job 3:5). "For the morning is to them even as the shadow of death" (Job 24:17).

5. **Provision.**—"Thou preparest a table before me."—"And wine that maketh glad the heart of man, and oil to make his face to shine and bread which strengtheneth man's heart" (Psa. 104:15).

6. **Pleasure.**—"Surely goodness and mercy shall follow me all the days of my life."—"There the Lord commanded the blessing, even life for evermore" (Psa. 133:3).

7. **Paradise.**—"And I will dwell in the house of the Lord for ever."—"I was glad when they said unto me, let us go into the house of the Lord" (Psa. 122:1).

Kokomo, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

SIX GREAT TEACHINGS OF JESUS

By Joseph E. Lehman

For the Gospel Herald.

TEXT: Matt. 18:1-22.

This is the Scripture that is customarily used at the time of council meetings. We have no apology to offer for using it again, for we are sure the rich truths stored therein have never been exhausted. Neither do we expect to do so in this discourse. There are, however, six great teachings in it that we want to dwell upon at this time.

1. **The State of the Unregenerate Heart** (1, 2).—The disciples' question as to who is the greatest shows that the principal characteristic of the unregenerate heart is a concern for self. Pride is another term that we may use for this condition of heart. A good definition of pride is "an inordinate self-esteem." Some one has summarized the different forms of pride in four similarly sounding words: "place, race, grace, face." I think that every form of pride can be classified under one of these heads. Perhaps we are accustomed to think most of the latter, which embraces all forms of pride that have to do with our appearance, but we should not think that the pride that manifests itself in fashionable clothing and painted faces is all of pride. The pride of place is the one that was particularly manifested in the case of the inquiring disciples. It is one against which we must be very much on our guard to-day, even in our church work. Positions of responsibility are necessary, but those who are placed there are put there to serve, not to display authority or pride of position. In the same connection is pride of possession. Solomon and Nebuchednezzar allowed the pride of possession to rule their hearts, but found that they were vanity and led to distress and ruin. We may be proud of our farms and houses and automobiles, but such pride can bring us no lasting joy or spiritual help. The unregenerate heart asks, "What can I get out of life for self?" The regenerate heart asks, "What can I put into life for others, and for God?" It renounces all forms of selfishness and pride.

2. **The Need of Conversion** (3-5).—Jesus makes this need very emphatic when He says that we cannot enter heaven unless we are converted. Conversion means a change of heart and life. It is a change in both position and condition. We are changed in the attitude which we take with regard to the things of self. We now take the attitude of childlikeness, and humble ourselves before God. Pride and humility are opposites. Humility can come only with conversion. The humble spirit does not ask who is the greatest, but renounces self. Verse 5 shows also that the converted person delights in the association and fellowship of others of like faith.

3. **Our Accountability for What We Do or Say Which Affects Other People Adversely** (6-10).—If your conduct is such that it leads other people into sin, it were better that a millstone were hanged about your neck and you were drowned. If our influence leads some one else into sin it were better to die than to live. Jesus is not speaking about punishment as much as actual conditions. Men will be influenced by sin. Jeroboam, king of Israel, is an outstanding example of this. Many times we are told that he caused Israel to sin. His influence finally led to the entire disruption of the kingdom. Every evil condition in the world, every time of trial and suffering that we must experience, is the result of sin, either directly or indirectly. Wrongs will come because sin is in the world, but the responsibility rests upon the individual who leads another into sin, as well as the person who allows himself to be thus influenced. Jesus speaks of cutting off the hand or foot, or plucking out the eye, if it offends or causes us to sin. It is figurative language. Physically it is better to amputate one member of the body than to have disease spread all through the system. Spiritually we must do away with everything that leads ourselves or others into sin. Some of these things may not be wrong in themselves, but if they have the wrong influence we had better get rid of them. Lastly, Jesus says we should not despise the weak and erring. He is interested in them just as much as He is in those who are stronger.

4. **God's Love for the Sinner** (11-14).—Jesus came to seek and to save. He illustrates this with the story of the lost sheep. The owner was willing to make great sacrifices and to spare no means that the lost sheep might be found. It was at a great cost that Jesus purchased our redemption on the cross. But that is what He came for and He willingly paid the price. If God is so much concerned about the salvation of the lost as to give His only begotten Son as a ransom for them, should not we, who have been benefited by His concern, have an equal concern for them, and see that our lives and influences will lead others to God and not into sin?

5. **We are Responsible to Use Every Means Consistent with Justice to Restore the Erring** (15-20).—We should leave nothing undone that will be helpful in reclaiming an erring brother. Our first duty is to go to him alone. Until we have done this we have no right to speak to others of our brother's faults. Gal. 6:1 gives excellent instructions along this line: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Let us be sure to go to our brother in the "spirit of meekness," and we will be in the right frame of mind to bring him back into the fold. It is a wonderful thing to thus gain a brother. If this effort fails, we should next take with us some disinterested person or persons, who can look at both sides of the case in an impartial way. If this is unsuccessful we are told to enlist the aid of the Church—the strongest agency for the restoration of an erring one. If the united prayers of the Church could open prison doors, why can they not be the means of settling difficulties and restoring those who are out of fellowship with the Church? If all these agencies fail, the Church is vested with authority to regard such an one as no longer having any church relation; he is now in the same state as any other one who is outside of the fold, but we should continue to pray for him and give him all possible spiritual help.

6. **What Constitutes True Forgiveness** (21, 22).—Peter was probably the spokesman for all the disciples when he asked the question as to how often a sinning brother should be forgiven. There is no limit to God's forgiveness to us if we really repent. Our attitude toward our brother should be the same. True repentance should meet the wholehearted response of true forgiveness. And in this connection let us guard against speaking of those things which we have professed to forgive

and forget. True forgiveness overlooks the offense and considers the offender not guilty. God remembers our transgressions no more. God's attitude should be our attitude.

Chambersburg, Pa.

CORRESPONDENCE

(Continued from page 665)

his recent illness. We were glad that Bro. William Graybill was able to be in charge of the service as usual. Truly the Lord is mindful of His children.

Oct. 18, 1927. S. D. K.

Haven, Kans.

(Yoder congregation)

Greeting to all Gospel Herald Readers:—We can rejoice for the many privileges bestowed upon us from time to time. We were blessed on last Lord's day by having the brethren, D. H. Bender and Tillman Erb, with us expounding the word of Truth and ordaining one of our young members to the ministry (namely, Clarence A. Bontrager) to be sent to Lyman, Miss. We much regret to see our brother leave us, but if it is the Lord's will we will be submissive.

We are expecting a series of meetings by Bro. C. Z. Yoder of Wooster, Ohio, and Bro. David Garber of Harrisonburg, Va., commencing on Oct. 30 and continuing through the fore part of November. We ask an interest in the prayers of God's people that much good may come forth and great blessings bestowed upon us.

Oct. 19, 1927. C. C. Schrock.

Sherkston, Ont.

Dear Herald Readers:—Oct. 16, we were again privileged to commemorate the death and suffering of our Lord Jesus Christ. Bro. and Sister Witmer and Bro. and Sister Smith from near Manheim were with us. Bro. Witmer gave us two very helpful sermons.

Oct 11, Bro. and Sister Lantz of South America and Bro. and Sister Coffman of Vineland were with us. Bro. Lantz gave an interesting talk about the work in South America. I believe it has become more real to us, and in this way we will be better able to pray for our brethren and sisters who are laboring down there.

We are expecting Bro. C. F. Derstine to hold a series of meetings at this place, sometime this fall. May we unitedly pray that the Holy Spirit will convict men and women of their sins in such a mighty way that they will become willing to turn to Christ and live.

Oct. 19, 1927. Lydia Martin.

Goshen, Ind.

(Clinton Brick congregation)

We have reasons to praise the Lord and give thanks to Him for His goodness and spiritual blessings He has permitted us to enjoy at this place. On Oct. 4 Bro. B. B. King of Ft. Wayne, Ind., came and began an inspiring series of meetings. He labored with us until Oct. 12. His labors were much appreciated. We are thankful to Bro. King for the many truths he brought to us from God's Word. Bro. King did not shun to declare the whole counsel of God, for he preached the Word with power giving us heart-searching sermons which should awaken us to our duties and responsibilities and for a closer walk with God. Good interest and good attendance were manifest throughout these meetings. As a result of these meetings one young soul accepted Christ as her personal Savior and a number of others expressed a desire to live closer to their Master. We hope the truths that were presented will sink down deep into our hearts and grow up and bring forth much fruit, and that each one may have a greater desire to consecrate our lives to God's service and live for Him who did so much for us. We believe the church was strengthened and encouraged. May the Lord bless Bro. King as he goes to other places to labor for the Master.

On Sunday afternoon and evening, Oct. 9, we had a mission meeting at which time we had with us Bro. and Sister R. R. Smucker and Sister Mary Wenger, missionaries on furlough from India. They gave us very interesting talks about India. Sister Mary Wenger gave us a talk about the work in India from the nurse's point of view. Bro. R. R. Smucker spoke about the Church, its progress and becoming self-supporting. Bro. B. B. King spoke about the city missions, and Bro. Frank Raber of Knoxville, Tenn., Mission gave us a few things about the Knoxville Mission.

In the evening Sister Smucker gave a talk to the children, followed by a sermon by Bro. King.

Such talks should give us a greater interest in mission work than ever before, and that the Church would do her duty in praying for the missions and missionaries and their work.

Pray for the work at this place that we remain faithful.

Oct. 20, 1927. Elvina M. Miller.

Johnstown, Pa.

On Oct. 6, Bro. Joshua B. Zook of Mill Creek, Pa., came to the Pleasant Grove meeting house and the same evening opened a series of meetings there which were conducted night after night until the night of the 16th. Many were the heart-touching thoughts given by our brother who allowed himself to be used as the Spirit gave utterance. One precious soul renewed his covenant, for which we all feel glad. There was also a communion service connected with this series of meetings. Saturday, the 15th, preparatory services conducted by Bro. Zook, who based his remarks on I Cor. 11. Sunday morning he spoke to a well-filled house from Phil. 2:5-11. May God richly bless our brother and the sermons he so earnestly delivered while with us, and may he also bless all those who listened to the teaching of the Word. May a kind heavenly Father move mightily upon the hearts of all of us, so that we may become more prayerful one for another.

Oct. 20, 1927. Levi Blauch.

Flanagan, Ill.

Greetings to all Herald Readers:—On Saturday evening, Sept. 25, Bro. A. H. Leaman, of Chicago, came into our midst, and remained with us over Sunday. He preached Saturday evening and both morning and evening on Sunday. May God add His blessing.

On Sunday, Oct. 9, Bro. J. D. Hartzler preached a preparatory sermon, making plain to us the necessity of examining our own selves and not measuring ourselves among ourselves but by the Word of God.

We are glad to say that at this time a brother and sister that had not communed for a number of years were again taken into full fellowship.

On the same evening Bro. Emanuel Troyer was with us in the interest of the Mennonite hospital at Bloomington and preached a good sermon. He was accompanied by four student nurses who favored us with two songs.

Oct. 16, we had the blessed privilege of partaking of the sacred emblems of the shed blood and broken body of our Lord and Savior, Bro. Hartzler officiating, and observing the ordinance of feet washing. An aged brother, who for many years had been dissatisfied, again made peace with God and the Church. We praise God for the same. May this communion service have made us to realize more than ever before what Christ has done for us and make us more willing to live for Him only.

One of our sisters has been in the hospital for a number of weeks, having an operation for gall stones. We pray that if it is God's will she will be restored to health. We ask an interest in your prayers.

In His name,

Oct. 20, 1927. Lydia H. Smith.

REPORT OF THE ANNUAL WORKERS' CONFERENCE

Of the Missouri-Kansas District, Held at the Pleasant View Church near Hydro, Okla., Sept. 6, 7, 1927

The meeting was called to order by the assistant moderator, Korah Zook, at 9:00 A. M. Song service led by H. J. King. The devotion was conducted by L. J. Miller. The following officers were elected: Assistant Moderator, LeRoy Thayer; Assistant Secretary, Paul Erb; Choristers, D. D. Miller, and H. J. King.

SUNDAY SCHOOL CONFERENCE

Tuesday Forenoon, September 6

I. **Deepening the Spiritual Life.**—E. C. Bowman.

1. The origin of spiritual life. "Ye must be born again." It is not attained by church membership but by a loyal, consistent life in the church seeking to know the truth of God's Word.

2. Deepening the spiritual life. It is developed by wholesome food, study of the Bible and sincere worship; pure air, good association; exercise, service for the Lord.

II. **The Mission of the Sunday School,** Bertha Zimmerman, Phoebe Yoder.

The mission of the church is to carry the Gospel to all parts of the world, and since the Sunday school is a part of the Church its mission should be: (1) to teach the Bible and win souls for Christ; (2) to function as a training school for church workers; (3) to spread the Gospel of Christ.

The Sunday school should have a definite aim, which should be: (1) to give a knowledge of the Bible; (2) salvation of souls, which should be the supreme aim of the Sunday school; (3) to afford spiritual growth for Christians; (4) to create a conviction of a duty toward the lost world; (5) to train Christian workers.

III. **Our Opportunities for Service in the Sunday School.** Ruth Buckwalter, Milo Kauffman.

The secret of our success is to be ready for opportunities when they come. Some opportunities which present themselves are: (1) to mothers and fathers, to help create within the child an interest for Sunday school work; (2) starting Sunday schools for children who do not have Christian training at home; (3) teaching the Bible, and winning souls for Christ. Through the Sunday school the worker is able to come in contact with all classes of people.

We have opportunities for service as long as souls are lost and Christians need to become more spiritual. Our opportunities are: (1) to bring souls to Christ; (2) to build up souls for Christ; (3) as a superintendent, to see opportunities for expansion; (4) as a teacher, to be an influence for good among his pupils; (5) as parents or individuals, to be present each Sunday, interested in the work, helping to make the Sunday school alive and soul-winning.

Wednesday Forenoon, September 7

Opening service conducted by Milton Vogt.

I. **The Blessedness of Knowing God's Word.**—Clarence Bontrager.

Blessings received by knowing God's Word are: (1) We are able to defeat Satan and live the overcoming life. (2) We have an answer for our beliefs and are enabled to stop the mouths of those who teach falsely. (3) We have a safe guide for conduct, meditation and conversation. (4) It gives assurance of salvation. (5) It enables us to give an effective testimony to the Gospel. (6) It is a precious treasure to have hidden within the heart.

II. **Co-relation of Outward Forms and Inward Life.**—R. M. Weaver.

There is a definite relation between the inner life and the outward form. Faith is manifested by works. If elements of worldliness crowd out spirituality which had been present the outward form changes also, just as a real Christian experience always has its effect on the outward forms of life.

III. **How the Movie, the Theatre, and like Attraction Affect the Spiritual Life.** J. F. Brunk.

Attendance at the moving picture is harmful even to the mind and the body. How much more does it harm, yes kill, the spiritual life. Horse-racing, dancing, pool-playing, novel-reading, Sunday newspapers, pleasure seeking, swimming pools have a like effect. The Christian will stay far from them.

IV. **The Week-day Bible School.** Edward Rediger.

Children need to be taught the Word, and must be brought up in an atmosphere of prayer and obedience. The week-day Bible school is one of the means to that end. It has been blessed of God as an institution of religious instruction.

YOUNG PEOPLE'S CONFERENCE

Tuesday Afternoon

Devotion conducted by Andrew Shenk.

I. **The New Life in Christ, Contrasted with the Old Life of Self.** LeRoy Thayer.

The Bible gives a picture of the horribleness of the self-life, but also the happiness of the Christian life. The old man must die, that the new man in Christ may live. Our wills, our own ideas of religion, our tempers and our desires for the things which belong to Satan must die. The new life is a life of faith, love, freedom in Christ and of service for Christ. We testify to this new life by our actions, our words, and our dress, that wherever we go men may know we are of Christ.

II. **The Place of Christian Education in the Church.** Paul Erb.

Education, or the receiving of knowledge, is only a means to spiritual realities. It is not an end in itself but does function in the Church: (1) by bringing people to Christ through religious knowledge and facts of life; (2) by building people up in Christ through spiritual knowledge, vision of worthwhile things and the conservation of a simple, vital faith; (3) by sending people out for Christ by the development of talent, the revealing of needs, and the encouragement of ideals of service. Divinely ordained, spiritually ballasted, Church-controlled education has a place in the Church.

III. **The Beauty and Power of Young Lives Enlisted in Christian Service.**—H. J. King.

Those enlisted in Christian service are bringing life, not death, to the world. There is no more beautiful sight than a group of consecrated young Christians. This beauty and power are secured by: (1) the new birth; (2) the Holy Spirit through its fruits; (3) separation from the world.

Evening Session

Workers' Meeting, led by J. D. Mininger.

Reports were given by representatives on the newest thing in the work from the following institutions: Kansas City Mission; Hannibal Mission; Wichita, Kansas; Hospital and Sanitarium, La Junta, Colorado; Manitou, Colorado; Hesston, Kansas; Children's Home; Midway, Kansas City, Missouri; Lyman, Mississippi; and Portland, Oregon.

Sermon—Harry Diener.

MISSION CONFERENCE

Wednesday Afternoon

Opening service conducted by Menno Troyer.

I. **Working According to God's Plan.** J. D. Mininger.

It is not God's plan that earth's millions should be lost, but that they might be saved through the service of His children. His plan is carried out: (1) in the home, as each member of the family fills his own place; (2) in the Church, as the laity respect their ministry as we all have an eye to relative values; (3) on the mission field, as we keep the unity of the Spirit in the bond of peace. When the Word of God, the Spirit of God, and the man of God get together the work is accomplished. Every person can know God's plan for him.

II. **"Look on the Fields"—**

1. **Our Home Communities.** Charles Diener.

It is Jesus' command that we witness first in Jerusalem, at home. The early church set an example for us.

2. **In Our Conference District.** L. J. Miller.

Active work and definite needs exist at Hannibal, Mo., the Ozarks, in Missouri, Joplin, Midway, and different places in Kansas, Oklahoma, Texas, and Mississippi. It is essential that all work be started on a sound Gospel Program, that we meet the needs, and reach out as God opens the way.

3. **In Other Lands.** Maurice Yoder.

There are millions in other lands who have never heard Christ's name. Other religions are gaining in number. Some countries are ready for another religion, but Christ is not being presented to them. The world outlook is dark and the situation calls for consecration to the task.

Evening Service

Workers' Meeting, led by Allen H. Erb.

Definite needs of the work from various institutions were given and individual prayers were offered for each need.

Sermon by T. M. Erb. Text, I Chron. 29:5—"Who then is willing to consecrate his service this day unto the Lord?"

Married

Yoder—Brenneman.—On Sunday, Oct. 9, 1927, at the home of the officiating bishop, Bro. John Y. Swartzendruber, Kalona, Ia., occurred the marriage of Bro. Richard D. Yoder and Sister Katie Brenneman. May God bless them through life.

Kolb—Reeser.—On Wednesday, Oct. 19, 1927, at the home of the bride, Gap. Pa., Bro. Arthur Kolb of Spring City, Pa., and Sister Bertha Reeser were united in holy marriage by Bro. C. M. Brackbill. May God's choicest blessings attend them through life.

Charles—Sollenberger.—On Oct. 6, 1927, Bro. J. Roy Charles and Sister Mary E. Sollenberger were united in marriage at the home of the bride near Stumptown, Pa. (of which church both are members), Bro. J. K. Charles, uncle of the groom, officiating.

Liechty—Brenneman.—On Oct. 2, 1927, Bro. Ervin C. Liechty and Sister Alice Brenneman, both of Orrville, Ohio, were united in marriage at the home of the officiating minister, Bro.

Noah Hilty. May the Lord richly bless them through life.

Eschliman—Amstutz.—On Oct. 6, 1927, at the home of the officiating minister, Bro. N. E. Troyer, Bro. William E. Eschliman and Sister Caroline Amstutz were united in holy matrimony. May the Sun of Righteousness light life's pathway for them is our wish and prayer.

Summerfield—Teter.—On Oct. 6, 1927, Bro. Luther Summerfield and Sister Opal Teter, both of the Lambert congregation, were united in marriage at the home of the groom's parents, Wymen, W. Va., Bro. R. W. Benner officiating. May the Lord be an abiding Guest in their future home.

Yoder—Kauffman.—On Oct. 2, 1927, at the home of the officiating bishop, Bro. E. H. Kanagy, Bro. G. Elrose Yoder and Sister Ruth A. Kauffman, both of the Allensville, Pa., A. M. congregation, were united in marrige. May the Lord bless them through a happy and prosperous life.

Shultz—Brubaker.—On Oct. 13, 1927, Bro. Clarence W. Shultz of the Strasburg congregation and Sister Anna Mae Brubaker of the East Petersburg congregation were united in marriage at the home of the bride's parents by Bishop Isaac H. Brubaker of Manheim, Pa. May the blessing of God attend them through life.

Roth—Sharp.—On Oct. 1, 1927, at the home of the officiating bishop, Bro. A. P. Troyer of near Hubbard, Oreg., Bro. Noah J. Roth and Sister Lola Sharp, both members of the Zion congregation at the above place, were quietly united in holy matrimony. May heaven's choicest blessing attend them through life.

Zook—Yoder.—On Oct. 9, 1927, Bro. David H. Zook of West Liberty, Ohio, and Sister Lydia Ann Yoder of the Oak Grove congregation were united in marriage at the home of the officiating bishop, Bro. E. B. Stoltzfus of Hudson, Ohio. May the Lord be an abiding Guest in their future home.

Ebersole—Fry.—Bro. Amos R. Ebersole and Sister Martha Fry, both of Good's congregation, Pa., the latter one of the workers at the Oreville Old People's Home, were united in the bonds of holy matrimony, Oct. 18, 1927, at the home of the officiating bishop, Bro. Noah W. Risser. May heaven's richest blessings be theirs.

Obituary

Hostetler.—Elizabeth (Weaver) Hostetler was born near Walnut Creek, Ohio, April 20, 1857; died at the State Hospital at Massilon, Ohio, Oct. 9, 1927; aged 76 y. 5 m. 19 d. She was at the hospital only a short time. She leaves 1 daughter, 11 grandchildren, 3 brothers, 1 sister, and many relatives and friends. She lived in widowhood 10 years. She was a member of the Walnut Creek A. M. church. Services were held at the Walnut Creek church Oct. 11, 1927, by Ed. Shepfer of the Brethren Church, from Deut. 34, and Alvin W. Miller of the home church, from Rom. 6:23. Burial in the cemetery nearby.

Laehr.—Maria, daughter of Henry and Mary Rickert, was born in Bucks Co., Pa., March 12, 1851; died Sept. 20, 1927; aged 76 y. 6 m. 8 d. On March 14, 1874, she was united in marriage with Jeremiah Laehr, who preceded her in death July 18, 1920. To this union were born two children (Freddie, who died at the age of 6, and Mrs. Elias Kreider, with whom she had her home since the death of her husband). Three grandchildren survive: Lester, Hilda, and Alma. She was baptized and received into the Lutheran Church when a young woman and shortly after her marriage she transferred her membership to the Mennonite Church, remaining faithful and active up to a few years prior to her death, when sickness deprived her of this pleasure. Sister Laehr was a woman loved by every one whose good fortune it was to come in contact with her. "Rock of Ages" and "Jesus, Savior, Pilot Me" were among her favorite hymns which she often sang. Funeral services were held at the home Sept 23 and at the Bethel Mennonite Church and burial at Woodlawn cemetery, Wadsworth, Ohio. Services were in charge of Bro. A. J. Steiner, assisted by the home ministers, Bros. J. M. Kreider and S. D. Rohrer. and Bro. D. M. Friedt of Dover, Ohio. Text (selected by the deceased), Rev. 7:14-17.

Yoder.—Lydia B., daughter of Eli and Lydia Yoder, was born Jan. 17, 1872; died at her home near West Liberty, Ohio, Oct. 11, 1927; aged 55 y. 8 m. 24 d. Her death was due to acute articular rheumatism, from which she suffered intensely, her sickness being of only short duration. Though all was done that friends or physician could do to keep the spark of life burning, she passed peacefully away. She was united in marriage to J. Oliver, son of C. S. and Rebecca Yoder, April 14, 1901. To this union were born five children. One (Edna Pearl) preceded her in death. She was a faithful member of the Mennonite Church, and to her Savior, who to her was a real Helper. The cares and problems, which are bound to come in life, she did not allow to disturb her trust in her Master. She was a kind, patient, and loving wife and mother; and will be greatly missed by her host of friends; but in no place so much as in her home, where she left loved ones, the object of her love and tender care. She leaves her husband and 4 children (Seba, Belle, Clarence, and Roy), 5 brothers and 1 sister (Archie, Eli, Bradley, Vern, Harvey, and Emma Plank).

Funeral services were held at Bethel Church, Thursday afternoon in charge of Bros. C. H. Byler and S. E. Allgyer. Burial in South Union Cemetery.

Miller.—Lovina J. Miller (nee Helmuth) was born in Holmes Co., Ohio, April 15, 1877; died at her home near Archbold, Ohio, Oct. 12, 1927; aged 50 y. 5 m. 27 d. At the age of four she with her parents moved on a farm near Arthur, Ill., where she grew to manhood. On Oct. 3, 1897, she was united in marriage to Simon D. Miller of Arthur, Ill. To this union were born seven children (Amra, Mrs. Mary Terrell, Mrs. Mattie Shellenberger, Dora, Fannie, Maurice, and Wilma), all of whom survive her. At the age of eighteen she united with the Amish Mennonite Church at Arthur, Ill., and in 1912 the family moved to Archbold, Ohio, where she remained a faithful member till death. She is survived by her husband, 7 children, mother, 5 brothers, 2 sisters, and 3 grandchildren. On Sept. 19 she suffered a light paralytic stroke, from which she nearly recovered when, on Oct. 2, she was stricken with a second serious stroke, and remained unconscious to the end.

"We are lonely, very lonely,
Since thou art gone from us away;
But we'll trust in God to meet thee
In that land of endless day."

Funeral services were held Oct. 16, at the Central A. M. Church, conducted by Bro. Eli Rupp in German, and Bro. E. L. Frey in English. Texts, Isa. 57:1, 2; Jno. 5:24. Interment in Pettisville cemetery.

Weaver.—John M. Weaver was born Feb. 13, 1853, in Lancaster Co., Pa.; died Sept. 26, 1927, at his home in Goodville, Pa., after a lingering illness; aged 69 y. 7 m. 13 d. He united with the Mennonite Church in his youth and was faithful unto death. He was twice married—first to Anna, daughter of Jacob Shirk. This first companion died in 1880. In 1881 he married Mary, daughter of David and Elizabeth Newswanger. He is survived by his wife, one brother (Isaac) and one sister (Anna Weaver). He is greatly missed in the home and by his many friends. His place at church was seldom vacant. He was especially interested in the welfare of the Church. He bore his illness with patience, earnestly longing to depart from this world to be at rest with the Savior. He requested the reading of the Scriptures and Christian singing in which he partook shortly before he peacefully fell asleep.

"Rest, dearest companion and brother,
Thy work is done.
Since it is God's holy will,
We must be parted for a while,
In sweet submission all in one
We say, 'Our Father's will be done.'"

The funeral was held on Sept 29, at the Goodville Church, conducted by Bros John Sauder and Benj. Weaver. Text, Jno. 14:1, 2.

Neff.—Ezra Neff was born near Sugarcreek, Ohio, Nov. 7, 1856;died Oct. 9, 1927; aged 70 y. 11 m. 2 d. He had always enjoyed good health until within a very short time of his death, when the doctor was called. He seemingly again recovered to the extent that he was able to be about, but while attending to some chores of his own choosing he became unconscious. He soon rallied, only to suffer much pain for a few hours caused by a basic hemorrhage, and then calmly passed away. On June 17, 1877, he was united in marriage with Emma Lenhart who preceded him to the spirit world, June 22, 1924. To this union were born ten children, two of whom, Elmer and Milo, have gone before. He and his companion united with the Mennonite Church in their youthful days and remained true and faithful till death. Thirty-three years ago they moved from Sugar Creek to Aurora, O., and when the church at Aurora was established they united there and both were interested in the Master's service. Since his companion's death he made his home with his son-in-law, Joseph Walls, and while tender hands and loving hearts were ever ready to minister to his needs he seemed to worry lest in his declining years he might possibly cause his loved ones much care and anxiety. He leaves 8 children, 3 brothers, 3 sisters, and a host of relatives, friends, and neighbors. Services were conducted in the home by Bro. E. B. Stoltzfus who also had charge of the service at the church, assisted by Bro. Benj. Hartzler of Pryor, Okla. Text, I Sam. 20:3.

"Weep not that his toil is over,
Weep not that his race is run;
God grant that we may rest as calmly,
When our work, like his, is done."

Gilmer.—Jesse Luther Gilmer was born in Franklin Co., W. Va., April 17, 1893. He was one of five children born to Samuel and Maggie Gilmer. Samuel Gilmer was a Methodist minister and was called by death when Jesse was but two and one half years old. At the age of sixteen years he confessed Christ and united with the Methodist Church, having come to Filer in March, 1916. Jan. 5, 1918, he was united in marriage with Sister Mabel Shenk, to which union were born six children. A little more than a year ago his health began to fail but since March he suffered much and failed more rapidly. August 1 he went to Portland hoping to get relief, but his condition was found more serious than he had realized. While several lines of treatment were resorted to he gradually grew worse. He died Oct. 13, 1927; aged 34 y. 5 m. 26 d. Death was due to a cancerous condition of the stomach and intestines. Bro. Gilmer was much interested in the work of the Church, and was willing to serve in any capacity called upon. During the last year he took special interest in, and yearned much for, the welfare of the cause of Christ. He was superintendent of the Sunday school at the time of his death. There remain to mourn his departure, his companion, 6 children, his mother, 2 brothers, and a host of friends. Funeral services were conducted at Portland, Oreg., Thursday evening, in charge of Bro. P. E. Roth, and many friends had gathered who had ministered to his needs, and comforted him during his stay in Portland. His end was peaceful and he passed to that rest of which he had so often ex-

pressed his hope of attaining, through the merits of our Lord Jesus Christ who he had endeavored to serve. His body was taken to his home at Filer, Ida., where further services were held by Bros. N. A. Lind of Albany, Oreg., and S. Honderich, in the presence of many sympathizing friends and relatives.

Schertz.—Andrew P., son of Joseph and Elizabeth Schertz, was born near Eureka, Ill., Dec. 10, 1875; died suddenly, at the home of his daughter, Oct. 14, 1927; aged 51 y. 10 m. 4 d. In his early youth he accepted Christ as his Savior, and united with the Mennonite Church, of which he was a faithful member until death. Especially in recent years he showed an increasing interest and concern in the work and welfare of the Church and the cause of Christ. Just recently he expressed to his family his readiness and desire to meet his Savior. Jan. 16, 1900, he was united in marriage to Barbara Ulrich, near Metamora, Ill. To this union were born two daughters, one dying in infancy. He lived on his farm near Eureka until eight years ago, when he moved to Eureka, where he resided at the time of his death. While he had suffered some from ill health in recent years, he apparently, on the day of his death, was enjoying good health, dying suddenly while at work at the farm home of his daughter. His sudden death was a great shock to the whole community. He leaves his wife, his daughter (Mrs. Oliver Yoder), a grandson (Robert), two brothers (Henry and Amos), two sisters (Mrs. John Imhoff and Mrs. Sam Steider), and many other relatives and friends. His parents preceded him in death about twelve years, and 1 sister (Mrs. Christ Ulrich) about two years.

"Rest, dearest companion, father and grandfather;
Thy work is done.
Since 'tis God's will,
We must be parted for awhile,
In sweet submission, all in one
We say, 'Our Father's will be done.'"

Funeral services were held at the Roanoke Mennonite Church, conducted by Ezra B. Yordy and Andrew Schrock.

BOOK REVIEW

"JESUS ONLY"

This is the title of a new 361-page book printed by The Homestead Publishing Company and published by Benjamin Samuel Varjabedian, who is evidently its author. The nature of the message is indicated by the sub-title: "The Final Authority and Center of Unity."

The book is divided into seven sections, as follows: (1) The Consciousness of Jesus; (2) The Son of man; (3) "I and the Father are One;" (4) The Soul of Jesus; (5) "Come unto Me;" (6) Made Perfect in One; (7) "The Kingdom of God and His Righteousness."

Each division begins with a discussion by the author, followed by quotations by many writers. There is found in these quotations much that is rich in thought and beautiful in sentiment, but the fatal weakness of the book is that it holds up Jesus Christ the man without giving recognition to Jesus Christ as the Divine Son of God who was born of a virgin. The evangelical ring which makes it clear that only through the blood of Jesus Christ can any one receive remission for sin and reconciliation with God the Father is entirely lacking in the message. Price $1.50.

PRACTICAL HEALTH TALKS

By H. E. Gehman

This is the title of a 75-page book published by The Stratford Company, Boston, Mass. It consists of practical talks on the following subjects:

I. Easy—to Keep Well
II. Hard—to Get Sick
III. Physical Education
IV. The Care of a System of Education
V. A Nation's Wealth
VI. The Bible on Health

The underlying principle of these talks is that "the physical is the basic element in man, although inferior to and subject to the higher—the soul element. Each talk is given from a Biblical and common sense standpoint, quite instructive for those seeking light on these important subjects. The book is handsomely bound in cloth, and retails for one dollar.

ITEMS AND COMMENTS

Notwithstanding the sanguinary coal strikes, it is reported from high authorities that there is a sufficient amount of coal in sight to assure the nation's needs for the coming winter.

That others besides Americans are capable of making long speeches is evident from the following news dispatch: "Angora, Turkey, Oct. 20.—Mustapha Kemal Pasha, President of Turkey, concluded his eight-day speech before the national assembly to-day."

In the recent elections in Norway the Communists succeeded in electing 61 members to the national legislature, giving them the balance of power. It is stated on authority, however, that the leaders of this party will not take orders from Soviet Russia.

As an item showing "the high cost of flying," Captain Charles Kingford-Smith, commander of the monoplane Southern Cross, being groomed for a flight to the antipodes soon, is authority for the statement that it costs about 15,000 to fly from San Francisco to Australia. "We furnish the plane," said he; "it is up to the passenger to furnish the $15,000."

A new record was made in aviation when two Frenchmen, Dieudonne Costes and Joseph Le Brix, succeeded in flying from Paris to Buenos Aires, Argentina in ten days, breaking all records for the air trip from Paris to Buenos Aires, making the first non-stop trip across the South Atlantic, and bringing the mail to Buenos Aires six days earlier than it could have gotten there by steamer.

Earlier reports to the effect that an understanding had about been reached between the Vatican and the Italian government whereby the Pope was to be a virtually independent ruler, in a limited territory, politically as well as spiritually, is discounted by the later announcement that the Fascist party is opposed to such concessions. "No temporal power for the Pope," seems to be their slogan.

A recent news item from Washington, D. C., states that a government employe was retired from active service after 31 years of service at an average wage of 85 per month. On this income he supported a family of 20 children. This item of news is in emphatic contrast with estimates which one usually hears of how much it takes to support an ordinary family of average size.

The problem of outlawing war has gotten into politics in Great Britain, leading members of the Liberal party making it a party issue. Their plan is to submit all points at issue between quarreling nations to the court of Justice of the League of Nations at the Hague. The idea of outlawing all wars is a very beautiful one in sentiment. As the world exists to-day, however, it will take a super-power which all the world fears, before such an arrangement will be practical.

From a news sheet that came to our desk recently we clip the following:

"F. B. Myer, 81 years old, a noted English preacher, is making another speaking tour in America."

"Only one-fourth of the world is nominally Christian."

"More than two-thirds of all the Sunday school pupils in the world are in the United States. Ohio has the largest Sunday school enrollment of any state in the United States."

"Second-hand dealers report that the hardest book to buy second hand is the Bible."

"Tokyo, Oct. 20.—(Consolidated Press.)—At the annual meeting of the National Christian council of Japan yesterday a resolution was passed requesting the department of education to withdraw all regulations interfering with full liberty of religious teaching in private schools. This is considered interesting, in view of the former action of government officials in asking the coöperation of the various schools in seeing that the youth is taught in a manner to counteract 'dangerous thoughts.'

"The purpose of the council's request is to make the way clear for religious instruction, not only in the Christian, but in other faiths. For 30 years there has been a government regulation which limits the privilege of teachers of church matters."—News Item.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association will be held at the Home at Orville, Lancaster Co., Pa., on Saturday, Nov. 12, at 1 P. M. The meeting will open with a sermon by John L. Hess of Lititz, followed by election of trustees, financial reports, etc. All are cordially invited.

Aaron L. Groff.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 3, 1927 (Gospel Witness Established 1905) No. 31

EDITORIAL

"**Believe** on the Lord Jesus Christ, and thou shalt be saved."

"**Then Peter said** unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In other words, baptism is for all penitent believers who are ready to serve the Lord; and for "every one" who thus meets God's conditions the gift of the Holy Ghost is a sure thing.

Family Almanac.—The Family Almanac for 1928 is now off the press, and by the time this reaches the eye of the reader we will be able to fill all orders, so long as the supply lasts. See announcement on last page.

There are several messages found in this number of the Gospel Herald which the reader will find to be of special interest. It is not necessary for us to name them, as you will readily find them. Several more interesting messages were held over for want of room.

If Isaiah were living to-day he would say of the drunkards of America (together with their confederates the moonshiners, bootleggers, money grabbers, and "wet" politicians), as he did of the drunkards of Ephraim: "They err in vision, they stumble in judgment."

We do not, as a rule, call attention to "fillers" that are usually put in to fill up corners, but in this week's number of the Gospel Herald you will find a number of these short messages that are of special interest to subscribers both new and old. All who are interested are invited to lend a helping hand to the end that two things may be accomplished this side of Jan. 1, 1928: (1) to add one thousand new names to our subscription list; (2) to get the entire list of old subscriptions paid up and ahead. Who will help bring both these things to pass?

Bro. C. B. Brenneman of Elida, Ohio, is one among the latest of our ministers to answer the summons from on high. As an active minister and evangelist he was in the field before most of our present-day Church leaders were in the Church—before the younger ones among them were born. During all these years he has been faithfully proclaiming the Word, and is now gathered home to the fathers to leave the work here in younger hands. He was far past the allotted time of fourscore years. May we who remain make the most of our opportunities during the short time the Lord sees fit to keep us here.

Is it right for Christian people to adorn the body after the fashions of this world?

"YES," says the fashion devotee, "if the heart is right all is right."

"NO," says the believer in nonconformity, "'if any man love the world, the love of the Father is not in him.' Therefore, 'Be not conformed to this world.'"

"Eh-ah-eh-er-em-ah-eh," says the compromiser, "you would have hard work disciplining members for wearing something just because somebody else happens to wear something like it."

For a Bible answer to this question, read Isa. 3:16-24; Luke 16:15; Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:9, 10; Tit. 2:14; Jas. 1:27; 4:4; I Pet. 3:3, 4; I Jno. 2:15.

Do you believe in mission work? You can prove that you do (1) by giving "the firstfruits of all thine increase" into the Lord's treasury, and (2) by being active in Christian service, diligent in personal work among both saints and sinners, and carrying a ready testimony for the Lord. Isaiah was a wonderful missionary, though he spent his life working among his home people. Whether the Lord wants you in the home or foreign field depends upon which field He knows you can win the most for His Cause. Whether He can use you in either home or foreign field depends upon whether you are willing to obey Him and serve Him wherever, whenever, and in whatsoever way He sees fit to use you. When the home field is well supplied with willing workers it is only a question of time until the foreign field will be likewise well supplied.

This is the time of the year when people are planning to lay in their supply of books and periodicals for their winter's reading. May we suggest the following for your consideration:

1. Don't forget to keep your Bible at the head of your list of books, and the one most diligently read and ardently cherished.

2. Buy your books with a view to contributing something to character, leaving the light, sensational literature for those who can afford to trifle away their time and opportunities.

3. Our catalogue for 1927-8 will be mailed out shortly, and we suggest that you send in your orders early and thus avoid the usual Christmas rush.

4. We make a special discount to ministers and worthy poor, and all donations will be honored at ministers' rates.

5. If we can be of any service to you in the selection of your books, or if there is anything along this line that you would desire further information on, write us.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

(Continued)

1:31 That, according as it is written, He that glorieth, let him glory in the Lord.
2:2 For I determined not to know anything among you, save Jesus Christ, and him crucified.
2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
7:23 Ye are bought with a price; be not ye the servants of men.
8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and **we by him.**
8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?
10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

2 Cor. 1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.
1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;
3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
3:15 But even unto this day, when Moses is read, the vail is upon their heart.
3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
4:11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
9:15 Thanks be unto God for his unspeakable gift.
13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Gal. 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.
2:20 I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
4:5 To redeem them that were under the law, that we might receive the adoption of sons.
5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
5:24 And they that are Christ's have crucified the flesh with the affections and lusts.
6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
6:14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Eph. 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:
2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
2:17 And came and preached peace to you which were afar off, and to them that were nigh.
2:18 For through him we both have access by one Spirit unto the Father.
4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

DOCTRINAL ARTICLES FROM ARGENTINA

CONDITIONS OF SALVATION

By Pablo Cavadore

For the Gospel Herald.

(In my mind the best way to show how we teach doctrine is by the testimony of the natives themselves as they have been taught by the missionaries. I shall translate the following article which was written by a young man who has been a helper in the work for several years and is now in charge of the work at Madero.—A. Swartzentruber.)

Concerning the conditions of salvation, the Bible leaves no one doubting but to the contrary speaks very clearly to us in many passages and to these we shall refer.

In Isa. 6:5 we find these words: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of hosts." This is what we might call the first condition necessary to obtain salvation, which is to recognize one's own sinful condition before God. When Isaiah saw God he began to see his own self as God saw him.

In Acts 9:6 we find the second step or condition necessary to obtain salvation—which is to recognize that it is impossible to save ourselves. We know that when Saul of Tarsus was marching toward the city of Damascus justifying **himself** and believing his actions to be just, he was certain that he was going to take prisoners those who believed in Christ with the idea of thus putting an end to this belief and also to the believers. **But! the Lord** appeared to him, and that changed his plans. This proud Pharisee who was so certain of his plans and actions, falls to the ground without knowing what happened or what to do next. Immediately he asks, "Lord, what wilt thou have me to do?" thus recognizing his own inability to change his condition.

In Luke 19 we find the third condition of salvation—which is a knowledge of Jesus Christ as the **only** Savior, He who came to seek and to save that which was lost. In this chapter we have a picture of Zacchaeus the publican who wished to see Jesus; perhaps out of mere curiosity, perhaps because he had heard much about Him or about his miraculous power. But the fact is that he really **saw Jesus** and that he learned to know Him and accepted Him as his own personal Savior.

In Luke 15 we find the fourth condition necessary to obtain salvation, which is **repentance.** We are all familiar with the story of the prodigal son, who after having spent all his inheritance and suffered the consequences of his extravagance, he **came unto himself.** He repented of his sin and decided to go to his father and confess his sin, which he also did.

We find many people to-day who realize their sinful condition and who by a gradual improvement or betterment, or by reforming themselves, or by breaking off bad habits and doing good deeds—seemingly because they are afraid of eternal punishment—try to gain salvation. But we must not deceive ourselves in this way. Jesus tells us that without **repentance** there is no forgiveness. "Except ye **repent,** ye shall all likewise perish" (Luke 13:3). Jesus also said, "There is joy in heaven over one sinner that **repenteth.**" He does not say, one who tries to forget his past and begin life anew, but one who **repents** of his past and confesses his sin to **sin no more.** Then our kind heavenly Father is ready to forgive us and receive us as His sons and daughters, like the prodigal was received by his father.

The one who writes this article believes that these are the principal conditions one has to meet in order to obtain salvation.

Madero, F. C. O., Argentina.

WHY I BELIEVE THAT THE MENNONITE CHURCH HAS A MESSAGE FOR THE WORLD IN OUR DAY

By A. C. Good

For the Gospel Herald.

I do not belong to that class of people that say, eventually all denominational lines will be eliminated and it will be the Protestant Church and the Catholic Church.

There is a reason for the existence of every denomination. When Martin Luther and Menno Simons could not agree on infant baptism and other points of doctrine, they decided to work separately. The great question for Christians to-day is, Can we differ, in our religious convictions, and still love each other as Christians?

Every Christian ought to be able to give a reason for the hope that is in him, not to belittle or ignore other people on their faiths. Yet I feel very keenly that the Mennonite Church has a message that the world is needing to-day:

1. Because we believe that the Bible is the inspired message of God —**through** man **to** man. Now some one will say, "Don't all churches believe that? to which we must reply, that by what we can see and by what we read they do not.

"All scripture is given by inspiration of God." Inspiration, according to Webster, is the supernatural influence of the Holy Spirit on sacred teachers. The Bible is here—if God is not the Author, who is? If mere man wrote it, why don't man produce another?

We understand that H. G. Wells has set himself to the task. How well he will succeed time will tell. Let us pray that the day may never come when we as a church will question the inspiration of the Bible.

What has been gained by doubt, skepticism, and unbelief concerning the inspiration of the Scriptures? On the other hand, What has been lost in spiritual life and power? and thousands of souls led astray never to find the way of truth and God.

How wonderfully satisfying is simple faith in the infinite mind of God, who gave us the Bible; as compared with the "would-be intellectual's" who discredit its origin and doubt its message.

Secondly then let me say—

2. Because we believe and practice the "**all** things" as taught by Christ and the apostles.

Since the Bible is the message of God, it is the message for **all** ages. How wonderful is the mind of God. Not one of the commandments or ordinances but what can be kept or observed in every clime and nation. As to the ordinances, they are the direct teaching of Christ and the apostles. Who would assume the authority to say which are "out-of-date," no longer enjoined upon the Christian Church, and proceed to teach men so? We have as much ground for the observance of one as the other. Listen to the words of Jesus, who always spoke with authority: "**Teaching** them to **observe all** things **whatsoever I** have **commanded** you." What shall the answer be for the failure to observe them? Not one of them will bring any discomfort or hardship upon us. Where there is a genuine conversion and true loyalty to Christ, there will be a **desire** to lovingly and cheerfully obey the "**all** things."

3. Because we believe in the simple life. Anton Long, who takes the place of the Christ in the Passion Play, said, when he visited America, "You people **want** so many **things.**" It is true of America, it is true in part of the Church. Wanting **things** is our weakness. **Getting things** most always means something else must wait—too often it is the Church. Would we not be happier if we could learn to be satisfied with less, and give more to the cause of Christ and the saving of lost souls? The simple life is in harmony with our profession. Let us not lose sight of it.

4. Because we believe in an experimental religion. To teach a change of heart for the children of

God is entirely Biblical. There is a difference between the Christian and the world. The blind man said: "One thing I know, that whereas I was blind, now I see." Paul puts it this way: "If any man be in Christ, he is a new creature"—and that new creature will have new desires, live in a new atmosphere, with a new purpose in life. What the world enjoys that is sinful the Christian has no desire for. Christ can completely satisfy the desires of every trusting soul. Oh that we might come to Him, instead of chasing the rainbow of worldly pleasures, how gladly He would supply our need. Saved—and know it? Yes, brother, sister, that is our privilege. Jesus would have it so. Praise His holy name.

5. Because we believe that worldly alliances are detrimental to spiritual life and power.

"Come out from among them, and be ye separate, saith the Lord, and I will receive you," is the teaching of the Scriptures. Show me the case where worldliness in any form has meant spiritual life and power for any individual or church. Worldly interests are gaining the ascendency in the lives of men and women everywhere. These interests take time and money. Think of the millions of dollars that go to the support of secret orders, clubs, banquets, Sunday ball games, and prize fights. If the world wants to support these things, we do not wonder so much; but for the men and women that call themselves Christians, we wonder how they can do it. "A form of godliness, but denying the power thereof," is too true of many would-be Christians.

Putting Christ and His cause first would fill churches, inspire ministers, save souls, evangelize the world, and bring Jesus back to claim His own.

6. Because we believe in the program of Jesus for world evangelism.

A missionary church? Yes; we cannot be otherwise and be true to our Savior. Jesus said in that Great Commission: "Go ye therefore, and teach all nations." The teaching ministry of the church is by no means a small task. Jesus has a message for the nation—(not Mennonites alone). If we have the message of Jesus, we have a message for the world. If we have a message for the world, we have a tremendous task.

People do largely as they are taught. That is why we believe in the teaching program of the Church. The world is wrong to-day because her teachers are wrong. (The late World War serves as an illustration.) If the world teachers are wrong, and we know it, this is our challenge. See the teeming millions who are out of the way, and may never find the way to God. That would have been different if they had been taught differently. May we as Christians rally to the program of Jesus, and go and teach all nations. **This is Fundamental.**

Sterling, Ill.

Preacher's Page

SERMON OUTLINES

OUR RESPONSIBILITY

By J. W. Hess

Text.—II Cor. 5:20.

I. **The Responsibility Resting upon Us.**
We are representatives of the heavenly Kingdom, as ambassadors for Christ. We should all feel that we should represent no one else, save Jesus Christ our King. Not only should we think of what we can get out of a service, but also what we can put into it. What can we do to make the meeting what it should be, that faithful ambassadors ought to do. Each one of us is responsible for leading souls to the Savior.

II. **Kinds of Responsibility.**
1. Natural.
2. Spiritual.
3. An illustration: The switchman on the railroad. We are switchmen for the Lord.

III. **Why We Are Responsible to the Lord.**
1. He created us.—Gen. 1:26, 27.
2. He paid the price for our redemption.—Jno. 3:16; I Cor. 6:20; 7:25.

IV. **Things for which We are Responsible.**
1. For our worship.—Matt. 4:10; Jno. 4:24.
2. For active service.
3. For our time.
4. For the use of our means.
5. For our relations to our fellowmen.
6. For our own children.

V. **Our Ambassadorship.**
1. An ambassador is one who is away from home.
2. Qualifications—
   a. Loyalty.
   b. Consciousness of personal responsibility.
   c. Working knowledge of the Bible.
   d. Willingness to suffer for the Lord.
   e. Burden for souls.

Akron, Pa.

MEETING THE DISCOURAGEMENTS OF LIFE

By J. A. Brilhart

Text.—Psa. 27:14.

Introductory.
The discouragements of life render it necessary that the children of God keep close to Him. Illustration: Elijah. The hand of God apparent where people in trying times maintain an attitude of faith in God.

I. **The Importance of Living a Consistent Life.**
1. Essential to a victorious life.
2. Blessings of life often lost through self-exaltation.
3. Where faith in God helps us to victory.
4. "Whatsoever a man soweth, that shall he also reap."

II. **Waiting on the Lord.**
1. Haste often a cause of failure.
2. God's promises to lead and direct.
3. Results of fellowship with God.
4. Waiting and praying.
5. Worldliness Vs. Godliness.
6. Waiting under our covenant with God.
7. Our goal.

III. **Where Discouragements Come from.**
1. From self.
2. From the leadership of Satan rather than of God.
3. From lack of faith.
4. From a failure to encourage one another in faithful service.
5. From gossiping.
6. From a weak heart.

IV. **The Strong Supporting the Weak.**
1. By prayer.
2. By speaking words of encouragement.
3. By a helpful attitude during times of discouragement.
4. By scattering sunshine.

Scottdale, Pa.

THOUGHTS ON THE LIFE OF AHAB

By Aaron Loucks

Text.—I Kings 21:20.

Introductory.
Characteristic on the part of the enemies of God to put the blame on others.
How Ahab looked upon Elijah—Recognized him as God's servant, yet regarded him with dreadful fear.

I. **The Power of God.**
1. No foe able to stand before Him.
2. "It is a fearful thing to fall into the hands of the living God."
3. Takes care of His own.

II. **Why God was against Ahab.**
1. Ahab against God.
2. Impossible to get rid of our own sins by blaming others.
3. The sin of walking after the flesh.
4. The unequal yoke in the marriage bond.
5. Friendship with God fostered by walking in the light.
6. In what sense was Elijah Ahab's "enemy?"

III. **The Proper Path to Travel.**
1. The path of courage.
2. The path of righteousness.
3. The path of light.
4. The path of friendship with God.

IV. **God Seeks—**
1. Men and women who are not afraid to stand for the truth.
2. Men and women who are at all times ready to testify for Him.
3. Sinners to confess His name.

V. **Our Responsibility.**
1. God holds us responsible for knowing His Word and will.
2. The vanity of hiding behind the cloak of ignorance.
3. Our influence over others.

VI. **Sowing and Reaping.**

Scottdale, Pa.

IT IS IMPOSSIBLE

1. To enter heaven without being born again, John 3:3, 5; I Pet. 1:23; Titus 3:5.

2. To enter the kingdom in any other way than by the door (Jesus is the door), John 10:7, 9.

3. To be saved without the shedding of blood, Heb. 9:22.

4. To be saved without believing in Christ, John 14:6.

5. To be saved after this life, Luke 16:26; Eccl. 11:3.

6. To neglect salvation and be saved, Heb. 2:3.

7. To believe in Christ and trust Him and not be saved, Acts 16:31; Isa. 45:22; Mark 16:16; John 1:12.

8. For God to lie, Num. 23:19; Heb. 6:18.—Preachers' Magazine.

THE SPREAD OF ATHEISM

Sound the alarm! Arguments and denials of many religious teachers to the contrary, nevertheless atheism—real atheism, which should make our blood run cold—is spreading far and wide. Why there should be such mortal terror on the part of certain persons to acknowledge anything which causes alarm, surely is not to be accounted for on the ground of profound wisdom. On the contrary, it is the part of sound wisdom to admit the facts, regardless. Denying the existence of danger does not mitigate the fierceness of the storm, the meanness of a hostile army or the destructiveness of the earthquake and volcano. Nor will it safeguard from the fatal grip of infidelity one precious youth, who is about to step into the trap. We do come across wholesome warning occasionally. For example the following, in a recent issue of "The Living Church" is in our view sound and solemn warning:

May I call the attention of your readers to an article in the World's Work for June on the spread of atheism in this country, especially among young people and children? The reports and statistics are certainly startling.

This condition in our schools and colleges is doubtless the result of Bolshevist propaganda. It is represented by groups who form a small proportion of the whole, yet these statements assert that they are increasing in number and influence. These young people are evidently very definite and determined in what they stand for, and they are intelligent. One thinks with a pang of the fine material they represent running amuck.

Surely they are a challenge to the Church. Their conversion would mean great forceful saints which the Church so sadly needs. When they find so many who profess and call themselves Christians sitting on the fence, so to speak, with no definite faith, assuring them that it is no matter what they believe, and that the great articles of the Christian faith—the Virgin birth and the Resurrection—are of no consequence; when this indefinite milk and water doctrine is taught and preached to them by those who profess to believe in the Church, and they easily detect lack of conviction and a false position, is it any wonder that they scornfully turn their backs on these poor deluded would-be teachers who think they can influence them by making faith easy? These young people have the making of martyrs in them.

They need to be challenged to endure hardness and persecution as followers of Christ, who is "the same yesterday, and today, and for ever." We need missionaries in our schools and colleges who are ready to die for the faith. We have a few. We need more. Let us pray intensely that they may arise—mighty men of faith who will put to flight the armies of the aliens, and prove by their lives that Christ still reigns and demands the wholehearted allegiance of all strong and intelligent human beings.

Whether this condition is caused by Bolshevist propaganda or not we are not prepared to say. This we rather doubt. But whatever the cause, the fact is what is so startling. What started the conflagration is not the question of chief concern. The utmost efforts should be exerted in trying to extinguish the flame.

We believe there is only one thing that will halt the sweep of this fatal atheism, and that is the faithful preaching of the Gospel. We have no question, that if every minister of the Gospel would preach the truth of the Bible, the fair youth of our land would to a large extent be rescued from what at present is his certain fate. In view of this, what a tremendous accountability has each Gospel minister before God. "Where is the flock that was given thee, thy beautiful flock?" If the Gospel ministry hold in their hands the destiny of the present generation—and they do without a question—what will be their responsibility before God in that day when they are called upon to render their account. O that they would become awakened to the gravity of the situation and bestow their labor on the noble work of rescuing our youth from what otherwise will be their inevitable fate.—C. S. in "The Burning Bush."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is our so-called Christian nation true to its name, or is the name fast becoming a misnomer? P. D. K.

The United States of America has been generally designated as a Christian nation; but when we consider the fact that a very small proportion of its vast population do not even make a profession of Christianity, and a large per cent of those who make claims of being Christians give positive evidence by their life and example that they come far short of being true followers of Christ the Head of the Christian Church, we must conclude that name being applied to the United States as a nation is certainly a misnomer. This fact is very evident when we note the non-Christian spirit and the unholy atmosphere that seems to permeate society almost everywhere, also the many ungodly deeds and horrible tragedies that are perpetrated by human beings in this present age. The prophecy uttered by the apostle Paul in II Tim. 3:1-5, 13, is certainly being fulfilled in a marked way in the United States at present. Almost every phase of unrighteousness, ungodliness, iniquity and sin of every other description is depicted in that short prophecy.

Those who have their eyes open to the truth, and truly love the principles of righteousness, are certainly greatly grieved to note the sinful trend so noticeable on every hand, such as: the spirit of self aggrandisement, manifested in the seeking of positions of honor, wealth, and fame; the multitudes of human beings, both old and young, and even many who are professed Christians seeking sinful pleasure in attending movies, theatres, dances, and other places of sinful and questionable amusements; the millions who are worshiping the goddess of fashion, by clothing themselves in vain and immodest attire; the awful sin of atheism, fostered by the false, non-Christian teaching of evolution; the desecration of the Lord's day, in automobile joy-riding, neglecting to attend religious services, attending worldly amusements, etc., etc.; in expressing admiration and rendering honor to winners of base ball, foot ball and basket ball games, prize fights, aerial flights, etc., etc.; and the horrible tragedies which are daily enacted in the way of hold-ups, robberies, murders, and immoral debaucheries of every description, all give evidence of our nation being largely anti-Christian. J. S. S.

Please explain Matt. 12:36, 37. L. B.

The Scripture passage referred to is really self-explanatory, but the import of the word "idle" may not be fully understood by every reader of said passage. Our Lord makes clear that words spoken frivolously, foolishly, nonsensically, and in an un-Christian way, will be reckoned for to one's condemnation in the day of judgment. Solomon said, "Death and life are in the power of the tongue" (Prov. 18:21). David wrote, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psa. 139:4).

The tongue is the index of the heart, as Christ says in verse 34: "Out of the abundance of the heart the mouth speaketh." The nature of a man's words and actions are a positive proof of the condition of the heart, whether the same is good or bad, purified or corrupted, renewed or sinful. Idle, trifling, silly, evil words are the natural product of a sinful heart. Nothing but the salt of divine grace, cast into the well-spring of the heart by faith, will heal the corrupt waters, season the speech, thus making the conversation a well-spring of refreshing to others. Thus eternal condemnation will be avoided. J. S. S.

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Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

NOTHING IS EVER SO BAD BUT WHAT IT COULD BE WORSE

By Nancy J. Evers

(Written on mid ocean.)

For the Gospel Herald.

Life here will soon be o'er,
Each weight be laid aside.
Then we can praise Him ever more,
And in His love abide.

Then thank Him for each triai
Into our life He sends,
And rest in His unfailing grace
Until our journey ends.

We only now prepare
For that blest home above;
Therefore let's cast away each weight,
And claim His boundless love.

He knows our every need,
And He will ne'er forsake;
So read the blessed Holy Word,
And every promise take.

Just claim them for your own,
Thank Him for victory;
And darkest clouds will fade away,
As you His face will see.

He's ever at our side,
Will never leave alone;
And sends His angel to safeguard,
Lest we should hit a stone.

He trod these paths of ours,
His heart was filled with grief;
But in Gethsemane there came
Sweet comfort and relief.

He spent long hours in prayer,
The One who had not sinned;
Should we not follow in His steps,
This garden enter in?

Whate'er He sends we know
Is all for our own good;
Then let us thank Him for His Word,
And claim it for our food.

One promise that I like
Is Romans eight, twenty-eight:
"All things we know, work out for good,"
According as He spake.

Then let's not grieve our Lord,
By fretting at His will;
He's just the same as yesterday,
And longs our fears to quell.

Faith, Hope, and Charity,
He says we may possess;
He also longs to enter in,
And fill our souls with rest.

So be at peace with Him,
Fret not thyself, because,
He cannot bless us as He would,
If we discard His laws.

He knows our frame is weak,
Remembers it is dust,
But often sends the fiery trials
To just teach us to trust.

A GREETING TO MOTHERS

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the children's hour."

When Longfellow wrote his beautiful poem there was a "children's hour" in almost every home. How many busy mothers of to-day spend with their children those most sacred moments, the bedtime hour?

"Please tell me a story, mother." This is the universal plea of childhood, and especially it is the request at the bedtime hour. Many a mother is puzzled how to respond.

Too often the busy mother says: "I cannot tell you a story;" and to an older child she may add: "Run away and read your own story." She does not realize that she is building an invisible barrier between herself and her child. When the child has been told this repeatedly he does read his own story, and he does not ask mother in regard to the selection.

The love for good literature begins in the nursery with the story told; then later the child will choose for himself the best books, and he will enjoy reading them aloud with mother.

The old-fashioned mother had time for her child; at the bedtime hour she told him stories, read to him and heard him say his evening prayer. Sometimes she told him simple folk tales for pure amusement, and they laughed together at the quaint humor. Sometimes she told a story which contained a lesson which would be helpful to her child, and through the story she helped him to find his place in the community. Through the nature stories she led him to an appreciation of the wonderful world about him, and of God, the Creator of all life.

As she told him historical tales of the brave men and women who gave their lives for others the little listener at her knee would look up with shining eyes and say, "When I am big I will be just like that," and through this hero worship she helped to mold and strengthen his character. The old-fashioned mother opened her Bible and read to her child from God's Book, and she tried to lead him in the "paths of righteousness." —Georgene Faulkner.

Honesty that needs to be labeled is of a somewhat doubtful variety, and the man who is continually asserting that he is "as good as anybody" is thereby acknowledging his secret misgivings.—Sel.

Sample copies of Gospel Herald sent free to any address upon application.

CHILDHOOD SOON PASSES

Never scold children, but soberly and quietly reprove. Do not employ shame except in extreme cases. The suffering is acute; it hurts self-respect in the child to reprove a child before the family; to ridicule it, to tread down its feelings. A child is defenseless; he is not allowed to argue. He is often tried, condemned, and executed in a second. He finds himself of little use. He is put at things he doesn't care for, and withheld from things which he does like. He is made the convenience of grown-up people; is hardly supposed to have any rights, except in a corner, as it were; is sent hither and thither; made to get up or sit down for everybody's convenience but his own; is snubbed and catechised until he learns to dodge government and elude authority, and then be whipped for being "such a liar that no one can believe you."

They will not trouble you long. Children grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like a raveling stocking; stitch by stitch gives way till all are gone. The house has not a child in it—there is no more noise in the hall—no boys rush in pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls or strings left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody, and tucking up the bedclothes. There are no disputes to settle, nobody to get off to school, no complaint, no opportunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged. There never was such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors? We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. A home without children! It is like a lantern and no candle; a garden and no flowers; a vine and no grapes; a brook and no water gurgling and gushing in its channel. We want to be tired, to be vexed, to be run over, to hear children at work with all its varieties.—From "The Royal Path of Life."

SUNDAY SCHOOL LESSON

Lesson for Nov. 13, 1927—Hosea 11:1-9; 14:4-8

HOSEA PREACHES GOD'S LOVE

Golden Text.—For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.—Hos. 6:6.

Introductory.—The message of the prophets is noted for three things: (1) a scathing rebuke for sin; (2) warnings against falling into sin and a foretelling of God's judgment for sin; (3) a holding forth of God's love and pleadings for sinners to return from the error of their way. During the past few lessons we have had the message of justice and of warning, this lesson brings to us the message of God's love. To get the full force of the message it requires more than a surface reading.

I. **Backsliding Israel** (11:1-9).—In this part of the message we have a recital of the unworthy record of Israel. This is the introduction: "When Israel was a child, then I loved him." This love did not abate, even though Israel "sacrificed unto Baalim, and burned incense to graven images." But through all this wandering away from God, serving idols, and doing the things which were an abomination in the sight of God, the fervent love of a merciful God followed them. His denunciation of sin was most severe, His warnings to His people were constant and faithful and at times the chastening rod of an offended God was severe; yet through it all there was a tender love that ought to touch the hearts of the most hardened sinners. There is but one thing that is more impressive than the physical power of God, and that is the power of His love. Backsliding Israel could not say that it did not often have held before it the olive branch of God's love.

II. **"God is Love"** (14:4-8).—Does God denounce sin, warn His people, chasten them betimes, because of His anger for their disobedience? By no means. Backsliding Israel had many manifestations of His infinite love. Though they were a rebellious, stiff-necked, ungrateful people, His loving promise was, "I will heal all their backsliding, I will love them freely." There is no limit to His love. The judgment to come is not an exhibition of the wrath of an offended God, but it is simply a consummation of the laws of righteousness, a reaping on the part of sinners of what they themselves have sown. The love of God, like His power and His justice, is INFINITE. There is no limit to His patience, no flaw in His love. "The mercy of the Lord is from everlasting to everlasting." The last moment of time on earth will find God as merciful and loving as He ever was and earth and heaven, time and eternity, unite in proving Him to be what the Bible says that He is: a GOD OF LOVE. His longsuffering is as distinctly manifest as is the iniquity of man.

III. **The Backslider's Only Hope.**—God's promises to the backslider, like all his other promises connected with salvation, are upon condition. While God's love is infinite, it is not any more so than is His justice. There is nothing in this message from Hosea that in any way contradicts the great, eternal verity of God's righteousness and judgment for sin: "THE SOUL THAT SINNETH IT SHALL DIE." The only escape from that is atonement through the merits of the shed blood of Jesus. Backsliding Israelites, like backsliding Americans, had to face this fearful reality when they refused to accept God's proffered terms of mercy and met the sinners' fate. Then, as now, backsliders could profit by the love of God only by meeting the conditions of this love—the same as if they had never had any religious experience.

As we study this message we are wise if we heed this twofold warning from God: (1) To those who think they have a standing before God—"Let him that thinketh he standeth take heed lest he fall." Over-confidence begets negligence, and negligence is a sin that leads to dire consequences. Therefore let us be sure to be watchful, lest we fall into temptations and the snare of the evil one. (2) To those who, like the angel of the church at Ephesus, have left their "first love"—"Repent." Yes, you are still within range of God's mercy—unless you are guilty of blasphemy against the Holy Ghost. But, if you have "fallen from grace," like backslidden Israel, you will never be reached by this mercy unless you repent and turn to God. God's love is INFINITE; but to come within range of this love it must needs be that we meet His conditions.

Meeting God's conditions, we have nothing to fear. "If ye do these things, ye shall never fall." Thank God for His love, His infinite grace, His ever blessed assurance that "whosoever shall call on the name of the Lord shall be saved."—K.

Bible Meeting Topic

MISSIONARY OPPORTUNITIES IN CHINA.—Rom. 1:14-17.

Topic for November 13

MOTTO

"Look unto me and be ye saved, all ye ends of the earth."

OUTLINE STUDY

I. Resources to be Turned into Missionary Opportunities.
1. The Country of China.
   a. Its location among the nations.
   b. Its agricultural possibilities.
   c. Minerals—coal, iron, etc.
2. The people of China.
   a. Teachableness.
   b. Skill.

II. Needs that Challenge us to Supply Our Gospel.
1. Idolatry.
2. Superstitions.
3. Demon possession.
4. Social bondage of women.
5. False religions.
6. Educational needs.
7. Students and emigrants to America who will return to China and who need the Gospel.

III. The Power of the Gospel of Christ to Lift the Needy.
1. It penetrates into the thoughts and intents.—Heb. 4:12.
2. Power to save the believing.—Rom. 1:16.
3. Power to break up hard things.—Jer. 23:29.
4. An instrument of cleansing.—Psa. 119:9; I Pet. 1:22.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, "Light."
2. China's Children.

For Young People.
1. The Chinese People when Converted.
2. Religions of China.

For Older Peope.
1. Superstitions of China.
2. Social Needs of China.
3. The Gospel Remedy.

PERSONAL THOUGHT

Do our privileges in Christ so fill us with a feeling of obligation to the needy souls of men in every nation that we are ready to do all that is in us to do for their enlightenment?

SEED THOUGHTS

"If you can blot out of your statute books, out of your constitutions, out of your codes of morals, out of your social and family institutions all that is derived from the Sacred Book, what would there be left to bind society together?"—Benjamin Harrison.

"Before I went to China, I had my misgivings as to adult Chinamen ever becoming true converts to Christianity, but when the time of trial came, last year (1900), and tens of thousands of Chinese in the North refused to recant their Christian professions, but sacrificed their lives, martyr-like, on the block, they gave a supreme test to their belief in the Savior of mankind."—John Goodnow, President of Hopkins University.

"And granite, man's heart is till grace intervene,
And, crushing it, clothe the long barren with green,
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more,"

—Jallalu'd Dine,

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 3, 1927

Field Notes

The meeting at Mattawana, Pa., on Saturday and Sunday, Oct. 21, 22, proved to be one of interest to all and was well attended.

Next Sunday is communion day at the Scottdale Mennonite Church. Visiting brethren and sisters from other congregations will be welcome.

Bro. A. C. Good of Sterling, Ill., closed a series of meetings at Elkhart, Ind., on Wednesday evening, Oct. 19. A number of young people stood for Christ during the meetings.

Bro. Joseph Rediger preached an inspiring sermon to a full house at the East Fairview Church near Milford, Nebr., on Sunday, Oct. 23. Text, Heb. 1:1-3. M.

Bro. Oscar Burkholder of Breslau, Ont., closed a series of meetings at Altoona Mission on Thursday evening of last week. The following day he stopped a few hours at Scottdale on his return home.

Monday, Nov. 7, is Thanksgiving day in Canada, being the Monday nearest Armistice Day. Thanksgiving services will be held in a number of our churches, and all day missions are announced for the Markham district and for Breslau.

A very impressive communion service, held Sunday, Oct. 23, is reported from Rockton, Pa. The home bishop, Bro. I. K. Metzler, was assisted in the services by Brethren W. C. Hershberger and A. J. Metzler. There were visitors present from Masontown, Scottdale, and Johnstown.

REQUESTS FOR PRAYER

For Bro. S. H. Miller, Walnut Creek, Ohio, that he may bear the affliction placed upon him. A Bro.

For the meetings now in progress at Masontown, Pa., where Bro. J. F. Bressler is holding forth the Word of Life.

For the missionaries, Bro. and Sister M. Vogt and Sister Mary Good, now on the waters en route for India.

For ministers' wives, that they may be able to perform faithfully the duties and privileges that come their way. A Sister.

For scattered members everywhere, who are without a minister, that they may not waver but remain as "lights to the world." One interested.

Bro. David D. Miller of Protection, Kans., was ordained a bishop, by lot, on Sunday, Oct. 23, at Harper, Kans., with Bishops S. C. Miller, David Garber, and Harry Diener in charge. Bro. Miller has been called to assist the aged bishop in that district, Bro. S. C. Miller of Jet, Okla., who has for many years been a faithful overseer, a servant of God and the Church. May the richest of God's grace rest upon both these overseers in their labors in this field supporting a growing membership.

Goshen College is planning for another Christian Life Conference to be held Feb. 17 to 19, 1928, following the Short Bible Term. The Ministers' Week is to be held immediately previous to the Christian Life Conference, from Feb. 14 to 17. The committee in charge reports that the tentative program of these meetings is now complete. The committee expects to mail out final programs before Nov. 15. H.

A sad accident occurred at Belleville, Pa., on Friday, Oct. 21. Sister Kanagy, wife of Bro. J. C. Kanagy, deacon of the Belleville congregation, was working in the home of Bro. and Sister E. D. Hess and evidently mistook the cellar door for the hall door and plunged down the steps to the floor of the cellar. No one saw the accident. Her skull was fractured in the fall and she did not recover consciousness. She died about an hour after arriving at the hospital. Our sympathies go out to the bereaved husband and the many other friends who are so suddenly deprived of the help and counsel of a cherished friend and sister.

We want one thousand new subscribers to the Gospel Herald. Who will help us get this list by Jan. 1, 1928?

Correspondence

Brutus, Mich.

Dear Herald Readers, Greetings:—Bro. J. W. Christophel of the Yellow Creek, Ind., congregation was with us and conducted our communion services for us. He also preached for us Friday and Saturday evenings. We are thankful for the truths presented.

Pray for the work here.

Oct. 21, 1927. Cor.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers:—On Oct. 9, our bishop, Bro. Samuel Miller of Jet, Okla., was with us, at which time our regular counsel was held, also votes taken for a bishop to assist Bro. Miller, as he feels the work too heavy for himself alone. Then on Oct. 23, we had with us a number of visiting brethren and sisters. On Saturday evening Bro. David Garber admonished us to "draw nigh to God" and on Sunday morning very plainly told us of the "True Way." Bro. S. C. Miller conducted the communion services, after which Bro. Harry Diener, of Hutchinson, Kans., conducted the ordination services of Bro. David Miller of Protection, Kans. The brother was

chosen by lot. We pray God's richest blessings upon Bro. Miller and wife as they go forth in the Lord's work. Another important work of the day was to receive into our congregation Bro. and Sister Dan Unruh and three sons from California, also Bro. John Bickle (who had not been a Christian for about 20 years) made a confession and was again received as a member.

We expect Bro. David Garver soon to hold revival meetings, and we are praying for lost souls all around who need salvation and that the church at this place may be "As the shining light, that shineth more and more unto the perfect day."

Bro. John Thutt is conducting the Bible meetings for October, and giving us interesting lessons on "Christ's message to the seven churches."

Oct. 24, 1927. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We had the pleasure of having with us Bro. and Sister Parke Lantz, missionaries to South America on Sunday evening, Oct. 23. Sister Lantz told of some of their experiences in South America and Bro. Lantz gave a Gospel message.

Work on the new Bible school building is progressing nicely, it is all under roof and the interior work well started.

On account of alterations in the church building there will be no church services at this place for several weeks, after which we expect to have improved accommodations and better facilities for Sunday school work.

Oct. 24, 1927. Geo. A. Weber.

Canton, Kans.

(Spring Valley congregation)

Dear Herald Readers, Greetings:—On Oct. 2, Bro. Joe Hartzler and family were in our midst. This was the day on which we held our council meeting. Bro. Hartzler preached to us, giving us many loving admonitions.

Communion services were held Oct. 16. Preparatory services the evening before communion. Bro. Charles Diener preached to us from the text, "And Enoch walked with God." And now, although this is thousands of years later, we too, can walk with God. How can we fail in our Christian life, if we like Enoch, walk with God.

Our Sunday school was reorganized several weeks ago, with a few changes. Pray for us that we may all prove faithful in the place to which God has called us.

We have many reasons to say that our heavenly Father has been very kind to us, both in spiritual and temporal blessings. Crops have been good. Health, too, is good in general.

Sister Lydia Diener was able to be at the communion services again. Her health seems to stay about the same. We always find her cheerful and glad for company.

We are glad to say that Sister Bertha Weaver, who had been working in Colorado, is home on a visit for several months.

Sister Mary Wenger, missionary on furlough from India, and her seven sisters, from different parts of the United States, were here to visit their two brothers, Dan and Jonas Wenger. These 10 children grew up in this neighborhood, so they all came home to hold their reunion. We have all enjoyed the presence and help of these sisters very much and invite them back again. Others coming this way please stop and worship with us, as your presence will mean much to us as a little band of workers at this place.

We are enjoying nice warm weather since our recent rainy season. May God also shower down spiritual blessings upon all is our prayer.

Yours in Jesus' name,

Oct. 24, 1927. Mildred Loucks.

Elida, Ohio

(Pike and Salem congregations)

Greeting to Gospel Herald Readers:—Since the first of September quite a number of brethren and sisters from different parts of Ohio and a number of other states spent some time visiting relatives and friends living near Elida.

From near Dayton, O. (Medway congregation): Bro. and Sister Clarence Diller; Bro. and Sister John Greider, Jennie Greider, Mary Clair, Ella Greider, Susanna Stauffer, Henry and Charlie Neff.

Bro. and Sister Yost Miller of Shipshewana, Ind., were with us also. Bro. Miller preached for us at both Pike and Salem churches.

Bro. and Sister S. M. Burkholder of Dale Enterprise, Va., worshiped with us a number of times.

Bro. Arthur Hertzler of Denbigh, Va., stopped here a short time on his way to La Junta, Colo.

Sister Katie Horst of Maryland was here over Sunday, Oct. 2, leaving on Monday for Kansas, accompanied by Sister Ethel Good of this place.

Bro. and Sister Andrew Diller, daughter Florence and son Rudy, of Harrisonburg, Va., after spending about two weeks among relatives near Elida, left for their home, Friday, Oct. 14.

Bro. D. S. Brunk of Gulfport, Miss., recently preached for us a number of times, including examination meeting, preparatory and communion services.

Our communion meeting was held on Sunday, Oct. 16. A few of our aged members who are almost entirely helpless had the privilege of being present at that meeting. Bro. Brunk started on Monday, the 17th, for Colorado.

Bro. and Sister Henry Hartman of Scottdale, Pa., spent about a week with relatives; they started for home Saturday the 22nd.

Last Friday afternoon the news was flashed over the wires that Bro. C. B. Brenneman had passed out of this world. Many people from different parts of Ohio and several from Indiana attended his funeral at the Salem Church on Sunday afternoon—one of the largest ever held at that place.

Bro. Andrew Shenk of Oronogo, Mo., who is holding meetings in Wayne Co., O., was present at the funeral. He preached at the Salem Church on Sunday evening, leaving again for Wayne Co., early Monday morning.

Oct. 25, 1927. M. S. Shenk.

Hopedale, Ill.

Dear Herald Readers, Greetings:—The congregation at this place is looking forward to the missionary conference to be held on Thanksgiving, the Lord willing. Services on Wednesday evening before, and will continue until Friday noon. We invite all who can to be present with us during these meetings.

Our minister, Bro. Daniel Nafziger who has been gone for several weeks taking treatments at Kansas City, Mo., is improving and is expected home soon.

Two of our number have recently gone to their eternal reward. Bro. Allen Augsburger passed away Oct. 9, he being sick but a short time, and Sister Hannah Martin passed away Oct. 14, she being a patient sufferer for a number of years.

We ask an interest in your prayers.

Oct. 26, 1927. Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—We have had a number of visitors in our congregation during the past few months. Among the ministers who preached for us were: S. E. Allgyer, West Liberty, Ohio; J. C. Driver, Garden City, Mo.; Jacob Good, Webb Summit, Ohio. Bro. Will Stoltzfus (who spent five years in Syria) gave an interesting talk upon mission and educational work in that country.

Bro. and Sister S. M. Burkholder

(Continued on page 685)

Miscellaneous

OUR RELIEF WORK IN THE FLOODED DISTRICTS OF THE MISSISSIPPI VALLEY

By D. H. Bender

For the Gospel Herald.

When it became generally known that there was suffering among our fellow human beings because of the disastrous flood in the Mississippi Valley, money came voluntarily to our Mission Board for distribution among these sufferers. In all, nearly seven thousand dollars was contributed for this purpose.

After due investigation it was found that the fifteen million dollars in the hands of the Red Cross was sufficient to take care of emergency needs. With this some more than seven hundred thousand people were supported in refugee camps until the waters had sufficiently subsided to allow them to go back to their homes. This sum was sufficient to restore ruined buildings, supply the farmers with seed, and where needed, sufficient machinery and stock to start up again. So it was decided that the contributions given by our people should be used in permanent reconstruction work and contact was made with the Louisiana Reconstruction Commission for the purpose of properly applying our money.

The time for the reopening of the public schools came and found the children in the devastated district without books or supplies. The state having no funds upon which to draw and no free text book system, left the pupils and teachers in a very sad plight for work in the school room. It was suggested that a portion of our contribution be allowed to go for this purpose and it was so determined by our Relief Committee.

A few weeks ago, while in the South and on the request of the Relief Committee of our Mission Board, I made investigation relative to the distribution of these funds and found that fourteen parishes (counties) in the flooded section of Louisiana had been supplied with necessary text books by this fund. These supplies went into high schools and elementary schools both among the white and the colored people. It has been some time since I realized so great appreciation for what was done for poor people than was manifested by the state superintendent, the chairman of the Reconstruction Committee, who also is vice-president of the Marine Bank and Trust Company of New Orleans, the county superintendents, teachers, and parents of the children thus aided. The state superintendent requested that first of all Mennonite children be supplied and when he discovered that no Mennonite communities suffered during the flood but that the Mennonite people out of generosity of our hearts had voluntarily sent this money, he was very much affected and all concerned began to inquire "Who are these Mennonites?" By request I sent them some of our literature and gave them information especially on the point that while we absolutely refused to have any part in war or any other institution that tends to destruction of human life and property, we are eager to help those in actual need. The response was, "I wish we had more people who would take this position." I say this not to draw any particular credit to the Mennonite people, for this is each Christian's duty; but as a means of encouragement and incentive to be loyal to the standards of the New Testament as upheld by the Church.

In traveling through the devastated district between New Orleans and La Fayette, which section is known as the great "Sugar Bowl" of the South, I noticed that there were practically no crops at all except here and there a sweet potato patch or a small cane field on some high ground. A heavy growth of weeds covered this entire section except in places where the flood had torn away the soil and left ponds and lakes. But the overflow of the river covered practically all the land with a layer of rich silt, and when this gets thoroughly mixed with the soil it will serve as a splendid fertilizer and make it possible to raise better crops in the future. There is always a blessing following any catastrophe due to nature or Providence.

The waters have now fully subsided and the region of New Orleans had been without a heavy rain for forty days at the time I visited this section. The Mississippi is low. Our train went down quite an incline from the top of the levee on to the flat boat that ferried us across the river. The prospect for a rapid reconstruction of the country is apparent.

Hesston, Kans.

The following extracts taken from letters received by the Secretary of the Relief Committee will be of general interest. Each signature represents the name of the Superintendent of a parish (county) unless otherwise stated.—L. M.

"As the executive officer of the public school system of the state of Louisiana, I desire to express profound appreciation of your noble gift. Its distribution will result in furnishing several thousand of our unfortunate children whose parents were practically ruined by the devastating flood waters, which recently swept over so much of our state, with the materials for their school work.

"In the absence of your donation, it is difficult to say that these children could have been provided with the required textbooks, because their people lost their all, and they are without means to purchase even many of the necessities of life."

T. H. Harris, State Superintendent.

"For the children of this parish, for their parents and friends, I wish to express our most heartfelt thanks and to assure you that it fills a most timely need."

H. W. Wright, Supt. Catahoula Parish.

"I trust that you will convey to your people this expression of our sincere appreciation of your assistance which was rendered at a time and in a way that brought relief to many in need."

W. B. Prescott,
Supt. Parish of St. Landry.

"I can hardly express to you the appreciation of Natchitoches Parish in securing this aid for our children, and we thank you, expressing every gratitude which we have for this cause."

E. A. Lee, Supt.

"I wish to extend to your good people through you the thanks of our people for this thoughtfulness in sending to them this generous offer. I was born and reared in Rockingham County, Virginia and am not a stranger to your people, as I knew a great many Mennonites. My people belonged to the Brethren or Dunkards. With very best wishes."

D. C. Strickler, Supt. Concordia Parish.

"So many of our children had no books and hence threatened to quit school or not attend because of their inability to buy them. Your gift came in the nick of time and will keep many poor little boys and girls in school who would have dropped out otherwise. They all join me in thanking you and your great organization for the generous gift."

L. J. Montegut,
Supt. St. Martin Parish.

SPECIAL PROGRAMS AND SERVICES; THEIR EFFECT UPON THE CONGREGATION IN GENERAL

By Jacob K. Bixler

For the Gospel Herald.

(Substance of an address before the Indiana-Michigan Mennonite Conference, and afterwards reduced to writing at the request of Conference. The editor desires to add the conviction that it is worth the while of the reader to give this message careful, prayerful consideration.—Editor.)

The present trend in the Mennonite Church is towards that of having more special programs and services. In this we have followed other denominations, giving little or no thought to their effects upon the Church.

On a subject like this, on which there is difference of opinion, we are fortunate indeed in having a "sure word of prophecy; whereunto ye do well that ye take heed." Paul in I Cor. 14 gives definite instructions for the exercise of the ministry—gifts in the congregation. The general principle affecting all **public ministries and services** is summarized in V. 26: **"Let all things be done unto edifying."** From the context, it is evident that the **edification of the Church** is meant.

There are a few scriptural distinctions that we must bear in mind. Things may be **lawful, yet not edify.** "All things are lawful for me, but all things edify not" (I Cor. 10:23). **Personal desire** must give way to the **edifying of others.** We ought not to "please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself" (Rom. 15:1-3). **Self-edification** may be possible, but such does not necessarily mean the **edification of the Church.** The latter must be the purpose of **all public Christian services.** If it fails to meet this standard, God's Word rules it out as improper and impracticable. "He that speaketh in an unknown tongue **edifieth himself**; but he that prophesieth **edifieth the Church.**" "Seek that ye may excel to the **edifying of the Church**" (I Cor. 14:4, 12, 19). Five words spoken understandingly are declared as being better than ten thousand words spoken in an unknown tongue. The **edification of the Church** is what determines **whether a gift shall be exercised in public.** If it fails to do so, the person possessing the gift is commanded to keep quiet, or to exercise his gift to himself. I Cor. 14:26-28. Never shall the individual exercise his gift at the expense of the Church without fully compensating it through the edifying of the Body.

Webster's definition of "edify" is "to instruct and improve, especially in moral and religious knowledge; to teach." With this agrees the scriptural usage of the word. In II Cor. 10:8; 13:10, it means the opposite of "destruction." In Eph. 4:12-16, the phrases, "perfecting of the saints, for the work of the ministry," "the measure of the stature of the fulness of Christ," and "maketh increase of the body" are parallel to "edifying of the body of Christ." In I Thess. 5:11, the thought is associated with "comfort yourselves together." The word "edify" has the same root as the word "edifice," a building. The meaning therefore is that which strengthens, builds up, increases, establishes, and helps to bring to the ideal and standard of Christ.

A few other scriptural principles taught for the exercise of gifts unto edification are as follows:

First. The Christian's conduct and teaching shall "follow after the things that make for peace, and things wherewith one may edify another" (Rom. 14:19). The edification of the Church never destroys its scriptural peace. The individual Christian, or the Church generally, at all times refrains from anything which causes any member of the Body to stumble, to be offended, or to be weakened. There is no place for selfish ambition, jealousy, pride, or the display of personal gifts. The doing of the largest amount of good and the praise of Christ are the controlling motives.

Second. All gifts exercised publicly **must be under control.** I Cor. 14:26-32. The privilege of exercising **every lawful gift** is here granted, but its exercise must be kept under the control of the one exercising it.

Third. The exercise of all gifts shall be governed by charity. I Cor. 13. The exercising of the greatest gift becomes sounding brass when charity fails.

By whom can the Church be edified? Who can consistently appear before her assemblies? These questions are answered in I Cor. 14:23-29 and other scriptures, and it is clearly shown that **members of the Church of Christ only** may do so. Only those in Christ Jesus know and can sympathize with Christians and are scripturally able to supply the spiritual needs of fellow believers, or even of the unsaved. Nor is every member of the congregation able to do so. I Cor. 2:8-16; 3:1-3; Heb. 5:12-14. Some are not spiritual themselves; they still have fleshly views of life, and are therefore disqualified. The public exercising of gifts by unspiritual members has a two-fold injurious effect. It fosters the view that service is an index of a right soul-relation, and their example encourages others who are careless about their spiritual standing and nonconformity to the world to follow them. No scriptures ever give license for unbelievers to appear before the Church for its edification. I Cor. 12:4-12. We question seriously, in the light of Scripture and of propriety, whether any one not a child of God by regeneration, regardless of age, should appear before her assemblies; for children to appear on our programs places service on the basis of **natural gifts,** and not as a result of the Spirit's indwelling; this virtually means that the Church counts the children among her membership, and we have even heard leaders remark that the children might as well be in the Church as out, this being said regardless of any spiritual change in the children's lives. Unbelievers can not edify the Church, and to have them appear before the congregation deadens its spirituality because it means **compromising with and learning from the world.**

All special services have one or more of the three following purposes and effects:

First. That of deepening the spiritual lives. This may include any which give more knowledge of the Word, which deepen the sense of responsibility to God and the Church, or which assist to a fuller consecration. Meetings which accomplish these ends, if properly conducted and supervised, are edifying.

Second. Such as are educational. These may bring a knowledge of the world's needs as a field for missionary activities. Jno. 4:35. They may present certain problems or phases of the Church's tasks for consideration and solution. They may develop the mind and literary abilities of its participants, and if this is not accomplished at the expense of the spiritual, moral or physical man, they have a place in edifying.

Third. Such as entertain; that is, "engage the attention of agreeably, amuse with that which makes the time pass pleasantly." Such meetings have a weakening effect as they present no really worth-while challenge to overcome. To follow the line of least resistance enervates, and the Church can not consistently encourage any such.

It might be well to apply these tests to our revival meetings, Bible conferences, special song services, children's meetings, etc., and note what features or parts of such services are not constructive, and in the future drop such features.

The trend of most special programs and services not held directly for Bible study or the deepening of the spiritual life is for entertainment, rather than for edification, for the following reasons:

First. The unspiritual are more ready to attend them than meetings for Bible study, the deepening of the spiritual life, etc. Matt. 24:28.

Second. The prevailing spirit at such meetings is a readiness to laugh, to look for the comic and ludicrous, and to encourage the stirring of the lighter emotions.

Third. The participants on programs usually have an affected style, and not the natural or such as is prompted by the operation of the Holy Spirit. The literary standard, not the spiritual, becomes the measure of success, and human ability takes the place of spiritual power. If the participants are successful in their presentation, they are usually flattered by the audience and become vain.

Fourth. The spectators are often robbed of participating, the very method by which the greatest blessing comes if the performance is Scripturally lawful. For example, the whole congregation singing together has a deeper spiritual effect than for a select few to sing. When persons leave the house of God, having done no serious thinking, or if their lighter emotions only have been stirred, they are the weaker for being there. If

they are not spiritually minded, the desire for the repetition of light exercises is deepened and in time programs still more amusing are desired. Like the use of narcotics, the desire for them is progressive. This leads to serious conditions among them being a loss of spiritual perception, the lack of reverence for God's house, the misuse of the Lord's day—and the congregation is robbed of the necessary soul-food. Some are even under the delusion that listening to an entertaining program at the church is worship!

Fifth. The ministry is deprived of the time which should be given to Gospel teaching, Bible exposition, and the upholding of the consecrated sacrificial Christian life.

In conclusion, we present a few questions for your consideration: (1) What denomination, now gone too far in this respect according to our viewpoint, did not start in the same way that we are doing now? (2) Is it not easier to correct the evils now than to wait until they have entrenched themselves more thoroughly? (3) Would it not be far better, more Scriptural, to confine ourselves to spiritual edification and education than to follow the world in attempting entertainment? Do we not already have too much of the latter? (4) Is not the ministry to blame for the lack of teaching on points of this kind, and is it not responsible for opening the eyes of people? (5) Should any officials or committees of auxiliary meetings be permitted to encroach upon the time and place of the ministry, or shall all services held by the Church be supervised by the ministry?

Elkhart, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

WINNING THE PRIZE OF LIFE

(Delivered as a baccalaureate sermon May 29, 1927, by D. H. Bender.)

TEXT: Brethren, I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3: 13, 14.

I would say by way of introduction that there are three important commencement days in the history of life. The first one of these is the day of birth, when we begin to be children, begin to learn, begin to reach out for truth. The second is the day of graduation, when we should begin to be men and women, and having attained to a certain degree of efficiency that we really begin to serve and help others. The third is the day of death when we begin to be glorified beings—or take our place with the doomed, having missed our calling. I am glad that as I look into your faces I have the consciousness that you are all professors of religion and have reason to believe are children of the Most High, so that your next commencement will be, I pray, the eternal existence in glory.

I. LIFE IS ACTIVE AND PROGRESSIVE.

Our text suggests that Paul had a great calling, different from any of the rest; he met Jesus himself in the desert. He had great powers, gifts, education, and influence, and he was a man who had accomplished great things in life; yet nearing the end of that life he does not count himself to have attained to that which he wanted to do. To be unsatisfied is a primary requirement for larger achievements. The man that is satisfied with his lot, his life, his accomplishments, will deteriorate, will be like Nebuchadnezzar walking down the streets of Babylon reading his name in the bricks of the pavement and saying, "Behold what I have wrought!" Or, he is like the rich farmer who after looking over his harvest said, "Soul, thou hast much goods laid up, take thine ease, eat, drink, and be merry." To take that kind of an attitude might lead us out into the desert where we would have to humble ourselves and live as the lower creation, or worse than that, have the sentence read over us, "Thou fool, this very night thy soul shall be required of thee."

Yet I would like to have it understood that there is a great difference between unsatisfaction and dissatisfaction. The difference between these two terms is as opposite as the poles of a magnet or as the ends of the earth. The former suggests construction, the latter destruction; the former suggests life, the latter suggests death; to be dissatisfied is to be a grumbler, a complainer, a grouch, a fault-finder, always complaining about the thorns on the rose bush, the hole in the doughnut, the rain in summer, and grumbling at everybody else, constantly on the wrong side of the question. Do not be dissatisfied, for there is compensation for every trial.

II. MAN'S MISSION IS TO DO.

Again the text suggests that the main thing is TO DO. Now I know there is a great deal said about "being" instead of "doing;" great authors say big things about "being." I would just for the moment differ from these wise people and say that "doing" is the fundamental mission in life. Naturally we must "be" before we can "do;" we must come into existence before we can work out our destiny; we must know something before we can say something, but "being" is only a means to an end. Paul said this one thing he does—there is action.

When the final sentence is pronounced on humanity, what will we be judged by? By what measure will we receive our reward? Listen: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." People who receive their reward are people who do something in life, and something worth while. On the other side is heard: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." These did nothing; they were satisfied to let things go as they were. The man with the one talent came and brought it to his Lord who had given it; he did not spend it nor did he abuse it but his Lord said, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Life consists of doing.

A course in College is not offered primarily that the people who take it may know something. Yes, we want them to know something, but that is not why they take the course. Knowledge is not for the purpose of knowing, but for the purpose of using that attainment, that development, that accomplishment for service, for

action. Naturally a person who knows will be able to enjoy himself better. There is a trite saying, "Where ignorance is bliss, 'tis folly to be wise," but the person who knows God in nature, in history, in science can enjoy himself better. However, if he does nothing with this knowledge it will be of no use to him. God wants man to use what he has; He says, "Go teach," and "he that doeth the will of my father is my brother, sister, and mother." Only those who know the meaning of toil and have the prospect of passing over can sing, "O land of rest for thee I sigh," and as the individual members of these classes go out I trust you will go with the determination to do something and let self be out of sight. At a large gathering of God's people in Massachusetts a great man was to deliver the message and a fellow-minister offered this prayer: "God, you sent this message-bearer to us, now blot him out." He felt the importance of the message, not the conspicuousness of the man himself; the importance of the work, not the need of impressing a man's personality or ability upon the people. Remember, the one who serves is the one who thinks least of himself. Longfellow puts it thus:

"Heights by great men reached and kept
Are not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night."

They were in action; they were doing something.

Hesston, Kans.

(Continued next week)

CORRESPONDENCE

(Continued from page 681)

of Harrisonburg, Va., have worshiped with us frequently during the past few months. Their presence has been appreciated.

Sunday evening, Aug. 14, members of the South Union congregation, West Liberty, Ohio, rendered a program at our regular young people's meeting upon the subject of "Christian Humility."

Four of our young people are attending college this year.

Sister Anna Stalter, who has worshiped with us during the past year, has located at Goshen, Ind.

We are looking forward to a series of meetings to begin the latter part of November, with Bro. S. E. Allgyer as evangelist.

Oct. 26, 1927. Cor.

Mattawana, Pa.

Dear Herald Readers, Greeting:—On Oct. 15, Bro. J. W. Hess started a series of meetings. On account of the three days rain the attendance was small till Thursday evening, when they enlarged till the house was crowded by times. Interest was good, and the teaching spiritual and to the point. Many sinners were convicted of the error of their ways, and expressed a desire to become Christians but failed to carry them out. On Saturday and Sunday we had our Sunday School and Mission meeting. Many spiritual and helpful thoughts were given. Meetings closed on Tuesday evening, with seven confessions. Help us with your prayers, that many others may make the wise choice. Bro. Hess left for his home Tuesday night.

Oct. 27, 1927. Cor.

GREAT IS THE LORD

By Menno M. Brubacher

For the Gospel Herald.

Great is the Lord, the almighty Creator,
Maker of all things both seen and unseen;
Of this grand universe the Maker, Preserver,
He over all doth in majesty reign.
And though vain skeptics deny Him this honor,
They but expose their deep folly and shame.

Great is the power that has brought into being,
Out of mere nothing a whole universe,
Mankind and animals, birds, worms and fishes,
Sun and moons, planets and comets and stars.
Great is the wisdom that gave each their nature,
And sent them forth on their wonderful course.

Great is the grace that on us He bestoweth,
Though through transgression so sadly we fell;
For through the Son which so kindly He gave us
We can be saved from the terrors of hell,
If we come under the blood of Christ Jesus
It shall both now and forever be well.

Great is the love which our heavenly Father,
Daily on us doth so richly bestow;
He the great source of each highly-prized favor,
Fountain from whence every blessing doth flow,
And the great wealth of goodness forever,
Only His faithful ones ever can know.

Great is the wrath which on him He outpoureth
Who will not turn from his own sinful way;
Who heaven's calling and pleading ignoreth,
And lightly wasteth salvation's blest day,
If, when too late, for salvation he calleth,
Woe, woe to him in the great judgment day.

Waterloo, Ont.

We thank our many friends for their prompt renewals.

TO THOSE WHO WORK IN PUBLIC

By J. A. Ressler

For the Gospel Herald.

IV. Sunday School Superintendents

You have a specific task to do—to direct and help to manage a school with a very high standard. The purpose of your institution is to teach the Word of God for the purpose of winning souls to Christ and of building up souls in Christ. Let all under your direction be bent to this one high aim.

If your organization is as it should be you will not have much to say outside the regular routine of announcing what to do next. If you make any speeches they will be short and to the point. Your teachers will know what to do without special telling every Sunday. You will not need to interfere with the teaching of the lesson in order to get figures and other matters not directly related to the lesson. Your influence will be felt everywhere in the school, but your official relation to the institution will never be emphasized—hardly ever mentioned.

What has been said in preceding numbers of this series applies to the work of the Sunday school superintendent so far as his personality is concerned. The more it is hidden behind an influence for Christ the better. You will seldom, if ever, need to tell about the joy it gives you to work in your school. If your work is what it ought to be your joy will shine out in the way you go about it.

The President of the United States recently spoke for half an hour on an occasion and at a place that gave him much pleasure. But he did not say that he was glad to be there. He spoke much about what others have done and said, but he never once used the pronoun I. He said what he had to say, and then he stopped. He didn't even say he was going to stop. He just quit talking and all knew he had stopped.

Make your own applications.

Scottdale, Pa.

LESSONS FROM THE LIFE OF PAUL

1. His zeal for righteousness. His earnestness gave him an impressive personality.
2. His prompt obedience to the call from God.
3. His immediate concern, after his conversion for the work of the Lord.
4. His bravery in facing danger for Christ's sake.
5. His refusal to become discouraged in the midst of opposition.
6. His humility.
7. His blameless life.
8. His prayer life.
9. His practice of fasting.
10. His unselfishness.
11. His Spirit-filled life.

—David Alderfer.

IOWA-NEBRASKA WORKERS' CONFERENCE

Report of the Seventh Annual Workers' Conference of the Iowa-Nebraska Conference District, Held with the Wood River Congregation near Wood River, Nebr., Sept. 8 and 9, 1927

Organization:—Mod., Levi Mumaw; Ass't Mod., John Whitaker; Secy., George Reber; Ass't Secy., Geo. S. Miller.

Each session was opened by song service and scripture reading and prayer.

Thursday Afternoon, September 8

The following subjects pertaining to Sunday school work were discussed:

1. **Our Responsibility in Continuing the work left by Christ,** by Ira Miller.

Purpose of Christ's coming is twofold: (1) to redeem mankind; (2) to empower for service. We are responsible to Him because He paid the debt. We should point others to the Lamb of God. Consecration and prayer essentials in continuing the work of Christ.

2. **The Proper use of the Lesson Helps in the Sunday School,** by Levi Mumaw.

Should be studied six days in the week; thus being able to recite the lesson, and getting acquainted with its Author.

3. **How Promote the Spirit of Reverence in the Sunday School,** by Amos Gingerich.

Important to teach the children the spirit of reverence in the home. Reverence to be practised by pastor, superintendents, teachers, and all. Kind and careful teaching and personal work needed.

4. **The Review:**

(1) **Lesson Review,** by Ammon Birky.

Purpose, to recall the lessons learned. Avoid disputes. Close with impressive thought.

(2) **Quarterly Review,** by Henry Heistand.

To do the quarterly review justice, we must know the lessons. What we remember is most worth while.

Thursday Evening

(Sewing Circle Session)

Work of sewing circles, as reported by Ella Fisher, showing an increased interest in the work.

The Sewing Circle.

(1) **Its Aim,** by Mary Zimmerman.

To glorify God, to help the unfortunate, to pray for the missionaries on the fields, to unify our aims.

(2) **How Encourage it,** by Sarah Wenger.

Ministry to help organize, each one give it a prayerful support, getting all interested in the work.

(3) **Its Magnitude,** by Nancy Zehr.

Christ should be magnified because of the greatness of the work.

Sermon, by C. J. Garber.

He emphasized the wonderful work done by the sisters in sewing circle work.

Friday Forenoon

(Y. P. B. M. Session)

1. **The Stewardship of Life,** by Wm. H. Kremer.

Our lives are not our own. Care of life entrusted to us. We are indebted to our parents, to the church, to God, and to Christ.

2. **Cultivating High Ideals,** by Nicholas Stoltzfus.

Have a goal, and aim to reach it. We need perfect ideals. Live on a high level. Choose associates from those who have high ideals. Our outward lives are a reflection of what is within. Make Christ's likeness our goal.

3. **The Best Way to Prove to the World that We are Christians,** by John Roth.

Showing our faith by our works. Work in the fear of God. Preach the Word and live it, regardless of consequences.

4. **Living up to Our Opportunities,** by P. O. Oswald.

Willing to do what we can. Act as opportunities come to us. Let our lights shine. Love, pray, rebuke, etc.

5. **Lost Blessings through Inactivity,** by D. D. Miller.

Inactivity means lost blessings. Necessary to be active in the service of our Master to receive the blessing of God.

6. **How can I be a Useful Member of the Y. P. B. M.?** Short talks.

Be present; bring Bible; willing to give; willing to receive; be an attentive listener; pray for leader; be studious; live an exemplary life.

7. **Seeing our Young People as the Future Church,** by Wm. S. Guengerich.

Careful and wholesome teaching in the home, leads to a strong future Church. It is encouraging to see our young people taking part in service. Wait patiently on the Lord.

Friday Afternoon

(Missionary Session)

1. **The Christian a Debtor to the non-Christian World,** by S. C. Yoder.

Make it possible for others to enjoy the same salvation we enjoy. We are indebted to bring the Gospel to the world.

2. **Opportunities and Responsibilities in Witnessing for Christ in our Home Communities,** by Silas Horst.

Begin at home to witness for Christ. Helping the unfortunate and careless near you are opportunities for you for which you are responsible.

3. **The True Spirit of Giving,** by Elbert Hostetler.

Love is the motive power of true giving. Give because of the need, as the Lord prospers, and cheerfully—not to be seen of men.

4. **The Authority of the Word,** by C. J. Freyenberger.

God is the Author of the Word. Will stand sure and steadfast even though heaven and earth shall pass away.

Friday Evening

Children's meeting, conducted by P. O. Oswald.

Inspirational meeting, Geo. S. Miller.

Sermon, by Abner G. Yoder from Jno. 4:36-38.

Each session was interesting and helpful to all, for which we praise the Lord.

Sunday Schools

Of the Iowa-Nebraska Conference District for the year, 1926.

No. of schools	19
No. of officers	81
No. of teachers	364
No. of enrollment	3792
Average attendance	2435
No. of pupils under 9 years of age	522
No. of pupils from 9 to 16	511
Non-Church members over 12 years	118
Non-Mennonites	36
No. having regular missionary offerings	17
No. using investment fund	15
Observing missionary day	11
Offerings for supplies	$1,562.09
Offerings for missions	$11,540.47
Pupils received into the church	107

Gratefully submitted,
George Reber,
George Miller,
Secretaries.

Married

Lehman—Wyse.—Bro. Joseph Lehman was married to Sister Arminta Wyse, July 30, 1927, at the home of the bride's parents, near Elmira, Ohio, Bro. Eli Rupp officiating. May the Lord abundantly bless their new relationship.

Shenk—Harnish.—Bro. Samuel M. Shenk of Conestoga Center, Pa., was united in the holy bonds of matrimony to Sister Elizabeth E. Harnish of West Willow, Pa., on Oct. 20, 1927. The ceremony being performed by Bro. John H. Mosemann. May Heaven's benediction be upon them all their days!

Mosemann—Hershey.—Bro. Paul F. Mosemann of Lancaster, Pa., was united in the holy bonds of martimony to Sister Ruth Hershey of E. Petersburg, Pa., on Sept. 24, 1927. The ceremony was performed by Bro. John H. Mosemann, father to the groom. May the Lord's blessings attend them through life.

Yoder—Wagner.—On Sept. 4, 1927, at the home of Bro. J. J. Wagner, Chicago, Ill., Bro. Forest Yoder, formerly of Garden City, Mo., and Sister Pearl E. Wagner of Eureka, Ill., were united in marriage. S. M. Kanagy of the

Home Mission, officiating. We wish these young people the presence and blessing of Jesus in the heart and life through all the days.

King—Odchodnicky.—At the Home Mission, 1907 S. Union Ave., Chicago, Ill., on Sept., 18, 1927, at the regular Sunday evening services, Bro. Ralph J. King, formerly of Fisher, Ill., and Sister Elizabeth Ann Odchodnicky of Chicago, were united in the bonds of matrimony by the resident pastor, Bro. S. M. Kanagy. We wish them a happy and prosperous journey through life in Christ Jesus.

King—Morningstar.—On May 15, 1927, Bro. Elmer D. King, formerly of Fisher, Ill., but now of Chicago, and Sister Flossie Morningstar of Elsie, Mich., were united in marriage at the Home Mission, 1907 S. Union Ave., Chicago, Ill. The Marriage ceremony took place during the Sunday evening service. A sermon suitable to the occasion and ceremony were performed by S. M. Kanagy. We wish this young couple the Lord's richest blessings.

Obituary

Hollinger.—Verda L., infant daughter of Mahlon S. and Katie (Lehman) Hollinger, died at the home of her parents near Millersville, Pa. Oct. 10, 1927. She is survived by her parents, three sisters and two brothers. Interment in Landis Valley Cemetery.

"God needed one more angel child,
Around his shining throne,
And so he stooped with loving care,
And took our darling baby home."

The parents.

Carr.—Solomon E. Carr was born near Whitmer, W. Va., Sept. 1, 1879; died in Harrisonburg, Va., Sept. 22, 1927; aged 48 y 21 d. He was a faithful member of the Mennonite Church for a number of years. He was married to Peachie Montony in 1904, and was the loving father of seven children (Blake, Madeline, Evelyn, Raymond, Elbern, Roy and Paul). Fourteen years ago both of Brother Carr's limbs were cut off below the knees, while he was working on a log train. During all these years he labored faithfully to support his wife and family. Sister Carr, the seven children, mother, five sisters, two brothers, many relatives and friends deeply feel the loss of this kind and considerate brother, whose soul we believe has gone to Jesus. The funeral services were conducted in the home of the invalid mother near Whitmer, by Hiram Weaver, assisted by Leonard Jones. Text, Psa. 132:14.

Augsburger.—Allen J., son of John and Lizzie Augsburger, was born near Fisher, Ill., March 6, 1896; died Oct. 9, 1927, at the Brokaw Hospital, Bloomington, Ill., following a serious operation (being sick only a few days); aged 31 y. 7 m. 3 d. His mother died when he was 3 years old, leaving him and baby sister (Ella May) in their father's care. A few years later they removed to near Hopedale, Ill., where he grew to manhood. In his young years he accepted Christ as his personal Savior, united with the Mennonite Church, and remained a faithful member until death. His father, mother, and infant sister preceded him to the glory world. On Dec. 18, 1918, he was united in Marriage to Louisa Horsch of Fisher, Ill., who survives him. He also leaves a step-mother and 3 sisters (Ella May Swartzentruber, Ruth and Grace), and many relatives and friends.

Funeral services were held Oct. 11, conducted by Simon Litwiller, J. A. Heiser, and Ben Springer. Text, Jno. 11:25. Burial in the Mennonite Cemetery.

"A precious one from us is gone
A voice we loved is stilled
A place is vacant in our home
Which never can be filled."

Martin.—Hannah Rebecca Roush was born in Juniata Co., Pa., Dec. 5, 1860; died Oct. 14, 1927, at the home of her daughter, Mrs. E. T. Eash, at Hopedale, Ill.; aged 66 y. 10 m. 9 d. At the age of three her mother died, leaving her in the care of a half-sister (now Mrs. Isaiah Yoder). At the age of nine, after the death of her father she with her sister's family moved to Johnson Co., Mo., later on, moving to Cass Co., Mo., where she made her home till Jan. 26, 1882, when she was married to Joseph Martin of Hopedale, Ill., and where she has made her home since. To this union were born 2 sons and 6 daughters. One son and one daughter died in infancy. Her husband died Jan. 10, 1900, leaving her alone with the young children. She felt her responsibility very keenly, and trusted in God to help her bring them up in the fear of the Lord. She leaves the following children: Mrs. Mary Gingerich, Mrs. Emma Gut, Mrs. Bertha Birky, Mrs. Lea Eash, Elmer, and Mrs. Anna Gut; also twenty-seven grandchildren and one brother (W. H. Roush), besides other relatives. In her youth she united with the Amish Mennonite Church, in which faith she continued till the end. Hers was a life of much pain and sickness and for the last eleven years, she was in very poor health. But she bore her sufferings very patiently and anxiously awaited the call of the Lord. When the final summons came she quietly passed away where there is no more suffering or pain. Funeral services on the 17th conducted by Simon Litwiller and Ben Springer. Text, II Tim. 4:7, 8. Burial in the Mennonite Cemetery.

"Can it be that she has left us?
Mother, who always had a smile
Yes she's gone and soon we'll meet her
'Twill only be a little while."

Heiser.—Christian D. son of Christian W. and Elizabeth Heiser, was born near Allentown, Ill., March 7, 1879; died at his home in Goodfield, Ill., Sept. 27, 1927; aged 48 y. 6 m. 20 d. On Dec. 31, 1903, he was married to Susan L. Wolber of Deer Creek, Ill. To this union was born three daughters (Fern, Ada and Mabel). The first three years of their married life was spent on a farm near the Zimmerman Ford on the Mackinaw. Later they moved to Goodfield and were engaged in the hardware and implement business until the time of his death. In his youth, he united with the Mennonite Church near Goodfield, to which he was faithful member until death. He served as Sunday school superintendent for 18 years and many of the teachers and young people owe their love for the Bible to his leadership. He loved to express his devotion to the Christ he loved by singing praises unto Him. In addition to his duties in the local church, he served as a member of the District Mission Board of Illinois, taking an active part of their activities. He was interested in the welfare of his community, and especially in the educational problems, having served as school director in both Grade and high school for a number of years. He leaves a sorrowing wife, three daughters, an aged father and mother, four brothers, and one sister (Peter S., Edward J., Mrs. Wm. Yoder, Simon A., and Benjamin), and a host of relatives and friends. Funeral services were conducted on Friday afternoon at the home and at the Baptist Church at Goodfield, by Bro. Samuel Gerber of Tremont and Bro. A. H. Leaman of Chicago. Text, Jno. 8:31. Burial in Mt. Zion Cemetery north of Deer Creek.

"Father, thou art sweetly resting,
Cold may be thy earthly tomb;
But the angels sweetly whispered,
Come and live with us at home."

Our new catalogue will be ready to mail out in the near future. After it comes, make out your order for books promptly, and send in your orders early. We will try and give them prompt attention.

CHOICE MENNONITE PUBLICATIONS

Building on the Rock

Written by our India Missionaries. It describes the work of the American Mennonite Mission, Dhamtari, C. P., India, from 1899 to 1924, the first quarter of a century of its existence. The book begins with a sketch of how the work was begun and its later growth and development under the blessing of God. The various activities of the Mission are described in an interesting way and biographical sketches of all the missionaries who served during the first twenty-five year period are given. The book contains 200 pages with 127 illustrations and several maps. Size 7 x 9 inches.
Cloth Binding .....$ 2 50

Mennonite Handbook of Information

By L. J. Heatwole. The book presents historical data relative to the rise and progress of the Mennonite Church in America. This work is a studied presentation of every link of the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. 192 pages. Size 5 1-2 x 8 inches.
Cloth Binding .....$ 1 25

Ideal Christian Home, The

By J. S. Shoemaker. An admirable discussion of the home relationships, duties, and responsibilities. Presenting the basic principles upon which a Christian home should be established and touching the special part of the different members of the family in making a true Christian home. Printed on buff colored paper and attractively bound in cloth. 176 pages. Size 5 1-2 x 7 1-2 inches. Very suitable as a gift. Each .....$ 1 25

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. Arranged in question and answer form. 216 pages. Size 5 1-2 x 7 1-2 inches.
Cloth .....$ 1 25

Gospel Mirror, The

By Daniel Kauffman. A companion volume to "A Talk with Church Members" by the same author. The following subjects are treated: Salvation, The Holy Life, Home Life, Going Out into Society, Business Precepts, and Christian Service. 112 pages. Size 5 1-4 x 7 1-2 inches.
Paper Cover .....$ 35
Cloth Binding 60

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

ITEMS AND COMMENTS

Three theater men were convicted recently in Montreal, Quebec, for responsibility in the Laurier Palace Theater fire last January, when 78 children were burned to death.

At a recent conference of American Jews attended by 400 delegates it was decided to collect 7,000,000 for the relief of Jewish sufferers in Europe by Dec. 31, 1928. Six prominent Jews of Chicago have given the movement a start by contributing $250,000 toward that end.

A German inventor claims to have constructed a motor which will send an airplane 800 miles an hour, lift it far above the clouds and storms, and fly from Europe to America in four or five hours. All that remains is proof through a practical demonstration.

A writer in a recent number of the Pittsburgh Post-Gazette ventures the opinion that while there has as yet been discovered no sure cause or cure for cancer "the fact remains that there would probably be less cancer and more good health if people ate more vegetables, raw fruits, and cereals and less meat." To this he might have added a testimony against overloading the stomach and eating at irregular hours.

Concerning the feeling of unrest in Mexico, a prominent Protestant Episcopal bishop, Frank W. Creighton, is out in a paper pleading for patience on the part of Americans, stating that Mexico is undergoing some severe trials and is not properly understood. Incidentally he raps the commercialistic tendencies of certain interests, stating that while formerly Mexico was considered a field for missionary endeavor now it is thought of in terms of dollars and cents.

The enormity of the Woolworth interests, and incidentally the price of real estate in our larger cities, is indicated in the recent news item from Chicago that "the Woolworth Company will pay approximately $29,000,000 for a 99-year lease on 32,840 square feet of State street property on which a six-story building is to be erected." Nickles and dimes are considered very small things, but enough of them tied together in a chain of 5 and 10 cent stores may make an imposing fortune.

It has been frequently predicted that the next war would be fought largely in the air. The indications are that air skirmishes will probably form an important part in the efforts of law enforcement officers to keep America dry. It is announced from Washington, D. C., that airplanes seized in the enforcement of the Volstead law will be used as "a dry fleet to hunt moonshine stills, rum ships, and bootleggers." In this connection it may be well to keep sight of the fact that "law observance" needs emphasis even more than "law enforcement."

Before the advent of woman's suffrage one of the leading arguments advanced in favor of giving women the right of franchise was that it would help to "purify politics." Recently three women in Chicago were sentenced to serve a year and a day in jail for corrupt practices on election day. It was but one among a number of evidences showing that instead of women through the ballot purifying politics, the enfranchisement of women has had the effect of helping to bring some women down to the level of present-day politics.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Nebr.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, Eastern Treas., Mt. Joy, Pa.
M. C. Cressman, Canadian Treas., Kitchener, Ont.
S. E. Allgyer, Field Worker, West Liberty, Ohio.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P. India, A. C. Brunk, Secretary. Stations: Sundarganj, Shantipur, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Superintendent. Stations: Pchuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas.

Home

Chicago.—(1893) 1907 S. Union Ave., Chicago, Ill., S. M. Kanagy, Superintendent.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Superintendent.

Welsh Mountain Mission and Samaritan Home.—(1898) New Holland, Pa., John H. Weaver, Superintendent.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Superintendent.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Superintendent.

Canton.—(1905) 1939 3rd St. S. E., Canton, Ohio, E. A. Shank, Superintendent.

Kansas City.—(1905) 200 S. 7th St., 3701 Metropolitan Ave., Kansas City, Kans., J. D. Mininger, Superintendent.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Superintendent.

Columbia.—(1907) 4th and Mill Sts., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin Pastor.

Altoona.—(1910) 2504 Fourth Ave., Altoona, Pa., Jos. M. Nissley, Superintendent.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Maurice O'Connell, Superintendent.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles Calif.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Superintendent.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Superintendent.

Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., Earl Miller, Superintendent.

Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans. H. T. King, Superintendent.

Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt. (Res., 704 N. 12th St.)

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Superintendent.

Detroit.—(1926) R-8, B-292, Detroit, Mich., C. C. King, Superintendent.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Lahan Swartzendruber, Superintendent.

Old People's Home.—(1901) Marshallville, Ohio.

Children's Home.—(1910) Millersville, Pa., Levi Sauder, Superintendent.

Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Superintendent.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Superintendent.

Eastern Mennonite Home.—(1916) Souderton, Pa., Jacob M. Landis, Superintendent.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Superintendent.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Superintendent.

Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Superintendent.

BOOK REVIEW

JUNIOR INDIA

By J. A. Ressler

This book, just off the press, was prepared especially for use in Junior Mission Study Classes. The nature of the book is indicated by the chapter heads, which are as follows:

1. The Trip to India
2. Dhamtari as it Was in 1899
3. Customs, Religions, and Language
4. After the Famine
5. Expansion
6. After Twenty-five Years
7. After Twenty-five Years (Continued)
8. Out-stations of the Mission
9. India in General

It is an interesting story from beginning to end, full of interesting facts as told by one who spent a number of years as a missionary in India and has ever since then kept in close touch with the work in that needy field.

The book is published by the Mennonite Publishing House, is bound in paper covers, contains 144 pages, and retails at 35 cents.

REPORT

Of the Hesston Sewing Circle for the Year ending Sept., 1927

Number of meetings held	11
Average attendance	14
Visitors	4
Articles donated to sewing	10
Garments made	173
Comforters made	16
Quilts made	5
Money received	$92.89
Money spent	$88.11
Balance on hand	$4.78

Ursula Miller, Sec.-treas.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association will be held at the Home at Orville, Lancaster Co., Pa., on Saturday, Nov. 12, at 1 P. M. The meeting will open with a sermon by John L. Hess of Lititz, followed by election of trustees, financial reports, etc. All are cordially invited. Aaron L. Groff.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the NOVEMBER 3, 1927 Interests of our Mission Activities

EDITORIAL

"And they accompanied him unto the ship."

* * *

During the last few days of last week many hearts accompanied our missionaries for India to the ship in New York Harbor, even if we were denied the privilege of doing as Paul's friends did of old when he paid them a farewell visit. The following letter indicates that Brother and Sister Vogt and Sister Mary M. Good sailed out of sight of American land late on Saturday afternoon, October 22, 1927. This editorial is being written October 26.

S. S. "City of Lahore," New York,
Saturday, Oct. 22, 1927.

Dear Readers, Greetings in Jesus' Name.

It is a beautiful day and we are aboard the "Lahore" with all our baggage ready to sail. The boat had been scheduled to sail on the 19th, but due to changing piers and also heavy rains early in the week, which interfered with loading cargo, sailing has been delayed. They are hoping to be able to leave by 3 o'clock this afternoon.

We were very happy yesterday for a visit from some friends from Doylestown who had expected our boat to sail yesterday. It was necessary for them to return home yesterday so none of our friends will be at the pier when we leave.

As we think back to the homeland it is with an inexpressible feeling of gratitude for the ties of friendship that bind us to each other and to the heavenly Father. We wish in this way to thank those who have helped us so kindly in our preparations to sail for India. We are especially thankful for the many who have said "We will pray for you."

As we look forward to India, we are happy to go and for the privilege of service in that needy field. We shall count on your prayers that we may be used of the Master just as He sees best.

Yours for India's lost,
Mary M. Good.

* * *

By the time this reaches our readers they can think of our missionaries waiting at Marseilles, France, where the ship is to stop for cargo and passengers, or moving toward the southeast, between Corsica and Sardinia, between Italy and Sicily, within sight of Crete, and then onward to Port Said and the Suez Canal. May our prayers accompany them.

* * *

We are glad our missionaries are going to represent us on the foreign field. As I think of that sentence I am inclined to cross it out and try to say something like it in a different way, for there is a sense in which we cannot send representatives to do our work. We are all individually responsible for our work, for what we do in the Master's great harvest field. And yet there is a sense in which we may delegate others to do work for us and I have let the sentence stand. While they do work for us in India we would like to do and cannot because we are so far away, let us not forget to stand by them daily in prayer, and also remember to give of the means with which God has prospered us to help them keep on working there.

* * *

In a very real and vital sense our mission work is like the matter of personal salvation—we are responsible to God for our own individual part, and we cannot hire another to do it for us. The Great Commission of Matthew 28:18-20 makes the immediate disciples then and there present responsible for giving out the complete Gospel message to others who were not there. In that message was included the command to "go" and tell, "teaching them to observe all things whatsoever" Christ had commanded them. There you have the statement of the problem. Work it out. The disciples, The Eleven, did not form a corporation and jointly share the responsibility for obeying Jesus. They soon were scattered abroad doing God's will as individuals, reaching individual souls with the Gospel invitation.

* * *

Work out the problem. Set down the terms. On the one side of the equation is God in Christ Jesus, with all power to send, all power to energize, all power to carry out His will in us, all power to be present in all places, in all people, in all ages even to the end of the world—to all eternity. On the other side of the equation is a world of human beings who have lost out. But the world of mankind is composed of individuals. The world is just what its individuals make it. The world is lost because its individuals are lost. The problem is to make the world of individuals balance with the requirements of God. Man faces that problem, and as he realizes the full force of the task of solving it he sinks helpless, hopeless.

* * *

A most discouraging feature of the problem is that we must meet the terms as individuals. Our responsibility for carrying out God's will in giving the Gospel of salvation to the lost is not borne by the mass of mankind as a whole but by us as individuals. As the matter of salvation is a matter of relationship of the individual human being with an individual God, so the matter of our obedience to God's command — including His command to give the Good News to the nations—is a matter of our individual selves in relation to the way

we meet that very same Jesus as an individual when He tells us to go.

* * *

On the other hand, it is this very feature, the individuality of it, that furnishes us with the only ground of hope. If the whole world opposes, and we as individuals—or any one of us—are right with God, the equation is balanced. Is there not in algebra such a thing as transposition of terms without affecting the truth of an equation? It seems as if there were some such arrangement in the plan God has for carrying out His work. **All power** is on God's side to begin with. And then come a number of things for us to do. And then the Great Commission closes with the sublime promise—preposterous if any one but One with the power of God were to make it—**"Lo, I am with you alway!"** And the **ALL POWER** is transposed to our side of the equation. The only element we need is the faith to grasp it, hold it, use it, and the truth is ours.

* * *

We hear of mass movements in India and elsewhere. There may be such a thing, but God does not save people by the mass. It is as individuals that we come one by one to God. Neither is the Gospel of salvation carried to the nations by committees and resolutions and conferences and constitutions. The individual missionary goes to the individual heathen and God deals with the nations as individuals. Did you ever stop to think what "individual" means? It means something that cannot be further divided. A nation may be divided—and often is. A county, township, school, church, or even a family may be divided. But the individual is the last unit in analysis. There is no dividing of the individual. And it is thus that we are responsible to God. If we shirk our duty in the matter of carrying the Gospel to the lost we cannot blame it on the church we belong to, nor on the environment we are in, nor on what people told us the Great Commission means or meant when Christ spoke it. To an individual God we give our individual answer.

That man is hard to find who can enjoy popularity and remain humble.

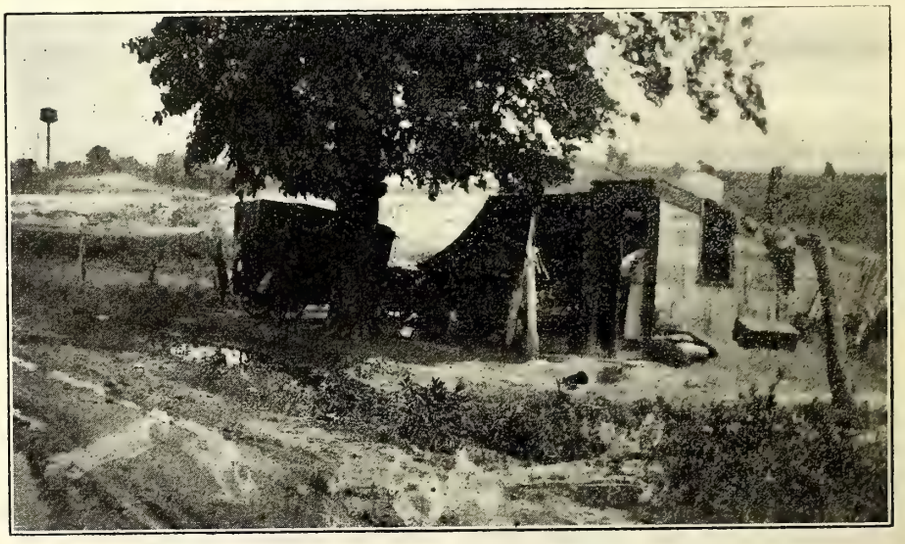
MIDWAY BIBLE SCHOOL

By Phoebe Yoder

For the Gospel Herald.

We surely enjoyed a wonderful time with God and the children during our Bible School at Midway this summer. We taught our school at Midway, a branch of the Kansas City Mission work, in the forenoon and another at Harlam, a nearby town, in the afternoon. The attendance was larger than we had even hoped for. The highest was 142 with an average of 125. That meant that almost every child in Midway was in school. These children had never heard of Bible School and were very eager to enroll every child they met. The first evening after school a group of boys called across the street to a boy, "Hey, fellow, you'd better join 'em. We did."

We indeed felt like praising God for the wonderful opportunity to teach His Word to so many children who had never heard a Bible story; and yet we earnestly asked for wisdom and power to perform so great a responsibility.



Home of Two Pupils of the Midway Bible School

As I said, many of these children were altogether ignorant of the simplest Bible stories; for the majority of them had never attended Sunday school in their life. It indeed strengthened our faith to notice the power that the Word of God has. Our course was a very simple one. We taught the life of Christ as it had been outlined for use in Daily Vacation Bible School. We needed no outside incentives to hold the interest of our children. They seemed to be charmed by the stories about Jesus. And yet these stories were not too difficult for them. We praised God for the plain, easy way of salvation. Many times the children were deeply convicted of sin right there in their class. We felt the power of the Spirit in a very definite manner.

We need not cross the ocean to find the heathen. A sixteen year old girl said to her mother one evening, "Mother, I learned something in Bible School to-day which you don't know. Jesus was born in Bethlehem." A twelve year old boy asked, "Is Abraham in the Bible the same as Abraham Lincoln?" The teacher needed to assist the class in answering the question. The teacher to the little tots told the story as follows: "When there was not any room for Joseph and Mary in the houses they found room in the stable where the cows were. They went to the barn and slept in the manger. And what do you think happened to Mary that night?" "I bet one of the cows ate her up."

A fifteen year old boy said, "Well, no wonder you are not afraid to die. I would not be either since I know I will be raised again." The truths of the "Resurrection" and "Second Coming" seemed to hold them spellbound.

The class of older girls were surprised to learn that dances and shows were wrong. After such a discussion one of the girls promised her teacher to never dance again. The next week her mother had a dance in her house. The young girl was invited and urged by her mother and several young men to dance, but she refused and finally she ran up stairs to bed. She came over to the Mission early next morning, crying and asked to be prayed for. She said each time she started out on the floor the face of her teacher came before her and she had to go back.

If we began discussing the sins of swearing, drinking, smoking, etc., the children knew more about the subject than their teachers. One little fellow asked, "Is there any man anywhere that doesn't smoke? I never

did see none that didn't smoke." Others would say, "My mamma, papa, or big sister swear or smoke."

We surely felt that a daily vacation Bible school afforded one of the very best opportunities to teach children and young people what sin is and the Bible remedy for it.

We conducted our Bible school in a building which a few months before had been used for a dance hall. At the close of Bible School the children gave a program and it was indeed a great pleasure to see about 150 people from Midway gathered there (in that dance hall) listening to the children recite Bible truths and stories instead of leading them down into sin and shame. Does it pay? Is the Bible true? Must we throw away our old-fashioned religion and accept new theories? We praise Him for the power of the old Gospel.

Hesston, Kans.

DHAMTARI LETTER

By Lydia Lehman

For the Gospel Herald.

Even though we have had no rain at Dhamtari for the last 10 days, the rain fall up to date is over 63 inches or 13 inches above the normal amount for this time of the year. It has been extremely hot for several days and the clouds are threatening rain again so we are hopeful that the needed rain will soon come.



Bringing in the Rice Sheaves

Bro. Kaufmans took advantage of the break in the weather and spent a week with the missionaries at Dhamtari, Shantipur, Balodgahan, and Sankra. During this time several committees met that were postponed till their arrival. They made repeated attempts to get in but due to flooded streams they failed. We trust Bro. Lapps may be able to spend a week here in early part of October. They have not seen any of the missionaries since about June 15, and will enjoy fellowship with their co-workers.

Little Paul Kniss who has been sick for six weeks is now able to be up and play. He is still weak but is improving daily. There was considerable anxiety about him for some time. Sister Hartzler was down with fever for a few days but was again able to be about her work to-day.

The Circle Inspector of Schools is examining the Mission Schools at Dhamtari this week. This man is a Sikh. He represents the same class of people Mr. Sawansingh does. Some of you will know Mr. Sawansingh who has spent several years in America in College and who may now be on his return to India. The people in Dhamtari have arranged a social gathering in honor of the Inspector this evening to which several of the missionary men have been invited.

Small-pox and cholera have been raging in many villages in our field and all over India. These have hindered the work of the schools and evangelists in some places. Small-pox is still going on in Balodgahan. There are very few Hindu homes in which it has not entered and several deaths have occurred while others who had the disease were left crippled or weak in some way. Only a very few (two or three) Christian homes have had it thus far. The institutions also have escaped to date. The Hindus see this. It is an effective yet silent testimony for the One who protects His children in such marvelous ways. There is power in prayer. Prayer is the missionary's staff.

The evangelistic committee met two days ago at which time they arranged for a Normal for the Christian workers to be held from Oct. 19 to Nov. 2. The examinations will be held before this and the fixed time will be given over to devotional and inspirational meetings as well as a time of renewed consecration. Will you pray for your representatives whom you are supporting here?

The managing committee will meet Oct. 5. This meeting takes up the yearly appointments and many other very important duties, and desires the prayers of the home base for wisdom to know and to do God's will. The Hindi oral language examination for this center will be held at Dhamtari, Sept. 28. The written will be held Oct. 19. Our Mission has 10 candidates for these examinations this year.

The committee on locating a new Mission station has made two more trips during the last week. They hope to be able to soon decide which place is the best considering everything that must be taken into account.

The committee on locating a new Mission station has made two more trips during the last week. They hope to be able to soon decide which place is the best considering everything that must be taken into account.

Some of our neighboring missions are obliged to sell out and close down work at two stations due to lack of funds to carry on. Your missionaries at Dhamtari can hardly express their gratitude to the home Church and Board for the noble way in which the work is being supported. May the Church continue to pray.

Dhamtari, C. P., India,
Sept. 14, 1927.

WEEKLY LETTER FROM SOUTH AMERICA

(Sept. 20)

By W. G. Lauver

For the Gospel Herald.

Bro. Luayza of Santa Rosa spent last week in Bragado, holding special meetings. Bro. Shank writes that the interest was good and the hall was full each night. Good interest and attendance were also reported for Mechita, the adjoining town where Bro. Luayza also held a few meetings. Bro. Shank was glad to have Bro. Luayza's company for a week. It will likely seem rather lonely again for Bro. Shank when Bro. Luayza leaves. If present plans are carried out, Bro. Shank will visit his family in San Luis sometime in October. They are necessarily separated for quite a while because of Bro. Shank's caring for the work in Bragado.

Yesterday Bro. Hershey went to Buenos Aires to see about the exemption of the mission properties, since the law exempts our properties from all taxation. Some of the older prop-

erties have been exempted for some years, while others have been bought more recently. While the law grants this exemption, it is necessary to ask for it each year. We hope Bro. Hershey will have no difficulty in getting everything through in a short time.

Last Sunday morning we held the funeral service of a little boy whose mother died about two years ago. The mother's greatest joy, while living, was to talk about her Savior, and to hear her two little boys sing hymns and repeat Scripture verses. She was also much concerned that her boys (Pedrito and Felipe—translated, Peter and Philip) might grow up to be workers for the Lord, as were those two faithful apostles of old. But now one of them has gone to be with his mother in the better home above. At the funeral service it was our privilege to explain the way of salvation before many unsaved people, whose hearts were made mellow by the passing away of little Felipe. His smiling face will be missed in Sunday school. Above all will he be missed by his only brother, who is now left without mother or brother. Little Pedrito needs your prayers that he may early learn to know his Savior, and grow up to be a worker for HIM.

Carlos Casares, F. C. O.,
Argentina.

THE CRADLE ROLL

By Lina Z. Ressler

For the Gospel Herald.

The Cradle Roll of the Sunday school consists of children too small to be enrolled in the regular classes, usually under three years of age. Christian mothers always welcome an opportunity to have their children regarded as a part of the Sunday school family. To them it is only the recognition of babies as a part of the Sunday school. Ties of sympathy and interest thus early started are usually strengthened as the children grow older, and if the Cradle Roll worker and primary teachers work simultaneously, the step from the cradle roll into the regular Sunday school may be easy and natural.

There are mutual interests for the various mothers whose babies are thus enrolled, and there are many ways of helping each other as well as receiving help from the Cradle Roll.

The most important work of the Cradle Roll, however, is among those who are just outside the circle of the Church. The many mothers who, perhaps on account of sickness, or a large family, or even indifference, find themselves outside of all church influence and church attendance. Here the wise Cradle Roll worker finds opportunity for very definite missionary effort. Here a friendly visit, a loving interest in the baby, an occasional birthday card, and perhaps a good book to read may bring into the life of the mother something that may help and may bring her to the mothers' Christ.

I like to remember one home of long ago. It was a tiny house on the side of a hill, where lived a father, mother, and two little children. The Cradle Roll visitor happened by one day and noticed a wistful look in the mother's eyes. She stopped and began talking about the baby. The mother was timid, but confessed that she had not been inside of a church for years; that neither she nor her husband belonged to any church now. They could not go because they could not dress well enough. The result of the visit was—baby's name was put into the little book and the mother accepted the Sunday school lesson help and would be glad to have a visitor come and study the lesson with her. Thus a beginning was made. After a while another baby joined the family circle and the Sunday school lessons became more interesting. In one recitation the teacher heard some one in the next room and found it was the father listening to the Sunday school lesson. Later he, too, accepted a quarterly.

Of course there were times when Baby was crying, or other interruptions came in, there were times, too, when real practical help was needed. But the days and years wore on and definite conviction seized the hearts of both parents. A fourth baby was welcomed and both parents seemed on the verge of surrendering to Christ. There were hindrances and difficulties and perhaps too much delay, for one day before the sacred vow was taken the father took sick very suddenly, went for an operation, and was brought to the little family a corpse.

Crushed and bleeding hearts knew only one place to go for help and comfort—the children belonged to the Cradle Roll, and that gave the Church an opportunity to help and minister.

While sympathy may not save souls, it certainly has prepared and often does prepare hearts for the message of the Gospel.

In these days of forgetting of God and indifference to His claims, it behooves the Sunday school to use every possible opportunity to win and influence the youth of our land. Gently and tenderly the Savior and His apostles gave His message over and over. "Suffer the children to come unto me" means as much now as it ever has. Pity the Christian who feels they are not worth while.

Little influences and little helps sometimes go a long way. It is so all along our life journey.

We like to remember one little mother, an invalid, young and inexperienced, worried with every little problem. The Cradle Roll helped her to know a more experienced and perhaps, wiser, mother who lived near by. The friendship that sprang up between the two helped over many a hard place.

Just a friendly call when baby was very sick gave calmness and courage for the weary days of watching and care. We often think of another eager young mother, who was found by the Cradle Roll visitor at a time when severe illness was in the home, and she a stranger in the neighborhood. Oh, how she treasured the sympathy and loving help of the Cradle Roll worker. The little one grew better and, with the rest of the family, became a faithful attendant at Sunday school. Later the parents were brought into the fold, and the call to another world came to the mother, she responded lovingly and gladly, and left those who mourn with the brightest of hopes for her eternal happiness. Of course, the



Plowing in India

Cradle Roll did not save her, but we believe that it was one influence in the chain that helped her to become acquainted with her Savior.

Motherhood is sacred trust. The little ones, so pure from God's hands, are almost entirely in her control and influence during the cradle roll period.

"A partnership with God is motherhood,
What strength, what purity, what self-control,
What love, what wisdom, should belong to her
Who helps God fashion an immortal soul."

Scottdale, Pa.

THE PROBLEMS OF OUR UNFORTUNATE GIRLS

By Sarah Lapp

For the Gospel Herald.

When writing about persons (grown ups and children), one likes best to write about those who are bright and hopeful, and for whom one has hopes of them becoming useful men and women, and not tell about the less bright and unfortunate ones.



New Boys' Orphanage, Dhamtari

The world is made up of all kinds of people. I wish to write a little about some of our most unfortunate girls in our Orphanage.

In an institution there are always some who have bad tempers, and use bad language, grumble about having to work, and start up quarrels over little things, etc.

No. 1, is an orphan, of about 15 years. She came to the orphanage some years ago. She had been going to school until lately. She is mentally weak, and could not get her arithmetic problems at all, so she is now helping with other work, but at whatever work she is asked to do, she is careless and gets very stubborn and angry at times, and makes threats that she will hang herself, etc. It takes much patience to deal with her.

No. 2, is another orphan of about 14 years. She does not have any relatives to come and visit her. She is a very nervous girl, and very careless with her clothes and hair, and is usually the last to go to work. And when there is any mischief going on, she is generally there to help, and is stubborn to deal with. She is also slow in school but is a good singer, and so is No. 1.

No. 3, is an orphan. She has a brother and grandmother living. She is about 15 years old; her main fault is her bad temper and laziness. When she is asked to do anything, nearly always she goes at it grumbling, and when her temper is aroused, she uses very bad language. She is also slow in her school work.

No. 4, is a nice, quiet girl of about 12 years, but she is unfortunate in having her left hand badly crippled from a burn; the left side of her face is also disfigured from the burn. She was turned out of her non-Christian home because of her misfortune. She does fairly well in school. She is very sensitive about her being disfigured. She needs our sympathy.

No. 5, is a girl of about 14 years. Her father is a leper in the Asylum. She is a bright, obedient girl. She reads in the 6th class and does good work, but she also had the misfortune of having one of her hands crippled very badly by a burn, when a small child, so she is handicapped in doing some kinds of work.

No. 6, is about 11 years old, she is a thin, slender girl, has no parents living. Over a year ago she contracted a sore ankle, which became worse and worse, so it was decided to relieve her. Her foot must be amputated, so it was taken off early in the year. Her limb healed up nicely, and she is now very happy. At first she did not want to walk with her crutches, was ashamed to use them, but now she can get along very nicely, and even runs with them. She goes to school every day. These girls need help and sympathy even though some have undesirable natures. One must have patience and perseverance with them, with the hopes that by admonishing them and giving them precept upon precept they will be able to overcome some of their weaknesses. So when you pray for the girls, remember especially those with contrary natures, that they may become ready for heaven when they are called away from this life.

Dhamtari, C. P., India.
Sept. 20, 1927.

GERMAN MISSIONS AFTER THE WAR

German missions after the cataclysm of the World War are living in a period of reconstruction. About have been preserved through all eddies of the war, most of them in the Dutch East Indies, in China and in South Africa. Yet all missionaries remaining on the field through those terrible years had suffered seriously through their prolonged stay in the tropical climate, and needed their overdue furloughs in spite of the exorbitant prices of passages and the impossibility of sending out recruits, as most of the younger generation had died on the battlefield. So there followed in the years after the Armistice a period of unavoidable dislocation and depletion of the missionary ranks.

During the war, moreover, on most fields it had been impossible to send out money for half of Germany's mission fields the missionaries' salaries and for the regular mission work. It is one of the bright aspects of those disastrous years that, in spite of war psychology and lamentable misunderstanding, a good many non-German churches came to succor the isolated German missions. Yet, in spite of such timely help, there remained on the shoulders of the missions a crushing burden of debt, which became all the more dangerous as there followed after the war in Germany that terrible period of depreciation of the currency, ending in the catastrophic climax of the inflation, which, within a few months, completely ruined the means of subsistence of the majority of families.

Starting Again After the War

From the other half of German mission fields the missionaries had

been driven away. At present, in the missionary constituency the world over, there is hardly a sincere friend of the Kingdom who will not deeply deplore the reckless procedure of the Allies against the innocent German missionaries whose political loyalty has been testified publicly even by the International Missionary Council. Most of the depleted fields were taken care of in one way or another by other missionary constituencies, either on their own account or at the bidding of military or political authorities. We shall not rehearse here the incidents, happy and unhappy, which were connected with the return of the fields to the German societies after the war. We are glad to say that, with the exception of two or three fields, all have been given back to their mother societies, and in only one case the society which had taken care as a substitute during the war has declined to give the work back.



The Sunday School at Pehuajo

It is a tale full of thrilling incidents how the Christians and non-Christians welcomed back their German friends, often with a touching outburst of enthusiasm. Yet, of course, there, too, after an absence of ten or fifteen years, there was indispensable a good deal of patient reconstruction. Many buildings were in a state of dilapidation, or even in ruins. The congregations were disorganized. And the extreme poverty of the German constituency, making it impossible for it to give help to the sorely needed extent, was deeply felt.

New Conditions on the Field

And then there was the totally changed outlook on the mission field. The background had altered. The non-Christian peoples were not what they had been before the war. Nationalism had become a spiritual power, often a burning passion. Race antipathy was poisoning the relations between the nationals and their foreign friends. The consciousness of their own worth, of their possibilities, perhaps of the grievances, too, which they had suffered from the whites, created an atmosphere widely different from that of the pre-war period. The national churches had to be granted autonomy and constitutional liberty. The national leaders had to be looked upon, not as paid agents, but as highly esteemed fellow-workers and friends. The problems agitating those missions which had had the privilege of staying on the field during those critical years were cropping up at every turn in the German missions, too.

After all, it is a cause of deep gratitude that the German missionary constituency has overcome the crisis. It is emerging with renewed spiritual vigor out of the disaster. Deprived of the colonies, and therefore no more tempted to mingle worldly colonial aspirations with the spiritual task of building the Kingdom of God, the German missionary societies—all of them, I think,—are determined more than ever to add their small quota to the upbuilding of the spiritual temple of God among the nations.—Julius Richter.

Alexander, Caesar, Charlemagne and myself founded empires on force, and they perished; Jesus of Nazareth alone, a crucified Jew, founded his Kingdom on love, and at this hour millions of men would gladly die for Him.—Napoleon.

Humility is the first step to real greatness.—D. H. Bender.

THE FIELD IS THE WORLD

By Anna K. Groff

For the Gospel Herald.

> Then saith he unto his disciples, The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.—Matt. 9:37, 38.

How many, many souls are dying without even hearing of the love of Jesus; how that He died that all who believe on Him might have eternal life.

Whose fault is it that they do not know? Are we all doing our part? The Savior's last command was, "Go ye therefore and teach all nations." His command is that we should go. But we also have a great work right in our home land. There are many souls living in our home land that are worse than the heathen.

We have so many living such wicked, sinful lives in this town. Many are so hardened in sin that when we speak to them of Christ and His power to save it does not affect them in the least. It makes us shudder when we think of the awfulness of sin and its results.

But our hearts are filled with thankfulness when we remember that the Lord has made a way for all to escape. "How shall we escape if we neglect so great salvation?" It seems so easy for some to put it off and neglect doing what they should do in order to receive salvation—they seem so cold and indifferent. We who are in the work need always to pray to God for grace and strength and for His guidance, that we may be led by His Spirit to places where we can be used as instruments in His hands, always pointing them to "the Lamb of God that taketh away the sin of the world."

"We feel at times that what is done amounts to so little. But if we by the help of God try to sow the seed we shall receive a blessing. We know that if we neglect to warn sinners we will be held responsible for it. If we can only get them to feel that they are sinners and that they need Christ as their Savior.

But they are so hardened and their lives are so marred with sin, that it is a problem how to approach them. Some even say that they will run the risk. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

This precious gift of salvation is free to all who are willing to accept it. Oh the great love of God that He was willing to give His Son, that we through His death might have an inheritance among the sanctified. Our prayer is that we may ever be willing to be used in the

way the Lord sees best. There is work for each one to do—in the factory, in the home, in the neighborhood, in school.

Speak to the one nearest to you those you come in contact with daily. Perhaps they are waiting for you to speak a word to them about their souls and would gladly accept Christ as their Savior if some one would only be concerned about them.

Another way to help is by prayer. Let us pray for the lost and dying. Pray for each other. Prayer means so much. For we know that "The effectual and fervent prayer of the righteous man availeth much." Pray for the work at this place that we may ever be faithful in doing our part in God's great harvest field.

"The time of the harvest is nigh,
All ripened the waiting fields lie;
The laborers are few,
Christ calleth for you,
To glean for His garner on high."

Columbia, Pa.

EVERYMAN'S DUTY TO PROPAGATE HIS RELIGION

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.

This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. Where did I come from? What am I here for? Whither am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or a marine. Every man must answer them for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false.

The Duty of All Disciples

The command to evangelize the world was not given by our Lord to apostles only, or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers. "Every disciple was to be a discipler," as Dr. Gordon used to say. Whosoever heard the good news was to pass it on to the next man, and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons; chiefly because a faith that does not make every possessor eager to propagate it is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination. No propagation of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand in home, office, road, or shop.

The Example of Islam

"In the list of Indian missionaries of Mohammedanism, published in the journal of a religious and philanthropic society of Lahore," says Arnold in The Preaching of Islam, "we find the names of schoolmasters; government clerks in the Canal and Opium Departments; traders, including a dealer in camel carts; an editor of a newspaper; a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor to the preaching of their religion in the streets and bazaars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack."

This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over Western Asia and Northern Africa, and retains still its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it, too.

The Place of the Minister

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. When one man meets another in a railroad train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in a church. Telling men the Gospel, explaining what Christ can be to a man, is preaching, as scriptural as any preaching can be made. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon.—By Robert E. Speer in the Federal Council Bulletin.



Normal School at Pehuajo

WALDENSIAN CHURCHES IN SICILY

May fifteenth was a day of rejoicing for the Waldensian Christians of Sicily. In the presence of the pastors and evangelists of Sicily, and a crowd of members and visitors, the beautiful new building for the church in Palermo was dedicated. The Moderator of the Waldensians, Signor Leger of Rome, conducted the services and the sermon was preached by Signor Fasulo of Catania. A conference on evangelism, and a spiritual retreat, participated in by the officers and workers of Sicily, occupied the two following days.

The church at Palermo has been

waiting patiently for a new building for more than fifteen years. The old property on a growing business street was sold and the new site purchased, than forty years. Against big odds, and out of their own poverty they have planted missions, built humble churches and started schools. They



Mission Friends and Converts, Pehuajo

but when Italy entered the war all such enlargements had to wait. The fine day school of over one hundred boys and girls, the Sunday school and the other features of a city church, as well as important evangelistic activities, were maintained amid steadily increased difficulties. The church has now one hundred and fifty-five communicant members and added twenty-seven last year. The church at Catania, with 200 members, is the only one of the nine organized Waldensian churches in Sicily with a larger membership than that at Palermo.

The new building, exclusive of lot, cost about $55,000. The equipment is being provided by special gifts.

The importance of the completion and dedication of this building, in the capital city of Sicily, can hardly be overestimated. This is the great port city, with a population of 300,000. It is the military, political, commercial, educational and ecclesiastical headquarters of Sicily. Great cathedrals and monuments of earlier civilizations attract many visitors. How fitting that the oldest evangelical church in the world should have here its appropriate house of worship and center of Christian work!

Probably no other part of Italy offers to the Waldensian Church a more promising field for evangelism and Christian education, than does Sicily. The sad statistics of illiteracy of the island (reported as over seventy per cent), the poor educational facilities in many places, and the gross superstitions of multitudes of the people, have made a strong appeal to the Waldensians for more

have now nine organized churches and twenty out-stations, in the island, of Sicily, is Signor Rinaido Malan. He will welcome visitors at the new with a communicant membership of 955, adding 113 last year.

The pastor at Palermo, who is also superintendent of the mission work



church and manse, centrally located at Via Spezia, 61, near the beautiful Garibaldi Memorial on Via La Liberta.

The writer has visited all but one of their churches, and has seen the children at work in the day schools. Some of these schools enroll over 400 pupils, three-fourths of whom come from Roman Catholic homes. Every child has daily Bible study, and the children learn to sing with enthusiasm the beautiful Waldensian hymns. Hundreds of the Sicilians thus come within hearing of the evangel in the Waldensian services, and the Gospel is shown again to be "the power of God unto salvation," to all those wherever they live who hear and receive Christ by faith. It is impossible to estimate the silent influence of the faithful testimony, such as was borne about two years ago, by a family that moved from Riesi to Piazza Amerina. The former town is a sulphur mining settlement in the center of Sicily and the latter is the capital of a province in the eastern section of the island. This Christian family began to tell the "Good News" to their neighbors and as a result, inside of a year, ten fathers had confessed Christ, and ten families were ready to form a church. Sicily is ready for an advance step in the preaching of the Christian evangel.—By Frederic S. Goodman, New York, in The Missionary Review of the World.

A PENNY AND A PRAYER

The little old woman and the little old man lived in a little old house at the foot of a big, big hill. The hill was so tall and the little old folks so short that you would have thought that they and the little old house would have crept away in shame at their smallness, but they never thought of that. The little old house sheltered them,—there were also a little old table, a stove, a bed, a chair, and a little old cupboard which was usually empty. Outside a little old roan pony grazed.

Every Sunday morning, after it had been hitched to the little old buggy, it went hippity-hop, hippity-hop, until it reached the church in the valley. The old folks sat together in one corner, and although they could not sing a note, they added their quavering voices to the hymns, joined in the Lord's Prayer, and dropped a penny, each, when the plate came around. And they never missed a single Sunday!

Sometimes the little old man would grumble: "I'm not going to-day. It's too hot!" The old woman would hobble to the old well and pump and pump. She'd bring such a cold drink that he would forget how hot it was, and when she said: "Of course we'll go. They need us worse on hot Sundays," he'd trot right along.

In winter, sometimes he would complain, "It's too cold. I'm going to stay at home." Then she would bring his overcoat and his red mittens and his scarf, and soon there they would be in their old seat with their penny and their prayers. They thought no one noticed, but in the big handsome house across the way was a big man who never went to Sunday school. He even scowled and said he didn't believe in Sunday school and missions and offerings. Down in his own heart, though, after seeing the little old woman and man and pony come every single Sunday, the big man decided—though he wouldn't have admitted it for anything—that there must be something worth while in that church or the old folks would not have been so faithful. And so, one Sunday when the school began and the old folks did not come, the big man pulled out his watch, and wondered, and listened to the music, and wondered again; then he called his chauffeur.

"James, there's something the matter with those old folks who haven't missed a Sunday in five years. Get the car. We'll see what's wrong."

And swish, the big car dashed out into the country road. In the little old house there was sorrow. The little old man closed his tired eyes and died. He was buried at the foot of the big hill which showered soft tears upon his hard resting place. The little old woman crawled, weeping, through the rooms, and when Sunday came shook her head. She just couldn't go without father. And yet, hadn't she told him that they were needed worse when folks were absent? It was her duty!

She harnessed the little roan pony and started. Then something happened. The big man found her sitting by the side of the road. She was crying. The pony was nibbling grass. She said in a broken old voice that the harness broke and she didn't know how to fix it. She missed the old man, and didn't want to come without him, but it was her duty to be there with her penny and her prayer.

"I never missed before," she moaned, "and now it's too late."

"Oh, no, it isn't," smiled the big man. "James can drive the pony back, and I'll take you to church. Get in."

She didn't go to church hippity-hop this time. With two or three swishes the big car took her right to the church door. He led her to the steps. She stopped and looked up into his face.

"Won't you come in, sir?" It's so lonesome without the old man. We always gave a penny," she wiped her eyes, "but I've lost mine. If you would be so kind?"

The big man walked down the aisle with her, and helped sing the missionary hymn. It was missionary day. When they sang, "I'll Go Where You Want Me To Go," he thought of his mother who took him to missionary meeting and Sunday school when he was a little boy. How far away he had gone. When the plate came around and the old woman fumbled in her pocket for her penny—she'd forgotten that she had lost it—he placed a gold piece in its stead. He enjoyed all that happy service.

And when he left her at the little old house, he smiled down at her. "I'm coming to take you next Sunday. I'm going to attend myself. Why? Your example, of course. If you hadn't come so regularly that you attracted my attention I would not have missed you and gone in search. I wouldn't have gone where He wanted me to go to-day. Aren't you glad?"

The little old woman did not answer, but her lips moved gratefully. She'd thought she could do nothing, and yet how far-reaching had been the influence of a little old woman with her penny and her prayer.—Grace B. Allen in Sunday School Times.



Famine Victims, India

TESTS OF SPIRITUAL LIFE

Ye shall know them, not by their roots, but by their fruits—(Matt. 7:20). A tree never eats its own fruit whether it be good or bad but passes it on, seed and all, for others to eat. If the fruit be bad and useless it is cut down in due time, for so it deserves. But even though destroyed, it leaves bad seed for future generations. A good tree, while it fulfills its Creator's aim by bringing forth good fruit, at the same time leaves behind good seed for coming generations. So a real Christian, by spending a life in the service of others, leaves behind a good example and a creative and inspiring influence like the seed of the tree. The man enters into his rest and his works follow him (Rev. 14:13). What kind of fruit and seeds are we going to leave behind us and what will we carry with us into the next world?

The hen may sit on other eggs besides her own but the young ones brought forth are only after their kind. The poisonous tree receives the same air, heat, and light as the good one; nevertheless they remain

distinct according to their inherent good or evil nature. The fault does not lie with the rains or with the sun which shines the same for both; the defect is in the plant itself.

In the same way the Sun of Righteousness shines equally on all, good or bad, but the result is different. Those who live according to God's will and in His love and light are made blessed and fruitful for ever, while the wicked find the same Sun of Love to be a "consuming fire" (Heb. 12:29).

When a man kills another man, it is not the revolver that kills but the hand behind the revolver and still more the heart and "will" of the man who used the weapon. If the heart could be changed and made the temple of God, an act of this kind would become impossible. For this reason God reveals Himself to the heart and spirit directly, for God is spirit. If He were to reveal Himself through the physical eye the body would become an intermediary, in which case the revelation would be only indirect. This explains why God reveals Himself to most men spiritually—Spirit to spirit. When a man receives this spiritual birth or touch of God then is he made an instrument to save rather than kill. Thus it is that a man by saving others fulfils the purpose of real spiritual life.

There are many who remain in doubt as to the reality of the spiritual life on account of not being able to find complete intellectual satisfaction. But our abiding happiness and bliss does not depend on increase of knowledge and in dispelling of doubts but on living according to the Will of God and obedience. Our knowledge is finite. Therefore there is always room for doubt, for doubt can be absent only when our knowledge has reached the perfect and infinite state. Hence we should trust our Heavenly Father, who is Love, for every thing, and in whatever condition He may be pleased to put us we should be content and happy. For He knows our needs.

Whatever God discloses of the future is enough. If we were to know more beforehand what is to befall us on earth, it would do us more harm than good. The small trials and difficulties that await us in the struggle of life would appear like a terrifying mountain and would crush us with dismay. How could we endure to have all the ills and pains of life shown to us at once? If all our good prospects were revealed to us we might become careless and indifferent and might think that there is no need of making any effort. The consequence would be we would lose our reward. The goal of man is not merely the attainment of an external reward—an essential part of it consists in the soul acquiring a fitness of character by severe struggle and effort. Without this fitness of character that reward will be no reward, for the soul would be without capacity to enjoy it. For this reason our Lord warned us to hold fast that which we have that no man take the crown from us (Rev. 3:11).

The silk-worm before putting on garments of silk for itself produces silk for others; they become beautiful only after they have spun the cocoons of silk for others. They even sacrifice their lives and die in producing silk for others. Are we, who are to have the crown of life from God, to do less than the worms in service for our fellow beings?

There are countries on the earth where there is extreme cold, and others where there is extreme heat. In one place water is freezing and in the other perspiration is falling. The good and the bad also exist in this world simultaneously. In the heart of the wicked there is continuous restlessness and anguish, whereas under the same circumstances, and in spite of outward sufferings, the heart of the child of God becomes a paradise because the Prince of Peace dwells there.—Sadhu Sundar Singh in The Missionary Review of the World.



Buying Rice, India

WHY ROMAN CATHOLICS NEED TO BE EVANGELIZED

1. Because multitudes of them are ignorant of the Gospel of Christ as proclaimed in the New Testament.
2. Because their religious leaders do not give them the Gospel of salvation through Christ by faith — but substitute salvation by works.
3. Because their Church does not encourage them to read the Bible so that they may become intelligent Christians.
4. Because their Church interposes the Virgin Mary and canonized mortals between the suppliant sinner and the Savior.
5. Because their Church encourages many superstitious beliefs—as in relics, charms, etc.
6. Because many of their priests are ignorant and immoral and exact money for baptism, marriage, mass and other religious sacraments.
7. Because Roman Catholics truly converted to Christ testify to the new life and light, peace and power that have come to them through the evangelical Gospel.

MISSIONS OR O-MISSIONS

In missionary interest, some give themselves to foreign missions, some to home missions, and a good many to omissions. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.—Selected.

"Go ye into all the world and preach the gospel to every creature."

DAVID LIVINGSTONE'S OPINION

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and he was sent to the earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May I venture to invite young men of education, men laying down the plan of their lives to take a glance at that of a missionary? We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office.—Sel.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Oct. 5)

By Vera Hallman

For the Gospel Herald.

Dear Herald Readers, Greetings:—This evening the Orphanage had a pleasant surprise when the brethren Hershey, Swartzentruber, and Lauver made their appearance. They had come from Tres Lomas and were on their way to Carlos Casares. During the past week two more children were added to the Orphanage family. We are expecting three more in the near future, thus making the total seventeen. We are located on a very nice place, ideal for the Orphanage for the time being. There is land for vegetables, place for chickens, and an abundance of room for the children to play.

News from Bragado comes that they had a week of special meetings. Bro. Luayza in charge. The interest was very good and we believe some are now on the straight and narrow way. May we remember them that they might be able to withstand the wiles of the evil one.

From Casares we learn that Bro. Lauver has been down with the grippe, during that time Sister Lauver took charge of the services. She is also occupying her afternoons going out to read the Bible.

In Pehuajo last Thursday evening they had the joy of seeing two souls baptized. Also the Bible class has been started again with a great deal of enthusiasm both by pupils and teacher. There are twelve taking the studies and Bro. Litwiller goes up from this town twice a week. We are glad to say that he was able to secure a pass on the railway.

Trenque Lauquen, F. C. O.,
Argentina.

FROM OUR MISSION STATIONS

Job, West Virginia

We often sing, "Count your blessings," but I believe the workers and people in the Job vicinity cannot count their blessings, because there are too many.

One blessing is the beautiful mountain scenery. The mountain sides are dotted with bright spots of color, which show the miracle-working power of God.

Other blessings were the revivals at the Lambert School and the beautiful weather during that time. Bro. Leonard Jones, Dale Enterprise, Va., preached powerful sermons and God put it in the hearts of twenty-nine to take a stand for the Lord. Bro. and Sister Elam Horst, Wooster, Ohio, helped much in the services and especially with the singing. We were certainly fed with spiritual food during the stay of the sister and brothers with us.

On Oct. 23, eleven of those who confessed at the Lambert School were received into the church by water baptism, three were reclaimed, some who were not able to be at the services will be received later, several are held on probation and some reconsecrated their lives to the Master. We thank God for these souls as well as the two grandfathers who decided recently to live on Christ's side and who were baptized and began their journey heavenward. They all seem happy in His service.

We gladly welcomed: Emma Zimmerman, Caroline Lehman, Zelah Miller, Martha Mosemann, Anna Eby, Catherine Rickert, Esther Histand, Anna Wenger, Ruth Detwiler, Wesley Gross, Norman Wenger, Merle Eshleman, Joel Bower, Jacob Esch, Kenneth Wingard, and Ellrose Zook, all from the Eastern Mennonite School. It did us good to meet old and new friends. We very much appreciate their visit and helpful and inspiring program given on Saturday evening as well as the help given at the Pennington and Lambert Schools. We invite you all back again. We also invite others to come and see the field. You can pray more definitely for the work if you know the field.

At the present time Bro. J. Early Suter and William Heatwole are laboring for the ingathering of the lost in the Pennington district which is seven miles north of Job. Pray too for the work there. Ruth Speigle.

Los Angeles, Calif.
(151 W. 73 St.)

Greetings in Jesus' name:—Recently a young girl, being burdened with conviction for her sins, was saved after a Sunday evening service. We rejoice with her in the Lord and it gives us new courage to know that the Lord is working here. Pray for the work that Christ be lifted up and conviction may come upon the unsaved and backslidden.



Hindus Burning a Dead Body

Recently Bro. and Sister D. D. Miller of Middlebury, Ind., Bro. Fred Gingerich and Chris. Snyder of Oregon were in our midst. While here they gave us several Gospel sermons and explained the working of the General Mission Board. They also assisted at our communion service, Oct. 16, when about one hundred members and visitors from eastern congregations of like faith with us, partook of the sacred emblems and in feet-washing.

The last prayer meeting was quite well attended and will bring honor and glory to His name. The eleventh chapter of Hebrews was read and remarks given with a few testi-

monies. There were a number of requests given and many unspoken requests which were taken to the Lord in prayer then, with the promise of Matt. 18:19.

This coming Sunday will again be a full day for the workers for the street meeting and several hours at the county hospital in the afternoon.

Goldie Swartzendruber.

Oct. 21, 1927.

Pond Bank, Pa.

We are glad to testify to the continued goodness of God. The work here is encouraging. We have enjoyed an average increase in attendance of about 20 over any other year of the work here.

Our Wednesday evening prayer meetings have been well attended and have been a means of grace to all. We have been much encouraged by the ringing testimonies to the saving power of the grace of God. The meetings have been held in the church during the summer, but may be held in our homes when cold weather comes.

We want to appeal again to ministers going over the Lincoln Highway to remember us and stop off for a meeting. We can make an appointment on short notice. Are just a few miles south of Lincoln Highway. A stranger coming in helps us to get people to the services that do not usually come. We have few visits from those outside the conference. We are only about 10 miles east of the Molly Pitcher Highway (Shenandoah Trail). Our address is Chambersburg, Pa., R. 11.

When we behold the unoccupied field, and the way the Lord has blessed the little effort our church has made, it seems to us it ought to be a challenge to the church to continue to step out more and more into the field as the Lord opens the door. The very fact that a field is unoccupied may be God's open door for us to enter.

Yours for the Cause,

Harvey E. Shank.

Wichita, Kans.

Dear Herald Readers, Greeting:—During the past two weeks we as a brotherhood were greatly refreshed in Spirit through the help of our Bro. David Garber of Harrisonburg, Va., who so kindly came into our midst and conducted revival meetings for us. While there were no open confessions, the brotherhood was greatly strengthened through these meetings so that we can say truly the labors in the Lord are not in vain at this place.

Plans were made for communion on Sunday, Oct. 23, but was postponed for several weeks on account of the illness of Bro. Thayer who at present is recovering from a siege of influenza.

During the past month we were favored with two sermons by Bro. Maurice Yoder and one by Bro. Tillman Erb of Hesston. We always appreciate the visits of these brethren and invite others to stop with us whenever convenient.

At present there are ten young sisters from neighboring congregations working here in the city, which adds nicely to our number. We trust we may prove a blessing to each other during their stay with us.

Oct. 25, 1927. Cor.



Esther Lapp and Bible Women, India

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—During the month of October we have been blessed with usual health and many other things to add to the satisfaction which comes to one in continued laborious service in "The Good Old Cause."

In our last letter to this paper, mention was made that we have some larger boys here who should be on the farm. We are very glad for the response to that letter, but wish to say that there are still a few boys here over twelve years old who need a private home. For information, please correspond with the superintendent of the Home.

Last week, when Philip Yoder of West Liberty, Ohio, suddenly took sick with appendix trouble, he was brought to the Orphans' Home Hospital for operation. This is the fifth day and he is getting along very well. Minor operations are being performed here as such cases develop.

The following provisions were donated to the Home:

Noah Thutt, W. Liberty, O., Tomatoes,	$1.50
J. M. Knagey, W. Liberty, O., Potatoes,	1.00
Christ Hartzlers, W. Liberty, O., Tomatoes,	2.00
Amos Hartzler, W. Liberty, O., Canned pickle,	6.00
Smucker Sisters, W. Liberty, O., Jelly and peaches,	1.60
Menno Yoder, W. Liberty, O., Tomatoes,	.50
Anna Foley, Columbus Grove, O., Clothing,	1.00
S. Circle, Fairview, Mich., Clothing,	4.36
S. C., Bennet Switch, Ind., Clothing,	18.00
S. C., N. Wilmington, Pa., Clothing,	20.00
S. C., Flanagan, Ill., Clothing,	8.00
Emma S. C., La Grange, Ind., Clothing,	30.00
Mrs. Umble, W. Liberty, O., Cauliflower,	1.00
Jake Detwiler, W. Liberty, O., Potatoes	1.00
Eli Yoder, W. Liberty, O., Potatoes,	3.00
S. C., Middlebury, Ind., Clothing,	14.00
Prairie St., S. C., Elkhart, Ind., Clothing,	8.00

Your efforts and offerings will be blessed of the Lord.

Very truly yours,

L. L. Swartzentruber, Supt.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for September, 1927

GENERAL

Pleas Grove Cong Ill	$ 9 85
Forks Cong Ind	27 50
Mt Pleasant SS Va	25 00
A Bro & Sister Pa	50 00
J L Shellenberger	2 00
Miss Pletcher	25 00
Lakeview Cong N D	5 70
Spring Val Cong N D	10 00
Holly Grove SS Md	13 29
Enos Miller	8 00
Wichita Cong Kan	7 58
E Union Cong Ia	24 91
Daytonville Cong Ia	16 65
Manson Cong Ia	32 95
L Deer Creek SS Ia	38 14
Midway SS O	42 00
Ohio Menn SS Conf	25 00
Miss Meet Logan & Champaign Cos O	32 37
	$395 94

INDIA

General

Calkins Cong Mont	$ 10 00
Fairview Cong N D	5 00
Freeport Cong Ill	76 37
O Grove & Pleas Hill Congs Wayne Co O	34 00
A Bro Pa	25 00
Springdale Cong Va	27 00
Canton Cong & SS O	5 00
P L Rohrer	5 00
A Sister Calif	1 00
Plain City SS O	4 90
Goodfield Cong Ill	11 00
Hopedale Cong Ill	35 00
Willow Spgs Cong Ill	13 48
Science Ridge Cong Ill	13 51
Fairview Cong N D	5 00
LaJunta Cong Colo	17 00
Mo-Kans Conf	76 94
Plum Crk Cong Neb	10 00
Leetonia SS O	17 81
Ohio SS Conf	187 20
Salem SS Tofield Alta	49 91
J P Steiner	15 00
Frank M Herr	25 00
Vineland Cong Ont	10 00
Biehn Cong Ont	56 00
Hagey Cong Ont	13 00
Wanner Cong Ont	13 50
Midland Cong Mich	11 25
Berne Cong Mich	15 00
Imlay City Cong Mich	6 47
Thomas Cong Pa	20 00
Scottdale Cong Pa	26 36
Masontown Cong Pa	23 62
Manheim Cong Pa	40 00
Lancaster Cong Pa	88 37
Will Wideman	1 00
Kitchener Cong Ont	17 05
Middlebury Cong Ind	17 37
Worcestor Cong Pa	20 00
Skippack Cong Pa	42 00
Souderton T M Pa	21 35
	$1,112 46

Missionary Support

Willow Spgs Cong Ill	$ 75 00
H V Albrecht	75 00
A Sister Okla	5 00
Metamora SS Ill	26 00
Goshen Col Cong Ind	13 79
Spring Val SS Kans	37 50
Maple Grove S C Pa	15 00
Plainview SS O	20 45
Lockport SS O	32 73
Thomas SS Pa	30 00
Kaufman Cong Pa	15 00
Mr & Mrs Mina Esch	150 00
Cousins of Ida Beare	50 59
Elkhart Cong Ind	36 50
Perkasie SS Pa	150 00
Wom Miss Society O	300 00
	$1,032 56

Missionary Children Support

Mr & Mrs Harvey Handrich	$ 10 00
Hopedale SC Ill	26 80
Wanner SS Meet Ont	70 00
Yellow Crk Cong Ind	13 50
Wom Miss Society O	10 50
	$130 80

Evangelist

Sharonval Cong Minn	$ 1 00
Manitou Cong Colo	18 75
Doylestown SS Pa	30 00
E Petersburg SS YMBC Pa	7 50
Manheim B S Cl Pa	11 00
Ft Wayne Cong Ind	20 99
A Brother Pa	15 00
Y Mothers Cl S Union SS O	21 00
	$125 24

Bible Women

Clinton Fr SS Ind	$ 10 00
P J Hartzlers SS Cl Oak Grove SS O	10 00
Lena Stalter	24 00
W H Lehman	10 00
Ohio SS Conf	5 00
Dorcas SS Cl Oak Grove SS O	10 00
Salem SS O	6 00
Doylestown SS Pa	20 00
Bowne Cong Mich	3 00
Wom Miss Society	28 00
	$126 00

Teachers

Middlebury SS Ind	$ 30 00
Mens Cl Oak Grove SS O	18 60
Shore SS Ind	20 00
Menno M Troyer	10 00
North Lima SS O	27 02
Half Century Cl S Union & Walnut Gr SS O	12 00
S Un & Walnut Gr SS O	
Classes 6 and 7	15 00
Class 12	30 00
" 13	10 00
" 19	3 50
" 16	1 10
" 6	6 00
Beech SS O	62 00
Scottdale SS Pa Mens Class	12 00
Landisville SS Girls Cl 7 Pa	5 00
New Holland SS Pa	27 00
A D Snider	30 00
Waterloo SS Ont	84 00
Chambersburg SS Pa	20 00
M C 16 Elkhart SS Ind	15 85
	$439 07

Orphans

J E Zehr	$ 15 00
Cleone Stutzman & Others Clinton Fr SS Ind	14 50
Clinton Fr SS Ind	59 00
Joe B Stutzman	7 50
Ed Zooks Cl Walnut Crk SS O	15 00
Middlebury SS Ind	11 95
Andrew Nafziger	15 00
Mr & Mrs J P Handrich	30 00
A Bro Ind	1 00
Sew Cir Fulton Co O	56 00
Nappanee SS Cls 8, 9 Ind	7 00
Mrs Lizzie B Cender	22 50
Charles Diener	29 00
Waldo Cong Ill	38 50
Mrs A L Buzzards Cl Ill	10 00
Martins Cong O	7 50
W Union Prim Dept Ia	2 65
Pri Dept O Grove SS O	7 50
Int Dept O Gr SS O	7 50
Earl Yoder	7 50
S Union & Walnut Gr SS Class 3	7 50
" 14	2 50
Y W Cl 6 Shore SS Ind	7 00
Fairview Sew Cir N D	14 00
Martins Crk SS Cl 2	7 50
Martins Crk SS Cl 7	7 50
Weaver SS Pa	39 17
Pinto Union SS Md	14 50
Stahl SS Pa	13 18
Scottdale SS Pa	28 55
River Corner SS Pa	67 91
Weber SS Ont	28 00
Floradale SS Ont	12 00
Waterloo SS Ont	15 00
Cl 6 Martinscreek SS O	7 00
Three Sisters Pa	7 00
Bethel & Guilford SS O	
Class 3	7 50
" 7	7 50
" 8	7 50
" 9	14 50
Mr & Mrs Arthur Kreider	7 00
Mr & Mrs L S Kreider	7 50
Melissa Landis	7 50
Mr & Mrs Ira Newcomer	7 00
Mr & Mrs B L Rohrer	7 00
Prim SS Cl Paradise & Millers SS Pa	14 00
Miller & Paradise SS Pa	14 50
Albany SS Ore	45 00
Yellow Creek SS Ind	
Abram Hartmans Cl	19 00
Dora Eberlys Cl	5 00
Earl Stauffers Cl	50
Olive Cong Ind	80 00
Blooming Glen SS Pa	14 00
A C Good	30 00
Frank Barge	30 00
R N Long	60 00
Mabel Metzlers SS Cl O	7 00
	$1,034 91

Widows

Leah R Yoders SS Cl Locust Gr Cong Pa	$ 20 00
Middlebury SS Ind	4 65
Ida Lehman	10 00
Gortner Union SS Md	12 32
Doylestown SS Pa	5 00
Mr & Mrs Isaiah Bauman	10 00
Bethel & Guilford SS O	
Class 1	15 00
" 2, 6, 10, 11	5 00
" 3	5 00
" 4	5 00
" 5	5 00
" 9	9 00
	$101 97

Medical

Cl 23 E Union Cong Ia	$ 3 00
Ada Burkhardt	5 00
Mr & Mrs J P Handrich	5 00
Fisher SC Ill	2 00
Sterling SC Ill	1 00
Flanagan SC Ill	1 00
Martins Cong O	5 00
Thurman Cong Colo	9 97
E Zora A M Cong Ont	39 20
Hay Cong Ont	4 35
Helping Others Cl Elkhart SS Ind	10 00
Wom Miss Society O	150 00
	$235 52

Endowment for India General

A Bro & Sister Pa	$100 00

Endowment for Native Workers

Anna Lapp Estate Ill	$1,800 00

Sankra Evangelistic

A Sister Md	$ 12 00

Friesen Truck Fund

Bethel & Guilford Congs O	$ 4 65
Sterling SC Ill	4 35
Flanagan SC Ill	10 00
Hopedale SC Ill	1 00
	$ 20 00

Native Nurse Training

Midland Sew Cir Mich	$ 10 00

Personal

A Bro & Sister Md	$130 00
A Friend Ill	75 00
Bro & Sister Lanc Pa	30 00
Scottdale SS Pa YWC	10 00
	$245 00

Balodgahan Medical Dispensary

Crown Hill Church O	$ 25 00
Midway SS O	50 00
Orph Blough	5 00
Joe Lehman	20 00
Central Cong Elida O	25 00
Midway SS O	25 00
Minnie M Campbell	5 00
Fulton Co Congs O	95 00
	$250 00

"Building on the Rock"

Ira Johns	$ 2 00

Ghatula Dispensary

Anna N Ranck	$ 5 00

Lepers

A Sister Metzlers Cong Pa	$ 10 00
Wm Hobbs	10 00
	$ 20 00

Village Schools

E Zora A M Cong Ont	$ 29 25

New Missionary

J C Hostettler	$ 6 50
Sheridan Cong Ore	11 00
Hopewell Cong Ore	21 38
	$ 38 88

Bible School

Wom Miss Society	$ 15 00
Total for India	$6,885 66

SOUTH AMERICA

General

Dist Mission Meeting Dak-Mont	$ 20 43
Fairview Cong N D	2 50
A Sister O	2 00
Canton Cong & SS O	5 00
P L Rohrer	5 00
Mr & Mrs J P Handrich	10 00
Plain City SS O	4 90
Hopedale Cong Ill	35 00
Roanoke Cong Ill	13 68
Calkins Cong Mont	6 59
Fairview Cong N D	2 50
LaJunta Cong Colo	17 00
Plum Crk Cong Nebr	10 00
W Union Cong Ia	50 08
Ohio Menn SS Conf	187 20
J P Steiner	15 00
Weaver Cong Pa	9 56
Masontown Cong Pa	14 00
Scottdale SS Pa	33 50
Lanc E Chestnut St SS Pa	20 00
Lester White & Wife	5 00
Frank M Herr	25 00
Mrs Phares Miller	5 00
Name not reported Lanc Board	10 00
Cressman Cong Ont	29 66
First Mennonite SS Ont	50 00
Vineland Cong Ont	10 00
Weber SS Ont	22 00
Snider Cong Ont	10 50
Hagey SS Ont	9 64
Clifford Mann	10 00
L Salford SS Pa	57 00

Towamencin SS Pa	16 00
	723 74

Missionary Support

Belleville AM Cong Pa	$112 50
A Sister Pa	10 00
A Sister Okla	5 00
Conestoga Cong Pa	225 00
Sycamore Gr Cong Mo	40 00
Pleas Val Cong Kan	20 00
Elizabethtown Cong & SS Pa	203 22
Goods Cong Pa	18 00
E Zora AM Cong Ont	78 00
Sisters Marion Pa	17 50
Souderton Cong Pa	37 50
	$766 72

Missionary Children Support

Bethel & Guilford Congs O	$ 8 00
Martins Cong O	7 50
	$ 15 50

Evangelists

E Union Cong Ia	$ 50 00
Doylestown SS Pa	15 00
Shore YPBM Ind	9 00
	$ 74 00

Bible Readers

Cherry Box Cong Mo	$ 5 00
Ida C Hostetter	5 00
	$ 10 00

Orphans

Rachel A Heatwole	$ 1 00
A Bro & Sister Ind	10 25
A Bro & Sister Kans	25 00
Dist Conf Offg Nebr	48 32
Scottdale SS Pa Prim Dept	9 60
Mt Joy YP Meeting Pa	38 00
Ida C Hostetter	5 00
Sister M	10 00
	$147 17

Endowment South America General

A Bro & Sister Pa	$100 00

Kindergarten

Pri Cl Leetonia SS O	$ 2 41
N J Roth	10 00
Y Mothers Cl Elkhart SS Ind	6 10
	$ 18 51

Publication

Sister Krupp	$ 20 00

Bible Coach

D M Weaver	$ 20 00

Personal

Tuleta Menn SS Texas	$ 25 00
Total for South America	$1,920 64

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	$ 37 72
Casselman Cong Md	5 68
Martinsburg Cong Pa	3 13
Rockton SS Pa	2 50
Washing Machine:	
Springs SC Pa	10 00
Belleville AM SC Pa	10 00
Thomas SC Pa	10 00
Masontown SC Pa	10 00
Stahl SC Pa	10 00
	$ 99 03

Chicago, Ill.

R Buchanan	$ 3 50
Waldo Cong Ill	15 96
Metamora Cong Ill	16 02
Willow Spgs Cong Ill	2 73
	$ 38 21

Canton, Ohio

Martins YPM O	$ 7 35
O Grove Cong O	10 00
Canton Cong O	5 99
Elizabeth E Blosser	5 00
A Sister Md	3 00
Bethel & Guilford Congs O	17 35
Mr & Mrs M B Yoder	7 50
Midway SS O	23 00
Stahl Cong Pa	3 84
	$ 83 03

Detroit, Mich.

Phenas Weaver	$ 5 00
Salem Cong Ind	12 26
Wm Hendrich & wife	8 00
Will Handrich	8 00
Building:	
Shore Cong Ind	15 00
	$ 48 26

Ft. Wayne, Ind.

Yellow Crk Cong Ind	$ 43 00
Shore Cong Ind	5 00
	$ 48 00

Kansas City, Kans.

Providence Cong Pa	$ 16 00
Shem Swartzendruber	5 00
Edith Ebersole	5 00
Lula Kauffman	5 00
A Young Brother Md	1 00
P L Rohrer	4 00
Plum Crk Cong Nebr	10 00
Wood River SS Nebr	30 00
	$ 76 00

Lima, Ohio

Middlebury SS Ind	$ 28 40
Mr & Mrs M B Yoder	7 50
Shore SS Ind	19 11
Miss Meeting Logan & Champaign Cos O	100 00
Lima SS Offgs O	6 96
	$161 97

Peoria, Ill.

Emanuel Newman	$ 1 00
Peter Imhoff	1 00
Miscellaneous Sources	8 00
A Bro Hydro Okla	10 00
Union SS Ill	7 36
Hopedale Cong Ill	35 00
Willow Spgs Cong Ill	2 73
Sterling Cong Ill	16 05
	$ 81 14

Portland, Oreg.

Pleas Val Cong Kans	$ 1 00
J P Steiner	5 00
	$ 6 00

Portland New Mission Building

Zion Cong Ore	$ 15 00
M Y King	10 00
Jonathan J Hostetler	5 00
D B Yoder	17 50
A Bro & Sister O	6 00
Calkins Cong Mont	12 00
Sycamore Gr Cong Mo	121 28
Hesston Cong Kans	24 00
Mrs Eli Swartzendruber	50
Mary Yoder	50
S Union & Walnut Grove SS O	69 45
Western N Y SS	40 00
Chambersburg SS Pa	50 00
Hopewell Cong Ind	9 02
	$380 25

Toronto, Ont.

Latschar Cong Ont	$ 20 50
Wideman SS Ont	15 40
Hagey Cong Ont	11 00
M C Cressman	25 00
First Menn Cong Ont	47 00
Hagey SS Ont	20 60
Weber Cong Ont	17 87
A Vineland Sister Ont	20 00
Rhea Schissler	1 00
Clarence Shantz	1 00
Lloyd Shantz	1 00
Emma Bauman	1 00
Fanny Bauman	1 00
Sister Hershberger	1 00
Bro J C Clemens	5 00
Bro Moyer	5 00
Noah Hunsberger	1 00
Mart Fretz	1 00
	$195 37

Endowment City Misisons

A Bro & Sister Pa	$100 00
Total City Missions	$1,317 26

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Washing Machine Pleas Val Cong Kan	$ 14 00
Plum Crk Cong Nebr	10 00
Dula Kauffman	5 00
Henry Cooprider	3 00
Shickley Sew Cir Nebr	5 00
Sycamore Cong Mo	3 20
Alma Brenneman	10 00
Mothers	6 95
Special Support	209 50
	$266 65

Orphans' Home, Ohio

Miss Meet Logan & Champaign Cos O	$200 00
Stahl SS Pa	10 00
Casselman Cong Md	97
Martinsburg Cong Pa	2 27
Springs Cong Pa	2 91
Yel Crk Cong Ind	13 50
Farm Income	3 29
Special Support	353 71
Martha Bixler	2 00
	$588 65

Home for Aged—Illinois

Olive Cong Ind	$ 45 50
Goods sold at O. P. Home	5 00
Plum Crk Cong Nebr	6 44
Thomas Cong Pa	18 74
J N Nofziger	43 33
J B Rockwood	31 50
Schellburg Cong Pa	3 00
V S Byler	10 00
Alma Miller	15 20
Kaufman Cong Pa	15 91
Andrew Eash	10 00
Wm Camby	26 00
Emma Groening	16 00
Rosa Watkins	25 00
Carl Cook	12 00
Produce Sold	6 47
Enos Miller	2 00
	$292 09

La Junta Hospital

J M Grove	$ 25 00
Alvin B King	10 00
E E Miller	75 00
Menno R Zehr	5 00
A Friend O	10 00
Emma Rohrer	50 00
H V Albrecht	25 00
Margaret Mahoney	5 00
Union Brotherhood of Carpenters & Joiners	50 00
R A Steen	6 25
Chas Delaney	2 50
Frank Spicer	25 00
V N Lagerquist	125 00
Gas Co LaJunta Colo	27 50
V Albera	75 00
W A Hart	25 00
Dr Calonge	100 00
Elma Turner	2 50
S N Light	2 50
J M Robinson	5 00
Bessie Rumsby	12 50
Colo Sav & Trust Co	50 00
Deley G Herbert	8 00
Esper Stjernholm	5 00
Mike Fazio	2 50
D Hall	5 00
M W of A	75 00
Colo Sav & Trust Co	50 00
L J Flour Mills	25 00
J G Washburn	25 00
Otero Co Gas Co	55 00
C J Stoffel	12 50
E B Ralph	6 25
J Johnson	50 00
E H Rourke	80 00
E D Engler	5 00
Otero County Gas Co	27 50
Mrs Polly Howard	2 50
Elma Turner	2 50
Otero Co Gas Co	27 50
City Fed Wom Club	12 50
P G Bragg	5 00
Wilcox & Hedges	6 25
C G Bradfield	12 50
Otero Co Gas Co	27 50
E H Goff	25 00
Harlow H King	100 00
R M Tirey	6 25
First Nat'l Bank Colo	43 75
M Y King	50 00
Mrs Katie Slaubaugh	20 00
Mr & Mrs M J Swartzentruber	25 00
P L Rohrer	6 00
C J Garber	20 00
A Bro & Sister Kans	25 00
H R Newcomer	10 00
E Holbrook Cong Colo	35 50
Isaac Enns	10 00
Mr & Mrs J P Handrich	20 00
Clarence A Bontrager	25 00
Lulu Kauffman	5 00
Dan Hershberger	15 00
Paul Roupp	10 00
Addie Bender	300 00
D B Yoder & wife	17 50
Mr & Mrs V S Snyder	25 00
A Sister Calif	30 00
Two Nafziger Brethren Archbold O	35 00
Ed Handrich	50 00
D W Widmer	25 00
Mark G Snyder	100 00
Elmer W Vandiver	3 60
Holbrook Cong Colo	25 00
S D Guengerich	25 00
Chas Diener	10 00
Daniel Graber	10 00
Fairview Cong N Dak	38 15
A S Kauffman	26 85
A D Weaver	5 00
A Friend	25 00
	$2,444 35
Total Charitable Institutions	$3,591 74

OTHER FUNDS

Annuities

Amos R Kurtz	$500 00
Lydia Stoltzfus	200 00
A Bro & Sister O	1,000 00
Eunice Deter	500 00
	$2,200 00

Rural Missions

Weaver Cong Pa	$ 10 54
Stahl Cong Pa	7 66
Thomas Cong Pa	16 24
Masontown Cong Pa	8 64
Shore Cong Ind	5 00
Leo Cong Ind	13 58
	$ 61 66

Endowment Gen. Mission Fund

A Bro & Sister Pa	$200 00

Administration Expense

A Bro & Sister Md	$ 5 00

Goshen College

Mr & Mrs J P Handrich	$ 10 00
Ohio Menn SS Conf	25 00
	$ 35 00

Hesston College

J P Steiner	$ 5 00

Board of Education

Casselman Cong Md	$ 1 94
Waldo Cong Ill	22 35
Martinsburg Cong Pa	4 54
Springs Cong Pa	5 82
	$ 34 65

Personal

J P Steiner	$ 5 00

Conference Expense

Breth Marion Cong Pa	$ 2 00
Sycamore Gr Cong Mo	27 00
W Liberty Cong Kans	19 26
Palmyra Cong Mo	8 25
Yoder Cong Kans	33 11
Springvalley Cong Kans	17 21
Martinsburg Cong Pa	3 13
Rockton SS Pa	2 50
Scottdale Cong Pa	24 26
	$136 72

Evangelistic

Larned Cong Kans	$ 12 00
Cherry Box Cong Mo	5 75
Penna Cong Kans	50 00
	$ 67 75

District General

Clinton Frame SS Ind	$ 42 15
Midland Cong Mich	20 00
Bowne Cong Mich	11 28
Shore YPBM Ind	3 00
Clinton Fr Cong Ind	28 11
Clinton Br Cong Ind	13 30
Howard-Miami Cong Ind	37 40
Maple Gr Cong Ind	18 46
Bally Cong Pa	84 00
Calkins Cong Mont	3 41
Springs Valley N Dak	7 75
Sharonvalley Cong Minn	70
Beulah Cong S Dak	2 15
Lakeview Cong N Dak	8 59
Springvalley Cong N D	13 95
Fairview Cong N D	16 75
Hopewell Cong Ore	4 46
Sheridan Cong Ore	22 33
Nampa Cong Ida	5 05
Albany Cong Ore	15 27
Springvalley Cong Kans	48 07
Crystal Spgs Cong Kans	15 79
Mo-Kans Conference	126 90
Blough Cong Pa	27 00
Stahl Cong Pa	10 93
Schellsburg Cong Pa	3 00
Martinsburg Cong Pa	6 44
	$596 24

S-W. Pa. S. S. Conf. Mission Fund

Kauffman SS Pa	$ 29 27
Blough SS Pa	17 50
Weaver SS Pa	17 53
Stahl SS Pa	11 63
Martinsburg SS Pa	12 70
Thomas SS Pa	11 92
Scottdale SS Pa	31 66
	$132 21

Students Aid Fund

Bethel Cong Oreg	$ 50

Ind.-Mich. Colportage & Tracts

Good Samaritan Cl Elkhart SS Ind	$ 4 00

Church Buildings

Leo Cong Ind	$ 21 78

Rural Evangel

Yellow Crk Cong Ind	$ 5 00
Total Other Funds	$3,510 51

RELIEFS

Mississippi Flood Sufferers

Mary Newcomer	$ 1 00
A Bro & Sister O	6 00
	$ 7 00

Near East

Deep Run SS Pa	$ 22 22
Souderton Cong Pa	45 84
	$ 68 06

Russia

Cl 19 Belleville SS Pa	$ 2 50
Pri Dept O Grove SS O	7 50
Int Dept O Grove SS O	7 50
Waterloo SS Ont	15 00
Cls 7, 8 Bowne SS Mich	5 00
	$ 37 50

Germany

Mr & Mrs J P Handrich	$ 25 00

Canadian Russians

Oak Grove SS O	$ 61 32

General Relief

Cresston SS Mont	$ 3 42
Total for Relief	$202 30

SUMMARY

Alta-Sask Bd	$ 98 33
Dak-Mont Bd (Aug)	71 07
Dak-Mont Bd (Sept)	101 10
Franconia Dist Bd	560 91
Illinois Dist Bd	338 37
Indiana Dist Bd	635 85
Ia-Nebr Dist Bd	351 11
Lancaster Dist Bd	512 63
Pacific Coast Dist Bd	370 61
Mo-Kans Dist Bd	744 64
Ont Dist Bd (Aug & Sept)	946 47
Ohio Dist Bd	1,292 92
S W Penna Dist Bd	650 58
Wash Co Md-Frank Co Pa Dist Bds	118 00
Menn Bd of M & C	11,031 46
	$17,824 05
India Missions	$6,885 66
S. America Missions	1,920 64
City Missions	1,317 26
Charitable Institutions	3,591 74
Gen & Other Funds	1,706 45
Annuity Contributions	2,200 00
Relief	202 30
	$17,824 05

Respectfully submitted and gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

GLEANINGS

The Earthquake in Palestine

Old Testament allusions to earthquakes and records of many such events in more recent days show that "the little country which is the land of heart's desire for three religions, Christianity, Judaism, and Mohammedanism," has suffered frequently in this manner. The earthquake shocks which were felt on July 11th were responsible for casualities numbered at 600 dead and 3,000 injured. The Christian Century thus summarizes the damage wrought in the Holy Land:

In Jerusalem portions of the Church of the Holy Sepulchre, precious to Christians of all groups, have suffered severely. The Mohammedan Dome of the Rock, the so-called Mosque of Omar, will require much repairing. The Zionist academy or university has suffered the loss of one of its principal buildings and much of its equipment. Other effects of the shock have been felt in various parts of the city and vicinity, especially at Ain Karim, the traditional home of John the Baptist, and at Abu Dis, a town back of Bethany, notorious for its bandits in the days of Turkish rule. At Bethlehem the Church of the Nativity has also suffered and will need extensive repairs. In Jericho, one of the hotels was completely destroyed. And in Nablus, the ancient Shechem, considerable portions of the town have been wrecked, including, as reports indicate, that area in which the Samaritans, the only survivors of that ancient group, had their synagogue and their homes.

India Reading the Bible

At the annual meeting of the British and Foreign Bible Society various statements were made concerning the increasing interest in the Bible shown by educated Indians. In the Telugu country there is a zemindar, a petty rajah, who has been spending the last two or three years in putting the whole of the New Testament into Telugu verse. At his daughter's wedding he reprinted the Sermon on the Mount on good paper, and in good print, and presented a copy of it to each of his thousands of guests. The lectures on the New Testament given by Gandhi, at the request of the students, at the National College at Ahmedabad have created an unprecedented demand for Testaments in the Gujerati language, and several pastors in South India report that young men and old men who have never been near a mission school have asked them for copies of "the book which contains the Sermon on the Mount," for, they said, "Mr. Gandhi has been writing so often about the Sermon on the Mount, and about the Cross of Jesus Christ, that we want to have the book which tells us these stories."

Foes of Christianity in India

Opposition to Christianity on the part of Mohammedans and Hindus was never better organized or more aggressive than now, according to reports received at the office of the Foreign Missions Conference from missionaries in the central provinces of India. "Hinduism has undergone a change, one of the most remarkable in the history of any religion," writes one missionary. "From being simply a conservative force, non-resistant, it has suddenly become a missionary religion. It now opens the doors of caste to those who would return after having been converted to other faiths. The matter of the uplift of the 'untouchables' is now a prominent question among Hindus of all classes. The lower classes themselves are holding conferences and making demands and seeking outlets into higher and better things. The newer Hinduism, as represented by the Arya Samaj, has adopted several Christian methods in its work.....Mohammedanism has no paid ministry, for every man is supposed to be a missionary. Lectures are being delivered, literature distributed, and increased activity is very manifest in the community."

South Indian Villages Changed

The Church Missionary Society has recently published a survey of the mass movements toward Christianity in those parts of India where it is at work. Bishop Azariah of Dornakal is quoted as saying that the movement in his South Indian diocese is growing in volume and strength. The numbers of converts have greatly increased: 40,000 people are being prepared for baptism now in an area where five years ago the number was 20,000. Whole villages are being changed because of the transforming power of Christ at work in the lives of hundreds and thousands of individuals. And the movement, which for a long time was confined to the outcastes, is now reaching their caste neighbors. Bishop Azariah tells of the baptism in one village of 117 candidates, 100 of whom were caste people, and this is simply an

illustration of what is happening in many districts.

Some Social Evils of Hinduism

An illustration of the lengths to which the laws of Hindu social orthodoxy will go is seen in the case of an aged woman patient in the Visuddhananda Marwari Hospital in Calcutta, suffering from dropsy, who was expelled from the hospital because her son had married a Marwari widow. It is charged that her expulsion from the hospital in a critical condition resulted in her death.

The Indian Witness, a Christian paper published in Lucknow, makes this incident the occasion for the following statements:

Occasionally we are told that Hinduism has produced a mild and gentle people, more Christ-like in character than those who profess to be disciples of Jesus. Those who make such statements seem to be acutely and painfully aware of the social and moral evils existent among Christians, but unconscious of the evils that afflict Hindu society.....The social reform movement in India has been distinctly slowed-up by numerous undeserved panegyrics on Hinduism and the time has come for plain speaking about the evils of the Hindu social system (unexceeded for cruelty in any civilized community) such as child marriage, mistreatment of widows, untouchability, and denial of elementary human rights to outcastes.

Persia Needs Christian Books

Dwight M. Donaldson, of the American Presbyterian Mission in Meshed, Persia, writes of the need of Christian literature for both inquirers and converts: "After thirty or forty thousand copies of Scripture have been discriminatingly sold, with the vast amount of short sermon preaching that goes with this work, it is only logical to expect that there will be men anxious to have personal conferences with some one about what they have read and found interesting. And those who have newly believed on Jesus Christ, and who are growing in Christian character, often come with special problems and questions..... The missionary has very few books to choose from. We may have to wait for the second-generation Christians to write the best books, but those eventual best books will be all the better if the first-generation parents have wholesome and stimulating reading matter in their homes now."

Moslem Teacher Accepts Christ

A recent conversion reported from Persia is that of a teacher in a Moslem school for boys whose principal was a blind mullah. He had an infection and was brought to the American hospital. After several visits, he became interested in the Savior and, with the doctor, studied the Gospel. Soon he learned that this Savior was his Savior too, and accepted Him for himself. He then began to talk to others about his newly found Master and to carry Gospel portions and tracts to his fellow teachers and students. Some became interested and wanted to know more about the Gospel, but some went to the blind mullah and told him that this man was trying to make Christians out of Moslems. The blind mullah said, "You must not go to the American hospital any more." Nevertheless, the man did not stop going, nor did he stop teaching his associates, but he did lose his position as teacher.

Education for Syrian Girls

From the nucleus of a few girl pupils in the early days of the American Presbyterian Mission in Beirut, boarding schools for girls, then day schools, a nurses' training school, and a junior college for girls have had their slow but sure development, until even the doors of the American University have been forced to open wide enough to admit the eager women students. "It is a far cry from those early days," says Miss Ottora Horne, "when education for girls was considered a preposterous scheme by the people of the land, to the present when the university men are forced to work their hardest to equal the few women in their classes."

Courtesy Disarms a Mullah

The subject discussed at a prayer meeting in Tabriz, Persia, was, "What will you do with Christ?" "Just after the preacher finished," writes a missionary, "a mullah rose, and began in a most excited fashion to talk and wave his arms about. We all sat still, and finally the preacher asked him if he was through; and looking earnestly at him said, 'Well, then, what are you going to do with Jesus?' The man was so chagrined and taken aback, that he sat down without a word. The courtesy and love with which these men were treated in our own church, when they were trying to cause trouble, made other Moslems more in sympathy with us than ever."



A young Christian business man said to me once: "I have a private room adjoining my factory, and if ever I have lost the consciousness of the Savior's presence I go there, and lock the door, and say, 'Almighty Spirit of God, what have I done to lose the sense of my Savior's presence?' If then He shows me my fault I go back to the spot where I dropped the thread of obedience, and pick it up just where I dropped it, asking Christ to forgive and restore my soul. Instantly I realize that there is nothing between us, and the joy of His salvation is restored."—F. B. Meyer.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 10, 1927 (Gospel Witness Established 1905) No. 32

EDITORIAL

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

The second edition of our new Church Hymnal is now off the press, and we are again able to fill orders promptly as they come in. See announcement on last page.

There are three things which you may do to help strengthen your church and win souls for the Master: (1) "Pray without ceasing" for the ministry and all others in responsible positions, and also in behalf of the members and of the unsaved. (2) Give your church loyal support by means of a loyal life and active service. (3) Strengthen each member in your church—ministers and laymen—by giving each proper support in his or her position in the Church, helping them get rid of their faults and encouraging them by means of friendly counsel and support.

There are three thingh which you may do which will greatly injure the cause of Christ and the Church in your community: (1) to take the opposite side when your church tries to maintain its doctrines and its discipline; (2) by discouraging those in positions of responsibility through unfriendly criticisms and failure to give them loyal support in times of trial and temptation; (3) by living a prayerless, indifferent, disloyal life.

There are three things which should be on our winter's program: (1) to spend the long evenings in Bible study, in attending religious meetings, or in otherwise spending this time in a way that will redound to the glory of God and will make us more useful to God and man; (2) to work for a revival of interest in the cause of salvation in our home communities; (3) to minister to the needs of the poor in both material and spiritual matters. Diligence in these three lines of Christian endeavor will mean stronger Christians, happier lives, and larger congregations.

"Let Us Go On."—This significant expression is found in Heb. 6:1. You find the same sentiment expressed, also, in Phil. 3:13, 14; I. Pet. 3:18, and a number of other scripture references. Notice, also, that this Christian progress is toward "things above," not "things on this earth." In other words, with an "eye single to the glory of God," with affections set "on things above," there should be a continual stride forward and upward, a continual widening of the breach between us and the strata of worldliness and sin—"let us go on unto perfection." In Bible knowledge, in Christian piety, in the prayer life, in power to live the overcoming life, in purity of thought and life, in heavenly-mindedness, in capacity for effective service, in everything else pertaining to Christian life and service, there will be a continual improvement and strengthening and purifying provided we take God at His Word.

Christian progress belongs to the Church as a body as well as to individual members. As a Church we should "go on unto perfection," that is, improve continually in everything "pertaining to life and godliness." As an illustration of how this works, read carefully, several times, prayerfully, Eph. 4:11-16. In the ministry in the church and Sunday school, in all our Church institutions, in the discipline of the Church, let us not be satisfied without an honest, earnest, prayerful effort to "go on unto perfection."

Concerning Endowments.—In the October 27 number of Gospel Herald we published two articles on the subject of endowments for our schools. Our attention has been called to an apparent contradiction found in these articles. Toward the latter end of the article on "Endowments for Our Church Schools" is a paragraph which reads:

> "So long as the Church has made no provision for the safety of such funds it seems unwise to help in raising these large amounts for endowment purposes."

In the article giving the plan of the Mennonite Board of Education for endowing the schools under the Board we read:

> "The endowment money will not be given to the schools, but to the Mennonite Board of Education. The authorized custodians of the Board will hold the funds and invest them for the schools. Thus the principal will never pass into the treasuries of the schools; the income alone will be turned over to them. Since the Board is elected from year to year by the Church, the Church will have a constant check on the use of the money."

In both the articles referred to the same spirit pervades the messages, and we feel confident that if the writers of the two articles were to get together and discuss the various phases of the problem as set forth in the two articles, there would be no difficulty in them reaching an agreement on every point raised. In the second paragraph quoted we have the very provision called for in the first paragraph.

The Mennonite Board of Education is substantially the same Board that we had years ago when the matter of misapplied endowments was such a live issue, and it was from the memory of the experiences then that the provision for safeguarding the endowments, as already referred to, was written into their present plan. The Board is to be commended for its painstaking efforts to keep the funds entrusted to its stewardship carefully safeguarded.

Now while this effort is being made for the proper financing of Goshen College and Hesston College

and Bible School, we trust that the friends of Eastern Mennonite School will not overlook that institution. We endorse very heartily the spirit of coöperation manifested by the responsible heads of the Mennonite Board of Education, and we trust that when the present effort to properly finance these institutions is over, it will be found that the three institutions have been well remembered. What we want is not rivalry but team-work; and this applies to all other phases of Church work, as well as the efforts to safeguard and promote the interests of our young people through properly supported schools.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(It is the author's desire to have the following a complete list. Coöperation is desired in making it so. Please send omissions direct to the author. Thank you. H. N. T.)

(Continued)

Eph. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
5:30 For we are members of his body, of his flesh, and of his bones.
Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;
3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
Col. 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
1:14 In whom we have redemption through his blood, even the forgiveness of sins:
1:20 And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
1:22 In the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight:
2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
2:22 (Which all are to perish with the using) after the commandments and doctrines of men?
I Thes. 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
5:10 Who died for us, that, whether we wake or sleep, we should live together with him.
I Tim. 2:3 For this is good and acceptable in the sight of God our Saviour;
2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.
2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;
2:6 Who gave himself a ransom for all, to be testified in due time.
2 Tim. 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:
2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
2:11 It is a faithful saying: For if we be dead with him, we shall also live with him:
2:12 If we suffer, we shall also reign with him; if we deny him, he also will deny us:
3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
Tit. 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Heb. 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
2:15 And deliver them who through fear of death were all their lifetime subject to bondage.
2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.
6:5 And have tasted the good word of God, and the powers of the world to come,
6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

(To be continued)

DOCTRINAL ARTICLES FROM ARGENTINA

PRAYER

By J. L. Rutt

For the Gospel Herald.

Prayer is one of the essentials of the Christian life and needs to be taught very thoughtfully and carefully. In this country the people have been accustomed to repeat their prayers and think that is what will save them. They seem to have been taught to worship and pray to many people—i. e., saints and the Virgin Mary—but have a very faint idea (or none at all) what real prayer is. After reading the verses of the following outline we find them grasping some of the great truths concerning salvation that they could never understand before:

I. The Importance of Prayer.
1. The disciples asked that they be taught, "Lord teach us to pray" (Luke 11:1).
2. It is a command given to all Christian believers.—I Thes. 5:17; Col. 4:11; I Tim. 2:8.
3. Prayer is the method that God the Father Himself has appointed to receive blessings from His hand.
4. The apostles regarded prayer as their most important work.—Acts 6:4.
5. We do not have the things that we most earnestly desire because we do not ask.—Jas. 4:2.

II. Who cannot Pray.
1. Those who have sin in the heart.—Psa. 66:18.
2. He who turneth away his ear from the commandments of God cannot pray.—Psa. 28:9.

III. Who can Pray.
1. He that is sorry because of the sins committed.—Luke 18:13, 14.
2. Those that believe in the name of the Son of God.—I Jno. 5:13-15.
3. Those that keep His commandments. —I Jno. 3:22.

IV. How to Pray.
1. To the Father.—John 16:23.
2. To the Lord Jesus Christ.—Rom. 10:12, 13.
3. In the name of Jesus.—Jno. 14:13, 14.
4. With the whole heart.—Jer. 29:12, 13.
5. With thanksgiving.—Phil. 4:6; Col. 4:2.
6. We ought to pray in the Spirit.—Eph. 6:18.

America, F. C. O., Argentina.

WORLDLINESS IN THE CHURCH

By C. K. Curtis

For the Gospel Herald.

I am not making reference to the Church at large. The majority of churches never recognized modesty and plainness in any degree. They say, "If the heart is right, all is right." This may be true, in a modified sense, and yet not true from a scriptural viewpoint.

In my many years of experience in the ministry I never met a real humble, spiritually minded child of God, arrayed with the paraphernalia of worldly professors of Christianity. I am pleased to know that there are godly men and women in different churches who are spiritual and are willing to take the plain, self-denying way in the midst of worldly professors.

Some one will say, "There is nothing in the Word against dress or clothes." If you will open your own Bible and turn with me to the book of Isaiah and carefully read the first, second, and third chapters—in the first chapter Isaiah complains of Judah for her rebellion, he exhorts to repentance with promises and threatenings. In the second chapter he reveals his vision of the final coming of Christ in the establishment of His kingdom. In the minds and hearts of all saints, wickedness is the cause of God forsaking His people. He exhorts to fear, because of the powerful effects of God's majesty. In the third chapter he deals with the great confusion which cometh by sin, the impudency of the people, the oppression and covetousness of the rulers, the judgments which shall be for the pride of the women.

Even in this far and distant day and age of the church God emphatically denounces pride in dress and the manner of ornamenting our bodies with jewelry. It is quite evident that God was displeased with the church of this age in the manner in which He denounced and denominated the sin manifest in the daughters of Zion: "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mimicing as they go, and making a tinkling with their feet."

For the above named breach of the sons and daughters of Zion, "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. And the Lord will discover their secret parts."

The prophet seems to have a vision of Christ's looked-for kingdom, when such a breach of moral conduct is not likely to exist in the established kingdom of Jesus Christ: "In that day the Lord will take away the bravery of their tingling ornaments about their feet, and cauls, and their round tires like the moon; the chains, and the bracelets, and the mufflers, the bonnets, and ornaments of the legs; and the headbands, and the tablets, and the earrings, the rings, and nose jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins; the glasses, mirrors, and the fine linen, and the hoods, and the vails."

If God was displeased with the pride and extravagance in dress revealing to the prophet his judgments against the sons and daughters in Zion for the haughtiness of heart and extravagance in dress and immodesty in conduct and deportment in life; if the apostasy in that age demanded such stringent and explicit measure in denouncing the conduct and life of the sons and daughters in Zion in the prophetic age, how much more ought it to awaken the ministry in this more modern day with its many advantages and enlightenment with the coming of Christ, who lifted the vail from off the former starlight and moonlight dispensations and ushered in the sunlight dispensation of grace.

In my mind the modern Church reveals a more gloomy and distressing phase of apostasy from the former prophetic and holy apostolic teachings, in assuming a dignity in defying the ministry and authority of the Word of God.

The Church of this age is situated in the most elevated summit of spiritual advantages and favorable possibilities in the knowing and understanding of the Word and will of God concerning our conduct as well as our relation to God and to our fellowmen.

Some seem to think and say, "There is nothing in a garment. Dress to suit your own taste and liking." Yet the Word denominates two classes: "modest and immodest apparel—becoming dress or unbecoming dress. This interpretation is based on facts in the Word of God and must be met by every child of God—somewhere, some day, sooner or later.

In Rom. 12:2 we read: "And be not conformed to this world: but be ye transformed by the renewing of your mind." We ask, why? "That ye may prove what is that good, and acceptable, and perfect, will of God." We can know God and understand His will concerning our deportment in life: "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world" (Jno. 17:14).

In I Tim. 2:9 we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness,) with good works." There are two kinds of apparel given in this scripture: modest and immodest, becoming and unbecoming apparel for saints to wear. This is true beyond a shadow of doubt, if there is any significance in language. In I Pet. 3:3 there is another admonition to the saints.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

If the foregoing statements or commandments given in holy writ can be ignored and set at naught by the Church as insignificant and unworthy of consideration, I am at a loss to know from what source our creeds and doctrines can be established. Ignore these plain teachings, and you have the cardinal principles of salvation simply founded on the opinions of men. This would leave us hopelessly on the sea of uncertainty in everything. If the Bible fails, and its authenticity offers no assurance, we are found on the same plane of uncertainties as the agnostic, the evolutionist, and all other infidel schools that are searching the material universe for something they know not what.

Worldliness has gripped this age, and is manifested everywhere and in everything. The Church is laboring under a load of worldliness. Her pews are filled with all the fashions common to this age, chilling the remaining saints who are struggling to retain their identity as saints of the most high God.

Foraker, Ind.

OBEDIENCE

By Ursula Miller

For the Gospel Herald.

Behold, to obey is better than sacrifice.—I Sam. 15:22.
Why call ye me Lord, Lord, and do not the things I say?—Luke 6:46.

Obedience from us to Triune Holiness
Is pleasanter to Him than sacrifices
From myriad, lofty hills.
Obedience is joy and not reward's entices,
And heaven's sunlight filters happiness,
Shattering woeful ills.

Willing to do His will reveals no stubborn mind
Within the human soul to Triune God—
But glad sincerity.
Willing to do His will—and with the Gospel shod
Our dark and labrynthine paths unwind,
And threat'ning shadows flee.

What shall I do? questioned truly of Him on High
With meekness and submission in the heart,
Brings the answer divine.
Alluring phantoms lose their power to draw apart,
And for earlier ecstacies grieve and sigh,
To bow to some false shrine.

Obedience from us to Triune Holiness
Consists in keeping every blest command
In grateful, humble praise.
When clinging gladly to His Holy Hand
God robes Obedient souls with righteousness
Whose inmost will obeys.

Hesston, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Mennonite Children's Home)

Dear Readers, Greeting:—We thank the Lord for His manifold blessings, both temporal and spiritual, and the privilege of laboring in this small corner for Him.

We have admitted three surrendered children lately, and have found a home for two of them. Our older boys are out on farms. The oldest one with us is eight years of age. The family numbers twenty-four. Only six of these are of school age. Our little Vivian, who was with us for two years, was taken into her older sister's home, who was married recently and lives near Cleveland, Ohio. The latest addition to the family is baby Grace, who is eight months old. The father is dead and the mother is working to support a family of four and herself. Some of the little ones had tonsilitis and quite a bit of earache. At present they are all well.

We received the first of the fall donations to-day, from the Morgantown district. "Thanks" for the same. We are in need of potatoes for use during the winter. This need has been supplied each year, and we again trust for this season's supply. We had a nice yield of vegetables this summer.

Have you ever had conviction that you should open your hearts and home to one of these little ones? "As ye have done it unto the least of these.....ye have done it unto me." We have among our number a seven-year-old boy who is an entire orphan, awaiting a home.

Two of our older girls were married recently, and we trust as they start homes of their own they shall have Christ as the Head of the home; that they may live true and faithful lives in His service.

Papa and mamma Sauder are kept busy meeting the problems of our older boys and girls as they grow up and meet the problems of life, and their desire is to do the very best for each one. May you pray especially for us and the children in this part of the work.

In His service,
May H. Gochnauer.

Oct. 21, 1927.

Detroit, Mich.

(B. 309—R. 8)

To the Gospel Herald, Greeting:—The Psalmist said, "I was glad when they said unto me, let us go unto the house of the Lord" (Psa. 122:1). This is the feeling of those who went to the House of the Lord in the new church for the first time on Oct. 30. This Sunday will be long remembered by those who took part in the services, at which time Bro. D. A. Yoder preached the dedicatory sermon from the text found in I Kings 9:3 the latter clause, "I have hallowed this house, which thou hast built to put my name there forever and mine eyes and my heart shall be there perpetually."

It is indeed a time of rejoicing to the members here to have a suitable place to worship our Father who has made all things possible.

During the week following Bro. C. C. Culp is conducting a series of evangelistic meetings. These meetings however are not only a time when sinners are reminded of the relationship toward God but a time of edification for the Christians.

We are asking an interest in the prayers of all Christian people that souls may be made to realize that they are responsible to God for their condition of life.

Nov. 1, 1927. C. C. King.

Altoona, Pa.

(2504 Fourth Ave.)

We praise the Lord for the blessings given us. We are again in our own field of labor, after an absence of five weeks, being engaged in evangelistic services with the Pearidge and Cherry Box congregations in Missouri. During our absence Bro. and Sister Charles E. Weyandt's baby, Paul Andrew, died Sept. 18. Funeral in charge of Bros. J. N. Durr and C. A. Graybill, Martinsburg.

Oct. 12, Sister Mary Lauver of Cocolamus, Juniata Co., came to the Mission to assist in the work here.

Sunday, the 16th, Bro. and Sister Yake and family, Sister Mary L. Schload, and Sarah J. Shupe, all of Scottdale, were present with us in our service. They allowed themselves to be used in the Sunday school and children's meeting.

Monday evening, the 17th, Bro. Oscar Burkholder of Breslau, Ont., began the evangelistic services and continued until Thursday, the 27th. He preached the Word with power. Meetings were well attended, with good spiritual interest. We praise the Lord for ten souls who were willing to make a public confession. We visited a number of homes, also held services in the Blair County Home and Asylum. One of the aged men in the Home confessed Christ. We

beg an interest in your prayers in behalf of those who confessed Christ.

Bro. Isaac Metzler and five sisters from the Rockton congregation, also a number from the Martinsburg congregation, attended the meetings; also O. D. Yoder and Sister Hartzler of Belleville.

Cash Received During Month

Mattawana S. S.	$25.00
Belleville S. S.	10.00
Allensville Cong.	37.72
S. W. Conf. Dist.	11.31
No. —	7.00
	$91.03

New Washer Acct.

Springs S. Circle	$10.00
Belleville & Allensville S. C.	10.00
Thomas S. C.	10.00
Masontown S. C.	10.00
Stahl S. C.	10.00
Hagerstown S. C.	10.00
	$60.00

Special Charity

Crown Hill S. C.	$12.00
Maugansville S. C.	2.78
	$14.78

Cash Value Clothing

Strasburg S. C., Lanc. Co.	$14.74
Reid S. C.	5.35
Belleville & Allensville S. C.	12.25
	$32.34

Many thanks for your support.
Oct. 29, 1927. Jos. M. Nissley.

THE PLACE OF THE LOST IN OUR CHURCH PROGRAM

By Leander Smith

For the Gospel Herald.

The lost should occupy the same place in the program of the Church that they hold in the heart of Jesus Christ. The passion for the salvation of the lost was central and inclusive in the heart of Jesus; it should be central and inclusive in the program of the Church.

The Passion of the New Testament Writers

Recently I have been making a special study of the New Testament with a view to ascertaining, if I could, what was the great, moving passion in the hearts of the inspired writers as they penned God's holy words. I found that in every book of the New Testament, and in almost every chapter, the divine energy that must have moved the pens of God's amanuenses across the sacred pages of the Book was the consuming passion for the salvation of the lost world.

"And she shall bring forth a son; and thou shalt call his name Jesus, for it is he that shall save his people from their sins."

Matthew tells us that John the Baptist came, "a voice crying in the wilderness; make ready the way of the Lord." And he preached that the "kingdom of heaven is at hand," and that men should repent and "bring forth fruits meet for repentance." Then he tells us how Jesus came from His temptation, preaching the same doctrine. Later, when the Pharisees were criticizing Jesus for eating with publicans and sinners, he says that when Jesus heard it He said, "They that are whole need no physician, but they that are sick." "I came not to call the righteous, but sinners to repentance."

The two memorials which the churches are enjoined to guard inviolate until the Son of Man shall come again, are not memorials to the high ethical standards of Jesus, nor to His educational ideals, nor to the beauty and transcendency of His teachings, nor to any wonderful achievement of His followers—but to the elemental, regnant fact of His atoning death on the cross as the hope of our cleansing and of our regeneration to walk, in newness of life.

Matthew finally gives us the Great Commission, his last argument for the establishing of the Kingdom of this Messiah. He quotes the words of Jesus: "All authority is given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, etc.," placing the emphasis on evangelism, on soul-winning.

The very first words of Mark is the announcement of his subject: "The beginning of the gospel of Jesus Christ the Son of God." Like Matthew he says that John the Baptist came preaching "the baptism of repentance for the remission of sins." Next he says that Jesus took up the same theme, "preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye and believe the gospel." Again Mark says: "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it. For what will it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The topic of conversation between Jesus and Moses and Elias on the Mount of Transfiguration, according to Luke, was the Death, the "exodus," which Jesus was about to accomplish—the exodus which Moses accomplished, the deliverance of the children of Israel from physical, social, political and economic bondage was begun with the shedding of the blood of the Passover lamb; the exodus which Jesus was to accomplish, the deliverance of the world from sin's bondage is to be through the shedding of His own blood, our Passover.

Luke says that when Jesus was in His home town, Nazareth, attending the synagogue worship, "He opened the book and found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

So far as Scripture records, the only event on earth that gets itself recorded in heaven by popular acclaim is the salvation of an immortal soul. We are not told that there is rejoicing in heaven when a costly cathedral is dedicated to the worship of God. We are not told that there is rejoicing in heaven when a great body of Christians raise a large sum of money in a financial campaign. We are not told that there is rejoicing in heaven when a great Christian college comes out with the champion team in its athletic contests. But we are told over and over again that there is rejoicing over one, just one, sinner that repenteth.

Note again, please, that this rejoicing is not over agencies and processes by which the new born babe in Christ is developed into a strong, Christian character, as desirable as that is and as commendable as are all efforts to bring about such development, but over the initial act that brings a child of darkness into the Kingdom of light through repentance and faith.

There is that beautiful third chapter in John which includes the wonderful 16th verse, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Then there is the fourth chapter, in which is recorded that beautiful incident in which Jesus talked with the woman at the well. At the conclusion of that conversation, He turned sadly to His disciples and said, "I have meat to eat that ye know not of." Then, turning to the open fields and thinking of the countless myriads of sin-cursed lives out there in the world, He said, "Lift up your eyes and look on the fields; for they are white already to harvest." Acts is simply a continuation of Luke's story of what Jesus "began both to do and to teach."

Myrtle Point, Oreg.

(To be continued)

This is the time of the year to renew your subscription. Will you help us get the entire list of subscriptions paid up and in advance by Jan. 1, 1928?

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

AN HERITAGE OF THE LORD

"What if God had not put children on the earth,
But only grownup men and women!
Though men were kinder, women lovelier,
And all fair things—the flowers, birds and butterflies
Were twice as fair—but still there were no children—....this world would be
A place too weary
Far too dreary
To live in—you and me!"

Catching an inspiration perhaps from the sight of children round about him, the Psalmist exclaims, "Lo, children are an heritage of the Lord." And although all are not blessed with poetical gift, there has been throughout the intervening years frequent repetition of this thought that God manifested His love and wisdom when He planned to have the earth cheered and blessed by the presence of children. True parenthood is a most wonderful experience. The heart of the father as he gazes upon his firstborn, is thrilled by the same inspiration that moved the Psalmist to recognize children as a gift from God; the mother clasping her new treasure in her arms feels her soul stirred to its very depths by the warmth of what has taken possession in a strange way of her entire being. Would that all little ones were so welcomed!

Sad indeed is the fact that by many the little children are regarded as a trouble, standing in the way of the freedom of the parents to enjoy a life of pleasure-seeking in the world, and causing expenditure of money, that would be spent without a thought to gratify their own selfish desires.

Again, there is the welcome child whose parents do not regard him as the Lord's heritage, or recognize the responsibility they have in training him for Heaven. But for the fact that the Bible is a neglected Book, no parent need be in ignorance of the proper way to train children. The effect of the Word of God, taught in the way directed by Him, would even now make a marvelous change in this old world. First of all God says, "These words....shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). But such a suggestion, even to professed Christian parents, would cause a comment that the times were very different, and the Bible way old-fashioned. Solomon's wisdom is also considered out of date by some authors of modern books on child culture. But one does not need to look very far to see the deplorable results of forsaking his methods. The foolishness that he declared is bound up in the heart of a child is left there to such an extent these days, that society is in imminent danger of being swept off its feet by the reckless, dare devil spirit of the coming generation.

"Chasten thy son while there is hope, and let not thy soul spare to his destruction," is the marginal reading of Proverbs 19:18.

"A child left to himself bringeth his mother to shame," and it works just the same to-day as in Solomon's time. Who has not seen it? The undoing of an entire family may be traced to the failure to bring one child into line with God's will. "Bring them up in the nurture and admonition of the Lord," rings out from the teachings of St. Paul—no better advice can be found.

God watches over His heritage with jealous care, and promises when the children are left without parental care, that He will preserve them alive, and, "I will be a swift witness....against those that oppress ....the fatherless." A most blessed part of the Burning Bush work is the care of the orphans that have found shelter in our Children's Home. We love to remember the words of the Lord Jesus and apply them to all children—"Their angels do always behold the face of my Father which is in Heaven." God has not provided a wonderful salvation for grown people, and excluded the children. His plan is that parents shall be filled with the Holy Ghost, and the children inspired and led by their example to seek and find the same experience. These are the last days; the enemy of souls rages because his time is short. Parental responsibility to pray, battle against sin, and prevail, is increasing. Are you doing your best?—Burning Bush.

A COMPANION OF HIS BOYS

My own father, after church, on Sunday afternoons, often accompanied his three boys to the mountains or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone since he can no longer walk with us. We do not see him, but we do feel his presence and gratefully follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lofty ideals of duty to God and country. Teach the value of the great cardinal virtues of courtesy, reliability and humility, without which life is a mockery.—M. G. Brumbaugh.

SALVATION OF CHILDREN

When our little ones come to us fresh from the hand of God, they are already in the Kingdom and continue in it until they choose Jesus for their Savior, or choose the world and a life of sin.

We do not know just when this age of accountability arrives, but it is evident with some it is sooner than others, and in most cases it is sooner than most parents think. A little child is perfectly natural and when we talk of Jesus and His love, the little one will not be afraid or hesitate to talk freely and ask questions upon this subject, as anything else. Their hearts respond to the love of Jesus quickly and when taught from the beginning, they will love Jesus and want to please Him, just as they can learn to love an absent, loving friend of whom we tell them.....

In our conversations during the evening hour, when they were preparing for bed, they asked many questions of Bible characters and why God did this or that. It was our custom at this hour also to review the day and see that each one was right with God and each other. From their earliest years they loved Jesus and testified to it without hesitancy.....

If we really believe our little ones are in a saved state and that, if they died, they would enter Heaven with Jesus and the redeemed, how can we deny them the rights of God's people, the taking part in the family prayer sometimes, and asking a blessing at the table? Let them feel that they are not outsiders nor strangers to God.

We always made it a custom to let the children take their part of the song and prayer.

How the little one enjoys choosing the hymn or offering a little prayer like Father and Mother. If this is kept up, they never get ashamed to pray, as many are who have not been thus taught. It is a strange thing to my mind, that in so many families the father does all the praying and when he is absent, no family prayer, or blessing at the table is asked.—Eva M. Watson.

SUNDAY SCHOOL LESSON

Lesson for Nov. 20, 1927—Micah 2:1-3; 6:1-13

MICAH CHAMPIONS THE OPPRESSED

Golden Text.—He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

Introductory.—In this series of prophetic messages we have heard from Elijah, Elisha, Isaiah, Amos, and Hosea. In the lesson before us another prophet, Micah, is introduced. While we get but one among many of the stirring truths found in the entire message, it is to us a reminder that we should read the entire message as a background for the lesson under consideration. But enough is given in these few verses to take up all the time usually allotted to a Sunday school lesson, and for hours of meditation besides. Here are a few things which the prophet emphasizes:

1. **The Sin of Covetousness** (2:1-3).—Notice, he begins his message with a "WOE." That is, the wrath of God rests upon those given to covetousness, and there is dire punishment ahead for all such, unless they repent. Notice, also, that the prophet says little about the mere matter of desiring what others have, but stresses the iniquity of the methods used in securing them. "They covet fields, they take them by violence." Out of a greedy heart there springs a criminal impulse to gratify this greed, and this results in unfairness, in oppression, and often in murder. We think of the testimony of another of God's messengers who reminds us that "the love of money is the root of all evil." Selfishness is a consuming fire that burns up as dross all the finer sensibilities, all the inner convictions of right and justice, all the tenderness of a correct conscience, and leaves its possessor an overbearing, unrighteous, hoggish wretch. No wonder that covetousness is classified as "idolatry" (Col. 3:5), and that "extortioners" (I Cor. 6:9, 10) are classed with the people who shall not inherit the kingdom of heaven.

2. **The Punishment for Covetousness** (6:1-13).—Notice, the prophet does not assume to give voice to his own indignation against the meanness, vileness, and utter unworthiness of the covetous man, but he starts his message with, "Hear ye now what the Lord saith." In other words, it is "the Lord's controversy." The covetous man violates every law of God pertaining to love and justice, and therefore makes himself liable to the penalties contained in these laws. While the Bible is emphatic in its denunciations of drunkenness, murder, lust, pride, and other vile sins, it is not any more so than its denunciations against covetousness and extortion. God hates sin, covetousness among the rest, and the only way to escape the penalty for such sins is through repentance.

Nor need any man hope that he can somehow appease the wrath of God by assuming an air of piety and giving liberally to the cause of our Lord. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression?" The Old Testament is as emphatic against such substitutes as is the New. God hates substitutes; He wants the genuine article. He wants His people to be partakers of His Spirit, to be filled with the same love which He manifested when He gave His Son for our redemption. When once the love of God is shed abroad in our hearts by the Holy Ghost, then all selfishness is gone, and instead of us oppressing the poor we will be the more tender towards them because of their poverty; instead of being extortioners we will exemplify in our lives the Gospel standard of "in honor preferring one another." As an illustration of what God things of oppression and extortion and covetousness, read the parable of the unmerciful servant. Matt. 18:23-35.

3. **God's Standard of Righteousness and Virtue** (6:8).—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Here are the marks of the one whom God delights to honor. Three things belong to a Heaven-approved soul: justice, love, humility. Neither of these exist in the soul of one given to covetousness. Justice holds us to an uprightness of life that shrinks from both selfishness and toleration of evil. Love makes us kind, merciful, self-sacrificing. Humility puts us in proper frame of mind and heart to trust the Lord for all things and to walk meekly in the paths of righteousness and true holiness. For the selfish man these three things are held forth as things **required**; for those who are right with God they are cherished possessions and privileges.—K.

Bible Meeting Topic

WHY BE THANKFUL?—Psa. 107.

Topic for November 20

MOTTO

"In every thing give thanks."

OUTLINE STUDY

I. Thankful for the Goodness and Everlasting Mercy of God.
1. For Benefits.—Psa. 103:2-18.
   a. Forgiveness of all iniquity.
   b. Healing of all diseases.
   c. Redemption from destruction.
   d. Loving kindness and tender mercy.
   e. Things good for food.
   f. Righteous judgments.
   g. Mercy concerning sin and iniquity.
   h. Pity toward those that fear God.
2. For His Faithfulness.
   a. In keeping His promises.—Psa. 105:8; I Cor. 1:9; Psa. 119:65.
   b. In keeping His saints.—Psa. 121:3, 4; 37:28.
   c. In delivering the needy.—Psa. 107:6, 13, 19, 28, 41
   d. Forgiving and cleansing.—I Jno. 1:9.

II. Thankful for the Great Power of God.
1. Who hath created us.—Psa. 100:1-5.
2. Who doeth great wonders.—Psa. 136:4.
3. Who is of great power.—Psa. 147:4-20.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Thanks."**
2. Why Children Should be Thankful to God.

For Young People.
1. Benefits to be Thankful for.
2. Personal Blessings Since Last Thanksgiving Day.

For Older People.
1. Daily Causes for Thanksgiving.
2. The Power of God toward His People.

PERSONAL THOUGHT

Have we found out the real character of Him who deals with us and who provides all things for us? If so there will be thanksgiving in our hearts and it will be manifest in our words and deeds if we encourage it.

SEED THOUGHTS

"Father, I will that they also whom Thou hast given me be with Me where I am."

Blest be the God and Father,
Of Jesus Christ the Son,
Who chose us for all blessing,
Ere time had yet begun,
That we redeemed, His children,
Might dwell with Him above,
And know the depth and fulness
Of His unbounded love.

Where all those deep affections
Which fill the Father's heart,
Shall find their satisfaction,
Their joy to us impart.
Where we, His throne surrounding,
Shall Abba Father say,
There in those many mansions
Prepared against that day.

Even whilst we here are waiting,
His rest on high to share,
We know our blest relation
As children to Him there,
And by His Spirit leading,
We Abba Father cry,
With ever growing longing
We seek our home on high.

—The Gleaner.

Gospel Herald

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THURSDAY, NOVEMBER 10, 1927

Field Notes

Nov. 13 a series of meetings is expected to begin at Kauffman Church near Manheim, Pa., with Bro. Amos Horst of Ephrata, Pa., in charge. N.

Work on the new mission building in Peoria, Ill., is proceeding at satisfactory rate, and the workers at that place hope to be able to be in the building in a few weeks.

Bro. A. A. Landis of Ephrata, Pa., is expected to begin a series of meetings at York, Pa., on Sunday, Nov. 15. The prayers of God's people in behalf of these meetings is desired.

The Lord willing, a series of meetings will begin at the Hammer Creek Church near Lititz, Pa., Nov. 13. Bro. E. W. Kulp of Bally, Pa., will have charge of the meetings. Pray for the work.

Bro. Ray F. Yoder of the Salem congregation near New Paris, Ind., is to be the evangelist in charge of a series of meetings to be held with the Leo congregation near Grabill, Ind., the fore part of November. N.

Steps are being taken looking to the more complete organization of the congregation near Pinto, Md., by the ordination of a deacon and such other things as the brotherhood at that place may see fit to undertake.

A recent letter from the Johnstown, Pa., district says: "An evangelistic meeting has been going on at Stahl Church since Oct. 26 with Bro. J. F. Grove of Greencastle, Pa., in charge. Last Sunday was the time set for the communion service at that place.

Bro. S. C. Yoder of Goshen, Ind., preached for the East Union congregation near Kalona, Iowa, on Sunday, Oct. 30, and conducted the communion service there. He returned to his home the following day. G.

Nov. 19 is the time set for the next meeting of the Executive Committee of our General Mission Board, and Chicago Home Mission as the place. At this time a special missionary and workers' meeting is to be held at the same place.

Bro. Joe C. Driver of Garden City, Mo., has recently spent some time in the vicinity of Versailles, Gravois Mills, Carver, and other points in central Missouri, filling appointments and holding communion at a number of places.

Word from Knoxville, Tenn., informs us that Sister Salina Jennings of that place has recently undergone a second serious operation. May God speedily restore her to her former health and useful service in the cause of her Master.

The Lord willing, the brotherhood of Risser's congregation near Elizabethtown, Pa., intend to open a series of meetings on Sunday, Nov. 13, with Bro. J. C. Clemens of Lansdale, Pa., as evangelist. Remember the work in your prayers. O.

The Lord willing, a Bible conference will be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., with Bro. J. W. Hess of Akron, Pa., and Bro. Edward Frey of Wauseon, Ohio, as instructors. Everybody welcome. J. G. K.

A recent letter from Garden City, Mo., says: "Bro. C. Z. Yoder preached at the Sycamore Church last night (Oct. 28) and will preach again to-night before leaving for Kansas. We appreciated the sermon by this veteran soldier of Jesus Christ."

At this writing a series of meetings and Bible conference is being held at Mt. Zion Church near Versailles, Mo., with Brethren J. D. Mininger and J. R. Shank in charge. A program in our possession provides for meetings Nov. 3-12. May God bless the efforts put forth.

The sad news reaches us that Sister Susan B. Hess, for years a faithful worker at the Mennonite Children's Home at Millersville, Pa., died of pneumonia, and that funeral services were announced for Sunday, Nov. 6. May God comfort the bereaved, and raise up other workers to fill the gap in the ranks.

An All-day Mission Meeting has been arranged for Saturday, Nov. 19, at the Kauffman Church near Davidsville, Pa. All are invited. Owing to unavoidable conflict in dates, the work tentatively arranged for at Pinto, Md., is hereby recalled, subject to future announcement.—J. A. R.

Bro. C. L. Graber of Goshen, Ind., preached for the Sugar Creek congregation near Wayland, Iowa, on Sunday, Oct. 23, both morning and evening. Bro. G. spent a few days in Iowa in connection with the endowment program of the Mennonite Board of Education, making arrangements for work on this program.

We are in receipt of a program of the missionary meeting to be held near Hopedale, Ill., Nov. 24 and 25. Among the out-of-state speakers listed on the program we notice the names of Bro. S. F. Coffman of Vineland, Ont., Bro. N. E. Troyer of West Liberty, Ohio, and Bro. and Sister D. P. Lantz, missionaries on furlough from South America.

A recent letter informs us that the Sunday school in Iowa City will be opened in a week or two.....The building is being replastered.....and will be a very comfortable place. We are praying that it may develop into something permanent." May many join in this prayer. It is one of the new places starting up as a result of the missionary spirit in nearby congregations.

Ordination services were held with the congregation worshiping at Springs, Pa., on Sunday, Oct. 30, when Bro. A. C. Walls was ordained to the ministry. The services were in charge of Bishops J. A. Ressler and N. E. Miller. Seven brethren were in the lot. Bro. Walls' home is near the Oak Grove Church, but he will share with the rest of the ministering brethren in the Springs district the burden of service to the five congregations in that field.

From the East Union congregation near Kalona, Iowa, there comes the report that the house of worship, rebuilt several years ago to make room for the growing congregation, is becoming more and more nearly filled at ordinary meetings by the home people. It is certainly encouraging to hear of growing congregations making it necessary either to enlarge the building or build more houses of worship. May this be the case with the East Union congregation as well as other centers of active interest in the work of the Lord. And while we speak of growth in membership, let us never forget that even more im-

portant, for individuals as well as congregations, is the matter of "growing in grace and in the knowledge of our Lord."

Correspondence

Mifflintown, Pa.

(Deleware and Lost Creek congregations)

Dear Readers, Greeting:—We are truly thankful to our heavenly Father for the blessings of this year. As we were studying the Sunday school lessons, the messages that the prophets brought to the children of Israel, we were made to wonder what message the prophets (if they were here now) would bring to God's Israel of to-day. In meditating upon these things and seeing the conditions as they exist to-day, we believe the time is here of which Paul writes in II Tim. 3. Please read it.

On Oct. 30, we had our communion services at the Lost Creek Church and surely this was a privilege we shall not soon forget. We are nearing the time of the anniversary of Christ's birth, and we believe nearing the time also of His coming again not as a babe but to take to Himself His Bride, the Church. Are we ready? Can we say with John, Even so come, Lord Jesus?

Yours in Jesus' name,
D. B. Brubaker.

Calgary, Alta.

Dear Readers, Greeting:—I will drop you a few lines to let you know that I am still distributing all kinds of Gospel literature, and will be only too glad to make use of all of the same; especially children's papers, as the Words of Cheer, Beams of Light, and The Way. I have not received any lately. I am open to take any amount of tracts and Gospel literature you may send—and send the latest, as people want the latest.

Worldly literature is being distributed broadcast in this city of much confusion and wickedness. We are surely in "perilous times." It seems the laborers are so scarce. The apostles used to go from city to city to preach the Gospel. It seems that those times are fast disappearing. Are we as Christians not praying enough that laborers may be sent to preach the full Gospel? The opposing forces are going from city to city and Satan's literature is being scattered far and wide. Modernism is getting full sway. If there ever was a time that we should pray earnestly it is now. We are glad for our Savior's promises that if we pray earnestly He will answer. Oh let us plead earnestly that laborers may be sent to preach the full Gospel to the many hungering souls that are in this city.

I am meeting many that are asking me, while I am distributing tracts and Gospel literature, "Have you a minister here?" With sadness I have to answer, No, not at present. Many are asking, "When is Bro. Derstine coming back again?" We are very thankful for the brethren Isaac Miller and Bro. Shenk's messages they gave us while going and coming to the Tofield conference. We will be pleased for any of our brethren that are passing through here to stop and give us a message from God's Word. Only let us know a week or so ahead, so we can make preparations.

I was reading in the last Gospel Herald, page 655, "Two Dangerous Movements." That is just what is going on in this city of Calgary. (Dear Editor. I have a suggestion, if this article were printed in tract form I would be only too pleased to distribute them in thousands through this city and country.)

There are now five Mennonite families here and no permanent minister. The crops are extraordinarily good this year, for which we thank the Giver of all good gifts. I will now close and be a well wisher to all the readers of the Gospel Herald.

Oct. 26, 1927. E. W. Bricker.

Schellsburg, Pa.

(Pleasant View congregation)

We are arranging to have our missionary day meeting on Nov. 20, in the evening. We are now working on the program for that evening. We would be glad if all who can would attend in the evening. Would like to have some singers for that evening. Bro. Joshua Zook will be with us Sunday, Nov. 6, afternoon and evening. Pray for us at this place, and for the work.

Oct. 29, 1927. W. C. R.

Parnell, Iowa

(West Union congregation)

Dear Herald Readers, Greeting:—Ora Hershberger and family, Mrs. Ida H., Mrs. C. J. Gingerich, and Mrs. I. C. Swartzendruber left for Shickley, Nebr., to be at the bedside of Mrs. E. E. Kaufman who is dangerously ill after an operation for appendicitis.

Sunday, the 30th, should have been a day of rejoicing, especially to the parents, when 8 young people sealed their vows by water baptism. We owe to them our hearty support by living the Christ life.

Bro. David Eimen and family worshiped with us Sunday the 30th.

Eli Miller of Holmes Co., Ohio, with his aged mother, who is past the fourscore mark, are visiting in our vicinity.

Nov. 6 is the date set for our communion. We hope and trust we may all partake of it worthily.

Bro. Chris Graber of Goshen, Ind., has been in our midst laboring for the interest of the Church School at Goshen.

Sister Erlis Swartzendruber and Sister Mahlon Yoder just recently underwent operations at the Watt Hospital and both are recovering nicely.

We are in the midst of corn husking which is a fair crop.

Remember us in prayer.

Oct. 30, 1927. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Readers:—On Oct. 16 we held our young people's quarterly meeting. Attendance was fair. We had a beautiful day.

On Oct. 23, Bro. Daniel Strite of Hagerstown was with us. He delivered two helpful messages, one in the morning and one in the evening. Other visitors from Hagerstown were Sister Strite and Bro. and Sister Andrew Strite and son Cyrus. We were glad for their presence with us.

The Lord willing, we expect to have a missionary meeting on the afternoon of Nov. 20.

Oct. 30, 1927. Cor.

Mt. Joy, Ont.

(Wideman congregation)

Dear Herald Readers, Greeting:—On Oct. 9 Bro. Manassah Hallman came into our midst and held communion service. I believe all members observed the ordinance for which we were glad. At the same service two applicants were received into church fellowship by water baptism. This part of the service was also especially impressive to us when we remembered our late brother and Bishop N. B. Stauffer was here and held special services in July when one of these (his daughter) confessed Christ. We also remembered the joy it gave him which he manifested in leaving the pulpit and taking her hand greeted her with a kiss and wished her Godspeed—but to-day he is gone, and the Scripture comes to us forcibly: "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them." May the Lord give them grace to continue faithful unto the end.

On Oct. 14 Bro. D. Parke Lantz and wife, missionaries from South America, came into our midst and remained until Oct. 16. We very much enjoyed their visit and information given on the work in South America.

(Continued on page 717)

Miscellaneous

AN ADVENT HYMN

Sel. by a Sister

I will come again.—Jno. 14:3

Until He come! Each advent season bringeth
A herald's tidings of His sure return;
And thro' night's gloom the morning chime out-ringeth,
Making our hearts to burn;
For this same Jesus soon will come again
With light of day, clear shining after rain.

Only until He come, shall partings sunder;
Only until He come, shall griefs distress;
Only until He come, shall sad hearts wonder
Why such "strange things" oppress;
Only until He come,—then all made plain,
Trust thro' the little while of loss and pain.

Until He come! Oft as His loved ones gather
"To show His death," remembering their Lord,
Risen, ascended, crowned by God the Father,
They tell forth that glad word—
"Jesus will come!" their Bridegroom-King to reign:
Join in the Advent-song—He comes again!

Oh, let each heart awake, with hope replying,
"Even so come, Lord Jesus, quickly come;"
The long-drawn ages for that day are sighing,
When Joy shouts "Harvest Home!"
Into the shadows of the world's dark night,
Come, O Thou King of Love, Thou Lord of Light!

—J. H. S. in "King's Business."

SUPPOSE

By Katie Saltzman

For the Gospel Herald.

Suppose, some one were to offer me a thousand dollars for every soul that I might earnestly win to Christ, would I endeavor to lead more souls to Christ than I am endeavoring to do now? Is it impossible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate or shrink now in obedience to God's command? Is our love for money stronger than our love for lost souls?

Perhaps this is why so many of us are not soul-winners as we ought to be.

Suppose we see a blind man approaching the brink of a high precipice, and we sit and look on without concern or any effort to warn him from death; would we not be as responsible as if we had murdered him outright? Each one of us would not let such a scene come to pass if it could be avoided. How much more should we be anxious to save souls from the death of their souls. Natural death in such a case would be a terrible thing if it happens only through us being careless. Spiritual death is so much more terrible,—yet we sit and see souls dying around us daily! "She that liveth in pleasure is dead while she liveth." God will hold us responsible if we do not put forth our efforts to win souls for Him, where opportunity affords.

If my murder of another body by neglect is a crime, what shall be said by neglecting their souls?

Suppose, when the roll is called up yonder, we are there ourselves but all through the ages we are unable to find a single person who is there because we told them of Jesus—We think of the song,

"Rouse, ye Christian workers,
Be ye up and doing;
Shall the Master's kingdom
Suffer at your hands?
There are precious souls,
Just waiting for your wooing,
Go ye forth and win them,
Christ your Lord commands."

How much more will heaven mean to me if I lead souls to Him!

Suppose, when the final reckoning comes and we have hid our talent in the earth (Matt. 25:14-30), what then?

If we have only one talent, shall we not be faithful with it? So the fate of the unprofitable servant be not my fate.

Suppose, some one asks us how many souls we have tried to win to Christ the last month or year, what would our answer be?

Suppose each and every member of the Church were to dedicate their lives to a full surrender to the will of God, would there not be such a revival as the world has never seen? Am I not willing to say that by His grace I will submit my life to Him under the guidance of the Holy Spirit, to help accomplish the supreme work for which my Lord came into this world? May we respond to His call, do what is within our reach, and help win the unsaved to Him.

Why not

Become an intercessory Christian? Surely we can do this much—pray earnestly for the salvation of others. If we cannot do that, we need praying for ourselves.

Become a soul-winner for life? We can do this no matter what our secular occupation may be. No other investment of time will pay as large dividends all through eternity.

Let the heart be cleansed and filled with the Holy Spirit? Then use the Word and go to work as the Spirit may lead.

Begin now? Souls are perishing on every hand. Do we realize this? So why do we hesitate? Let us begin to-day. This is the day of salvation. We have no promise for to-morrow. In actual soul-winning may we keep a few things in mind. Use godly tact and wisdom. Never argue or lose self control. Be ready to give a scriptural reason if possible. With the love in your heart and the spirit the full right of way. With the love of God in our hearts there are none of us that cannot do some work for Jesus, so we may be found worthy when He comes.

"I may not do much with all my cares,
But I surely may bless a few;
The loving Jesus will give to me,
Some work of love to do.

"I may wipe the tears from some weeping eyes,
To a face that is weary and worn with care;
To a heart that is full of pain;
I may speak His name to the sorrowful,
As I journey by their side,
To the sinful and despairing one,
I may preach one, the crucified.

"I may drop some little gentle word,
In the midst of some scene of strife,
I may comfort the sick and the dying,
With the tho't of eternal life."

Kansas City, Kans.

HISTORY OF THE MENNONITE CHURCH IN MORRISON'S COVE

By J. N. Durr

For the Gospel Herald.

From 1790 to 1858

Away back in about 1790, a number of families, members of the Mennonite Church from adjoining and eastern counties of this state, located in the vicinity of Martinsburg and Woodbury, Pa. Among them were, the Rhodeses, Newcomers, Ebersoles, Wicks, Stoners, Kurtzes, Martins, and Basslers.

Their place of worship was in a log building, which stood on the farm known as the John Durner farm, now occupied by Homer Ritchey. They also worshiped in a similar building in the vicinity of Woodbury, those buildings being also used for school purposes. The people did not have the advantages of the public school system; so they used the subscription method. Often those who could not raise enough money to pay, were deprived of school privileges. However as the congregation grew and prospered a new house was built in the year 1853 on the plot of ground now occupied by the Martinsburg Mennonite Cemetery Association.

Following are bishops, and ministers who served the congregation from 1790 to 1858: Daniel Buckwalter, located in Woodcock Valley as their first minister. Jacob Snyder was ordained in Juniata Co., about 1816 and served the congregation while living in Huntingdon County.

Emanuel and Andrew Bassler and Abram Stoner were the ministers. In about 1850, for some reason unknown to us, they withdrew and united with the River Brethren, known as the "Brethren in Christ." Henry Kauffman, who moved from Lancaster Co., about 1833, was ordained to the ministry, was contemporary with the Stoners and Basslers, and after their withdrawal he continued faithful in the work until Feb. 8, 1882, when he passed to his reward.

The deacons who served the church from its organization to 1858 are as follows: First, Frederick Rhodes (who served in the office of minister and bishop); Daniel Martin, Samuel Zimmerman, and Christian Newcomer. These, after faithful service, passed to their reward beyond.

From 1858 to 1887

Jacob B. Snyder was ordained a minister by his father (Jacob Snyder, Sr.) and in 1860 to the office of bishop, by his father. Herman Snyder was called by unanimous vote of the church and was ordained to the ministry in 1865. He was chosen in the same way and ordained to the office of bishop on Oct. 20, 1883. At the same time and place, Abram Snyder was ordained by lot. These brethren continued the work for a number of years, and after the death of Jacob Snyder, the work was continued by Herman Snyder and Abram Snyder until 1896, when steps were taken by the ministry and the congregation to secure a minister to help in the work. By permission of Conference, Bro. Abram Metzler of Lancaster Co., was called. He accepted and moved to Martinsburg April 1, 1897, and was ordained May 2, 1897. A request was made to Conference by the bishop and congregation for permission to ordain him bishop. The request was granted and on Sept. 16, 1906, he was ordained.

Joseph Byers and Andrew Kauffman served in the office of deacon, from 1858 to 1901. Bro. Kauffman was ordained in 1880. We have no record of Bro. Byers' ordination. On Dec. 8, 1901, Bro. Henry B. Ramer was ordained a deacon. Isaac Metzler was ordained a deacon January, 1913. Albert Kauffman was ordained a deacon in August, 1917. These last three served in the office, respectively, from 1901 to the present.

Aug. 31, 1898, J. N. Durr moved to this vicinity, and assisted in the work as directed. Aug. 6, 1919, Isaac Metzler was ordained to the ministry by lot and accepted a call to Rockton, Pa., and located there Apr. 1, 1920. On Oct. 26, 1924, D. Irvin Stonerook and Abram Metzler were ordained ministers by lot. On Oct. 5, 1914, Clayton A. Graybill was ordained a minister at Schellsburg, and later moved to Martinsburg, Pa.

A Few Things Which were Done

The congregation had its trials and disappointments, as well as its time of rejoicing.

Clayton F. Derstine, who was ordained a minister at Martinsburg, Nov. 22, 1914, is being successful in furthering the cause in various lines.

Henry B. Ramer, whose influence added much to the starting of the Altoona Mission, is at present doing good work at Duchess, Canada.

Isaac Metzler likewise assumed work at Rockton, Pa., and is bringing the Gospel to the people there.

So this congregation has been instrumental in helping others. Let us continue to the end.

Martinsburg, Pa.

WE KNOW HIM

By Grace Brenner

For the Gospel Herald.

Whom do we as Christians know? We know Christ Jesus our Savior, who came into this world that all may be saved.

When do we know Him? We know Him when we accept Him as our Savior and in Him we find rest and peace that cannot be found in this world.

"We do know that we know him, if we keep his commandments. If a man say, I know him and keepeth not his commandments, he is a liar and the truth is not in him" (I Jno. 2:3). "If we keep his word the love of God is perfected in us, then we know we are in him."

If we hate our brother, we walk in darkness and do not know where we go because our eyes are blinded with that darkness.

John writes to the fathers because they have known Him that is from the beginning. The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world.

John asks us to abide in Him that when He shall appear we may have confidence, and not be ashamed before Him in His coming. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I Jno. 2:29).

I John 3:1 tells us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." When we have this hope in us we purify ourselves even as he is pure.

We know that Jesus was manifested to take away our sins and in him is no sin. This shows the love that Christ had for us that we may be saved. If we would only accept Him we would have peace and rest, we would find the one whom we had been seeking and found at last.

We should not marvel if the world hate us. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14).

We should love indeed and in truth, then we know we are of the truth. Many times we say things that afterward we wish were not said. There are many spirits about this world which lead us downward. We should not believe them but try them and see whether they are of God. We pray that God's love may be in us for one another and that we may know him as did prophets of old.

East Orwell, Ohio.

BETTER THAN PLAYING CRICKET

There are many good and innocent things that a Christian is not called to do. For nothing less than the best is good enough for the princes of a royal family, and God has taken every believer into the family of the King. Charles T. Studd was once known throughout the world of sports as one of the greatest of English cricketers. Christ reached his heart, and cricket was no longer the life-passion that it had been. To fellow students he said, "Don't play marbles if you can play cricket, and don't play cricket if you can win souls for God." Marbles is a good and innocent pastime, training the muscles in skill and accuracy, and cultivating fairness of spirit if rightly played. But the average cricketer does not consider marbles worthy of him, though it may do for children and school boys. Cricket is far beyond marbles, a man's game. But when the English star cricketer, one of the now famous "Cambridge Seven" who gave their lives to the mission field, saw Christ as his Savior and then as his Lord, and heard the call to the life-and-death "game" of fishing for men, cricket in turn became too childish a thing for his time and strength. He heard the Lord saying: "From henceforth thou shalt catch men,"—or "take men alive;" he presented his body a living sacrifice, holy, acceptable unto God, which was his reasonable service. He had found the occupation that is worthy not only of the best that a man can give to it, but worthy of the best that God can give to it. And God is giving to each of us the same call.—The Sunday School Times.

Dear sinner, the only way that you can get rid of your sins is to repent for God and men, and God will fill you with His grace and with His Spirit.—J. W. Hess.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

WINNING THE PRIZE OF LIFE

By D. H. Bender

For the Gospel Herald.

(Continued from last week)

III. MAN'S MISSION IS TO DO ONE THING.

Again, my text suggests that man's mission in life is to do one thing—"this one thing I do." There is efficiency in concentration.

A person starting out in life and saying, "I am going to be everything—a farmer, a mechanic, a merchant, a financier, I'm going to be everything," would lead us to the conclusion that there is something abnormal about that man. These scatter-everywheres get little accomplished—very much less than the person who chooses one thing and applies his energy in one direction. The person who is efficient is the person that the world needs, whom the world is looking for, and for whom the world has the highest place.

IV. METHODS OF SUCCESSFUL DOING.

Then again we notice by this text that we are to do the right thing. Paul said that "one thing" was to find the way to win the "prize of the high calling of God in Christ Jesus." Now that one thing is to find out what God has for you to do, determined somewhat by the gifts given you and the natural bent of your mind. Let us be sure that we are in the place God has for us, and then be content to labor in that place. This includes the will of God, obedience, submission, and necessarily a knowledge of God's Word.

Why is it that some young people who have had the privilege of education and developing the gifts God has given them go out and make shipwreck of life—physically, morally, socially, and spiritually? Because in their development they failed to weave into the fabric of their lives the truth of Jesus Christ; because they studied every book except the one text book that contains no error, whose science does not change from year to year, whose history is above criticism and not warped by the prejudices of men; the book whose poetry and sentiment do not lower but lift it to the beautiful sunshine of God's love; the book that tells us of the coming future, and the only book that does. You young people going out from school may forget all about geometry; you may not even remember the very first theorem; you may forget your Latin and not be able to even translate the first sentence in Caesar, but if you forget everything else, I pray that God may rivet in your hearts and minds the everlasting truth, the truth that stands when men's ideas, and even heaven and earth pass away.

Then, again, our text suggests that in doing things in life we should forget some things—"forgetting those things that are behind." You can not make life successful by simply living in the past; you must forget things of the past in the sense that there is a future to attain. We think of Galileo, Newton, Luther, Spurgeon, Menno Simons, and a host of other great men who have passed on, and the wonderful discoveries of the past, and we sometimes feel that the great achievements have all been accomplished. But look into the present and into the future; there is still much to do. "Lift up your eyes and behold the fields, see they are ripe for harvest."

Again our text suggests that in forgetting the past we should "reach forward," and do it intensely—stretch forward. The figure is taken from the Olympic games. As the runners would near the goal, they would reach out both hands and throw themselves forward in the hope of touching the goal first. Men did this for a corruptible prize. Men are intense, diligent and industrious for a prize of this world; but we are looking for another prize, an incorruptible crown that shall not fade away. God pity the lazy man. Some one has said that only a longsuffering God can pity a lazy man, one who is drifting with the tide, who is unwilling to roll up his sleeves and go against the tide. Do something for yourself and for your God.

Then again our text suggests pressing toward **"the mark."** Now that means that we must work consistently. The runner who crossed the mark on the race-track was out. At this age of the world people have the idea that the end justifies the means; in school you can copy just so you get by with it. In business, if you can make two boxes of strawberries out of one and get the same money for each as the one would have brought, it is all right. The Indian says it is all right to steal if you are not caught. People think if they only escape hell they are getting by all right. Friends, God has set standards, and He expects us to live up to those standards. He has set bounds, and he that oversteps these bounds must suffer. He has regulations; He has order. In the race of life we must run consistently, obediently, orderly. You will meet up with the world, with standards different from God's standards. The world says, "I go where I please, and do what I please. In days gone by we used to do to others as we would they should do to us but now we do others before they do us." You must endure the cross, endure shame, carry with you the marks of the wounds of your own fellowmen, sometimes of your own kin, but is not this the way Christ made Himself the Savior of the world? What would He have been if it were not for the cross? His life was wonderful, He had power with men, men lauded Him, but had He escaped the cross, all His work in life would have been in vain, but because of the power of the cross He could say, "And I, if I be lifted up from the earth, will draw all men unto me." Through that work on the cross He is now enthroned in heaven and wears a royal diadem. Only as we take up the cross and follow Him shall we have a place on that throne. Oh yes, the cross is trying but each chastening endured brings peace.

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Then what is this prize of God in Christ Jesus? What are we laboring for? Well, it may be analyzed. First, there is the consciousness that when your work is done and the race is over that you have done what you could. Again, that prize is the constant daily approval of such fellowmen whose approval is worth having; it means so much when your standards, your actions, meet the approval of the best men and women.

Again that prize is not only the approval of man but the daily approval of Him who can discern properly: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." To have Jesus say of you as He did of one honorable servant of the Cause: "Among them that are born of women there hath not risen a greater than John the Baptist," is worth more than millions. But above all, this prize is finally to wear the dia-

dem of the king, to sit with Him on His throne, to have part in the Hallelujah chorus of heaven and rejoice forever more. The prize is to be with Jesus in eternal glory. "Be thou faithful unto death and I will give thee a crown of life."

My dear young people, my prayer is that God may keep you from too many sorrows in life, may show you the way to go, and that you may be willing to follow, and that finally you may receive the diploma from the Great Teacher written, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Hesston, Kans.

CORRESPONDENCE

(Continued from page 713)

Oct. 23, Bro. L. W. Hoover used as a text, "The harvest is past, the summer is ended, and ye are not saved," which was also very impressive.

Church work is going on as usual. Sunday school well attended, especially every two weeks when preaching service is held at the same session. May the Lord watch over us all, and keep us from the snares of the evil one.

Oct. 31, 1927. W. A. W.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers:—On Sunday, Oct. 31, we again had the privilege of commemorating the death and suffering of our Savior. We were glad for the spirit of unity that was manifested in the service.

Our bishop, Bro. Harry Diener of Yoder, Kans., spent a number of days with the brotherhood in visitation work previous to the communion services. We appreciated his encouraging sermons.

Bro. J. F. Brunk and wife, who have been staying with Sister Brunk's brother at Anthony, worshiped with us on communion Sunday. We were glad for their presence.

We are expecting Bro. Jesse Martin of Waterloo, Ont., to begin a series of meetings sometime in December. Will you join with us in prayer that the meetings may encourage the saints and that the unsaved may find their Savior?

Oct. 31, 1927. By a sister.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greeting:—God has been very good to us. He has given us seedtime and harvest. On Oct. 2 we met in an all day harvest meeting to thank and praise our God for His goodness. Bro. Graber of Goshen preached in the forenoon and evening, Bro. Reiff of Elkhart in the afternoon.

On Oct. 16, we commemorated the dying love of Jesus. Bishop David Yoder was with us.

Bro. Silas Weldy has given us a series of sermons on The Seven Churches of Asia in Sunday evening services.

The brethren, David Culp and J. I. Weldy, are conducting a singing from the new Hymnal.

We met on Sunday afternoon of Oct. 30 to organize the Sunday school for the coming year. The officers are as follows: Supts., Edwin Weaver and Warren Shaum; Supts. of basement, Arthur Weldy and Joseph Brown; Chors., J. I. Weldy and Roy Hartzler; Treas., Maynard Weldy; Secy., Bertha Yoder.

We certainly thank the dear brethren for the help they have given us during the last year.

But as we look about us we still see many souls who are not saved.

"The harvest truly is great but the labourers are few." May we put forth still more effort for the saving of souls.

Oct. 31, 1927. Cor.

Rensselaer, Ind.

(Burr Oak congregation)

To all Herald Readers, Greeting:—We feel to thank Him for mercy and joy and peace. We praise Him for a Redeemer that loved us even before the world was.

Bro. D. D. Troyer was with us the first part of the month, at which time council meeting and communion services were held.

Sunday, Oct. 23, we were given a spiritual feast long to be remembered by many of us. We had with us Bro. Ralph Smucker of India who brought to us some of the conditions and needs of India, endeavoring first of all that we might see India as God's harvest field, or rather a part of it.

Bro. V. E. Reiff, Elkhart, Ind., brought to us a vision of the financial part of missions. Bro. Sylvanus Yoder, Goshen, Ind., brought forth a view of rural missions and Bro. David Yontz, Goshen, Ind., gave us a vision of the young people's side and place in missions.

We were truly made to see that missions are a part of God's plan; that they are worth while, both rural and abroad; and that each Christian has a place in this work. May God bless each mission work and worker and give each of us the desire and willingness to give and to do.

We expect, D. V., to reorganize our Sunday school and young people's meeting next Sunday. Pray for us that the Lord may have His way.

We thank Him for all His benefits and praise His holy name.

Oct. 31, 1927. Leroy Kissinger.

Kokomo, Ind.

Greetings in Jesus' blessed name to all Herald Readers:—The Lord surely has been good to us and we are thankful to Him for the blessings He has bestowed upon us.

We are blessed with beautiful fall weather. Farmers are having excellent privilege to do their fall work.

On Sunday, Oct. 23, we had our communion meeting. A goodly number of members (201) communed and observed the ordinance of feet washing.

On Sunday, Oct. 30, Bro. H. F. North, of Wakarusa, Ind., was with us. He preached to us both morning and evening. Texts, Jer. 18:22 and Acts 27:21. We surely were glad and thankful for the admonition the brother gave us while with us.

Bro. and Sister Amos Weldy accompanied Bro. and Sister North. We were very glad for their visit with us in Sunday school and church services. We always invite brethren and sisters to come and visit and worship with us.

Yours in His service,

Oct. 31, 1927. G. W. North.

Orrville, Ohio

(Orrville congregation)

Dear Herald Readers, Greetings:—We are made to rejoice for the beautiful autumn weather as well as the many blessings we are permitted to enjoy.

On Sunday, Oct. 23, we had our communion services. Bro. O. N. Johns of Canton, Ohio, had charge of the communion services, assisted by others. We surely were glad and made to rejoice for the many that were present to partake of the sacred emblems. I hope we have all received an inspiration in such a way that we want to thank the heavenly Father.

We much appreciated the inspiring messages given by the brethren, Bro. —— Burkholder of Virginia and Bro. D. A. Yoder of Indiana.

We also wish to thank Bro. P. R. Lantz for conducting the series, Christ's messages to the Seven Churches at the Y. P. M.

We welcome others to visit our congregation any time whenever going through Orrville.

Again we much desire an interest in your prayers.

Nov. 1, 1927. C. J. S.

(Continued on page 720)

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

To improve the spiritual condition of the school a special evangelistic effort has recently been put forth among us. The sermons of the last four or five Sunday evenings, preached by the brethren Wenger, Stauffer, and visitors mentioned elsewhere, were evangelistic in nature and each was closed with an invitation. For a number of evenings, too, the daily Prayer Circles (Girls' and Boys') met conjointly for special prayer, exhortation, and confession. In these meetings a number confessed a lack of completely victorious living and expressed a desire for a closer walk with God. Three have also confessed Christ as their Savior. If plans carry, they will be baptized on Nov. 6, at which time Communion services will be held too. A preparatory service will precede this the evening before.

The splendid autumn weather has aided in making possible a number of visits into the mountains westward. Over the last week-end four cars of students and teachers went to the Job and Roaring sections in West Virginia to bring the Gospel in speech and song to our brethren and friends there. The interest manifested in the programs and the hospitality shown the visitors, together with the scenery seen on the way, will long be remembered.

On next Sunday afternoon and evening another group will render a Bible and Song program at the Hebron church where Bro. J. L. Stauffer is pastor, about twenty miles distant, beyond the first mountain range. We are considering, too, the opening of a Mission Sunday School in Harrisonburg, in addition to the other regular activities already being carried on there by students.

In our Y. P. B. Meetings we have resumed the Doctrinal Programs, which were so fruitful in training and interest in the two previous years. After several phases of a subject have been discussed, each of ten questioners asks some perplexing question which is answered either by the speakers or by the faculty member in charge. After each question has been considered, as well as after all have been dealt with, the audience has the privilege of open discussion, further questioning, or further explanation. In this manner the subjects considered—such as the great doctrines of the Bible, the distinctive doctrines of the Church, and the teachings of modern heresies—get the fullest treatment possible; and the speakers, in defending the truth and in attempting to answer the questions hurled at them from all sides, get the fullest training possible. These meetings are one result of the School's desire to have all her young people fully indoctrinated and well able to defend the truth as it is in Christ Jesus. Pray for the Youth of the Church.

Bro. John W. Weaver of Union Grove, Pa., was with us over the week-end of Oct. 14 and 15. On Saturday evening he preached on, "If any man have not the Spirit of Christ, he is none of his." Early on Sunday morning in the Mission Prayer Circle he spoke on "The Qualifications of a Missionary." In the forenoon he preached at the Bank Church and in the evening at the school again an evangelistic sermon (Text, "Let every one that nameth the name of Christ, depart from iniquity.") His messages, replete with Scripture, came from the Lord and were greatly appreciated.

On Tuesday evening, Oct. 25, Bro. Geo. R. Brunk preached here with characteristic power on "Religious Loyalty." The next morning he conducted chapel service. We wish this uncompromising defender of the Faith could be with us more frequently.

Besides the visitors already mentioned, Brethren Abram J. Metzler ('22), Masontown, Pa.; Earl Showalter, La Junta, Colo.; D. Stoner Krady, Lancaster City Mission, and C. B. Eavey, Grantham, Pa., spoke to us in some of our regular times of worship. Bro. John W. Weaver and wife were brought to the school by the singing teacher, Bro. David M. Wenger, and family of Lancaster County. Many others, ex-students on their annual pilgrimage, parents of students, and other friends of the school helped to gladden our halls by their presence.

Nov. 2, 1927. Ernest G. Gehman.

GOSHEN COLLEGE

President S. C. Yoder recently conducted a series of meetings at the Berlin Mennonite Church in Holmes Co., Ohio. These meetings closed Oct. 23. Bro. Yoder spent Sunday, Oct. 30, at Kalona, Ia., officiating at a communion service with the East Union congregation of which he is bishop.

Dean Noah Oyer and S. W. Witmer, Registrar of the College, spent Oct. 19 and 20 at Indianapolis attending sessions of the State Teachers' Convention and other educational meetings of an official character held in connection with the convention.

Bro. C. L. Graber, endowment director for the Mennonite Board of Education, returned recently from an extended trip to points as far west as Colorado in the interests of the endowment campaign. While in Denver he called on D. A. Lehman, head of our mathematics department, who is ill at the Presbyterian Hospital. Professor Lehman is under the care of a specialist and it is hoped that he will soon be able to leave the hospital. On Nov. 3, Bro. Graber expects to leave on a trip to the Dakotas, Montana, Saskatchewan, and Alberta.

Bro. and Sister Milton C. Vogt spent Oct. 5 and 6 at the College en route to New York from where they, together with Sister Mary Good, sailed for India on Oct. 21. While here Bro. Vogt conducted chapel services. The student body favored the outgoing missionaries with a shower of letters which they received in New York just before sailing. Bro. Vogt is a Goshen College graduate of the class of 1927 and Sister Good of the class of 1918.

The first meeting of the Mennonite Historical Society was held Oct. 14. At this time Bro. J. S. Hartzler of Elkhart who was formerly connected with Goshen College spoke on the subject: "Looking Back over Seventy Years." This address was very much appreciated.

The first Vesper Service of the year was held Oct. 16. Bro. R. R. Smucker, missionary on furlough from India and a member of the senior class, addressed this meeting on "Victories in India." The musical organizations furnished special music.

The College has recently been favored with visits from a number of ministers who took part in our religious services. Bro. I. E. Burkhart, of the class of 1926 and at present a student at the Southern Baptist Theological Seminary, Louisville, Ky., preached at the Sunday morning service, Sept. 18.

Bro. Homer North of the Nappanee congregation preached at the Sunday evening service, Oct. 2. Bro. B. B. King of the Fort Wayne Mission spoke at the Thursday afternoon devotional meeting, Oct. 6. Bro. A. C. Good of Sterling, Ill., spoke at the devotional meeting, Oct. 20 and conducted chapel on Oct. 24. On Oct. 30 Bro. A. H. Leaman of Chicago preached at the Sunday morning service.

Bro. Noah Oyer gave a series of two lectures on The Messages to the Seven Churches at the Yellow Creek Church near Goshen on Oct. 23 and 30. These lectures were based on the first three chapters of Revelations.

Bro. John L. Stauffer of the Eastern Mennonite School has been engaged to conduct our annual evangelistic meetings. These meetings are scheduled for Dec. 2-11.

Plans are being made for another Ministers' Week to be held at the close of the Special Bible Term, Feb. 14-17, and for a Christian Life Conference immediately following, Feb. 17-19. The program is to be of the same general type as that of last year. The committee in charge hopes to mail out programs about Nov. 15.

The October issue of the Mennonite Quarterly Review has recently been distributed.

Nov. 1, 1927. Guy F. Hershberger.

Obituary

Musser.—James Musser was born in Carroll Co., Md., Oct. 29, 1845; died at Lancaster, Pa., Oct. 29, 1927. He was a member of the Mennonite Church since about 1910, received into fellowship at Scottdale, Pa. For a number of years he had his home in the Home for the Aged near Lancaster, where he died of a complication of ailments from which he had been a sufferer for many years. His remains were shipped to Scottdale, Pa., where funeral services were held, Nov. 1, conducted by Bros. Aaron Loucks and J. A. Ressler. Buried in Scottdale Cemetery.

Armstrong.—Robert James, infant son of James Clifford and Barbara Armstrong of Archbold, Ohio, was born and died July 31, 1927. He leaves father, mother three brothers and three sisters. Short services were held at the grave by S. S. Wyse. The little baby was laid to rest at the Lockport Cemetery.

"Dear little Robert, how we longed to have you stay;
But God needed one more angel child.
So we submissively bow,
And say, Thy will be done."

The Parents.

Bennett.—Violet, daughter of Mr. and Mrs. Estel Bennett, died Oct. 21, 1927; aged 1 y. 1 m. 3 d. She leaves a sorrowing father and mother, four sisters, two brothers, four grandparents, three great-grandparents, a number of aunts, uncles, cousins, relatives and friends. One brother and one sister preceded her to the great beyond. God knows best, and is calling his dear ones home one by one.

"We have said good-bye dear Violet
On this earth here forever
But we hope to meet our darling
Where the gates swing outward never."

Anderson.—William Henry Anderson was born April 14, 1844. He grew to manhood in Indiana, where he was married to Laura Rebecca Swift, March 5, 1862. To them were born three daughters, two of whom, with his companion, preceded him in death. He came to Jasper Co., Mo., in 1876. He died Oct. 27, 1927; aged 83 y. 6 m. 13 d. He leaves one daughter, seven grandchildren, ten great-grandchildren, also one sister. He had his home with his daughter where the funeral service was conducted by Bro. E. J. Berkey. Text, Psa. 39:2 5.

Kropp.—Mattie Kropp was born in Ontario Nov. 26, 1884; died in the Hospital at Badaxe, Mich., after an operation for Rupture, Oct. 24,

1927; aged 42 y. 10 m. 28 d. She was married to Solomon Kropp Sept. 24, 1903. Born to them were four Children. Three preceded her in death. She leaves a sorrowing husband, one son, father, step-mother, one brother, two sisters, four half brothers, three half-sisters. She was a member of the Amish Mennonite Church, in which faith she lived until the Lord called her away from this earthly home. Funeral was held at the Pigeon River Church, near Pigeon, Mich, Oct. 27. Sermon by Bro. Solomon Swartzendruber in German (text, Matt. 13:41-43)—and in English by Bro. M. S. Zehr (text, Jno. 11:25).

Pippenger.—Christopher Pippenger was born August 28, 1851; died at his home in Locke, Ind., Oct. 9, 1927; aged 76 y. 1 m. 11 d. On April 23, 1874, he was married to Ann Loney. To this union were born ten children of whom five preceded him in death. The children still living are Amanda Reed, Mrs. Clinton Thomas, Mrs. John Dobbyn, Earl Pippenger, and Mrs. Grover Reed. Besides his companion and five children, there survive him, two brothers (Samuel and Isaac Pippenger) one sister (Katharyn Swartz) also 23 grandchildren, 2 great-grandchildren and a large number of friends and neighbors. He united with the Mennonite Church in 1925, and was a faithful member. He was patient in his sickness and suffering, and we believe he was resigned to the will of His Father. Funeral services were held at the North Main St. Church in Nappanee, Ind., Oct. 11, conducted by H. F. North and J. W. Christophel, Text, II Cor. 5:1-4. Burial in the Union Center Cemetery.

Royer.—Sarah Lauretta Royer was born in Ashland Co., Ohio, Nov. 12, 1848; died at her home near Newton, Kans., Oct. 25, 1927; aged 78 y. 11 m. 15 d. When yet a child she moved with her parents to Wisconsin, where she grew to womanhood. In 1877, she with her mother and brother, George, and his wife, moved to Kansas, settling near Newton. In 1896, she was converted and united with the Mennonite Church, holding her membership with the Pennsylvania congregation. She was a very faithful sister, always attending services when she could and lived true to the end. She was ready and happy to go when her time on earth was finished. Her mother and brother, George, both died at Granada, Colorado, where they lived a few years. The funeral was held at the Pennsylvania Church October 28, conducted by T. M. Erb, and J. M. R. Weaver. She had selected as her own text, Phil. 1:23—"I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better." Interment in the adjoining cemetery.

Stoll.—John H. Stoll was born in Allen Co., Ind., Dec. 1, 1860; died Oct. 22, 1927; aged 66 y. 10 m. 21 d. In his early boyhood, he moved with his parents, (Peter Stoll's) to Daviess Co., Ind. On Feb. 2, 1882, he was married to Barbara Yoder, of Fulton Co., Ohio. To this union were born 10 children, 9 of whom survive: 5 sons and 4 daughters (Frank Stoll, Mrs. Joel Wagler, Henry Stoll, Mrs. Noah Wittmer, Jacob Stoll, John Stoll, Mrs. David Knepp, Abraham Stoll, and Mrs. John Knepp, Jr.), also 43 grandchildren, two brothers, and three sisters survive. They were all present at the funeral except one brother and one grandson. Funeral services were held on the old homestead Oct. 25, by Joe Gerber and Joe Wagler. Texts, Jno. 5:19-30; I Cor. 15:12-58. His death was due to cancer in the stomach, from which he suffered intensely, his sickness being of about four months' duration.

"Grandfather, he has left us,
Left us, yes forever more,
But we hope to meet our loved one
On that bright and happy shore."

Three loving grandchildren.

Herr.—Bro. Philip M. Herr was born in Lancaster Co., Pa., July 16, 1860; at the age of twenty years he came to Ohio and located near the pleasant View Mennonite Church in Stark Co. He soon became a member of this organization and remained faithful to his Master until death called him hence. He died at his home in Orrville, O., Oct. 15, 1927; aged 67 y. 2 m. 29 d. In 1886 he was married to Lydia White. To them were born six children. Those who survive are Mrs. Ada Miller and Amos and Roy Herr. His loving wife, two sons, one daughter, one brother, one sister, 4 grandchildren and many relatives and friends mourn his departure. Bro. Herr was of a kind, loving disposition and seemed to be endeared to all who knew him. Having been associated with him for nearly 40 years in church work, the writer can only say that he possessed those rare traits of character which elevated him above his fellows and gave forth bright evidence of Christian fortitude. Funeral services were held at the Pleasant View Church, Oct. 18, by I. J. Buckwalter, assisted by Aaron Eberly and John Leichty, in the presence of a large concourse of people.

Godshall.—Anna S., wife of John R. Godshall, was born Nov. 30, 1882; died Sept. 29, 1927; aged 44 y. 9 m. 29 d. To this union were born 4 children; one son (Paul) and one daughter (Edna) having preceded her in death. There survive her husband, mother, two children (Howard and Mary), three sisters (Mrs. Amos Conner, Mrs. John Nase, Mrs. Nelson Moyer), and one grandchild (Ruth), her father having preceded her in death. She was a kind and loving wife and mother, and always had a smile and kind word for all. One of her favorite pieces which the sister often sang was, "When the veil is lifted at Last." She died of heart trouble, dying in less than 15 minutes. She is greatly missed in the church and home as there is always mother's place vacant. Funeral services were held Oct. 4. Bro. Jonas Mininger preached at the house and Bro. Alfred Detweiler at the church. She was a faithful member of the Rockhill Mennonite Church near Telford, Pa., for many years. Interment in adjoining cemetery. Text, Psa. 39:4, 5.

"We have lost our darling mother,
She has bid us adieu;
She has gone to live in heaven,
And her form is lost in view.
Oh! that dear one, how we loved her,
And how hard to give her up
But an angel came down for her.
And removed her from our flock."

By the family.

Sweigart.—Samuel, son of the late Samuel U. and Mary Good Sweigart, was born in Lancaster Co., Pa., Feb. 9, 1874; died at his late home near Churchtown, Pa., about midnight Oct. 22, 1927; aged 53 y. 8 m. 13 d. Father was suffering from cancer for about 3 years, by times suffering intense pain which he endured very patiently, seldom complaining, always satisfied which ever way the Lord saw best. He was improving until a cold set in which caused his death. Father was bedfast only four days. On Nov. 24, 1898, he was united in marriage to Annie Shirk. This union was blessed with 3 sons and 6 daughters—Paul, Bertha, Mabel (wife of John Beiler), Mary (wife of Harvey Kurtz), Emma, Anna, Edith, Samuel, and Melvin who with the wife and mother mourn the loss of a loving father and faithful companion. Father was the first to break the family circle. Also surviving are one brother and four sisters—Adam, Annie, Mary (wife of John Zimmerman) Ellen (wife of E. T. Line), and Emma (wife of C. H. Musselman. He was a faithful member of the Weaverland Mennonite Church. Father was anxiously looking forward to the time when he with his family would move to the home of his daughter Mary, and had set the day that he was buried for the day to have sale of his farming implements and some household goods. Funeral services were held Oct. 26, when Bro. I. B. Good officiated at the house and Bros. Benjamin Weaver and John S. Mast at the Weaverland Mennonite Church. Text, Isa. 33:24. Interment in the adjoining cemetery.

"Rest on, dear father, your labor is o'er
Your willing hands will toil no more;
A faithful father, true and kind,
No friends on earth like you we'll find."

The Family.

Gehman.—Isaac L. Gehman was born Sept. 16, 1856; died at his home at Franconia, Pa., Oct. 15, 1927; aged 71 y. 29 d. Deceased had been ailing for a few years from dropsy and complications, but was able to be up and about most of the time until death—which came suddenly, having attended Sunday school the previous Sunday, of which he had been Secretary and Treasurer for many years. He was united in marriage with Sarah F. Frederick, who together with four sons and two daughters remains to mourn his sudden departure. One infant son preceded him in death. In his youthful days he united with the Mennonite Church at Franconia and has lived a faithful Christian life, also serving as a Trustee for a number of years. His place in church and Sunday school was seldom vacant when health permitted him to attend. In his teens he began to teach public school and taught for thirty-three years. Funeral was held from his late home on Oct. 19 with further services at the Franconia Mennonite Church. Interment in the cemetery adjoining the church. Services were conducted by the home ministers. Text, Acts 13:36.

"Peaceful be thy rest, dear father,
It is sweet to breathe thy name;
In life we loved you dearly,
In death we do the same."

Brenneman.—Christian B., son of Benjamin and Mary Hursh Brenneman, was born in Wayne Co., O., April 17, 1842, died at the home of his daughter, Mrs. Sophia Shenk, near Elida, Ohio, Oct. 21, 1927; aged 85 y. 6 m. 4 d. He was baptized and received into the Mennonite Church in 1863 by bishop Abraham Rohrer. On June 2, 1863, he was married to Susanna Brenneman of Allen Co., O., with whom he lived in matrimony for 61 years, she having preceded him in death August. 15, 1924. To this union were born three daughters—Sophia E. (married to Isaac Shenk), Lydia M. (deceased), and Mary C. (married to Charles Brenneman). Besides his two daughters he leaves two brothers (Adam and Abraham) and two sisters (Mrs. Abraham Huntsburger and Mrs. David Hilty). He also leaves seventeen grandchildren and forty-one great-grandchildren. Bro. Brenneman moved to Allen Co., Ohio, in the fall of 1868. In Jan. 1871, he was ordained to the ministry at the Sherrick (now Salem) church near Elida, Ohio, by Bishop George Brenneman. In this calling he served the Church faithfully as long as health permitted. He was a pioneer in evangelistic efforts in the Mennonite Church, traveling extensively in that work, and doubtless many people in many parts of the church cherish the fond recollection that thru his untiring efforts, and the mighty power of God accompanying his mighty voice, they were led to accept Jesus Christ as their personal Savior. He was much concerned about the welfare of the Church, and labored earnestly that the Church might remain true to the faith of our fathers and be kept free from the entanglements of worldliness in all its forms. Our departed brother bore his last illness with patience and resignation and repeatedly expressed his desire to go home. The funeral was held at the Salem Church on the afternoon of Oct. 23. Perhaps only twice in the history of the Salem Church did a larger number of people assemble at that place, and witness the laying to rest of a body in the Salem Cemetery. Services were conducted by Geo. Ross, and assisted by G. H. Brunk, P. E. Brunk, J. B. Smith and David Good (home ministers) and S. G. Shenk of Continental, Ohio, and Andrew Shenk of Oronogo, Mo.

CORRESPONDENCE

(Continued from page 717)

Springs, Pa.

Dear Herald Readers, Greetings:—Our regular quarterly meeting was held Oct. 1. After the regular business it was voted on and decided to have a Bible conference here between Christmas and New Year. Brethren G. D. Miller, Roy Otto, and Ray Haning were appointed a committee to secure instructors. At another members' meeting a vote was taken to ordain a minister in the near future. As a result of that meeting Bro. S. G. Shetler was asked to come and conduct a meeting held Oct. 9. He then preached a sermon relative to the qualifications of a minister. Then by a vote taken the congregation voted to meet Oct. 23 to vote for a minister, when Bros. S. G. Shetler, Harry Blough, and Wesley Yoder were again called to help. There were eight who received two or more votes. On Oct. 30, Bro. J. A. Ressler assisted and a minister was chosen by lot. Bro. Chas. Walls from the Oak Grove congregation was the one on whom the lot fell. He was then ordained by Bro. Ressler. The church was made to feel the need of more help for a few years. Pray for the brother that he may prove faithful in the great work whereunto he has been called. Communion services were held Oct. 16, when Bro. John F. Grove of Greencastle was with us and preached 3 very inspiring sermons at this place, and on Sunday evening at the Pinto church. Several hundred partook of the sacred emblems, thus renewing their covenants with the One who died to save a sin-cursed world.

The fall weather is most beautiful. No very hard frosts yet, but enough to color the leaves. Health of the community good.

Bro. Fred Lohr and family have moved to Lancaster Co.

The congregation here feels much strengthened by the large number who have been attending the services from other congregations. Come again. A very large crowd attended the ordination services.

Bro. Myron Livengood has been secured to hold singings here to help learn the songs in the new Hymnal.

Bro. N. E. Miller left to-day for Ohio to be engaged in work pertaining to his calling for about ten days. Lord help us all to live more consecrated lives so it will not need be said of us as of the scribes and Pharisees in Matt. 23:28. "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." "For whom the Lord loveth he chasteneth." "He that is ashamed of me and my word of him will I also be ashamed."

Nov. 2, 1927. Cor.

Manheim, Pa.

(Kauffman's congregation)

Dear Herald Readers, Greetings:—Sunday afternoon, Oct. 23, we celebrated the sacred memories of our suffering Savior, at which time some fifty members partook of the communion, a number not being present.

The congregation at this place has enjoyed the visit of a number of ministering brethren, which was greatly appreciated, since our last correspondence, among them were: Bro. Maris Hess of New Danville, Bro. Abram Metzler of Holtwood, and Bro. Jos. Horning of Mohnton.

These visits are helpful as well as pleasant. They serve to strengthen the bonds of brotherhood when we meet with those who are striving for the same cause. Thank you; come again.

Nov. 2, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We expect to hold our communion service on Sunday, Nov. 6, the Lord willing. Preparatory services will be held on Saturday evening preceding. Baptismal services will also be held on Sunday when one young person is to be received into the Church. We are looking forward to a spiritually uplifting time.

Bro. J. F. Bressler of Lancaster, Pa., stopped here last week end while on his way to Masontown, Pa., to hold a series of meetings. A number of our people have been attending the meetings, and good interest is reported, with nine confessions to date.

Recent visitors here were Bros. D. B. and Roy Raber, Aurora, Ohio, who were on their way to some of the Southern states to do Gospel work, Bro. D. B., leading our midweek devotional meeting; Bro. and Sister R. P. Blosser, Columbiana, Ohio, Bro. and Sister C. E. Good, North Lima, Ohio, who visited friends here; Bro. Henry R. Herr, West Willow, Pa.; Bro. John B. Troyer, Millersburg, Ohio; and Sister Martha Gehman, Ephrata, Pa., who is still with us.

Nov. 5, 1927. Cor.

BOOK REVIEW

JUNIOR INDIA

By J. A. Ressler

This book, just off the press, was prepared especially for use in Junior Mission Study Classes. The nature of the book is indicated by the chapter heads, which are as follows:

1. The Trip to India
2. Dhamtari as it Was in 1899
3. Customs, Religions, and Language
4. After the Famine
5. Expansion
6. After Twenty-five Years
7. After Twenty-five Years (Continued)
8. Out-stations of the Mission
9. India in General

It is an interesting story from beginning to end, full of interesting facts as told by one who spent a number of years as a missionary in India and has ever since then kept in close touch with the work in that needy field.

The book is published by the Mennonite Publishing House, is bound in paper covers, contains 144 pages, and retails at 35 cents.

FAMILY ALMANAC FOR 1928

Now Ready

This is the fifty-ninth year of publication for this annual. It contains the usual astronomical calculations and weather forecasts by Bro. L. J. Heatwole. In connection with this are found a number of well-written articles pertaining to nature, Christian life, the home, the household, and the farm. A full list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite bodies is given. This is a publication that should not only find a place in every Mennonite home, but will be of interest to all who use an almanac, irrespective of church affiliations. Order enough to distribute among your friends and neighbors.

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Mennonite Publishing House,
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The second edition of the new CHURCH HYMNAL in shaped notes is now printed. The books are being bound as rapidly as possible in our bindery. We are filling waiting orders and will be ready to take care of your further needs promptly. Kindly send your orders to us at once to avoid the usual rush during the month of December. Prices as follows:

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Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 17, 1927 (Gospel Witness Established 1905) No. 33

EDITORIAL

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

One of the most substantial exponents of truth coming to our desk is "The Christian Fundamentalist." Its mission is to turn the light on the vulnerable points of Modernism, which it does with remarkable clearness.

In our Sunday school lessons for this quarter we have messages from quite a number of the prophets. As each of the prophets is heard from, it is well to read his entire message one or more times as a background to the lesson or lessons taken from his writings.

Catalogue for 1927-8. — We have just sent out this catalogue over the Gospel Herald list. If you failed to get yours, please drop us a card and we will send you another. We trust that you may find in that the books or mottoes that you want, and send in your orders at an early date. If you fail to find the books listed that you desire, write us about it and we will assist you in any way that we can.

This one thing should never be forgotten by public servants: you are safest when you are content to stay little. When talented men give evidence of their ability the devil invites them to get up on stilts and demonstrate their greatness—only to give them a tumble at the first opportunity and destroy both them and their influence. Stay little, and God will have the more opportunity to bring about an exaltation that is worth while.

If you have not yet sent for your Family Almanac for 1928, we trust that you may do so at an early date. In many communities there are agents to keep their people supplied with Family Almanacs and other similar publications. Should there be one in your community, we suggest that you patronize him or her. If not, we suggest that you will work to get such an one appointed, or send to the Mennonite Publishing House direct for what you want or need.

Again, Endowments.—In this number of the Gospel Herald we print two more articles bearing on this subject. The first, "Our Next Step in the Educational Program," is a synopsis of an address delivered at an educational meeting at Belleville, Pa., just previous to General Conference; the second, "Funds for the Eastern Mennonite School," an article written in behalf of that institution. Our three Church schools are remembered in these two articles, and we trust that these three schools may be generously remembered by the friends of education among our young people. Any questions bearing on this subject will be cheerfully answered by writing to either C. L. Graber of Goshen, Ind., or A. D. Wenger of Harrisonburg, Va.

Is Prohibition "Slipping" in the United States? Possibly it is. Satan is still "the prince of the power of the air;" and he should not be expected to sit idly by and see the entire world converted into a sane, sober, God-fearing body of people without making an effort to prevent it. We are not surprised, therefore, that he should have set inebriates, moonshiners, bootleggers, extortioners, politicians, gamblers, libertines, erratic preachers, and others of his subjects to work in an effort to thwart the work of sober-minded people in their endeavors to make the entire world sober in mind and habits.

We are not able to say which side in this controversy is making real headway. When you hear the rum side, you are about ready to conclude that the Eighteenth Amendment is a dead letter and that it is only a question of time until it will be repealed. On the other hand, when you hear champions of the temperance cause tell it you are ready to conclude that the curse of strong drink is but sounding the death rattle in its throat. But much as we are interested in this phase of the controversy, there is another phase that holds our interest still more.

What a nation may do with reference to the enactment of laws concerning temperance or intemperance does not affect the question of right or wrong involved in the question. For illustration: the moral issue involved in the temperance question was not changed when, several months ago, Canada decided to change from "dry" to "wet," neither would it be changed if the United States should take a similar step. We had "blind tigers," moonshiners, bootleggers, "wet" politicians, and other agents of iniquity long before the advent of prohibition; they are in business to-day, and would continue in business even if the prohibitory laws should be repealed. These forces of the evil one are even more active in the "wet" countries than they are in "dry" America. The fact is, the forces of rum have always held law enforcement in contempt when law seemed to be against their interests, and the only effective way of getting rid of this evil is to get these people soundly converted. It is folly to allow one's attitude toward temperance or intemperance to be changed or even modified by a victory or defeat of temperance forces.

Not, How swings the political pendulum? but, What are the facts in the case? should determine our attitude on this or any other question. We can not, in the limited space allotted to us, mention all the evils of

strong drink, even if we knew them all; but it is sufficient to remember that this is one of the most powerful, monstrous, and destructive weapons in the hands of the enemy of souls. It intensifies every evil that its influence reaches. Wrecked homes, crowded jails and asylums, anarchy, blasted lives, and poverty-stricken wretches in human form are always more numerous where strong drink is readily to be had by the masses. Let no one be deceived into the idea that ideal conditions could be reached by repealing temperance laws, as that would simply mean a loosening of the shackles of this deadly enemy of human happiness and well being. But whatever happens to laws, let us not neglect the teaching of real temperance in our homes, in the Church, in schools, and wherever there is opportunity to teach it.

When you hear some one berating and opposing prohibition, you can make up your mind at once that either he is doing it because of his friendship for the underworld, or because he is getting some unrighteous gain, or because he is deceived.

V. STUDIES ON THE CROSS

NEW TESTAMENT REFERENCES TO THE CROSS

By H. N. Troyer

(Continued)

Heb. 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

9:16 For where a testament is, there must also of necessity be the death of the testator.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9.25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment:

9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God:

10:14 For by one offering he hath perfected for ever them that are sanctified.

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh;

10:21 And having an high priest over the house of God;

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

13:21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen.

I Pet. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:

1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps:

2:22 Who did no sin, neither was guile found in his mouth:

2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

2 Pet. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction.

I Jno. 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

2:1 If any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which hath testified of his Son.

5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

5:12 He that hath the Son hath life: and he that hath not the Son of God hath not life.

Rev. 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

DOCTRINAL ARTICLES FROM ARGENTINA

PRAYER

By J. L. Rutt

For the Gospel Herald.

(Continued)

(By mistake this was omitted from last week's article.—Editor.)

V. When to Pray.

1. When the need of prayer is felt—at least three times a day.—Dan. 6:10; Mark 1:35.
2. Before every meal.—Acts 27:35.
3. When human help fails.—Psa. 60:11.
4. Throughout our earthly life.—Psa. 116:1, 2.

VI. Where to Pray.

1. In secret.—Matt. 6:6.
2. In the services, in the presence of believers.—Jno. 17:1.
3. In the presence of those not believers.—Acts 27:35.
4. Wherever we may be.—I Tim. 2:8.

VII. Result of Prayer.

1. Prayer works effectively.—Jas. 5:16.
2. Prayer receives the very thing asked for.—John 14:13, 14.
3. Through prayer God the Father gives great things.—I Jno. 5:14, 15; Jer. 33:3.

America, F. C. O., Argentina.

THE RESURRECTION

By J. L. Rutt

For the Gospel Herald.

The resurrection of Jesus Christ from the dead is the proof that some day all His true believers will be resurrected to an inheritance incorruptible. It was one of the important themes of the early apostles, and so it is to-day.

I. The Necessity of the Resurrection of Jesus Christ from the dead.

1. The fulfillment of prophecy and scriptures.—I Cor. 15:14, 17; Isa. 26:19; Luke 24:45, 46; Jno. 2:19-22; Acts 13:34, 35.
2. The proof of His Deity.—Rom. 1:4.
3. Salvation from sin.—I Cor. 15:17; Eph. 1:20.

If He had not risen, how would we know that His death was accepted as the propitiation for our sins?

4. Perfect justification from sin.—Rom. 4:25; 6:9; 8:33, 34.
5. The sure foundation.—I Cor. 15:14, 20.
6. It produces fruit.—Rom. 7:4.
7. The promise of the resurrection of all believers.—I Cor. 15:18, 19; Rom. 8:23.

II. Unmistakable Results of the Resurrection.

1. The seal of a perfect work.—Acts 13: 29, 30.
2. The sign of a glorious triumph.—Heb. 2:14; Eph. 4:8.
3. The pledge of a coming resurrection. —I Cor. 15:20-22.
4. The certainty of a future judgment.—Acts 17:31.
5. The proof that our loved ones fallen asleep shall come with Him.—I Thes. 4:14.
6. The proof of our resurrection.—Jno. 6:40; II Cor. 4:14.

III. The Central Truth of the Gospel.

Book of Acts—1:22; 2:24, 27, 31, 32; 3:15, 26; 4:2, 10, 33, etc.

IV. The Unchanging Hope as the Direct Result of the Resurrection of Jesus Christ.—I Pet. 1:3; 3:18.

America, F. C. O., Argentina.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(Vine St. Mission)

Dear Herald Readers, Greetings to all in the name of Jesus our Savior and Redeemer:—What a wonderful Savior He is! Surely He is very precious to His children. We are thankful for the blessings which we daily receive from His hand for they are more than can be numbered. And yet we are so apt to pass along without recognizing them as such. We just partake of these blessings and forget to lift our heads in gratitude unto the Giver too often.

We are soon to celebrate Thanksgiving day. May it be a day of thanks unto our heavenly Father.

In our city there are many who are out of work, making the home conditions real serious in some cases. Many homes are without sufficient fuel to make them comfortable.

Vegetables have been very plentiful this year, and fruit in some sections. There are many ways our brethren and sisters can be a help in mission work—Pray! Go! Give!

We are fast approaching the Christmas season, if the Lord sees fit and we are blessed with health, we again expect to fill a number of baskets. The following can be used: potatoes, apples, beans, dried corn, and fruit; vegetables of all kinds, also canned fruit—in fact anything to clothe and feed the poor. We will try and be faithful stewards of the same.

We are in need of a worker at this place. Pray that the Lord may put it upon some one to fill the place.

Pray for the work and workers at this place.

In His service,
Nov. 9, 1927. The Workers.
Per D. Stoner Krady.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Oct. 18)

For the Gospel Herald.

Dear Herald Readers, Greetings:—Since we last wrote the Lord has blessed us with several nice rains. Everybody rejoiced for the water, as it had been so very dry, but one wonders how many really thanked the Giver.

From Bragado we have the news that Bro. Shank had gone to San Luis to spend eight days with his family. His little son Paul just can't understand why they must be separated and plead and plead with his father to return with him to Bragado. We hope the time will soon be here when they can all be together giving all their time and energy to the cause of the Lord.

From Carlos Casares we have the news that they celebrated the Lord's supper last week with Bro. Hershey officiating. From reports it was one of the most blessed and sacred communions they have ever had, and their hearts were also gladdened to see six souls taking their baptismal vows.

In Pehuajo they have added another little printing machine. This enables them to do finer printing such as cards, etc.

A program has been made out for "An Awakening Conference." This will be held some time in November. Each Station will have a three days conference.

This Thursday evening our mission expects to begin with a series of meetings. Bro. Pablo Cavadore will be in charge.

We have another little boy in the Orphanage. He is five years old and his name is Paul. We now have fifteen in the family. Seven boys and eight girls. Pray for these little ones that they might become active workers in the Lord's vineyard.

Yours for the Cause of Christ,
Vera Hallman.

Trenque Lauquen, F. C. O.,
Argentine, S. A.

THE SAILING OF THE "S. S. CITY OF LAHORE"

By Quintus Leatherman

For the Gospel Herald.

The "S. S. City of Lahore" had been scheduled to leave N. Y. harbor at 5 P. M., Oct. 19. Twice the date for sailing was changed. The first change was made when word was received of hurricanes along the Atlantic coast. The date then set was Oct. 21, at noon. Several of our friends from this vicinity were in New York to witness the sailing of Sister Good and Bro. and Sister Vogt. But our friends returned and informed us that the ship did not leave port, and would not sail until the next day, but a definite hour was not given. This second change of date was due to rainy weather, hampering progress in the loading of cargo.

Bro. and Sister William Detweiler and I were quite elated to hear of this change to Saturday, for on account of school duties, we could not have witnessed the sailing on any other week day.

On Saturday morning, we sent in a long distance call directly to the "S. S. City of Lahore," and inquired as to the exact hour for the sailing of the liner. The reply was: "3 o'clock, sharp." This of course meant a flying trip, for we had only four hours to reach New York City.

Fortunately, railway connections were exceptionally good. We reached Jersey City at 2 P. M., and ten minutes later we had crossed the Hudson by ferry and had arrived in New York. But we still had about six miles to Pier No. 5, Brooklyn, where the "S. S. City of Lahore" was in dock. As we were not acquainted with the city, we decided on a taxi as being the simplest and quickest means of reaching the pier.

We had to travel through the heart of Broadway traffic, and several traffic blockades caused us some anxiety and doubt as to whether after all we would see our dear friends leave the harbor. Yet we were quite conscious of divine guidance leading us in this matter. We arrived at the pier just about ten minutes before three o'clock. Of course we did not then expect to get on board the ship, but we hoped to get at least a glimpse of our missionaries, as they would sail out of the harbor.

An officer at the pier entrance informed us that the ship was still having cargo loaded, and that she would not leave dock before four o'clock. Our hearts offered a prayer of gratitude to God for making possible this privilege of meeting our friends, once more before they would leave American shores.

Another officer, standing at the foot of the gangplank, permitted us to go on board the ship. We had the number of Bro. Vogts' stateroom, and were shown where it was. We rapped at the door. The door opened, and the surprised and happy faces of Milton and Esther greeted us. We later found Sister Good—she also being surprised and glad to see us.

We spent a most delightful hour together on board the ship. Our missionary friends made us feel very much at home in their cozy little staterooms. They took us through several decks of the ship and pointed out to us the kitchen, dining room, sitting room, and other rooms, all amply equipped and comfortably furnished. They told us of their splendid meals, served with a course of "rice and curry" once in a while. We reminisced over school days, talked of India and the homeland. Bro. and Sister Vogt and Sister Good were eager to leave American shores after being delayed in the harbor three

days, and having given farewell to their homefolks several weeks before. They were happy to leave for "India's coral strand," and we could not help but feel happy with them.

We then had a little prayer meeting in Sister Good's stateroom. And a most impressive prayer service it was. It was the last one we were to enjoy together for probably six and a half years. We had realized the worth of intercessory prayer before, but never before did we enjoy the blessedness of it, as we did in this farewell prayer meeting. Our missionary friends prayed for us, that God might perform His will in our lives, and we prayed that they be granted a safe voyage and a blessing upon their efforts for Christ in India. It was a farewell meeting, but by no means a sad one. Somehow we were so overcome with the thought of our missionary friends carrying the glad news of the Gospel to benighted India, that we could not think of this parting as a farewell. They were just leaving us a bit to serve in another part of the Master's vineyard.

Soon we heard the orders for all visitors to leave the ship. We then bade Milton, Esther, and Sister Good, good-bye. We went off the ship to the pier, and waited until the gangplank was withdrawn. Then we walked to the west end of the long pier and awaited the coming of the ship, as it would leave the dock for the harbor.

But we still had to wait about a half hour before the ship even started to leave the dock. We watched with interest the restless fluttering of the sea-gulls, as they would rise from and drop to the water from which they snatched bits of food. A rather heavy mist was hovering over the harbor and as dusk was approaching, New York City, just across the East River from our Brooklyn pier, was almost hidden from our view. The last rays of the setting sun glimmered through this sheen of mist and produced a most beautiful effect. A more impressive setting, and atmosphere for the sailing than this one before us could not have been effected.

It was about five o'clock when the ship left the dock. The steamer was pulled by a tug-boat out of the dock into the harbor. As it passed by the end of our pier, we waved our handkerchiefs to Milton, Esther, and Sister Good who were standing on the deck of the ship. When the liner was tugged beyond the pier two other tugboats pushed on its prow and circled it around until it was headed for the Atlantic. The "S. S. City of Lahore" slowly steamed down the harbor. Again we waved our handkerchiefs, and our friends responded by waving theirs. Then we circled our hats above our heads, until we saw Bro. Milton's black hat waving over the side of the ship for the last time. It was then about dusk, so that at last even the figures of our friends on board the ship could no longer be seen. The "S. S. City of Lahore" had finally left America's shores.

The sun had now set over N. Y. harbor, but it was then rising on the shores of India. Two new missionaries were speeding away to bring the Light of Salvation to benighted India; another one was returning to the heart of India to continue witnessing for that Light. As they sailed out of the harbor we heard the yearning call of India in such a way as we had never heard it before. We left the pier, with our hearts wishing them Godspeed and a safe voyage.

Blooming Glen, Pa.

THE PLACE OF THE LOST IN OUR CHURCH PROGRAM

By Leander Smith

For the Gospel Herald.

(Continued from last week)

The apostolic Church was a witnessing Church. The members individually bore testimony to the saving power of Jesus Christ. Too many of our churches to-day are content to maintain their own set vices and merely continue their existence. When we look into the epistles of Paul we find that the evangelistic note is the major note sounded throughout. He begins his letter to the Romans by saying that he is "called to be an apostle, separated unto the gospel of God." In the seventh chapter of Romans, after showing how we are all sold under sin, how "all have sinned and have come short of the glory of God," how sin has brought us into bondage, how the struggle against sin in the flesh is constant and fierce, how sin will surely pay us off in sin's wages, which is death, he exclaims: "O wretched man that I am! Who shall deliver me from the body of this death? Thanks be unto God through our Lord Jesus Christ."

Though a great scholar, Paul sought not to display his scholarship in his preaching; nor did he emphasize the need of educational enlightenment as a prerequisite to the salvation from sin, or as the hope of a sin-cursed world. But Paul made the proper use of his great learning by preaching the more effectively the simple Gospel of Jesus and Him crucified as the primary and all-important need of the fallen race. He could have spoken in the wisdom of men and won their praise for his great culture and his massive intellect, but he did not do this.

Paul's letters to the Corinthians are filled with his yearning for the lost. He describes and deplores their condition as those "in whom the god of this world hath blinded the minds of them which believe not, lest the glorious gospel of the Son of God should shine unto them." In the fifteenth chapter of his first letter he tells us what his Gospel was: "how that Jesus died for our sins, according to the Scriptures; and that he was raised again the third day, according to the Scriptures."

In Ephesians Paul shows how all of our redemption, and that it is the chief business of the Church to make that fact known to the whole world: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In Galatians, Philippians, Colossians, and all the rest of Paul's epistles the evangelistic note rings clear and loud above all the other notes sounded. It is the theme, the melody of his epistles, and all other notes are but variations to give background, coloring and richness to the main theme.

In the other epistles of the New Testament the evangelistic appeal and emphasis also occupies first place. In Hebrews the arresting question is asked: "How shall we escape if we neglect so great salvation." The whole letter gathers around the central figure of Jesus Christ, "the merciful and faithful high priest in the things pertaining to God, to make reconciliation for the sins of the people." In John's epistles he is spoken of as "the propitiation for our sins, and not ours only but for the sins of the whole world."

John calls his vision of the Isle of Patmos, recorded in the apocalypse, "The Revelation of Jesus Christ." John says, "The blood of Jesus Christ His Son cleanseth us from all sin."

The message of God's Book is the call of God unto men to repent of their sins and to look to Jesus and His crucifixion as the only, but all-sufficient, hope of their forgiveness and cleansing. Woe be to the church which gets off the main track of soul-winning. The highway of Christian history is strewn with the wrecks of men and of churches which have dared to do that.

The Church and the Evangelistic Emphasis

Whenever Christians have declared their position in statements of their

belief in the Word of God, and have rung true on all points of Bible evangelism, the results of such living and teaching has brought Bible converts to the Church and glory to the name of our blessed Redeemer.

It is my own humble conviction that we, in both our local church and denominational programs, are playing up the by-products of Christianity rather than the main, fundamentally essential product.

I go further, and even dare to say that our own churches along with Protestants, are growing less evangelistic year by year. This has especially been true of the trend of recent years. To substantiate this statement I call to mind the following tale-telling facts: There is less of the old-time conviction for sin among the lost in our churches to-day —not less sin to be convinced of, God knows, but less conviction and sorrow for sin. This is an enlightening commentary on the character of the preaching we are having in our churches and the evangelistic methods they employ.

There is much milder picture, in the minds of both the Christians and the lost, of the tragic condition of the sinner than there was a few years ago. Worldliness is rampant in our churches and the love of pleasure has largely replaced the love of prayer among our people. These conditions do not obtain among Christians when the evangelistic fires are kept burning brightly.

The reasons for this decline in soul-winning fervor are not far to seek. We have too much of the Chamber of Commerce methods in "putting over" our church programs and too little dependence upon the demonstration and power of the Holy Spirit. Our hope of success in our church and denominational work has been anchored too much to the wisdom of men and too little to the power of God. Human mechanics have superceded divine dynamics.

Our churches have required of their pastors that they be skillful manipulators of the organization rather than Spirit-endowed messengers of the oracles of God; they have insisted that they be successful administrators of finance rather than strong advocates of the faith. There is too much of the clang of silver in our emphasis—not too much silver, for God knows that we need and could use much more silver than we are giving, but too much of the clang of silver.

Every agency that seeks through the pastor financial support points the half-accusing, half-warning index finger at him and tells him that he is the "Key to the situation." Thus

(Continued on page 733)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

FOR THE CHILDREN

"Come, ye children, hearken unto me; I will teach you the fear of the Lord."—Psa. 34:11.

Come stand by my knee, little children,
Too weary for laughter or song,
The sports of the day are all over,
And evening is creeping along.
The snowfields are white in the moonlight,
The winds of the winter are chill,
But under the sheltering roof-tree,
The fire shineth ruddy and still.

You sit by the fire, little children,
Your cheeks are ruddy and warm;
But out in the cold of the winter
Is many a shivering form.
There are mothers that wander for shelter,
And babes that are pining for bread;
Oh, thank the dear Lord, little children,
From whose tender hand you are fed.

Come look in my eyes, little children,
And tell me, through all the long day;
Have you thought of the Father above us,
Who guarded from evil your way?
He heareth the cry of the sparrow,
And careth for great and for small;
In life and in death, little children,
His love is the truest of all.

Now go to your rest, little children,
And over your innocent sleep;
Unseen by your visions, the angels
Their watch, through the darkness shall keep;
Then pray that the Shepherd who guideth,
The lambs that He loveth so well;
May lead you, in life's rosy morning,
Beside the still waters to dwell.

—Sel. by Mrs. Daniel T. Hauf.

TEACHING THE CHILD UNSELFISHNESS

One of the first things that every child should learn in the way of etiquette is to be unselfish and considerate of the rights of others. This is one thing which can be taught with comparative ease when the child is at the plastic age, but which is almost impossible for him to learn later.

An only child is very apt to be selfish and inconsiderate of the rights of others unless he is taught at an early age that he can't always have his own way. Sometimes such a child will be so lonely for other children's companionship that he will agree to anything that another child desires, but this is the exception rather than the rule.

When I was but a tot, I knew a girl by the name of Consuella. She was in the habit of playing with children I played with, and I had a chance to learn much about selfish children from her. She was the chief interest of a rich family. When she wanted a thing she asked for it, and, unless her wish was extremely extravagant, she got what she desired. This made her entirely unwilling to give in to the other children. She would want to play with our playthings, and if she took a fancy to them, she would try to keep them. The worst part of it was that her parents would defend her atrocious behavior. She very soon became so unpopular that none of the other children would permit her to play with them. Of course she was quite hurt at this. I don't consider, now, that she was to any great extent to blame for her actions. If her parents had taught her to give in to others at least half of the time, she would have been liked by everyone, because she was by nature a sweet child, I believe.

The children of a large family should, and usually do, learn to give in to each other. Besides this, they should be taught not to complain if one member of the family receives a gift or favor and they do not. It may be their turn next time. In any case, they should be taught—not told —to rejoice in each other's good fortune. Of course parents should not "play favorites;" this causes ill-feeling towards the one favored.

It is especially essential that the father should always treat his wife with great respect and deference before his young children so that they will always regard their mother in the same respectful way. They will treat Mother unselfishly if Father does. So, in order to set the proper example, if for no other reason, Father should always try to treat Mother with the greatest kindness.

Children learn very much by watching others, principally their parents, and if they see that Mother is always treated with great consideration by Father they will just naturally think that there is no other way to do. Father will come in for his share of devotion when the children are older, for they will be sure to think that their father is better than other fathers if he treats his wife better than other men do.—John F. Douglas.

If you are thinking of making a Christmas present of the Gospel Herald to a friend, you had just as well send in the subscription now, as the paper will be sent free the remainder of this year to all new subscribers. Donations, half-price.

God will never honor His Church with complete success until it completely honors Him.—T. L. Cuyler.

SUNDAY SCHOOL LESSON

Lesson for Nov. 27, 1927—Isa. 1:10-20

ISAIAH TEACHES TRUE WORSHIP

Golden Text.—Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart.—Psa. 24:3, 4.

Introductory.—A new prophet, for this quarter's lessons, is introduced to us in this lesson. This time it is the foremost among the Old Testament prophets — sometimes called "the evangelical prophet"—Isaiah. He is classed as the most eloquent among the prophets and, like the rest, faithful and fearless in his messages. In the lesson before us we have one of his first and most practical messages.

God's Attitude toward Hypocritical Worship (10-15).—Then, as now, some people made an attempt to cover up their ungodliness by a show of piety. The opening sentence of the lesson shows what God thinks of such an attitude: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me?" He strikes at the very root of the matter: "To what purpose" is all this? It is a pertinent question today. What is our purpose in our work—prayers, Bible reading, church attendance, personal work, money donations, testimonies, etc.? Are they to glorify God? to advance the cause of salvation? to strengthen the Church? All these things are right, when done with the right motive; but they are no substitutes for real heart devotion, neither are they a cover that hides wickedness from the eyes of God.

God goes on to remind the people that all the things they were doing were not required simply for the sake of form. His admonition, "Bring no more vain oblations," carries with it a stinging rebuke, especially when it is remembered that such sacrifices are "an abomination" to the Lord. Their new moons and their appointed feasts were objects of hatred by the Lord, and He was "weary to hear them," for the reason that their lives did not fit to such pretensions. The message from God really amounted to this: "Give me your heart first, and then I am ready to accept the work of your hands. Until then, all that you do in the way of pretended worship and service is an abomination in my sight."

Isaiah is not the only inspired servant of God to bring such a message to the people. All through the Bible we have a harmonious message teaching us the necessity of an obedient heart and a yielded life in order to get into favor and friendship with God. Samuel reminded Saul that "to obey is better than sacrifice;" and David, Jeremiah, Micah, and others of the inspired writers in both Old and New Testaments united in a testimony that agreed with the warning of Christ: "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Yes, God wants our service; but first of all He wants our lives, our hearts. OBEDIENCE is the big word that stands at the entrance, in the middle, and at the close of a life that is acceptable to God. Let this be given, and the things which He loathes about our sacrifices become a sweet smelling savor to Him.

Practical Admonitions (16-20).—Our lesson is not all a message of censure for inconsistent living. God does indeed reprove, but He does more; He directs the lives of those who submit themselves to Him. Having rebuked the unfaithful in Israel for their inconsistencies, He proceeds to give them a Fatherly message of helpful suggestions and admonitions, a few of which we shall notice:

1. "Wash you, make you clean." In the present dispensation we understand this to be through the blood of Jesus. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

2. "Cease to do evil." This is a practical result of our turning to the Lord. "How shall we that are dead to sin live any longer therein?"

3. "Learn to do well." This is the same as the previous admonition, but in positive form. We want to do more than avoid sin. God wants us to manifest virtue as well.

4. "Relieve the oppressed, judge the fatherless, plead for the widow." As a sidelight to this admonition read Matt. 25:31-46; Jas. 1:27.

5. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow." The blood of Jesus Christ can accomplish this for the most hardened sinner.

6. "If ye be willing and obedient, ye shall eat the good of the land." Notice the expressive words, "willing and obedient." Read also the following verse, the last of this lesson.—K.

Bible Meeting Topic

THE CHURCH OF CHRIST.—Matt. 16: 18, 19; I Tim. 3:15, 16; I Cor. 12:27-31.

Topic for November 27

MOTTO

"Christ is the head of the Church."

OUTLINE STUDY

I. Christ is the Authoritative Head of the Church.
1. So given of the Father.—Eph. 1:22, 23.
2. As head He is the Savior.—Eph. 5:23.
3. As head He is to be obeyed.—Eph. 5:24.
4. As Head He sustains.—Col. 2:19.
5. As Head He controls her leaders and shepherds.—Rev. 2:1; I Pet. 5:3, 4.

II. Its Members.
1. Like stones in a building.—I Pet. 2:5.
2. A peculiar people.—I Pet. 2:9.
3. Members of His body.—Eph. 5:29, 30.
4. Baptized into the body by one Spirit.—I Cor. 12:12-14; Eph. 4:4-6.
5. Form the bride of Christ.—II Cor. 11:2.
6. Are children of God.—Rom. 8:16; I Jno. 3:1; Eph. 3:15.

III. Its Place in the World.
1. God's house and "the pillar and ground of the truth."—I Tim. 3:16.
2. A feeding place for the flock of God.—Acts 20:28; I Pet. 5:1-3.
3. A place of order and discipline.—Tit. 1:5-13; I Cor. 5:4-13.
4. A light to the world.—Phil. 2:14-16; Matt. 5:14-16.
5. Authorized from heaven.—Matt. 16: 19; 18:18; Heb. 13:17.
6. Administrator of ordinances.—Matt. 28:19, 20; I Cor. 11:23; 11:3-6; Jno. 13:1-17; Jas. 5:14, 15; I Tim. 4:14; I Thes. 5:26; I Cor. 7:39.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Church."**
2. The Church a Blessing to All.

For Young People.
1. What Constitutes the Church of Christ?
2. The Duty of a Church Member.
3. The Work of the Church on Earth.

For Older People.
1. The Divine Authority of the Church.
2. The Ordinances to be Observed.
3. The Necessary Organization of the Church.

PERSONAL THOUGHT

The great question is with each person, "Am I so united with Christ that while I am counted a member of the visible organization I am also a real member of Christ?"

SEED THOUGHTS

One family—we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death.
—Charles Wesley.

What is the average type of a counterfeit church? A hammock, attached on one side of the cross, and on the other, held and swung to and fro by the forefinger of Mammon; its freight of nominal Christians elegantly moaning meanwhile over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed slumber.—Joseph Cook.

Gospel Herald

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THURSDAY, NOVEMBER 17, 1927

Field Notes

Bro. N. A. Lind of Albany, Oreg., has recently spent some time in the Idaho field to assist the congregation there in the work of the Lord.

Change of Address.—Bro. Clarence A. Bontrager, from Yoder, Kans., to Lyman, Miss. May God bless both him and the congregation he has been called to serve.

An all-day mission meeting, under the auspices of the Southwestern Pa., Mission Board, will be held at the Kaufman Church, near Davidsville, Pa., on Nov. 19, 1927. S.

The Lord willing, revival meetings will begin at the Blauch Church, near Jerome, Pa., on Dec. 6, with Bro. Wm. Jennings of Concord, Tenn., in charge. S.

Bro. R. F. Yoder of Wakarusa, Ind., conducted a series of meetings at Leo, Ind., recently, expecting to begin a similar effort at the Medway Church near Osborn, Ohio, Nov. 12.

The Lord willing, we shall hold a Bible and mission meeting at the Cross Roads Church near Richfield, Pa., on Nov. 26 and 27 with Bros. John W. Weaver and Benj. Wenger as instructors. S. D. K.

A series of meetings is to start at Ganz's Church near Lititz, Pa., on Christmas eve, Dec. 25, with Bro. N. W. Risser in charge. Remember the work in your prayers, that souls may be saved. R. W. H.

A series of meetings has been arranged for, the Lord willing, beginning Sunday evening, Nov. 13, for the York congregation, York City, Pa., with Bro. A. A. Landis of Ephrata, Pa., as evangelist. G.

Correction.—In the announcement of the Bible Conference to be held at the Maple Grove Church near Atglen, Pa., in last week's Herald the date was omitted. Nov. 18-20 is the time. Everybody welcome.

A Bible instruction is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., Nov. 23 and 24, with Bro. N. E. Miller of Springs, Pa., together with a number of ministers from the County, as instructors.

From a newspaper clipping sent in recently we learn that Bro. Daniel Gayman is the new deacon at Deep Run, Pa., Mennonite Church, the ordination taking place Oct. 20. Bishops Jos. G. Ruth, Jonas Mininger, Warren Bean, and A. O. Histand had charge of the services.

The congregation worshiping in the suburbs of Washington, D. C., formerly under the Virginia Conference, is now a congregation under the Lancaster Conference, and steps are being taken looking to the location of a minister at that place. Communion services are to be held there Dec. 4.

REQUEST FOR PRAYER

Revival meeting at Strickler's Meeting House, near Middletown, Pa., Jno. F. Grove, Evangelist.

A Bible conference will be held at the Stahl Church, near Johnstown, Pa., beginning Tuesday evening, Nov. 22, and closing on the evening of Nov. 27. The brethren, I. W. Royer of Orrville, O., and A. J. Metzler of Masontown, Pa., will be the instructors. A cordial invitation is extended. S.

Bible Reading.—We are in receipt of a program of the 23rd annual Bible Reading to be held at Slate Hill Mennonite Church near Shiremanstown, Pa., with Brethren J. L. Stauffer and E. F. Hartzler as instructors and Nov. 30—Dec. 1 as the time of meeting. We predict that a profitable meeting will be held.

Bro. I. G. Hartzler of East Lynne, Mo., was by the recent conference held at Hydro, Okla., charged with the responsibility of bishop oversight over the scattered members and congregations in Texas, Louisiana, and Mississippi. His presence in that field at this time is his response to the request of Conference.

Among those who attended the closing meeting of the revival services at the Stahl Church near Johnstown, Pa., were Bro. J. A. Ressler of Scottdale, and Bro. and Sister Ed. Landis of York, Pa. The meetings closed on Nov. 6 with a full house of attentive listeners. Bro. John F. Grove of Mason and Dixon, Pa., had charge of the meetings. S.

Arrangements have been made for an all day Sunday school meeting, to be held at the Upper Skippack Mennonite Church near Creamery, Pa., Nov. 26. The program begins in the morning with a talk on "The Sunday School as a Soul-saving Agency" by Bro. J. C. Clemens, and closes in the evening with a sermon by Bro. Aaron Mast.

Brethren I. G. Hartzler and Clarence A. Bontrager are now in the southern field, communion services having been announced for Nov. 6 at Tuleta, Tex., and for Nov. 13 at Lake Charles, La., after which it was their intention to go on to Lyman, Miss., where Bro. Bontrager is to remain (at least for a time) to serve the congregation at that place.

Brethren Jonas Mininger and Alfred Detwiler of the Franconia Conference district spent Sunday, Nov. 6, in Lancaster Co., Pa. They filled the regular appointment at Erisman's Church in the morning. In the evening Bro. Mininger preached at Landisville and Bro. Detwiler at Kauffman's. "Come again," is one of the responses to this service of love. L.

Correspondence

Jet, Okla.
(Milan Valley congregation)

Dear Herald Readers, Greeting:—We are thankful to our heavenly Father for the many blessings bestowed upon us. Bro. David Garber of Harrisonburg, Va., came here Oct. 20 to hold meetings for us. He gave the Word with power, which will long be remembered. On Sunday, Oct. 30, he held communion for us. Those from a distance were Bro. and Sister Henry King and family, Bro. and Sister Steven Yoder and two children, Bro. and Sister Will Dettwiler, Bro. Martin Yoder, son and two daughters, Bro. and Sister Sam Kuhns and children, and in the evening meeting Bro. and Sister Ross Cooprider also came. We thank them all for their presence. Come again. We are always glad to have people stop with us as they pass

through this part of the country. Any one coming through Cherokee, Okla., notify us. We will gladly meet them. Call on S. C. Miller, Jet, Okla., as we have a good country here and would be glad if more of our people would locate here. Pray for us, that we be faithful until Jesus comes.

Nov. 1, 1927. Cor.

Minot, N. Dak.

Dear Herald Readers, Greetings:—Over Sunday, Oct. 23, Bro. Eli G. Hochstetler of Wolford was with us. We had our counsel meeting and communion. The Lord blessed us with very nice weather at that time, and about all the members were present to partake of the communion, as well as to observe the ordinance of feet washing. Brother H. did his part in bringing timely messages for one and all present.

Bro. A. D. Yoder and family, who have been trying the realities of life elsewhere the past two years, have again located in this vicinity.

The crops for the season have all been gathered. Some good yields have been reported where hail did not do too much damage. Considering all, it has been a good season.

Health in general is good.

In His glad service,

Nov. 1, 1927. L. S. Glick.

Cherry Box, Mo.

On Sept. 24 Bro. and Sister Nissley of Altoona, Pa., came into our midst to conduct our revival meetings that lasted two weeks. The Word was forcibly and effectively presented. The brother did not shun to declare unto us "all the counsel of God." The visible effects were, that two precious young souls were added to the Church.

On Oct. 2, the second Sunday of our meetings, the quarterly Sunday school meeting of the Northeast Missouri district convened here, the Palmyra congregation being represented by Brethren H. R. Buckwalter and Daniel Horst.

Oct. 23, Bro. J. M. Kreider, bishop of this district, was here officiating in communion service. All but one member were present and enjoyed this meeting. The same Sunday afternoon, Sister Barbara Detwiler, who is critically ill, called for an anointing, to which Bishop J. M. Kreider responded. The sister underwent a severe operation at the Kirksville Hospital several weeks ago. May God be pleased to spare her to us and her family.

We were glad to have with us on communion day Bro. and Sister John Dettwiler, Bro. and Sister Jonah Dettwiler of Morgan Co., Bro. Wm. Dettwiler of Harper, Kans., Sister Adaline Fenton of the Pea Ridge congregation, also our aged Bro. J. R. Buckwalter of the Palmyra congregation. Come again.

May God bless all efforts put forth in His Church.

Yours in His glad service,

Nov. 2, 1927. L. J. Johnston.

Kalona, Iowa

(East Union congregation)

Greeting of Love to All:—We have many reasons to thank and praise the Lord for the many rich blessings bestowed upon us.

On Sunday, Oct. 30, we held our communion and a large number partook of the sacred emblems which represent the broken body and the shed blood of our Lord and Master. Our congregation numbers 480 members; and while a large number took part in the commemoration of His suffering, there are over a hundred that can be counted up that were not present. Of course, the reasons for absence are varied and here is hoping that the most have justifiable excuses. Our bishop, Bro. S. C. Yoder of Goshen, Ind., was present and conducted the service. He also preached to us a preparatory sermon on the evening of Friday, Oct. 28, and also again a sermon of encouragement on the evening of our communion Sunday. We appreciate these visits very much, and wish it were possible that our congregation could be visited oftener by him.

Our preparatory service, or council meeting, was held on Sunday, Oct. 16, and was well attended. Bro. Amos Gingerich preached the preparatory sermon and many helpful thoughts were given.

We regret to report that Bro. Amos Gingerich is making preparations to move back to Missouri next spring. This will cause a vacancy in our ministerial body.

May God abundantly bless all the efforts put forth by His Church.

Nov. 2, 1927. Cor.

Elkhart, Ind.

(Prairie St. congregation)

Dear Herald Readers:—We again have many reasons to thank our heavenly Father for His rich blessings to us. On Sunday morning, Oct. 16, Bro. A. C. Good began a series of meetings at this place. They continued until Wednesday evening, Oct. 26. We are glad that Bro. Good presented the plain Gospel truth in his messages and that four of our juniors were willing to accept Christ as their Savior. Others, especially older ones, were under conviction but were not quite willing to pay the price.

We reorganized our Sunday school for the coming year, Wednesday evening, Oct. 12. The following officers were elected: Supts., Huber Yoder, C. W. Leininger; Sec., Wm. Mann; Treas., W. W. Christophel; Libr., Sylvia Hostetler; Supts of departments: Home, Katie Hostetler; Primary, Barbara Bontrager; Cradle Roll, Zada Reiff; Junior Meeting, Leona Cockley.

The brotherhood met for counsel meeting Friday evening, Oct. 27. Owing to Sister Hartzler's poor health and his failing health Bro. J. S. Hartzler, pastor of this congregation asked that he be given a helper in his pastoral duties. The congregation decided that Bro. J. P. Brubaker be appointed as pastoral helper.

The Lord willing, we will have our communion services Sunday, Nov. 13.

Nov. 4, 1927. Cor.

West Liberty, Ohio

Bro. L. J. Miller of Garden City, Mo., came to this vicinity for a three weeks series of meetings. Oct. 23 meetings began at the Bethel Church, and continued one week; Oct. 30 and the week following the work was continued at the Oak Grove Church, with good attendance and interest. The Word is being presented with no uncertain sound, and as a result a number of souls are confessing Christ as their Savior. From Nov. 6 the last week of the series the work will be continued at the South Union Church.

Nov. 5, 1927. Cor.

Sterling, Ill.

Dear Herald Readers:—We are having lovely fall weather, and health in general is fair. We recently enjoyed a Neighbor's Day, when friends and neighbors worshiped with us. Bro. A. H. Leaman preached both morning and evening. On Sunday, Oct. 16, Bro. J. S. Shoemaker preached to us, in the counsel meeting service. Bro. A. C. Good was at Elkhart, Ind., at that time, holding meetings, and we greatly appreciated Bro. Shoemaker's presence and the message he brought. On the 23rd Bro. Simon Graybill of Freeport was with us in our preparatory service, and gave us a timely message. Last Sunday, the 30th, we observed communion, the Morrison brethren communing with us. Bros. Shoemaker and Nice officiated. On Friday evening, Oct. 28, Bro. C. F. Derstine preached to us. He was also here in the interests of the Toronto Academy and Bible School.

Nov. 5, 1927. Ida Long.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—We have been favored lately on our

(Continued on page 732)

Miscellaneous

OUR NEXT STEPS IN THE EDUCATIONAL PROGRAM

By S. F. Coffman

For the Gospel Herald.

(Synopsis of an address delivered before an educational meeting at Belleville, Pa., and by request was afterwards written out for publication.)

Brethren and Sisters: In many ways I feel unqualified to speak on the subject of education because personally I have not been very much in touch with the educational work of our Church. It has been my privilege to be a spectator instead of a participator in the program. It is already thirty-four years ago that steps were taken to organize an educational institution. It was Bro. H. A. Mumaw, founder of the Words of Cheer, who thirty-four years ago started a school in Elkhart, for the purpose of safeguarding our young people. This school was conducted upstairs over a jewelry store in one or two rooms, a reading room and a recitation room. The faculty was very meager. I was only a spectator. I was just a little too young to go to a school like that then, and I am too old to go to one like that now. Perhaps most people here to-day have been spectators rather than taking an active part in the educational work of the Church. There are many brethren and sisters here to-day though, that have taken part in the educational work of our Church. Most of our missionaries have taken an active part in our schools. We have the product of our educational program with us. If these results have been beneficial or have not been beneficial we would ask, Is the standard high? Does she uphold to-day the standards of the past? This must be associated with the principles and program of the Church of to-day. Instead of a little group of sixteen or eighteen boys and girls in the city of Elkhart, we have at the present time three schools and approximately seven hundred young people engaged in the educational work.

If we think of the future steps in the educational work we must think of the best steps. No doubt many of the points that have been talked on before will be talked on again. I would like to notice first that the next steps of our educational problem must be in harmony with our first ones. We believe our first ones were beneficial for the Church. Our brethren were interested in the welfare and safeguarding of our young people. This was the underlying principle of the Church school program. This was not undertaken in the first place without a serious question, without a definite demand on the part of our young people. They did not say, Give us a church school, but conditions spoke. Fathers and mothers saw their children going to other schools and drifting away from our Church. But when they saw that here was a place where studies could be carried on under Christian influence they became interested. Reading, writing, and arithmetic are not sectarian subjects; they belong to all of us. But along with that there were certain spiritual influences that people who were not interested in the principles of the Mennonite Church discovered. A man can be saved whether he knows arithmetic or not, but he cannot be saved if he does not know the salvation of Jesus Christ. This is a definite purpose for the Church school.

We have three schools, and these doors of learning have always been opened to the young people of good character. There was a definite spiritual purpose in mind; not that they could learn the elementary principles, but that their minds might be filled with spiritual principles. The building of the educational system, its enlargement, its development must be laid upon this, the spiritual needs of the Mennonite men and women. There were a few brethren interested at that time. At the time it was called "Dr. Mumaw's school." Dr. Mumaw was the teacher. A little group of men were encouraged and it became the means in its bringing of young people into spiritual life. The organization and representation of our present institutions are that the principles of our institutions must be safeguarding.

Another emphasis that we found in the purpose of our educational school was instruction in the Word of God, Bible teaching. There is no danger of one getting too much concerning the Word of God, but there is a danger in getting to know too much that is not in the Bible. It is not what the Bible teaches that makes man go wrong, but it is putting into it something that the Bible does not teach; not what the Bible teaches, but what it doesn't teach is what leads the people wrong. We ought to study the book of Genesis through and through until it goes through us.

To establish a school to teach the Word of God as the Word of God is the question. There are in our schools just such purposes as were established in the beginning in a school of the Church, a school for the Church, a school by the Church. As has been suggested we have three schools, and I wish all of us would say it. Two are under a Board; one is directed by a conference, but we have three schools—not a question of distinction but largely a question of the directing force. Yet are these all of our schools? What would we call the one at Johnstown, the one in Ontario, the one on the Pacific Coast, and at Allensville? What are they? Some are not so completely organized and completely safeguarding as a number of the institutions are. Anyhow, we have them and what are their purposes? The same as in the other schools? Outside of our present organization of schools, what are they for? To give to some people what they need, to give to the Church what some may not give. That is a problem. Anything that comes into the world is a problem. Even a baby is a problem.

Our Church schools are such because they are taken care of by the Church. These schools exist for the Church, primarily for the Church, by the grace of God.

Let the Church schools continue to be schools for the Church. We are not selfish, we are only wise in doing that, because we know definitely the purpose of these institutions and we will carry out the principles for which they have been organized. In thirty years' time the educational standards of the State have been raised. So the Church has grown and has met the conditions. The thing that the State requires is a big mental capacity with a dollar mark stamped on it. The standard of the Church is not, How large is your heart? but, How large is your soul? What is the value of your life in the Church?

We need to keep in mind that as the Church is to be a Church upholding these principles, these schools must be by the Church, supported by the Church. The institutions cannot function without the support of the Church. The State will not furnish the money. We know that these institutions have had their trouble. For the last thirty-four years this work has been carried on by the Church. If only we had some millionaires that would turn over a big fortune. But I really hope that there never will be a millionaire in our Church. Do you know how to not be one? The answer is, by giving more to our institutions. God does not want money heaped up. That kind of investment is worth more to you and more to the Church than to me.

The next step would call for more investment. The Lord wants an investment to be made. There are a few steps in education that we should avoid. We must have a common appreciation of our financial needs if we must have a common purpose. I

was glad for the conclusion given to Brother Bender's talk that was the expression of hopefulness for our future institutions. There must be a common effort on our part, a united effort.

Talking about **our** school and **my** school, we want to think of it belonging to the kingdom of Jesus Christ and avoid those personal prejudices. We have a school and we are glorifying in it and that is expressing our own personal opinion. We find this true that every personal like and dislike should be laid aside as far as possible. And by the grace of God we want to live closer to Him and do His will.

To-day we have in our schools the most capable brethren and sisters at work; the most capable ones the Church has that are fitted for the work. They have shown themselves true and have consecrated their best efforts to the cause of education for the Church. I do not know whom we could put in their place. If they were taken away I wonder how these places could be filled. Where are brethren and sisters who have greater ability, who have deeper consecration, and who are doing as much in their powers for the school? The school success does not depend altogether on them but also upon the directors, upon the conference, the brotherhood that is behind them. The conference of the Church must stand behind these institutions and these people so that they may carry on the true principles of the Church.

There is another situation in relation to these. Ephesians 4:15 speaks about the body of Christ and members and each one supplying some part of the body.

What can we supply for the other congregations? What can one conference supply for the other? What have you to give me? What have I to give you?

We are members one of another. The next step in this educational program is coöperation in the work of Jesus Christ.

FUNDS FOR THE EASTERN MENNONITE SCHOOL

By A. D. Wenger

For the Gospel Herald.

Giving is encouraged and required by the Scriptures, not only meagerly but liberally. When the leaders of God's people called for means to construct the tabernacle and to repair the temple the gifts were so generous that the people had to be notified to cease giving to avoid an over supply. Our charitable institutions now are not so well favored.

The Eastern Mennonite School does not need money now for running expenses. Since the School is considerably larger than in former years we are able to meet current expenses. It is only when we build or make other improvements that we must look for assistance from the brotherhood. We built a very much needed addition to the main building in 1926. This is not nearly all paid. All help in this respect is highly appreciated. While our three schools in India are being supported financially, and our other two schools in America at Goshen and Hesston are being furnished money for endowment, we desire to be remembered also with means for the liquidation of our indebtedness and for endowment. We already have a small endowment fund and would very much appreciate having it enlarged.

Our constituency, as far as we can learn from those who are interested in the School, is well pleased with our efforts to maintain a school for the Church on sound Gospel principles. We welcome helpful, constructive criticism. By such aid we can make improvement. We desire your prayers, your encouragement, your financial support and the young people who plan to take high school and college work. We invite correspondence.

Let us stand united in our efforts to save our young people to the faith and thereby do our part to perpetuate the Church as a suitable home for the generations to come.

Harrisonburg, Va.

A PLAIN CHURCH

"A plain Church" means different things to different people. In the mind of some it means a church whose members are adorned in simple attire. Others have in mind a people living in houses free from expensive decorations, riding in automobiles that are not expensive, and living the simple life. In our humble judgment they are both right. Plainness, to be consistent, should apply to every phase of life—thought-life, habits, apparel, home environments, speech, and everything else belonging to a well rounded out Christian life.

REST

Come, ye guilty souls oppressed,
Answer to the Savior's call:
"Come and I will give you rest;
Come and I will save you all."

Come, ye weary sinners, come,
All who feel your heavy load;
Jesus calls His wand'rers home;
Hasten to your pardoning God.

H. F. W.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is the purpose of the expression in Jude 22, 23? What class is meant, and in what way are they to be used? L. H. S.

Jude, in his brief epistle, addressed to "them that are sanctified by God the Father, and preserved in Jesus Christ," presents to them a dark picture, the purpose of which was to help them, and all true Christians in all ages to guard against the seductions of false teachers, and urge them to "earnestly contend for the faith which was once delivered unto the saints," also to be ready to lend a helping hand in rescuing the erring ones from the snares of ungodly deceivers.

As Christians, and "workers together with" Christ, we should do our utmost to rescue the erring ones, whether the same have erred through weakness or ignorance, or whether they have intentionally or willfully committed sin. A prayerful effort should be made to rescue all transgressors.

In verse 22, Jude undoubtedly refers to those who have erred or gone wrong through weakness, or through the influence of seducing teachers, and had become bewildered relative to truth and duty. For all such, we as Christians are to "have compassion," and extend to them kind admonitions and tender entreaties, that they may be "restored in the spirit of meekness." We are not to be harsh and severe in our censures of them and their actions, but "making a difference" according to their character, aims and purposes, treating them gently and kindly, and thus seek to bring them back to the true Way, and to loving obedience in the Master's service.

Verse 23, "Others save with fear." That is, picture to those who are willful sinners, the terrors of the awful judgment which is in store for them eventually if they continue in their sinful course. Present to them a picture of hell and damnation, in order to arouse them out of their sleep of sin, as you would, were they asleep in a house on fire. "Hating even the garments spotted with the flesh," that through fear of the wrath of God which is to be meted out to all who willfully continue to live in sin and rebel against Him, that they may be led to forsake, abhor and avoid everything that is sinful and unrighteous, and thus by God's grace be kept safe for time and eternity.

J. S. S.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

PERFECT PEACE

By Daniel Kauffman

For the Gospel Herald.

TEXT: Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. —Isa. 26:3.

We have before us one of the most inspiring, and at the same time one of the most commonly misunderstood, subjects that have ever engaged the mind of man. It was the theme chanted by the heavenly host at the time of the advent of our Savior, when they sang: "Glory to God in the highest, and on earth peace." "The peace of God which passeth all understanding" is a part of the experience of all who know by experience what it is to have Jesus Christ reigning in their hearts, an experience which only the children of God can have.

On the other hand, there is much that is called "peace" that is really no peace at all. The prophet of God refers to people who say, "Peace, peace, when there is no peace." Some people imagine that they have peace, when it is really a deadened conscience, so completely stilled that it no longer responds to the voice of the Spirit. What we want is a peace from God, a peace that remains calm under the most searching of investigations, a peace that remains after we have looked truth squarely in the face as it is revealed in the light of God's eternal Word. In this sense let the heavenly benediction, "Peace be unto thee," find an abiding place in every soul.

The Keeping Power of God

Where do we look for this blessed Christian experience? We have it in our text. Hear the bright assurance: "THOU (O Lord) wilt keep him in perfect peace." Here is a recognition that a "perfect peace" is from God. While others look to a vain and sinful world for approval and peace based on such approval, let us be satisfied with nothing short of an experience in which we can look God in the face and upon authority of His Word be able to say, "I know nothing against myself"—a perfect peace, a peace which stands the highest test, and peace which brings stillness to the soul, comfort to the heart, and lasts throughout time and eternity; a peace that is intensified as it is weighed in the balance of God's light and truth, and found not wanting. Then let us remember the assurance that God can and will not only **give** us that kind of peace but also **keep** us in it. Praise God for His keeping power; and for His precious gift of "perfect peace." Neither self-justification, nor unbelief, nor popular applause, nor the self-satisfaction that comes through the possession of wealth or superior intellect, giving us this "perfect peace."

The Condition

Like every other precious thing connected with the grace of God, this peace is upon condition. You will notice that it is not promised unconditionally or universally, not even promised to all who ask for it; but to those "whose mind is stayed on thee." Here is a condition which we may all meet, and which we **must** meet before we can claim this blessed assurance as our own. In other words, take the advice of Paul to the Colossians: "Set your affections on things above, not on things on the earth." With an eye single to the glory of God, our minds centered upon Him and His Truth and His promises and conditions for divine favor and blessings, we have nothing to fear. It is the heavenly-minded soldier of the cross who is blessed with this wonderful grace of God in the heart. "Perfect peace" is a certainty when the mind is fixed upon the Author of Truth, upon the bountiful Giver of "every good and perfect gift."

The Bible tells us that "the double-minded man is unstable in all his ways." When we talk about fixing our eyes upon Jesus, and our mind upon God, we necessarily mean also a corresponding separation from the world. "If any man love the world, the love of the Father is not in him." Let us not make the mistake of trying to keep our mind stayed upon God and the world at the same time. "No man can serve two masters." Let your mind be "stayed" on God, and the "perfect peace" that means so much for the soul, both in time and in eternity, is yours.

The Trust of Faith

Isaiah goes on to give the reason for the possession of this "perfect peace;" "Because he trusteth in thee." Here is not only implied a trust in God on the part of the faithful soul, but also a trust on the part of God in every one who places a trust in Him. God knows that whoever trusts in Him will remain loyal, for His keeping power is perfect, and He can therefore fully trust any one who places such trust in Him. The sure promise is, "If ye do these things, ye shall never fall"—implying that you will surely fall if you fail to do these things. Let us therefore approach God in the full assurance of faith, trusting in the sustaining power of God, trusting in His promises and His grace, trusting in His wisdom and His love, trusting in His judgment and His power, and the consciousness that God will also put His trust in us under such circumstances, will spur us on to greater faith and nobler life. In other words, "perfect peace" will be our lot; it will be our joy in daily life, our satisfying foretaste of the perfect and endless peace in the glory world.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 729)

monthly missionary Sundays by having (on Sept. 4) Bro. and Sister Jacob Mellinger and daughter, Soudersburg, Pa.; (on Oct. 2) Bro. and Sister John W. Hess and family, Akron, Pa.; and (on Oct. 30) Bro. and Sister D. Parke Lantz, returned missionaries from South America. We surely thank the brethren for their kind visits and their helpful, inspiring missionary messages.

On Sept. 25, our council meeting was held, Bro. C. M. Brubaker holding forth the Word of Life to us from Matt. 18. Peace was expressed by all. May each one of us still pray for such a willing, submissive obedience on the part of each one to Christ and the Church.

Our communion services were held on Oct. 23, Bro. C. M. Brackbill officiating. Preparatory services were held the day previous by the home brethren. As we partake of the sacred emblems, may there be vividly portrayed to us the costliness of our redemption. At this time two were reclaimed.

Sister Lettie Shaub, who had been at the hospital for an operation, has returned home and is improving nicely.

As the year is fast drawing to a close may we realize each day brings us closer to the "coming of our Lord" "whom having not seen, ye love."

Yours till He come,

Gertrude M. Lefever.

Nov. 6, 1927.

Stuart's Draft, Va.

(Valley View congregation)

Dear Herald Readers:—Glad to say we have had a good attendance at Sunday school all summer, with good interest.

One Sunday during the early part of the summer Bro. Earl Suter and family and Bro. Joe Brunk and family of Rockingham Co., visited our Sunday school. Bro. Suter preached an inspiring sermon. On the evening of Sept. 25 Bro. Earl Showalter of La Junta, Colo., gave us many truths concerning the Rich Man in Luke 12. We appreciated their presence and help very much.

Sunday, Nov. 13, we are planning to have communion service at this place, the Lord willing. We extend a hearty invitation to all who wish to be with us.

We have had a seasonable fall, for which we are thankful. Our prayer is that we may continue to have these blessings as well as spiritual blessings.

Elizabeth Heatwole.

Nov. 6, 1927.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—The brotherhood rejoices in the blessings of God bestowed upon the flock in recent meetings. On Oct. 26, revival meetings began and continued until Nov. 6, with Bro. John F. Grove of Mason and Dixon in charge. The weather (with the exception of only a few evenings) was favorable, and the attendance was good throughout the meetings. Three souls were baptized at the preparatory services on Saturday. One who confessed later will be baptized on Nov. 20. On Sunday morning, communion services were held, at which time about 600 members of the Johnstown district participated. Bishop James Saylor was assisted by Bro. Grove, who preached the sermon, and by the ministering brethren of the district.

On the evening of Nov. 20, a special missionary program will take the place of the regular children's meeting, Y. P. meeting, and preaching services. A report of the mission quarters and mission boxes will be given and a special offering will be taken for the missionary children of India.

We look forward for another feast of spiritual food, Nov. 22-27, when the annual Bible conference for the Johnstown district will be held at the Stahl Church. The brethren I. W. Royer of Orrville, O., and A. J. Metzler of Masontown, Pa., will be the instructors.

The congregation has enjoyed the presence of a very large number of visitors during the summer months, among whom were a number of ministers and missionaries. This adds interest and helps not only the attendance at the special services but at the regular services. Our door is always open to God's faithful ones, and we invite them to stop with us.

Communion was given on Sunday afternoon to the following brethren and sisters who could not attend the morning services on account of illness: Lizzie Livingston, John M. Sala, Barbara Berkey, Ephraim A. Thomas. This is a privilege that should not be neglected, and is enjoyed by our afflicted ones.

Nov. 8, 1927. S. G. Shetler.

Hesston, Kans.

(Hesston College and Bible School)

We are now in the midst of our annual fall revival with Bro. Allen Erb of La Junta, Colo., as evangelist. The work is only begun and we are praying that souls may find God in a life-giving relationship through Christ. The aim of the school is always to place first emphasis on a vital Christian experience and true Christian living.

During the week of Oct. 9 to 14 Bro. Paul Erb assisted in conducting a series of Bible meetings at Garden City, Mo.

Bro. C. L. Graber, Director of the Endowment Program for Christian Education sponsored by the Mennonite Board of Education, visited Hesston College for a few days in October in the interests of his work. While here he also preached a helpful sermon at the regular Sunday morning service.

Bro. and Sister D. D. Miller of Middlebury, Ind., stopped off at Hesston on Oct. 20 on their way home from the Pacific coast. We appreciated their visit and the sermon Bro. Miller preached at the time of the mid-week devotional meeting.

On Sunday, Nov. 6, a group of students went to McPherson and sang at the County Jail, the County Old People's Home, and the County Hospital.

At the end of the first six weeks of school tests were given in all courses, and a complete report of each student's work was recorded and sent to his parents. The purpose of this report is to determine the character of the student's work early in the year so that he may be better advised by the faculty, and so that he himself and his parents may be informed of his standing.

Nov. 9, 1927. Paul Bender.

Midland, Mich.

Dear Herald Readers:—On Oct. 14 Bro. D. D. Troyer came and that same evening we had our counsel meeting. The next evening we had preparatory services and on Sunday we were again privileged to partake of the sacred emblems which again brought to our minds the great and wonderful love of God.

Work on the new church is progressing nicely, and we are looking forward to the time when we can worship in it.

May you remember the work at this place in your prayers.

Nov. 9, 1927. Dora Short.

Scottdale, Pa.

There were eighty-three communicants at our communion service last Sunday. Several of the members were sick, and a number were away. One young sister was received into fellowship by baptism.

Following were our visitors during the week: Bro. and Sister J. M. Nissley and Bro. John Slabaugh of Altoona, here to consult officials of the District Mission Board with reference to expanding the work at Altoona; Bro. Lewis Shank and family and Bro. Henry Landis of Sterling, Ill., here as guests of Bro. Henry Hartman; Bro. J. H. Shank and wife, accompanied by the parents, Bro. and Sister Daniel Shank of Mt. Crawford, Va., here to visit their brother and uncle, Bro. L. H. Shank. We enjoyed the visits of all, and invite them and others to come again.

Nov. 12, 1927. Cor.

THE PLACE OF THE LOST IN OUR CHURCH PROGRAM

(Continued from page 726)

our pastors, by the force of conditions, have been made the business managers of the churches rather than pastors and ministers of the Gospel. This accounts largely for the fact that we have few really great preachers among us to-day.

Evangelism Will Save the Churches

1. It will cause the heart of the Church to beat in unison with the heart of our Great Redeemer. Strike the clear, evangelistic note and instantly the ears of Christians will prick up and their faces will grow serious with a new light.

2. It will clear the churches of modernism and protect them from the encroachment of all modernistic beliefs. The gist of modernism, interpreting it from the standpoint of the effect it has on the churches and individuals embracing it, is in a word, non-evangelism.

3. It will heal our churches of their factions and doctrinal schisms. The early Church, when it gave itself to aggressive soul-winning found that they were "together and of one accord," and they "continued in the apostles' doctrine, and in fellowship, and in the breaking of bread, and in

prayer." People engaged in soul-winning have little trouble with doctrinal and personal differences.

4. It will drive worldliness out of our churches. That we have a great deal of worldliness in our churches to-day, no one can deny.

5. It will throw the preacher and the people on divine resources for help. Other campaigns may be successfully waged, apparently, by human wisdom and strength! not a soul-winning campaign. I believe in pastors holding many of their own meetings—not all of them, but many of them. Nothing so develops in him and his people a reliance upon God. I have had many experiences that bear out the truth of that statement.

6. It will bring back into our religion that spiritual element, which is so much needed and so badly lacking in our Church life to-day.

7. It will supply in the people a sufficient motive to inspire them to do their best in their responses to the needs of the Kingdom. Some motives are worthy, but not sufficient. We must change the basis of our appeal if we shall ever lead our people into the largest things for the Kingdom. Paul said, "The love of Christ constraineth us." When we give the love of Christ the pre-eminence in our lives, then it will not be burdensome for us to obey all the teaching of Christ and His apostles. "For we judge that one died for all then all were dead, and that he died for them that they which live shall not henceforth live unto themselves, but unto him who died for them and rose again." That is a worthy and a sufficient motive.

Myrtle Point, Oreg.

SPECIAL MEETINGS

Lancaster, Pa.

Report of Harvest Home and Sunday School Meeting held at the Rohrerstown Mennonite Church, Aug. 18, 1927.

Organization: Moderator, Jacob G. Hess; Choristers, Samuel Shotzberger, Mahlon Hollinger; Secy., Newton Shaub.

Order of Program: **Devotion** (Psa. 66), Seth Ebersole; **Harvest Sermon** (Deut 8), Noah H. Mack; **Seed and Sower** (Luke 8-11), Noah W. Risser; **Helpful Influence for our Young People,** John H. Gochnauer; **Prayer and Benediction,** Christian K. Lehman; **Devotion** (Psa. 119:24), Benjamin Keener, **Christ's Return as Pertains to the Church,** Abram A. Landis; **Reverence for God and His House,** John S. Hess; **Steadfastness in the Faith** (I Tim. 4:16), Wilson Moyer; **Greeting from South American Missionaries,** D. Parke Lantz; **Prayer and Benediction** Elmer Martin; **Devotion** (Rom. 12), Jacob C. Habacker; **Hymns in Spanish,** D. Parke and Mrs. Lantz; **Law and Grace** (Rom. 3:20; 5:20, 21), Wilson Moyer; **Sermon** (I Cor. 1:10), Noah H. Mack, **Prayer and Benediction,** Christian Martin.

Thoughts:—Because of the resources and the blessings of God our nation has grown rich. Though this nation is so blessed still the church of Jesus Christ is loosing out When people get riches and power they are liable to forget God. This seed of the Word is more valuable than the natural seed and yet some people are trying to destroy it. God is the Author of this seed. The battles of Life are fought on your knees before God. Our young people of to-day should be the church of tomorrow. The thing that ought to appeal to the young people is to search the Scriptures. God grant that we may seek more of the Truth. One fact is sure that Jesus is coming again. Do we actually wait for the Lord Jesus? The only thing that we can hide behind is the blood of Jesus. Communion draws our minds to the second coming of Jesus. We shall be like Him for we shall see Him as He is. We must teach the children reverence for the House of God to have them live it. We should recognize our young people and have them feel that we love them. Have we grace enough to suffer for Christ's sake? We must spend time at the throne of grace. It is only by the Spirit of grace and knowledge that we can understand God's Word. The one thing needful is to accept the humble Spirit of Jesus Christ. When we obey God He will reveal wonderful things to us out of His Word.

Secretary.

Williamson, Pa.

Report of a Gospel meeting held at the Williamson Mennonite Church Oct. 8, 9, 1927.

Order of Program: **Devotion,** J. Irvin Lehman; **Our God,** J. F. Grove; **Sermon** (Psa. 19:7), J. W. Hess; **Devotion** (Psa. 8), H. E. Shank; **The Mission of the Church,** J. W. Hess; **Our Bible,** Harry Witmer; **Our Savior,** H. E. Shank; **Children's Meeting,** J. W. Hess; **Heroes of Faith,** D. E. Kuhns; **The Spirit-filled Life,** J. F. Grove; **Responsibility of Parents to Children,** J. W. Hess.

Some Thoughts Presented:—Our God is a triune God, the Father, Son, and Holy Ghost. When John said that God gave His **only begotten** Son, he already disproved the theories of the Modernist and the Unitarian. May we realize the great privilege we have of getting into personal touch with God and helping others to find Him. The Church is the habitation of God on the earth, and we ought to extend her borders to all the earth. The Bible is the only book that shows us our spiritual condition. It is bread for the hungry, milk for the babe, and meat for the strong. Jesus is the only one who could ever qualify as our Savior. He is the spotless, sinless Lamb of God. Abraham, Moses, David, and all other great men have sinned; they could not be our Savior. The heroes of the faith were those who gave, or were willing to give, their lives for their faith. To be filled with the Spirit costs more than many of us are willing to pay. The way to have more of the Holy Ghost is to let the Holy Ghost have more of us. Some people, even professing Christians, try to evade the responsibility of parenthood. Practically every trouble we have in the world can be traced back to some wrong influence or teaching in the home.

Secretaries.

La Junta, Colo.

Report of the Christian Workers' Conference held at the East Holbrook Mennonite Church, Oct. 8 and 9, 1927.

For some time the leaders of the work in Colorado have felt that there should be an annual meeting to supplement the work of the district conferences, which many are unable to attend. The plan of organizing a Christian workers' conference in which all the congregations in Colorado should have a part, was accordingly worked out, and the first meeting was held as above. Members were present from the congregations at La Junta, East Holbrook, Limon, Manitou, and Thurman.

The Saturday evening session was devoted to subjects connected with the **"Victorious Life,"** and were **"The Cross as Applied to Victory,"** by Sister Maud Shellenberger; **"The Resurrection as Applied to Victory,"** by Paul Hooley; **"The Blessed Hope as Applied to Victory,"** by Allen H. Erb. The song, "Living He Loved Me," was emphasized throughout the session.

Sunday morning the missionary spirit predominated, and the song "Speed Away," was stressed. Missionary applications of the day's Sunday school lesson were presented by A. W. Kuhns, and Sister Dora Shantz spoke on **"Africa as an Open Mission Field."** A missionary sermon was delivered by Bro. Kore Zook from Mark 16:15, 16. The mission spirit was further given sway by the opportunity of giving, the offering amounting to $96.33.

Sunday afternoon the general theme was **"The Holy Spirit,"** the song, **"Spirit so Holy,"** being sung and emphasized. Subjects considered were, **"Received Ye the Holy Ghost When Ye Believed?"** by Bro. Edward E. Miller; **"Correlation of Outward Forms to Inward Life,"** by Bro. Paul Weaver and Sister Katherine Leatherman; and **"Blessedness of Knowing the Word of God,"** by Bro. J. K. Zook.

The evening theme dealt with **"Service,"** the topics being, **"Beauty and Power of Young Lives Enlisted for Service,"** by Sisters Mary Hiestand and Esther Brunk; **"New Life in Christ Contrasted with the Old Life of Self,"** by Sister Hazel Headrick and Bro. Elza Nivelle; **"Every Member an Ambassador,"** by Bro. Allen H. Erb.

The moderator of the meeting was Bro. Jacob A. Heatwole, with Bro. J. K. Zook as assistant moderator. The choristers were Brethren Ed Shellenberger, Tillman H. Erb, Charles C. Snyder, and Bert D. Snyder. Limon was chosen as the meeting place next year and the following organization effected: Moderator, Bro. L. C. Miller; Assistant Moderator, Bro. J. K. Zook; Secretary, Bro. J. H. Shank.

Many excellent thoughts were presented, which the length of this report prevents us giving in outline. The members of the Colorado churches were drawn into closer fellowship, and the cause of Christ set forth in a way that was an incentive to greater effort.

J. H. Shank, Secretary.

Albany, Oreg.

Report of the 65th Quarterly Mission Meeting held with the Zion congregation near Hubbard, Oreg., Oct. 1, 1927.

Organization:—Mods., Christ Snyder, Joe A. Yoder; Secys., E. Z. Yoder, S. E. Eicher; Chors., S. A. Yoder, O. S. Kilmer.

Program:—**Address of Welcome and Devotion,** A. P. Troyer; **Mission Sermon,** D. D. Miller, Middlebury, Ind.; **The Importance of Right Choices in Life,** M. E. Brenneman; **Special Song,** Albany congregation; **Children's Meeting,** Florence Kauffman.

How God Called Into Service: Noah, Rhea Yoder; **Abraham,** Loyd Lind; **Moses,** Joe H. Yoder; **Gideon,** Esther Roth; **Jonah,** Mary Bond; **Isaiah,** E. Z. Yoder; **Samuel,** Vernon Kauffman; **David,** Alice Eby; **Paul,** Bernice Wolfer; **Special Song,** Hopewell Congregation; **Workers' meeting,** Ralph Lais; **Sermon.**

Some Thoughts Presented:—The Christian has the highest calling in all the world.

We are saved for a two-fold purpose: to be saved and to bring the message to others. America has millions unsaved. Therefore the man who has the message of salvation in his life and hands has too

important a calling and work to meddle with politics and governmental affairs.

Some choices display a very hazy conception of life.

Death is the explanation of man's wrong choices.

Man is solicited to choose the right way. "Come ye." The Spirit says, "Come." The Bride says, "Come," and let him that heareth say "Come."

The twenty-third Psalm gives abundant reason for response, appreciation, and confidence toward our Shepherd.

God calls busy men like Gideon.

If we would answer, "Here am I," when called to serve, it would be much easier for the leaders of our churches and Sunday schools. Samuel was faithful to his call.

Many blessings are ours if we let God rule in our hearts, as Paul did, from the very moment God calls until death, and the laborers would be more plentiful in the Lord's vineyard.

Secretaries.

REPORT

Of the Holly Grove Sewing Circle for the Year ending Sept. 1, 1927

No. meetings	12
No. garments made	142
No. quilts quilted	4
No. present averaged	8
Donation	$57.20

Mrs. Emily Kauffman, Pres.
Mrs. Clara Hooks, Sec.-treas.
Westover, Md.

Married

Haldeman—Kauffman.—On Oct 16, 1927, at the Mennonite Church, 151 W. 73 St., Los Angeles, Calif., Bro. Levi Haldeman and Sister Esther Kauffman, both of the Los Angeles congregation, were united in the holy bonds of matrimony, Bishop J. P. Bontrager officiating. May God's blessing attend them through life.

Obituary

Lehman.—Irene, daughter of Milo and Anna (Seibel) Lehman, died at the home of her parents at Meyerstown, Pa., Oct. 7, 1927, of meningitis after an illness of only one day; aged 2 y. 2 m. 24 d. She is survived by her parents, 1 brother, 4 sisters. Funeral services were held Oct. 8, by Jesse Bauman and Elam Martin. Burial in cemetery at Tulpehocken (Royers) meeting house.

Lehman.—Elizabeth, infant daughter of Jesse and Candidus (Stahl) Lehman, died of suffocation caused by an enlarged thymus gland at the home of her parents at Myerstown, Pa., Oct. 17, 1927; aged 1 m. 16 d. She had a slight cold of which nothing serious had been thought of, but died very suddenly before medical care could be called. She is survived by her parents and one sister. Burial Oct. 19, in cemetery at Tulpehocken (Royers) meeting house.

Rabe.—Elizabeth Jahn was born July 20, 1872; died at the home of her daughter near hespeler, Ont., Oct. 31, 1927; aged 55 y. 4 m. 11 d. In 1894 she was married to John Rabe, to which union were born five children, two dying in infancy. She leaves a sorrowing husband, one daughter, two sons, and three sisters. In her early married life she united with the Mennonite Church and departed this life loyal to the faith of her Master. The funeral was held on Nov. 3 at the Cressman Mennonite Church, Breslau, Ont. Ministers who conducted the services were A. B. Snyder and Oscar Burkholder. Text, Jno. 6:63.

Wagler.—John Samuel, infant son of Michael and Cora C. Wagler, Williamsville, N. Y., died Nov. 2, 1927; aged 6 m. 15 d. He leaves father, mother, 2 brothers, 1 sister, but has gone to join his sister Mabel. Little Joan was not strong and suffered much. His last sickness was pneumonia. Services were conducted at the River Brethren Church by Bros. C. L. Ressler, D. D. Kaufman, and —— Dover. Text, Matt. 19:14. Burial in the Clarence Center Cemetery.

"God needed one more angel child,
Around his shining throne
And so he stooped with loving care,
And took our darling baby home.

The parents.

Martin.—George S. Martin was born in Lancaster Co., Pa., Oct. 11, 1846; died at his home in Elkhart Co., Ind., Oct. 21, 1927; aged 81 y. 10 d. Death was caused by heart trouble and old age. He moved with his parents to Elkhart Co., Ind., in 1856, and was united in marriage to Malinda Hess, Mar. 12, 1874. To this union were born four children, two having preceded him in death. He leaves a faithful companion, 1 son (Frank H. Martin), 1 daughter (Mrs. Douglas Maust), 6 grandchildren, 2 brothers (Moses and David S.), 2 sisters (Mrs. Susan Fissgus and Emma Martin). He was a faithful member of the Yellow Creek Mennonite Church. Funeral services were held at the Yellow Creek Church, Oct. 23, 1927, conducted by J. W. Christophel and D. A. Yoder. Text, II Tim. 4:6-8. Burial in cemetery adjoining Church.

Herr.—Benjamin Herr was born in Adams Co., Pa., July 30, 1847; died near Nappanee, Ind., Oct. 25, 1927; aged 80 y. 2 m. 26 d. When he was a child he with his parents settled in Elkhart Co., Ind., and has been a resident of Elkhart Co. since that time. In Dec. 1877, he was married to Caroline Smeltzer who preceded him in death July 25, 1911. To this union were born 12 children. One daughter (Addie) died in 1896, aged 10 years, and Elizabeth died in infancy. He is survived by 8 sons (Oscar, Leander, Roy, Clarence, Charles, Lester, Floyd, and Elmer), and 2 daughters (Mrs. Alice Searer and Mrs. Minerva Searer. One brother (Christian Herr) also survives. He also leaves 19 grandchildren. He was a kind and loving father, and his loss will be keenly felt by all his children. Always fond of children he was particularly attached to his grandchildren. Funeral services were held at the Union Center Church of the Brethren. Oct. 28, 1927, conducted by David Miller, assisted by J. W. Christophel.

Thomas.—Josiah R. Thomas was born in Cambria Co., Pa., March 2, 1858; died of a complication of diseases at his home at Compass, Chester Co., Pa., Nov. 1, 1927; aged 69 y. 7 m. He was married to Mary Leffler about 46 years ago. Nine children were born to this union, of whom seven survive. Two sons (William and Frank) died of diphtheria and were buried on the same day 24 years ago. Besides his wife and children he is survived by two brothers, one sister, and one half-sister. He united with the Mennonite Church a number of years ago and died in the faith. His body was shipped to Johnstown, Pa., and funeral services were conducted at the Stahl Church on Nov. 5 by S. G. Shetler, assisted by John F. Grove of Mason and Dixon, Pa. A large concourse of pepole—consisting of relatives, former neighbors, and many friends—gathered to pay the last tribute of respect to a departed one. Interment beside his sons in the Stahl Cemetery.

Freed.—Allen A. Freed was born in Montgomery Co., Pa., Jan. 4, 1854; died Sept. 18, 1927, at the home of his son Abram, Telford, Pa.; aged 73 y. 8 m. 15 d. He was united in marriage to Elizabeth Landis, who preceded him in death. He always enjoyed good health until the last several months of his life, always bearing his sufferings without any complaint. His desire was to leave this world and be with Christ. He with his companion united with the Mennonite Church in their youth and were always strong defenders of the faith. His will showed the kind of a life he lived. His first desire was his prayers for his children and for their spiritual welfare and temporal matters secondary. One of his last days he made the statement that if there was anything in his life worth while to pattern after, we should think on these things. He will be missed in the Lord's service where he was never absent as long as health permitted. He leaves 2 sons and 1 daughter (1 son preceded him), 13 grandchildren, 15 great-grandchildren. Services were conducted at the home by Bro. Jonas Mininger and at the Souderton Mennonite Church by Bro. Elmer Moyer and Bro. Jacob Moyer.

Kilmer.—Philip, son of Samuel and Katherine Kilmer, was born March 18, 1854; died Oct. 17, 1927; aged 73 y. 7 m. 1 d. His father died when he was quite young, after his father's death his mother married John Freed. In this home he grew to manhood. In the fall of 1876 he married Lucinda Sanders. To this union a daughter was born, who died in infancy. His wife died Feb. 10, 1880. On Feb. 17, 1891, he was married to Barbara Blosser. She died Sept. 3, 1924. He then left the Blosser homestead and went to live with his foster daughter (Mrs. Frank Rich) in Wakarusa, Ind. He stayed with them till Nov. 31, 1926, when he made his home with Jacob Weldy, where he died. After his death he was taken to the home of his foster daughter. He was of a family of 14 children. He leaves his foster daughter and a host of relatives and friends. In 1898 he united with the Mennonite Church in the Holdeman congregation near Wakarusa. He was a faithful member till death. He was a kind-hearted man, loved by all that knew him. The last year he suffered a great deal from cancer of the stomach, but was patient through it all. He was in bed 9 days. On Oct. 1, he wrote out his request for his funeral, including services, songs undertaker, and pallbearers. Funeral was held the 19th at North Union Church, where a large body of people were gathered together. Services were conducted by D. A. Yoder and Henry Weldy. The body was laid to rest in the adjoining cemetery.

Gerber.—Jemima, daughter of Jacob and Mary Shrock (both deceased), was born in Miami Co., Ind., March 2, 1877; died at her home in Amboy, Ind., Nov. 4, 1927; aged 50 y. 8 m. 2 d. She was bereft of a mother's love when she was a young girl. On Nov. 3, 1896, she was united in marriage to Andrew Zook. To this union were born five boys, one dying in infancy, the others (Floyd, Ernest, Roy, and Paul) survive her. Sadness came into this home on March 27, 1910 when the father and husband was called from them. She was united in marriage to Monroe Gerber on April. 20, 1912. One child (Esther) was born to this union. At an early age she accepted Christ as her Savior and was baptized into the Mennonite Church. She was a faithful, consistent member and lived to see all of her children unite with the church of her choice. During her illness (which lasted only a few days) she bore her suffering with much patience. While she realized that her end was near, her chief concern was for her children and grandchildren. Besides the sorrowing husband and children, she leaves four grandchildren, a step-son, one sister, four brothers, three half-sisters, one half-brother, and a host of friends and relatives. seven half brothers and sisters have preceded her in death. Funeral services held at the Mennonite church near Kokomo, Ind., in charge of J. S. Horner and Niles M. Slabaugh. Text, Jno. 11:25, 26.

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of dear mother
Took its happy homeward flight."

ITEMS AND COMMENTS

It is officially estimated that the annual income of the people of the United States is about $90,000,000. Here we are tempted to dream a little. If every one in America were to give one-tenth of his or her income into the treasury of the Lord, and this vast sum were judiciously spent in the evangelization of the world and the taking care of the Lord's poor, it would instantly solve the financial part of the problem of obeying our Savior's great COMMAND: "Go ye into all the world, and preach THE GOSPEL to every creature."

The recent elections furnish another sidelight on the methods of American politics. The political machines worked overtime, the politicians and office seekers got red in the face calling each other names and charging corruption, and frantic appeals were made to the people to come to the rescue of this, that, or the other cause and save the day; but in spite of all that, the news following the elections report meager voting in many places. Somehow the masses have gotten the impression that in most cases the results are determined in the counsels of politicians and not at the ballot box, and so they stay at home on election day—unless there happens to be something connected with the campaign and election that means personal gain to them.

Faith in God and allegiance to the Christian Church still predominate among all classes of people in America. This is the conclusion reached by clergymen and newspaper editors after a nation-wide religious survey. One hundred clergymen representing various denominations collaborated with the Church Advertising Department of the International Advertising Association and prepared a detailed questionnaire which was distributed through all parts of the country. Dr. Charles Stelzie, director of the census, gives the questions together with replies received from 125,000 persons:

1. Do you believe in God? Yes, 91%; No, 9%.
2. Do you believe in immortality? Yes, 88%; No, 12%.
3. Do you believe in prayer as a means of personal relationship to God? Yes, 88%; No, 12%.
4. Do you believe that Jesus was divine as no other man was divine? Yes, 85%; No, 15%.
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired? Yes, 85%; No, 15%.
6. Are you an active member of any church? Yes, 77%; No, 23%.
7. Do you regularly attend any religious services? Yes, 76%; No, 24%.
8. Would you be willing to have your family grow up in a community in which there is no church? Yes, 13%; No, 87%.
9. Do you regularly have family worship in your home? Yes, 42%; No, 58%.
10. Were you brought up in a religious home? Yes, 87%; No, 13%.
11. Do you send your children to any school of religious instruction? Yes, 72%; No, 28%.
12. Do you think that religion in some form is a necessary element of life for the individual and for the community? Yes, 87%; No, 13%.

OF COURSE, AMERICA BELIEVES IN GOD, FOR THE MOST OF US THE VERY BEGINNING AND CENTER OF THE ETERNAL VERITIES.—News Item.

"Temper is a good quality in steel, but a blemish in character."

BOOK REVIEW

EATING AND HEALTH

By James J. Walsh, M. D.

This book, published by the Stratford Company, Boston, Mass., is radically different from most books recently published on this subject, in that the author takes the opposite view from that expressed by most authorities on good health, especially in the matter of diet. As an illustration, let us quote from pages 6 and 7. In enumerating ten "old-fashioned rules for health," the author is careful to say, parenthetically, before he enumerates these rules, "Not to be followed." While the position taken by the author on some of these things is decidedly radical, the book contains many valuable instructions and suggestions which all may read with profit.

The book contains 223 pages, is divided into nine chapters, is handsomely bound in cloth, and retails for $1.50. For sale by The Stratford Company, Boston, Mass.

JUNIOR INDIA

By J. A. Ressler

This book, just off the press, was prepared especially for use in Junior Mission Study Classes. The nature of the book is indicated by the chapter heads, which are as follows:

1. The Trip to India
2. Dhamtari as it Was in 1899
3. Customs, Religions, and Language
4. After the Famine
5. Expansion
6. After Twenty-five Years
7. After Twenty-five Years (Continued)
8. Out-stations of the Mission
9. India in General

It is an interesting story from beginning to end, full of interesting facts as told by one who spent a number of years as a missionary in India and has ever since then kept in close touch with the work in that needy field.

The book is published by the Mennonite Publishing House, is bound in paper covers, contains 144 pages, and retails at 35 cents.

FAMILY ALMANAC FOR 1928

Now Ready

This is the fifty-ninth year of publication for this annual. It contains the usual astronomical calculations and weather forecasts by Bro. L. J. Heatwole. In connection with this are found a number of well-written articles pertaining to nature, Christian life, the home, the household, and the farm. A full list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite bodies is given. This is a publication that should not only find a place in every Mennonite home, but will be of interest to all who use an almanac, irrespective of church affiliations. Order enough to distribute among your friends and neighbors.

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SIX-WEEK BIBLE SCHOOL

The Fourth Pigeon River Bible School, Pigeon, Mich., will begin Dec. 12, the Lord willing, and continue for six weeks. The following courses will be offered: "Bible Outline," "Bible Geography," "Life of Christ," "Book Study," "Peculiar Doctrine," "Vocal Music." Nevin Bender of Greenwood, Del., and Edwin Albrecht of Pigeon, Mich., will be the instructors. An invitation is extended to any one wishing to attend.

Ezra Moyer,
Edw. Gunden,
Richard Maust,
Committee.

TRIUMPHANT TRUTH

"Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies."

By sending in the names of two new subscribers, accompanied by $4, we will add one year to your subscription.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 24, 1927 (Gospel Witness Established 1908) No. 34

EDITORIAL

"**In everything** give thanks; for this is the will of God in Christ Jesus concerning you."

"**Enter into** his gates with thanksgiving, and into his courts with praise: be thankful unto HIM, and bless his name."

The two principal things connected with Bible reading are faith and obedience. Both are essential to the spiritual welfare of the reader.

One of your greatest opportunities is to speak the word that will encourage some young pilgrim to a more consecrated life and effective service.

"**Be filled with the Spirit**; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

And while our hearts are filled with joy of thanksgiving, let us not forget to pass some of these benefits on to others who are less fortunately situated than we are. "He that hath pity on the poor lendeth unto the Lord." Let others share your joys, and they will in all probability join you in giving thanks.

The article, by Bro. A. D. Wenger, on the length of the sojourn of Israel in Egypt, found elsewhere in this issue, will be found interesting to many readers. As you read the messages found in this number, be sure that you give this a carful reading.

This being Thanksgiving time, you will also be interested in the message on "The True Spirit of Thanksgiving," by Sister Phoebe Yeackley.

The gathering of clothing for the needy Mennonite immigrants in Canada has been mentioned at different times. Shipments have been forwarded recently from the Franconia Conference District and the Lancaster Conference District and plans are being made by the Mennonite Relief Committee to send an additional shipment about the middle of January. Further announcement will be made in these columns relative to shipping instructions for our Western congregations within a few weeks. Those having clothing ready will please hold it until further announcements can be made. It will be in order to make the matter known to the congregations so as to have any additional garments ready for shipment at the time stated above. Any new or secondhand clothing for men, women and children, as well as bedding, will be acceptable.

Change in Mailing System.—The House has recently installed an addressograph, a power-driven machine that prints the label on your paper. It has been installed at a cost of $1600, including a typographic machine, also electrically driven. On this machine the name, full address, and expiration date are put on metal plates.

The mailing list is now in process of change from the old system to the new. It will require months to graphotype all our lists. To compensate for this outlay of money, the mailing of periodicals will be much more rapid than at present thus insuring promptness and saving expense in mailing.

We suggest that you examine the label at the top of this page, also on the other periodicals coming to your home. If any changes are to be made—corrections in spelling or addresses, change of address, renewals, etc.—this is the time to attend to these matters, as it will save the time and labor of making changes after the new lists have been completed. Your attention to this matter, and prompt corrections (if any are to be made) will be much appreciated.

Thanksgiving.—Elsewhere in this issue are to be found four poems on this subject. It is a reminder that the day set apart for special thanksgiving and praises to God for blessings received is at hand. For those living on the Canadian side of the border line it revives memories of Thanksgiving services held throughout the Dominion several weeks ago.

The practical question connected with this day is, How will we spend it? Concerning our duty in the matter, there is little question. We have only to meditate a little to be reminded of the many unmerited blessings which God in His bounteous wisdom and mercy has bestowed upon us. And after the chief magistrate of the nation, following a time-honored custom, calls upon the Christian people to repair to the house of the Lord to offer thanks for blessings received, it takes a very cold-hearted professor not to respond to such a call. But still the question remains, Will we join in the Thanksgiving service because our hearts are overflowing with gratitude and praises to God? or will our service be a mere formal compliance with the commands of the powers that be?

There yet remains another question, What the nature of a Thanksgiving service should be, is fairly well fixed in our minds. To say nothing of the details of the service, the idea of thanksgiving and praise and reverent worship should be uppermost in the minds and hearts of the worshipers. But does this correspond with our lives outside the service? Will we carry this same spirit into our homes, our business, our social circles, our religious life? Is our whole life measured by the

standard of "Do all to the glory of God?" Such a standard will speedily wipe out inconsistencies out of our lives, and life will be a continual song of joy.

Thank God for the day. Thank God for the blessings received. And while the praises of God are on our lips let reverence for God and all His wondrous works fill our souls.

THE TRUE SPIRIT OF THANKSGIVING

By Phoebe Yeackley

For the Gospel Herald.

"Enter into His gates with thanksgiving, and into His courts with praise: Give thanks unto Him and bless His name. For Jehovah is good, His loving kindness endureth forever; and His faithfulness unto all generations."

Surely the writer of these words had the right attitude toward the Giver of all good and perfect gifts. We can scarcely read any of the psalmist's writings but what we can see in them the true spirit of thanksgiving.

If we stop and think a moment we too must realize that all we have is given by God. A life that is continually blessed with kindness and never responds with a thought of gratitude is indeed a very shallow life. The little birds or dumb animals have a way of expressing their affections for the kindness shown toward them, does it not give us greater pleasure in them because of their appreciation? How much more should we—intelligent beings—show the true spirit of thanksgiving for the wonderful bounties God bestows upon us.

Let us notice a few examples in the Bible; (1) how God's people returned thanks to Him in the true spirit; (2) how some were ungrateful and finally forgot their God. In I Chron. 19:11-14 we see how David so beautifully expresses a thanksgiving prayer to God, at the time when the people had responded so readily with gifts for the building of the temple. He recognized God as supreme in greatness and power and that the gifts which had been brought were only the things God had first given unto them. What a beautiful expression of a truly intelligent and grateful heart. And do we not see in the life and action of these people that were so ready and willing to bring these gifts for God's temple, the true spirit of thanksgiving?

Paul did not forget his God. He could give thanks to his God though persecuted, stoned, beaten with stripes, etc. Yet in all these afflictions He says, "I will glory of the things which concern mine infirmities." Was not this manifesting the true spirit of thanksgiving? Paul gives us two important features of thanksgiving; namely, thanksgiving without ceasing, and thanksgiving for all things. Since God is unchanged and His benefits never cease and since the abundant grace of God will redound to His glory through the thanksgiving of many it is reasonable that thanksgiving shall be given to Him without ceasing. Of this form Paul tells us in Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Can we, like Paul, give thanks for all things? as he says in Eph. 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Again in I Thes. 5:18, "In everything give thanks." Giving thanks **always** for all **things** is far removed from giving thanks **sometimes** for **some things**. Having accepted the truth that all things work together for good to them that love God, it is fitting that thanks shall be rendered to Him for all things. Daniel didn't cease to go into his house and there with open windows pray three times a day and give thanks to his God in the face of the sentence of death."

The true spirit of thanksgiving was shown in only one of the ten lepers who came to Christ and were healed. Jesus said, "Were there not ten cleansed....where are the nine?" Nine were ungrateful, nine who did not show by their life and action that they appreciated what Christ did for them. How true the saying, "It is probable that there is true sincerity on the part of many unsaved who try to be thankful to God for temporal benefits; but their utter failure to appreciate the gift of His Son leaves them most ungrateful in His sight." If we become ungrateful we will forget God as did the people and nations that ceased to be thankful. Rom. 1:21—"Because that, when they knew God they glorified Him not as God, (this was their first downward step) neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "Beware lest thou forget God," were the words of Moses as with prophetic eye he viewed the future. Unless our thanks are always offered in the true spirit there will be danger of us forgetting God.

By our life we reveal our spirit of thanksgiving. We recognize God as the Giver of every good and perfect gift. Gifts call for words of praise and thanksgiving. While verbal thanks is all very well it needs to be supported by acts of kindness to prove its reality. Should a friend bestow a gift upon us or do for us a kind deed we do not simply say, "Thank you," and then act as though we were ungrateful and do what we would know would grieve them? Are we not constantly watching for an opportunity to repay their kindness?

The true spirit of thanksgiving is beautifully shown by some of the characters in the following story. A number of boys and girls in a land of poverty daily passed by the king's garden, looking through the fence and wishing for some of the wonderful fruit they saw growing there. One day the king stood at the open gate and said, "Come in, boys and girls. I'm giving you a picnic today, and you shall have all the fruit you want to pick and carry home."

The boys and girls thronged in through the gate. Before them was a long table spread with food. They sat down at the table and ate a good dinner; then they were given baskets and told to gather fruit. They were asked to be careful not to break the boughs or to tread down the flower beds as they ran about. As the boys and girls raced away they shouted, "Oh! I'm so thankful! so thankful!" But were some of them thankful? Some broke the trees, in their haste to reach for the fruit. Others picked flowers from beds they were forbidden to touch. Some threw stones at the swans on the lake. These we can readily see did not have the true spirit of thanksgiving when they said, "Oh! I'm so thankful! But there were some of the boys and girls with truly thankful hearts, trying to show their gratitude by their behavior. One caught a mischievous dog that had run in, and led him outside the gate. One pulled some weeds, others helped the gardener set plants. The king watched it all, and at night he called the truly thankful boys and girls to him, and told them to come back a day every week.

Are we truly thankful? If we are let us do something to show it.

Our prayers contain many expressions of "Father, I thank Thee," which is as it should be; but the true spirit of thanksgiving is shown only by our deeds and actions for we know gratefulness is sincere only as we see gratitude in the life.

The greatest reason for thanksgiving is that God sent His Son to redeem us from sin and has given us grace to accept Him as our personal Savior. The true spirit of thanksgiving is shown only by accepting Him as such and obeying His teachings. We can thank Him that we can meet in the house of worship; but the true spirit of thanksgiving is shown only by being there and helping along in

the work as we are given opportunity. We can thank God for His blessed Word; but the true spirit of thanksgiving is shown only by studying it and helping to spread it among people who do not love it or who never heard it. We can thank God for all temporal blessings; again the true spirit of thanksgiving is shown only by sharing it with others.

The Government rightly calls us to a day of thanksgiving. God calls us to a life of such; day in and out, through fair and foul, when things go right and when things go wrong, restlessly and ceaselessly giving God thanks, as is His most just due.

Kansas City, Kans.

THE SEVEN THINGS WHICH DISTINGUISH THE CHURCH OF CHRIST

By G. W. North

For the Gospel Herald.

Faith

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith also is "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). "And so were the churches established in the faith" (Acts 16:5). "Be thou faithful unto death" (Rev. 2:10). To the true and faithful believer, Christ is a faithful, ever-present, all-sufficient friend; making them rich in the deepest poverty, honorable in the greatest abasement, and blessed in the heaviest trials.

Peculiarity

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). Those only that are peculiar can belong to the Church of God; who are exclusive, and not to the world.

Separation

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (II Cor. 6:17). Separation summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in the moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose. Deut. 22:10. (2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system, and separation from believers (especially false teachers) who are "vessels unto dishonour." II Tim. 2:20, 21; II Jno. 9-11. (3) Separation is not from contact with evil in the world or the church, but from complicity with and conformity to the world. Jno. 17:15; II Cor. 6:14-18. (4) The reward of separation is the full manifestation of the divine Fatherhood (II Cor. 6:17, 18), unhindered communion or worship and fellowship with the Father and the Son (Heb. 13:13-15), and a fruitful service (II Tim. 2:21). World conformity involves the loss of these.

Christ should be our model. He was holy, harmless, undefiled, and separate from sinners (Heb. 7:26) and yet He came in contact with them for their salvation.

Do not some professors of Christian religion in violation of God's Word and their own discipline dress as extravagantly and as fashionably as any other class of people? Young sisters and sometimes mothers in some of the so-called Christian circles array themselves in fashionable dresses? Would not the plain dress which was insisted upon by John Wesley, Bishop Asburg, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be worn and not regarded as "fanaticism?" Can any one, in going into some of these fashionable churches especially in our chief cities distinguish the attire of the communicants from that of the world, the theatre and ball gowns? I Kings 8:53; Ezra 6:21; II Cor. 6:14-17; Deut. 22:10.

In Gen. 12:1 we read of how the Lord said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house." Abram had to forsake all, make a separation. So we must separate from the world, make a complete sacrifice before God can fully bless and use us.

Self-denial

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The life of the disciples of Christ is one of self-denial. They must make sacrifices, and it is wise to do so, for it is the way to avoid the greatest loss and obtain the greatest gain. "Come after me" means, Follow my directions; "self-denial," abstain from all indulgences which stand in the way of duty; "Take up his cross," resist the pleadings of carnal desires and appetites, hankering after worldly pleasures, and submit to whatever may be needful in order to obey God. We must make any sacrifices, submit to any self-denial, and encounter any difficulty which may be needful, in order to obey Christ's command.

Doctrine

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (II John 9, 10).

The doctrine of Christ that was taught by Him and His apostles—His having come in the flesh and made an atonement for the sins of the world—but he that abideth not in the doctrine of Christ hath not a right knowledge of Him. **"Receive him not into your house;"** do nothing to aid or encourage him in his error. **Sound doctrine,** the doctrine of the Gospel, called, "The doctrine which is according to godliness" (I Tim. 6:3), having for its scope true godliness and opposing itself to every form of wickedness.

The Church of to-day needs doctrine. The preacher should preach a Christianity of doctrine. The lack of this kind of preaching has wrought great havoc among God's people. I. M. Haldeman says: "The churches are starving to death for want of sound doctrine, and the preachers are becoming emasculating for the lack of it." I do not mean all the preachers. We still have many faithful preachers; but many that come in sheep's clothing only.

Discipline

"He openeth also their ear to discipline, and commandeth that they return from iniquity" (Job 36:10). **Discipline** means instruction and government, art of training, to instruct and govern, to chastise. The disciple of Christ is one who will follow the discipline and the teaching of Christ.

"Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him" (Jno. 14:23). Love to **Jesus Christ will lead** a man to obey His commands, and will secure to him the illuminating, purifying, and a blissful presence of both the Father and the Son. They shall dwell with Him, and He with them.

Principles

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding" (Prov 4:7). Let Christ be our Head and Leader. What will a church be without the real principles and doctrines of Jesus Christ?

(Continued on page 748)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THANKSGIVING

We praise Thee, O, our good Father,
We offer now our thanks to Thee,
For Thy great love and countless mercies,
And all Thy bounties, rich and free.

We thank Thee for the blessed Gospel
So rich and bountiful indeed;
For golden grain all safely garnered,
And all the food that man doth need.

We thank Thee for our favored country,
Where peace and freedom may be found,
For Christian homes and happy children,
Where love and harmony abound.

We thank Thee for the blessed Gospel
Which Thou hast spread throughout our land,
O, may we send it to all nations,
According to Thine own command.

We thank Thee for Thy house of worship,
Where thousands love to worship Thee;
For men of faith whom Thou hast chosen
To preach the Gospel, full and free.

We thank Thee for the Holy Bible,
The book we've learnt to love the best;
The book that doth exalt a nation,
And bring the people peace and rest.

We thank Thee for the day approaching
When all the earth shall know Thy fame,
When every knee shall bow before Thee,
And every tongue confess Thy name.

—P. N. Esnough in "Christian Conservator."

FROM OUR MISSION STATIONS

Columbia, Pa.

(4th & Mill Sts.)

Dear Herald Readers:—"They that trust in the Lord shall be as Mt. Zion which cannot be removed but abideth forever." Surely the Lord has dealt bountifully with us in bestowing upon us His blessings, both temporal and spiritual. "What shall we render unto the Lord for all these benefits?"

The interest in all the meetings is good. Bible study on Saturday evening is encouraging; the lessons are taken from the leading characters of the Bible. Our Sunday school is on the increase. We are glad for a number of new scholars, also for the good teachers that come in to help us.

Sewing school is going along finely. Enrollment, 170 girls. Much better sewing is done due to the fact that more teachers are coming in to help us.

Cottage prayer meetings are well attended. A number of brethren and sisters are coming from different districts to help in the work. In this way we get in touch with the parents in the homes.

A few of the iron mills are about to shut down, which will mean a number of men out of work, and winter at our doors. This will likely mean a lot of suffering. "He that hath mercy on the poor, happy is he" (Prov. 14:21).

We had the happy experience of being called out of town several miles to visit an aged couple who had never accepted Christ as their personal Savior. The grandmother, eighty years old, was willing to become a child of God. She stated that all these years she had lived in sin and felt very sorry that she had not come sooner. She prayed for her husband that he too might yield to God.

Communion services are to be held at this place on Nov. 27. We also expect to have a singing school at this place every Thursday evening. We expect to call in different choristers to help us. Hope there will be a hearty response.

At the present time we are distributing 1000 copies of "The Way," which is only about half enough. This means twenty-five dollars a year. We make an especial appeal to anyone who would like to help pay this amount.

Evangelistic meetings will be held at this place beginning Nov. 27. May you pray that souls might find Christ.

Thanks for your support.

In His service,

Nov. 13, 1927. David B. Groff.

Canton, Ohio

(1939 3rd St. S. E.)

We were favored recently with a visit from Bro. Rudy Stauffer and wife. They came in just in time to take the evening sermon. We wish Bro. Stauffer great things in his calling.

The Beach congregation furnished provisions for the Mission last month. We are very thankful for the hearty way in which they provided.

Two weeks ago on Sunday evening our hearts were made glad to see souls again turn to the Lord. There were eight confessions and several who said, "Not to-night." Pray for these. Then again this past Sunday there was joy in the hearts of many to witness the baptism of six, one reclaimed on confession of sin, one received on confession of faith, and two by letter. Pray for the following: those who are saying "Not to-night," those who have been sealed in the faith, and those who are under instruction. Also pray for your servants that they may be led by the Spirit and be humble and submissive.

Sister Fannie Tschantz was with us for several weeks to rest and try to regain strength. Sister Ella Smucker, our worker and adviser (for indeed we look to her as such for she is older and more experienced), was with her homefolks for two weeks to take a little needed rest.

We are planning to have the usual Thanksgiving service this year. It will begin at noon and continue till 9:00 P. M., with a fellowship supper between sessions. We extend you a hearty welcome to come and thank the Lord with us for all the bountiful blessings He has given us. Let us be careful lest we neglect our duty along that line and the heavenly Father must withdraw these good things, as He has in the case of so many other nations that forgot God. Let us have more of that child-like spirit of thanks, when Thanksgiving comes. Come, and come with an open heart and open mouth. "Praise ye the Lord."

To-day we had a good surprise when a truck drove up with a large load of good things to eat. The truck was from Walnut Creek Church and came to provide us for the month of November. It was a liberal provision, praise the Lord. We do not by any means eat all that is sent in here from the churches, but there are lots of needy families here, the father out of work and a hungry family at home. Some have told me, "Before I see my family go hungry I will go out and steal." Then you are doing a good work if you keep that man from stealing. And doesn't Moses command us to open our bowels of mercy to our brother?

I said it was a surprise when the truck came in. Not that we were not expecting such a thing, but it came just at a moment we were not looking for it. That reminds us of the coming of Christ. "Be ye ready" and watching is the command. If I had been watching it would have been no surprise, so if we are not to be surprised at His coming we must be "WATCHING" so let us watch. Make it your motto to watch for His sign, He has given us the sign so let us use it so we will know His coming is nigh and we will be in the window watching. Luke 21:28-31.

"WATCH" "WATCH" "WATCH"

Nov. 12, 1927. E. A. Shank.

Hannibal, Mo.

(Mennonite Gospel Mission)

"One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Psa. 27:4).

A very impressive service was held Oct. 28, when five precious souls were received into Church; three by water baptism and two by letter.

Pray that they may prove faithful.

One of the converts who is under instructions was convicted about his past life. He went to the police station to make his wrongs right. Without a word the officials ordered him to jail, where he spent five days reading his Bible and trusting in God. We were praying that he might be out of jail by Friday evening to attend the baptismal services. God wonderfully answered our prayers, and he was present to see his daughter and son baptized and received into Church. This man has many temptations, but he has taken a decided stand for the right. Pray that he may keep going on in the right way.

One young man who had gone almost totally blind, having had gunpowder blown into his eyes was under conviction and expressed a desire to live for God. God was gracious unto him. A young Hindu doctor from East India doctored his eyes. His eyesight was restored and now he is getting more careless about his spiritual welfare. Pray that he may truly repent and turn to God before a more severe affliction come upon him.

Others are under conviction. There are many who ought to be visited. We are praying for permanent workers to be stationed at this place. Who will say, "Here am I, send me?"

Yours for the lost and dying,
Ruth E. Buckwalter.

Millersville, Pa.

(Mennonite Children's Home)

The Messenger of death visited the Mennonite Children's Home on Nov. 4, 1927, and removed from our midst our beloved Sister Susie C. Hess, one of our faithful workers, from time into eternity. Sister Hess came to the Home as a regular worker in May, 1914, and has labored faithfully all these years. Her influence in and outside of the Children's Home circle has lifted many a burden. One young man who was in the Home some years ago said, "Susie was always so kind to me; I thought I must attend her funeral." Funeral services were held at the home of her brother-in-law, Bro. John G. Heller, on Sunday afternoon, Nov. 6, with further services in the Millersville Mennonite Church, where a large concourse of people assembled to pay a tribute of respect to the departed.

On the evening of Oct. 27, our beloved sister retired in her usual health, stating that she had a slight headache. At eleven o'clock she awoke with pleurisy pains and at two o'clock A. M. the Home physician pronounced her illness pleurisy. Three days later pneumonia developed and at about seven o'clock on the evening of Nov. 4 our circle of workers was broken. Our hearts are wounded, tears are flowing freely, but we rejoice in this that Sister Susie is now enjoying the mansion prepared for her.

Sister Susie gave her heart to the Lord in early life and was a faithful, consistent member of the Millersville congregation. As a teacher in the Sunday school she was deeply interested in the members of her class and had the pleasure of seeing many confess Christ. She expressed a desire to remain with us and serve her Master here, but also said she is satisfied and ready to go, if that should be God's will. We humbly bow in submission to Him who doeth all things well and praise Him for this victorious life lived among us.

Her body is resting midway between the boundary line of the Children's Home grounds and the Millersville Mennonite Church, awaiting the morning of the resurrection. Pray for us as workers who remain to continue in the work that our sister enjoyed so much and ask our heavenly Father to raise up other workers to take the place of those gone before.

Yours for needy children,
Levi Sauder, Supt.

Nov. 15, 1927.

Reading, Pa.

(1202 Windsor St.)

Dear Readers of the Gospel Herald:—"Great is the Lord, and greatly to be praised, and his greatness is unsearchable." We have reasons to praise the Lord and give thanks to Him for His goodness, and spiritual blessings He has permitted us to enjoy at this place.

On Sunday, Oct. 23, we had our all day Sunday school and missionary program. The meeting was well attended and the interest good. Sunday evening of the 23rd Bro. E. W. Kulp of Bally began a series of meetings. He labored with us two weeks, till Nov. 6. His labors were much appreciated. We are thankful to Bro. Kulp for the many truths he brought to us from God's Word. He preached the Word with power, giving us some real heart-searching sermons which should awaken us to our duties and responsibilities and for a closer walk with God. The attendance and the interest was good throughout. Our brethren and sisters from the country from the different congregations supported the work nobly and faithfully. One young girl expressed her desire to live for Christ, but the parents objected to it for the present. We ask you to especially pray for her and the parents.

We believe those of our members and we as workers have been strengthened and encouraged to press on with a greater desire to consecrate our lives to God's service and live for Him who did so much for us. There are those for whom we are very much concerned at the present time; those who need salvation. Quite a number of the homes have been visited during these meetings, and we hope the truths that have been presented will sink down deep into every heart and grow and bring forth much fruit.

Our Sunday school attendance has been increasing this last month. We hope this may continue to increase still more. The children's meetings are also well attended Sunday evenings.

Our girls' sewing class is not so well attended at present, but we hope to have more later on.

We wish to express our thanks to all those brethren and sisters who have sent us Sunday school papers and cards. We have quite a good stock on hand again. May the Lord bless you for it.

Contributions at the all day meeting and during the series of meetings amounted to $95.56. What is more than is needed for the expenses of the meetings will be used for the poor and needy at this place. May you continue to pray for the work at this place, and occasionally come and visit us. In His service,

Nov. 12, 1927. The Workers.

EN ROUTE FOR INDIA

For the Gospel Herald.

Marseilles, France,
Nov. 5, 1927.

Dear Readers, Greetings in the Master's Name:—God has been kindly speeding us on our way. Sister Mary M. Good joins with us in saying that we are thoroughly enjoying our experiences on the waters.

The usual stormy Atlantic greeted us with a smile for the first few days, until we had become accustomed to the rhythm of the boat, and then introduced us to a storm but it did not affect us very much.

The grand Sierra Nevada Mountains with scores of little villages nestling here and there, the phosphorescence in the moonlight as the prow of the boat cut the foamy waves, the lively porpoise as they freely expose their big black backs, and the "smooth as glass" mirror of the Mediterranean reflecting the most gorgeous sunset we have ever seen, with the moon on the other side of the boat vainly trying to compete with this splendor by magnifying itself in little silvery beads a-

(Continued on page 747)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THANKSGIVING

By Floyd Shank

For the Gospel Herald.

The Pilgrims left old England's shore,
To sail to America's shores afar,
It was a long and dangerous trip,
In the little ship, Mayflower.
They sailed the mighty ocean deep,
Through many a dark and dangerous hour,
Though death was lurking along the way,
They trusted in God's own power.

God truly guided them safely through.
At last they came in sight of land,
The peaceful shores of America,
A rocky, yet hopeful, beckoning strand.
At Plymouth Rock they safely landed,
And thanked the Lord for His loving care,
In bringing them safely to their goal—
They knelt with one accord in prayer.

So let us also give thanks and praise,
And let us not be light and vain,
For each has many blessings received,
Health and strength, and sun and rain.
We ought to thank the Lord each day,
And gladly sing a glad refrain
To Him who giveth all our gifts,
Even the harvest of golden grain.

Mason and Dixon, Pa.

PROVERBS 22:6

By S. B. Miller

For the Gospel Herald.

In the October 20 number of the Gospel Herald was an article from Martin R. Miller, headed "Two Dangerous Movements." I think this a timely article, and I think every parent should not hesitate to express themselves in regard to the same. We are no doubt in the midst of these fool propagandas. Will we as fathers and mothers sit down and keep mum about it? I think it should be the protest of every parent and guardian to put in this hearty protest against such diabolism. O, what shall be the outcome of our young people if we just keep still and let it go, and think that it will come out some way?

I tell you it is high time we are binding ourselves to protect our children from such diabolism. As the brother writes, I for one am very much concerned about my children, and not only my own but others as well. I have quite a family of children. Not only that, but I have also upward of twenty-five grandchildren, and they are coming on apace. What will become of them if these things go on?

I think it is the duty of every publishing house to write up articles and protests without fear or favor against such things; also the duty of every parent to be particular where they send their children to school. We have three very good schools in our Mennonite communities, and we ought to have one or two more to help out so that we may inoculate the true faith of Christ into our young folks. When our eldest son's wife was on her death-bed she requested that at her funeral be sung, "Faith of our fathers, we will be true to thee till death." O, that we could induce our young folks to hold to the faith until death.

Eureka, Ill.

FATHER FORGETS

Listen, son, I am saying this to you, as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room, alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These were the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called angrily when I found you had thrown some of your things on the floor.

At breakfast, I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made my train, you turned and waved a little hand and called, "Good-bye, daddy" and I frowned, and said in reply, "Hold your shoulders back."

Then it began all over again in the late afternoon. As I came up the hill road, I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends, by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up, over my paper, impatient at the interruption, you hesitated at the door.

"What is it you want?" I snapped.

You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hand and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrified selfishness, and I felt sick at heart.

What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so terrible much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself, over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters to-night, son. I have come to your bedside in the darkness, and I have knelt here, choking with emotion, and so ashamed.

It is a terrible atonement. I know you would not understand these things if I told them to you during your waking hours. Yet I must say what I am saying. I must burn sacrificial fires, alone here in your bedroom, and make free confession.

And I have prayed God to strengthen me in my new resolve. To-morrow I will be a real daddy. I will chum with you and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying, as if it were a ritual: "He is nothing but a boy—a little boy."

And I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy, dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers and the damp forehead, and the yellow curls, and, if it were not for waking you, I would snatch you up and crush you to my breast.

Tears came and heartache and remorse, and, I think, a greater, deeper love, when you ran through the library door and wanted to kiss me!

—Selected by a sister.

SUNDAY SCHOOL LESSON

Lesson for Dec. 4, 1927—Isa. 5:1-12

ISAIAH TEACHES RIGHT LIVING

Golden Text.—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

Introductory.—We have before us a very practical lesson. It is brought to us in parable form, but the parable is easily interpreted. It was first brought as a message to Israel, but it is equally applicable to America.

The Parable in Song (1-7).—The prophet brings to Israel the message from the Lord in the form of a song. This message has been reduced to modern poetry which reads as follows:

"A song will I sing of my friend,
A love-song touching his vineyard.
A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
He digged it and cleared it of stones,
And planted there vines that are choice;
A tower he built in the midst,
And hewed also therein a wine-vat;
And he looked to find grapes that are good,
Alas! it bore grapes that are wild."

While the message is delivered in poetic form, the lesson no doubt seems decidedly prosy to those who are not willing to apply the moral to themselves. It comes in the form of a stinging rebuke to Israel for so shamefully neglecting the vineyard which God had committed to his care.

Our Savior, on a number of occasions, made use of a similar figure. "I am the true vine," He says, "and my Father is the husbandman." He then goes on to talk about the "branches," some of them fruit-bearing and some sterile. On other occasions He refers to the laborers in the vineyard, some faithful and some unfaithful. Israel was not a fruit-bearing branch because of being an unfaithful laborer. The vineyard was barren, the husbandman disappointed, because the laborers failed to perform the tasks allotted to them.

Hear the summing up of this parable: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, and behold a cry."

In this indictment against Israel we are reminded that disobedience is not merely an abstract sin that is to be condemned simply because it is a transgression, but that at its foundation there is a selfishness that invariably degrades the transgressor and brings about suffering. "Behold a cry!" is a fitting close of what goes before, and a fitting introduction to what follows.

Price of Covetousness (8-12).—As said before, Israel was not only a technical transgressor, nominally disobedient to God and unfaithful in service, but because of this disobedience and unfaithfulness a miserable state existed and the direst punishment was threatened. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the earth!" This is the first indictment. Selfishness led to oppression. It is fine to contemplate a state of independent wealth; fine to dream of a period of uninterrupted prosperity of growing riches and ever widening plantations—but some one must pay the price. Concerning Solomon's kingdom we read of two things: (1) the glory of his temple and court, (2) the sufferings of his people through oppression. Selfishness means extravagance, extravagance means waste, and waste means suffering for some one. And, what is more, it means double sufferings: (1) suffering on the part of the oppressed who feel the pinch of poverty and weight of wrong, (2) suffering on the part of the oppressor, in the form of punishment for his sins, if nothing else.

But this is not the only thing to be kept in mind. When a man goes wrong in one thing it invariably leads to other wrongs. In this case, the selfishness of Israel led to the sin of intemperance and profligate living. Hence the warning: "Woe unto them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." A sinful life invariably leads to a degraded life, whether it is the dry rot of self-righteousness or the vileness of underworld habits. To hear Israel describe himself he was a very superior creature, perhaps not quite as careful to do all that God commanded. To hear God describe him is to see him as he really is.

The Golden Text.—In the light of God's stinging rebuke for rebellious and covetous Israel it is well that we turn to a picture that is the very reverse of what we have been beholding. Let us therefore turn to the inspired pen-picture of what God wants His people to be: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—K.

Bible Meeting Topic

PAUL, THE PRISONER (Jr.).—Acts 24.

Topic for December 4

MOTTO

"Paul, the prisoner of Jesus Christ."

OUTLINE STUDY

I. A Prison Experience at Philippi.
1. The cause for the arrest.—Acts 16:16-21.
2. A hasty one-sided trial.—Acts 16:22-24.
3. A midnight victory.—Acts 16:25-34.
4. A morning liberation.—Acts 16:35-40.

II. A Prisoner of the Roman Government.
1. Saved from a Jewish mob.—Acts 21:27-36; 22:22-30; 23:7-10.
2. Sent to the Roman governor.—Acts 23:23-35.
3. Tried before the governor.—Acts 24:1-23.
4. Held a prisoner.—Acts 24:27; 25:24-27.
5. Sent as a prisoner to Rome.—Acts 27:1.
6. Delivered to authorities at Rome.—Acts 28:16.

III. Paul Counts it All of the Lord.
1. He sees that it furthers the Gospel.—Phil. 1:12-20.
2. He calls himself the prisoner of the Lord.—Eph. 3:1; 4:1.
3. Is not ashamed.—II Tim. 1:8-12.
4. Gladly endures suffering for the sake of the saints.—II Tim. 2:8-10.
5. Is supplied with strength from the Lord.—II Cor. 12:9, 10.
6. Returns good for evil to his tormentors.—I Cor. 4:9-13.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Prisoner."**
2. Tell a Story of Paul's Prison Experiences.

For Others.
1. How Paul was the Lord's Prisoner.
2. Blessings that Came from Paul Being a Prisoner.

PERSONAL THOUGHT

We can all be happy when we suffer for the right.

SEED THOUGHTS

Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still:
Suffering is my worship now.
—Jean Paul Richter.

"But for a moment"—this valley of sorrows,
Darkened with shadows and heavy with sighs;
Bright dawns the morrow, the glorious morrow!
Faint not! The sun shall with healing arise!

"Far more exceeding," the heavenly glory—
Sufferings here with it cannot compare.
Glory eternal the guerdon for anguish—
Radiant crowns, for the thorns, over there!

Temporal things like a vapor shall vanish.
Higher than earth lies the land of our choice.
Upward we press to the kingdom eternal;
Jesus our King, we behold and rejoice!
—A. A. P.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 24, 1927

Field Notes

Bro. Ray F. Yoder of Wakarusa, Ind., began a series of meetings at the Medway Church near Osborn, Ohio, on Sunday, Nov. 13. A.

Saturday, Dec. 3, is the time set for an all day Sunday school meeting at Stumptown Church near Lancaster, Pa. The following evening, Dec. 4, a series of meetings is to begin at the same place, with Bro. J. C. Clemens of Lansdale, Pa., in charge.

An interesting missionary meeting was held at the Shore Church near Shipshewana, Ind., on Sunday, Nov. 13. Report will appear later.

A letter from West Liberty, Ohio, dated Nov. 15, says: "Bro. N. E. Troyer of this place expects to begin a series of meetings at Topeka tonight."

Bro. J. A. Leichty of Orrville, O., preached to an appreciative congregation at the Oak Grove Church near West Liberty, Ohio, recently. "Come again," is the wording of this appreciation.

Bro. Lloyd Yoder and family of Grantham, Pa., favored the Publishing House and friends of Scottdale with a pleasant visit one day last week.

Sixty-three members are reported from the congregation at Roaring, W. Va. It is one of the places where a loyal support of the workers on the field will mean a rich dividend for the Lord.

THANKSGIVING

By J. L. Horst

For the Gospel Herald.

Father of all, we look to Thee,
In thankfulness to-day,
For mercies bountiful and free,
That Thou hast sent our way.

For radiant sunshine, copious rain,
That came from heaven above,
For plenteous stores of fruit and grain,
Gifts of Thy boundless love.

For health and strength to do our part,
And toil from day to day,
For friends and home, and loving hearts
That cheer us on our way.

For blessings of Thy Spirit, Lord,
For song, and praise, and prayer,
For blessings of Thy Church and Word,
That greet us everywhere.

We thank Thee for the Christ who died,
To save from sin and wrong,
For hope that we may soon abide
'Mid heaven's happy throng.

Scottdale, Pa.

Because of sickness in his home, Bro. A. S. Horst was unable to fill his place as evangelist at Kauffman's Church, Lancaster Co., Pa., at the beginning of the meetings, and Bro. John H. Gochenauer took his place. Hopes were entertained that Bro. Horst would be able to take his place during the last week of the meetings.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Emma, Ind., on Sunday evening with a crowded house and good interest. A number made the good confession during the meetings.

After mailing out our Book Catalog last week we discovered that the printers omitted the price of The Moore Fountain Pen as listed on page 101. Kindly turn to your catalog and mark it in—UNIFORM PRICE $2.50. Book Dept.

We are in receipt of a program of the forthcoming Bible Reading at Slate Hill Church near Shiremanstown, Pa., Nov. 29-Dec. 1. Instructors, J. L. Stauffer and E. F. Hartzler. The public is invited to attend.

The brotherhood at Hanover, Pa., is looking forward to an edifying meeting, a Bible meeting, to be held the afternoon and evening of Nov. 26 and all day Nov. 27. Instructors, David Garber and C. A. Graybill. M.

If previous plans were carried out, the Springdale congregation near Waynesboro, Va., took votes for minister Nov. 19, with a view to conducting ordination services on Thanksgiving day. A deacon is to be ordained later.

The following from the "Mission News Bulletin" is well worth bearing in mind: "In your missionary offerings do not forget the rural mission stations whose workers are giving faithful service without sufficient financial assistance."

A brother from Columbiana, Ohio, writes: "A. H. Leaman of Moody Bible Institute, Chicago, closed a week's meeting at Midway Church Sunday evening, Nov. 13. Impressive sermons. Good interest. Crowded house. 25 confessions."

On Sunday, Nov. 13, Bro. D. D. Troyer of Goshen, Ind., was with the little flock at Vestaburg, Mich., and held communion services for them; and Bro. D. J. Johns performed a similar service for the little band near Chief, Mich., on the same day.

A new book of poems for the children, suitable for recitations at children's exercises, is about ready for distribution. These poems, selected and compiled by Sister Lina Ressler, were selected with special reference to Christmas, Easter, Thanksgiving, and other special days. The retail price of the book is to be 25c, or $2.50 a dozen, and will be ready for delivery by the time your order in response to this notice is received.

Bro. D. P. Lantz, missionary on furlough from South America, made a recent visit to the Eastern Mennonite School at Harrisonburg, Va. It was his intention, D. V., to attend the missionary meeting held at the Home Mission in Chicago last Saturday and Sunday.

Bro. S. J. Hostetler was recently ordained to the ministry at Cullom, Ill., with Bishops J. A. Heiser, S. M. Kanagy, and J. D. Hartzler in charge. It was an impressive service and the prayers of the brotherhood are with our young brother and the congregation he has been called to serve.

Last week witnessed the efforts for the ingathering of the lost, in the form of continued meetings, at Rohrerstown (John S. Hess evangelist), Hammercreek (conducted by E. W. Kulp), and Kauffman's (conducted by John H. Gochenauer), all in Lancaster Co., Pa. May the Holy Spirit's power be manifest in all these meetings.

Arrangements have been made for dedication services, next Sunday, of the new Bible School annex to the First Mennonite Church at Kitchener, Ont. This is to consist of an all day meeting on Sunday, Nov. 27, followed by two weeks series of revival meetings and Bible lectures by Bro. C. F. Derstine, assisted by a number of others.

With the many calls being made for funds to support the various enterprises carried on by the Church we do well to study the problem of a well balanced distribution of our gifts, to the end that no worthy cause might be neglected. This added to a systematic giving "as the Lord hath prospered" will mean an adequate support of all these causes.

Thanksgiving day will be spent this year by the congregation worshiping in Berne, Mich., Mennonite Church in a missionary meeting. The program provides for an opening talk in the morning on "Missionary Opportunities of Rural Sunday Schools" by Bro. Ray Bontrager and closes in the evening with a sermon by Bro. Albert Wyse.

The revival meetings held at Masontown, Pa., closed on Sunday evening, Nov. 13. One interesting feature of the meeting was a Sunday school meeting the last day of the meeting, at which time there were visitors present from Lancaster, Rockton, Springs, Johnstown, Harrisonburg, Va., Pinto, Md., Scottdale, and several other places. Sixteen young people made the good confession during the meetings. Bro. J. F. Bressler, the evangelist, left for his home in Lancaster, accompanied by a group of brethren and sisters from the same place.

Correspondence

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—Our Sunday school was reorganized Oct. 23. The officers elected are as follows: Supts., Noah Leinbach, J. W. Hoover; Chor., John Weaver; Sec-treas., Virgil Weaver, Loyd Stauffer; Cor. Sec., Easter Christophel. Pray for them, that they may all prove faithful in the place which God has called them.

Communion services were held Sunday, Oct. 30. Bro. Chauncey Hartzler was with us and preached to us from the text, "We would see Jesus." Preparatory service was held on Saturday afternoon previous.

We are looking forward to a series of meetings to begin Dec. 13, with Bro. Oscar Burkholder as evangelist.

Nov. 8, 1927. Cor.

Grabill, Ind.

(Leo congregation)

Dear Herald Readers, Greetings:—We feel to rejoice in the Lord, for His love shown toward us in permitting us to feast upon His blessed Word in the last few weeks. On Oct. 30 we held our communion. At that time our Bishop O. S. Hostetler of Topeka, Ind., was with us. Bro. Ray Yoder from the Salem congregation also was present and preached the communion sermon. Most of the members partook of the bread, also the cup representing the shed blood of Christ our Lord.

We have just closed our evangelistic meeting on Nov. 9, held by Bro. Ray Yoder of Wakarusa, Ind., (Salem congregation). The Word was given without fear or favor of men. We are thankful that the Holy Spirit was working in bringing conviction to a number of unsaved souls, and also to some who had grown somewhat careless in their prayer life. Thirty-two confessions were part of the manifested results. May the Lord be praised for His goodness towards men. Pray for us in the work at Leo, that more efforts may be put forth for the saving of souls.

Nov. 10, 1927. A. S. Miller.

Falfurrias, Texas.

Greeting in His name:—This is the first message to appear in these columns from this place, but trust it shall not be the last. The writer with his family moved here about five weeks ago, and at present is the only family of our people here. It is with joyous anticipation that we are looking forward to the arrival of others of like faith. At this writing we have definite word that one family is now enroute, and that two other families are leaving within a few days for this part of the sunny South. Others are planning to be with us this winter. It is with joy that we are looking forward to the time when we can have Sunday school and preaching services of our own.

The writer and family spent Sunday, Nov. 6, with the little flock at Tuleta in a communion service. Bishop I. G. Hartzler, from Missouri, and Bro. Clarence Bontrager, recently ordained for the work at Lyman, Miss., were with us in these services. Their presence together with their messages of encouragement and warning were appreciated and helpful.

On the 7th these brethren together with several of the young people of the Tuleta congregation accompanied the writer and family to our new home for a short visit and to see this section of Texas. They were much interested in the opportunities and possibilities this section affords in dairying, citriculture, truck raising, etc. Their short stay here was much appreciated and enjoyed by all.

We solicit an interest in the prayers of the brotherhood in behalf of the work at this place.

Nov. 11, 1927. H. F. Reist.

Nampa, Idaho

Dear Herald Readers, Greetings:—On Friday evening, Oct. 28, Bro. E. S. Garber was ordained minister to help at the Filer congregation. A number of the Filer brethren and sisters were present at the services. Bro. Honderich assisted Bro. Lind in the ordination. Bro. Garber and family expect to move to Filer the first of the year to take charge of the work while Bro. Honderich is away in the interest of Bible school work.

We have an all day meeting arranged for Nov. 20 (Missionary day).

Bro. A. M. Shenk and family left here the latter part of October for California where they will spend the winter with relatives.

We are glad to have with us again Sister Cora Wenger.

At this time all places of public gatherings in Canyon County are closed until danger of infantile paralysis is passed.

Pray for us here as a little band of workers, as our number is growing smaller. May we still be encouraged with the promise of God's presence, though we are only a few in number.

Nov. 12, 1927. Anna Good.

(Continued on page 749)

Miscellaneous

THANKSGIVING

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin,
God, our Maker, doth provide
For our wants to be supplied,
Come, to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offences purge away;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final harvest home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There forever purified,
In Thy presence to abide:
Come with all Thy angels come,
Raise the glorious harvest-home.

—Henry Alford in "The Christian Review."

ISRAEL IN EGYPT ONLY 210 YEARS

By A. D. Wenger

For the Gospel Herald.

Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years.—Ex. 12:40.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them and afflict them four hundred years.—Gen. 15:13.

And God spake on this wise that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.—Acts 7:6.

There is harmony in these scriptures. The more we search the more it is revealed to us.

Levi's son, Kohath, was born in Palestine and came into Egypt when Israel settled there. Ex. 46:8, 11. Kohath, who had a son Amram, died at the age of 133. Ex. 6:18. Amram, who had a son Moses, died at the age of 137. Ex. 6:20. Moses was 80 years old when he led Israel out of Egypt. Ex. 7:5-7. Add the ages of Kohath, 133, Amram, 137, Moses, 80, and we have only 350 years, which covers many more than all the years the Hebrews were in Egypt. We must subtract from the 350 the age of Kohath when he went to Egypt as well as the years he lived after Amram was born. We must also subtract the years Amram lived after Moses was born and that leaves us a number far below 350 years, evidently 210 years for the entire stay in Egypt. If we knew the age of Kohath when he came into Egypt and when Amram was born and the age of Amram when Moses was born, it would be clear from this line of calculation just how many years the Israelites were in Egypt. We have definitely proved, however, that they were in Egypt much less than 400 years.

We now examine the three scriptures with which we introduce this article. The "sojourn in a strange land" began with Abram when he left Ur of the Chaldees for Canaan. The following scriptures prove they were "sojourners," "pilgrims" and "strangers" in Canaan, the land of promise. Heb. 11:9; Ex. 6:4. They "dwelt in Egypt," which dwelling was also a sojourn. The sojourning toward Canaan and in Canaan and the dwelling in Egypt all together make 430 years. The call of Abraham and the first covenant God made with him were both in Chaldea. Stephen told the Jewish Sanhedrin, "The God of glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charran (Haran), and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans" (Acts 7:2-4). God made a number of covenants with Abraham, such as "Unto thy seed will I give this land" (Gen. 12:7); "Behold my covenant is with thee and thou shalt be a father of many nations" (Gen. 17:4); "My covenant will I establish with Isaac" (Gen. 17:21). This last was a covenant to establish a covenant. At the call from Ur He promised to show him "the land" if he goes and most likely to give him all the blessings of Gen. 12:1-3. He obeyed, but tarried in Haran until his father Terah died. Gen. 11:32. Then God "removed him" to the land of Canaan. Acts 7:4; Gen. 12:5.

From the time of the first covenant with Abraham in Chaldea until the deliverance from Egypt and giving the law on Mount Sinai the same year, 430 years elapsed. Read Gal. 3:16, 17 and you will find positive proof that "the law....was four hundred and thirty years after" the "Covenant" and the "promise" to Abraham.

How about the other two passages (Gen. 15:13; Acts 7:6) concerning the 400 years? Notice, it says Abraham's seed shall be a stranger, etc., 400 years. Isaac, Abraham's seed, was born 30 years after the first covenant with Abraham. Since it is proved that it was 430 years from the covenant with Abraham to the Exodus from Egypt and 400 years from the birth of Isaac until that time then we know that Isaac was born 30 years after Abraham left Ur of the Chaldees. Abraham was 100 years old when Isaac was born. Gen. 21:5. He was 75 years old when he came to Canaan. Gen. 12:4. He must have been 70 years old when he left Chaldea and then remained 5 years in Haran before coming to Canaan.

According to these conclusions the known numbers of years are as follows:

Abraham dwells at Haran in Mesopotamia	5
Abraham's leaving Haran at age of 75 to birth of Isaac	25
Isaac's age (Gen. 25:26) at birth of Jacob	60
Jacob's age (Gen. 47:9) when he appeared before Pharaoh	130

Adding these numbers we have 220 years from Abraham's first call and covenant to beginning of Israel in Egypt. Subtracting 220 years of sojourn in Canaan from the 430 years leaves 210 years for the entire residence of Israel in Egypt. Some Bible scholars believe that "the covenant" was not made with Abraham until he left Haran. If so, they were in Egypt 5 years longer or 215 years. It was not a long stay, only four generations. God said unto Abraham concerning his seed, "But in the fourth generation they shall come hither again" (Gen. 15:13-16). The four generations may be seen in Levi, Kohath, Amram, and Moses. Ex. 6:16-20.

Joseph's age when he stood before Pharaoh was 30, and 7 years of plenty and 2 years of famine make him 39 years of age when his people came to Egypt, so Jacob was 130 less 39, or 91 years old when Joseph was born. Joseph died at the age of 110. Gen. 50:26. Subtracting his age, 39, when his brethren came down gives the first 71 years of the Israelites in Egypt. Moses was 80 years old when he led them out. Adding the first 71 and the last 80 we get 151 which we subtract from 210. This leaves 59 years to cover the gap between the death of Joseph and the birth of Moses.

To show that the 430 years covers the entire period of the Hebrews in Canaan and Egypt we submit the following:

1.	To birth of Isaac	30
2.	To birth of Jacob	60
3.	To birth of Joseph	91
4.	To death of Joseph	110
5.	To birth of Moses	59
6.	To age of Moses at the Exodus	80
	Total	430

We accept too many things given by others without searching the Scriptures as we are commanded and therefore fail to enjoy much of the grandeur of the Bible. "Open thou mine eyes, that I may behold wondrous things out of thy law." Stu-

dents taking the Correspondence Course from the Eastern Mennonite School, under the directorship of Bro. John Mumaw, ask hard questions and we thought to give the Gospel Herald readers the benefit of the reply to one of our ministers, who is a student, on the question, "How long were the Israelites in Egypt?"

Harrisonburg, Va.

HINTS ON HOW TO BOOST A SUNDAY SCHOOL

Selected by John S. Fehr.

Too many to-day lay too much stress on the number present, seemingly judging success by attendance instead of the spiritual condition of the Sunday school.

Do not misunderstand me now, for the more there are in attendance the more we can teach and the more interesting Sunday school work becomes, but our main aim is the spiritual development of each and every individual. There is quite a difference between country and city regarding hints on how to boost a Sunday school, but there are a few hints or suggestions that may prove beneficial which can be carried out and made practical use of if we as Sunday school workers try.

The first thing necessary to boost or lift a Sunday school to a higher plane is to try to get the teachers and officers to pray one for another. This will greatly aid in prayer and love for the scholars of their respective classes. This in turn will eventually cause the scholars, both young and old, not only to love their teachers, but to love to attend the Sunday school. Why? Because some one loves them and is interested in their souls' welfare. What would be more beneficial, and of more real lasting value to a Sunday school than real Christian love and fellowship among teachers and officers? How nice it would be, yea, how elevating it would be if it always existed in all Sunday schools, yea, among all our laity and ministers! If there could be a teacher's meeting where the teachers and officers would take time to talk over their particular difficulties to each other and pray for, assist, and advise each other, would it not be of value in boosting, lifting, and elevating? For instance, suppose there were in a Sunday school a few teachers who realized that they were not as able to teach as they believed they ought to be, and seemed more or less discouraged because they were not getting along very well with their classes. Now, instead of the old way of spending about one half hour studying the lesson after some regular preaching service or prayer meeting, when nearly every one is weary and very desirous of going home to rest, let the superintendent or pastor and teachers arrange for a meeting some evening when there is no other meeting in progress, and for an hour or more confidentially talk over their difficulties and pray one for the other and advise each other. Do not you really believe that a few or more of such meetings with a well-studied lesson would prove a real success in boosting the Sunday school?

It is quite necessary that all Sunday school work and workers move together. One of the main aims of Sunday school work is to teach the Bible. Would it not be better if our teachers would teach from their Bibles and encourage the scholars to bring their Bibles and have them with them every Sunday in their classes? If we continue year after year to teach from quarterlies (which are good in themselves), and the children from infancy see nothing but quarterlies, how much are they going to really know of the Bible and where these things are written, if the Bible, both at home and in Sunday school, is laid away somewhere covered with dust, unnoticed, untouched? Let us teach from God's own holy Word. Be a booster for the Bible—God's Word to man.

There should be an accurate record of all business of the school. Improper records cause a lot of dissatisfaction and sometimes there arises trouble that is not soon forgotten. If your present method of business does not prove satisfactory to your school why tolerate it longer? Sit down some evening and devise a plan that you believe will work, or if not disposed to do so, send to some one or some publishing house and get a method that will work. Do something. Make a business of the business end of the Sunday school. No account is worth having if it is not accurate. There would be much less trouble in Sunday school work if more real judgment were used in selecting teachers and officers. Why not also have a good accountant as Secretary and Treasurer when you can just as well as not? Why not?

The interest in foreign missions should be increased. In so doing the home work is stimulated to quite an extent. Letters from foreign mission fields should be read to the Sunday school. Monthly offerings and many other things which, no doubt, you will hear in the topics on foreign missions might be suggested to arouse interest in the same. The chief aim and object of all our Sunday school work is the salvation of souls. Much prayer, personal work, wisdom and real effort are needed to assist children to learn the way of salvation and feel their need of salvation and really get saved. "He that winneth souls is wise." We find these words in Prov. 11:30. To God be all praise for all who thus far have received forgiveness of sins among us. There should be at least an occasional service where the children are urged to come and be saved, followed by an occasional testimony meeting that they may tell the story themselves.

By this time,, if the former hints have been put into practical use, our school will be in a position to invite new ones in. We now have a spiritual Sunday school with officers and teachers loving and serving each other, with some of our scholars converted, with maybe a comparatively small attendance. Now with our hearts full of love to each other, for the unsaved and for our Sunday school, let us go out personally in the name of Jesus for God's glory and invite those that do not attend Sunday school and surely we shall return bearing precious sheaves. New children coming in soon become acquainted in such a school and want to come again. The more spiritual the school the less the number of the rewards that need to be given out to maintain attendance.

Do you not feel that you would like to be in such a school? Why not boost for a spiritual Sunday school as well as one great or greater in numbers? One more hint may be added. Teachers, take as little time in your class as possible to take care of the needed records and offerings. Spend all the time possible in loving and teaching your scholars.

Millersville, Pa.

ENROUTE FOR INDIA

(Continued from page 741)

cross the waters—these make us wish that you too could be here with us.

While passing north of the Azores on Sunday morning, Oct. 30, we witnessed a never-to-be-forgotten scene. Early in the morning we sighted a sailing vessel in distress. A life-boat was sent to the sinking schooner to rescue the six Newfoundland fishermen. To a land-lubber it looked as if the little life-boat would surely be swallowed up by the big waves before its return, but while we looked on breathlessly the boat came near and the men climbed the swinging ladder to safety.

This scene reminded us of what you as a Church at home are doing; you are sending your interests, prayers, and support to those helplessly floundering and sinking in a spiritual sea of sin and death in India and we want to watch even more breathlessly and eagerly for these souls to enter the life-boat that will give them "eternal" safety.

Yours for the lost of India,

Milton and Esther Vogt.

THE SEVEN THINGS

(Continued from page 739)

One of the great principles is an ideal for an every day living. We should seek to conceive of the highest possible ideals and rise to them.

The highest ideals of life are those revealed in the New Testament Scriptures. God's ideal life for man becomes man's ideal life. By the revelation of the Holy Spirit through the Scriptures, every secret fastening of the heart upon the ideals of life as expressed in Christ's teachings will help us up into a fuller realization of those ideals.

Principles will never change, if principles will not change then some of the so-called Christians or churches must have lost out in the real principles and doctrine of Jesus Christ.

Kokomo, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

JEALOUS FOR GOD

By S. H. Brunk

For the Gospel Herald.

TEXT: I have been very jealous for the Lord God of hosts.—I Kings 19:10.

Here we find an expression unlike any other in all God's Word. It very evidently expresses the heart condition of a soul that is very near and dear to its God. Would to God that a thousand fold more of His people to-day could understand the full meaning of this expression. We are made to think of the same relation likely existing between Enoch and his God, when he walked with God. We also find many other expressions through the Bible of men who had a zeal for God, fervent in Spirit, coupled with an abhorrence for evil; showing to us that they actually esteemed the reproach of Christ.

But someone will say: "Jealousy is sin, and is spoken and warned against." To this we say, it is sin in its most prevalent usage, when it is jealous of, instead of jealous for a fellow-creature; also that God says on several occasions that He is a jealous God. In this we would say, those who possess this coveted gift are God-like.

Let us examine very closely into the conditions which caused this flower to bloom in Elijah's case, which fragrance will be appreciated by the faithful through all time. We find two outstanding factors: (1) his heart condition, of intense love for God and fervent zeal for the execution of His will; (2) is strikingly set forth in His own language by the Word, because of surrounding conditions: "Because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." These conditions are worthy of intense study in order to enable us to make proper applications to our very selves, which is the worth while part of any lesson.

We see in this case the so-called God's people divided into three distinct classes. Let us see how similar conditions are to-day, or if there is nothing to provoke us to jealousy. First, we consider the great wide mass of so-called God's people who have forsaken God's covenant in whole or part, having broken down the forms of worship, in open hostility against the true prophets. Secondly, we find among those who have not bowed their knees to Baal, men who like Elijah are diametrically opposed to the general condition of the professed Church, and at every opportunity raise their voices in no uncertain tone in condemning and denouncing sin, in reproving and rebuking the sinner, because their spirit is stirred within them when they see the conditions in the Church. Thirdly, we see a thousand-fold more who hold the same attitude toward sin—really they have never kissed Baal—but who appear to be short of the zeal of God's house, or lacking in the love that compels them to speak the things which they have seen and heard. Or are they filling their mission in hiding, having not received a full measure of the inner workings of Grace?

Now, brethren, the logical question is, Where do I find myself? Of course we will say at once I am not in the large class who have forsaken the true worship of God through unbelief and pride. I hear scores of hundreds say, "I want to be in Elijah's class but I am not gifted." Well, can't we muster enough of the grace of God by prayer and supplication to come out of hiding and let Jezebel know which side we are on? and, if nothing more, hold up the hands of Elijah in the conflict? Eternity alone would tell what a great work would be accomplished if we weaker vessels could only get our mouths open wide enough that the idolatrous element could see which side we are on. Instead of criticizing Elijah for having the blues and being all wrong, which condition may largely be laid at our feet, or accuse him of saying the wrong thing in the wrong way in the wrong time or place, remember this; If you ask the ones in error when is the right time or place, to execute Titus 1:13 or 2:15, it will be like the boy's to-morrow, it will never come. As evidence that it is not in the way Elijah does his reproving and rebuking that hurts, we ask the question, Have you ever heard any one complain about his approving or commending, that it wasn't said right?

Who can calculate the harm we do the Father's business by deceiving ourselves into thinking it is not our business? or by thinking we will be neutral when in reality our influence is against the good work?

We deem it needless to make further applications. May every one of us examine our own case and note carefully if we may have been guilty at times of (not to say, the pitiable condition of being ashamed of Jesus) refusing support or even resisting those who are championing the cause of Christ.

Fentress, Va.

THE ATONEMENT

By J. L. Rutt

For the Gospel Herald.

In teaching the subject of the atonement we must hold to the atonement that we have in Jesus Christ. Of course to teach thoroughly this subject we would have to explain the offerings but in teaching this subject to new converts we confine ourselves to the Atonement through Christ. This will be readily understood by the new born babes of the Argentine.

I. What It Is.
1. It was substitutionary.—Isa. 53:8; II Cor. 5:21; I Pet. 3:18.
2. It was expiatory.—Rom. 3:25, 26; Col. 1:19, 20.
3. It is cleansing.—I Jno. 1:7; Rev. 1:5.
4. It is conquering.—Rom. 8:34, 37; Gal. 5:24; 6:14.
5. It is personal.—Jno. 6:53.

II. Why Provided?
1. To reveal the Father.—Jno. 14:9.
2. To recover the lost.—Luke 10:19.
3. To give life to men.—Jno. 6:33; 10:10.
4. To establish the Kingdom and gather the faithful followers.—Matt. 16:38.

III. How it was Accomplished.
1. Through Christ.
   a. His sufferings connected with salvation.—Isa. 53:12; Luke 22:37; 24:7, 26, 46.

2. His life a ransom.—Matt. 20:28; 26:26; I Cor. 11:23.
3. He gave Himself willingly and voluntarily.—Jno. 10:19; Gal. 2:20.
4. He gave Himself up in agreement with the Father.—Acts 2:23.
5. He gave Himself as the Redeemer of the world.—Jno. 12:31-33.

America, F. C. O., Argentina.

CORRESPONDENCE

(Continued from page 745)

DeWinton, Alta.

(Mt. View congregation)

Dear Herald Readers:—The Lord has been very good to us. We feel to praise Him for His love towards us.

On Sept. 10 our bishop, Bro. N. B. Stauffer, and wife returned home after spending the summer in Ontario and attending General Conference and we were very glad to have them back.

Bro. Stauffer had not been feeling so well, his eyes seemed to be troubling him. On Monday, Sept. 12, he went to see an eye specialist and returned home Monday evening not feeling much better. However, they were surprised by the members with a vegetable shower and visited until 10 o'clock with them. At 12 o'clock he had a stroke which left him unconscious, remaining so and passing away at 6:30, Tuesday evening. It was such a shock to his relatives and friends. I am sure we can not understand why he was called from us, but the Lord always knows best, so we humbly submit to His will.

There were over five hundred people at the funeral from far and near.

Sister Stauffer has returned to Ontario with her parents. She was president of the sewing circle at this place for some time. So we miss her there as well as other places.

Our minister, Bro. I. Miller, being left alone to carry on the work, he felt in need of a helper. So on Nov. 6 Bishops N. E. Roth and E. S. Hallman came to this place for the purpose of holding communion service and to get the voice of the church as to who should be chosen to fill the office of deacon.

Bro. Menno Gingrich was chosen by the voice of the church, being the only candidate named. He was ordained by Bros. Roth and Hallman in the afternoon. May we ever lift the brother up to the throne of grace that he may be faithful to his high calling.

Communion services were held in the afternoon also, being well attended, praise the Lord for the blessed privilege of again bringing to remembrance the suffering and death of our Savior on the cross for our many sins.

Nov. 13, 1927. Cor.

Protection, Kans.

Dear Herald Readers, Greeting:—We note that Thanksgiving day is fast approaching again. We feel that we have many things to be thankful for. We are especially thankful to our kind heavenly Father that He has blessed us with the privilege of listening to His blessed Word the past week, taught by Bro. David Garber from Virginia. While here the brother handed out the bread of life bountifully. May God help us who were listeners to the Word, that we may put it to practice and be also doers of the same. Saints were encouraged on their way homeward toward that celestial city and three public confessions were made. Others were convicted of the sins in their life but were not as yet willing to yield. Will you pray that in some way they may be led to come to Christ? Meetings were attended with good interest. May God's richest blessings be on our brother as he goes into other fields of labor. May he be the means in God's hands to lead many souls into the Kingdom.

Nov. 14, 1927. Cor.

New Wilmington, Pa.

The Maple Grove Church had communion Oct. 29 with Bro. J. H. Leichty and Bro. Eisherman and two sisters and Miss Brubaker present; also good attendance at communion. Bro. Leichty gave us an inspiring sermon.

Thanksgiving meeting Nov. 24, with Bro. Enos Hartzler on program.

Nov. 14, 1927. Mary E. Zook.

Masontown, Pa.

Dear Readers:—As Thanksgiving day draws nearer we feel that we have much to be thankful for. Not only for the temporal things of life but for the spiritual as well; especially in the result of the labors of Bro. John F. Bressler of Lancaster, Pa., who for the past two weeks had been holding meetings at this place.

During the meetings fifteen precious souls came out on the Lord's side. Pray that these may be faithful and that those young in years may grow up to be faithful men and women in God's service, and that we may live that we will not be stumbling blocks unto them.

The meetings closed Nov. 13 with an all day Sunday school meeting, the first of its kind to be held at this place. We are sure every one profited by these messages, and hope it will be the means of more efficient service in the Sunday school.

We were glad for the messages, the speakers and the visiting brethren, and trust that this may not be the last of this kind of meetings.

Nov. 14, 1927. Cor.

THE FATHER'S PART

We must not presume that there is in the disciplining of children a "Father's part" and a "Mother's part," independent of each other. The expression often heard in homes, "Just wait until I tell your Father what you have done," can only be bad for the child. Father and Mother must be a unit, if Mary and John are to receive the proper impressions from their training period of life. Mother must fulfil her duty in correction whether Father be present or absent, and vice versa; then when the absent parent learns of the affair he says, "Amen." A disagreement between parents in correction of children has ruined many a child. If Father and Mother differ as to correction, they must thresh out their differences between themselves alone, and appear before the child, a unit.

Father's part, then, is to be a consistent and constant champion (before the child at least) of Mother. Outside interference is also disastrous to any child. It is proverbial that maiden ladies and bachelors are quickest to suggest methods of correction for children. Sometimes outside persons must intervene, but usually the interference of one who has had little or no experience in bringing up children is only detrimental. In this case, Father, if he be a man of sound judgment can be a protector to his child. We qualify this statement however by adding that for Father or Mother to complain of a child's treatment in his presence, whether such complaint be justifiable or not, makes a hypocritical faultfinder of him.

Usually Father's part is considered to be the wielding of the rod of correction. This is a sad mistake. Father should be a companion to the child. Father-love is as necessary in the home as Mother-love, and happy the parents and children where Father is a loving companion instead of a "war-lord." Many a child gets into "bad company" in forming companionships outside of the home because Father and Mother fail to cultivate his company in the home. The home circle should be and can be made the most interesting circle for the child, but this will require time and attention.

An early cultivation of responsibility in the child is invaluable. The death of one parent which has thrown the care of the family on a child has often done much to bring out the best in him.

The foregoing suggestions do not take the place of correction, but much of the actual punishment of children can be prevented by parents.—J. H. Barnes

INSTRUMENTAL MUSIC IS THE PRIDE OF THIS WORLD

'Tis sad to think our Christian Church,
Now imitates the stage;
That preachers too, will vindicate
The fashions of the age.

Christ's Church was instituted first,
By Heaven's eternal plan;
But every innovation since,
Is but the work of man.

Our modern Christians advocate,
An instrumental praise;
To worship God in other forms
Than those in former days.

Believing that a music's charm,
Can every soul inspire,
They place an organ in the church,
And organize a choir.

A few divided worshippers,
Before its presence stand,
And fancy they are seraphims
Of a celestial band.

The organists assert that such,
Is of essential use
To harmonize their feelings with
The sound that they produce.

Recourse to artificial means,
Is worshipping by half;
'Tis like the dance of Aaron's squad,
Around the golden calf.

I pity those whose dormant souls,
An instrument require;
For Scripture proves that nothing but
The grace of God inspires.

But if we use the natural means,
And thus perform our part;
The Lord will give the Spirit power,
To harmonize the heart.

'Tis not the harmony of tones,
Produced by vocal art,
Alone shall satisfy our God;
It is the praising heart.

But if we cannot harmonize,
Our praise to please our ears,
That is no reason God's displeased;
When 'tis the **heart** He hears.

Why introduce an organ then
An instrument of art,
To utter human praise to God,
Which comes not from the heart?

Why use the artificial means
When voice to us is given?
It is like offering up strange fire,
That never reaches heaven.

As proof that God Himself approved
Of instrumental praise;
'Tis said king David used the harp,
To chant his sacred lays.

But if 'tis right to imitate,
The harp that David strung;
'Tis therefore wrong to sing those hymns,
He ne'er composed or sung.

He introduced the harp himself,
To glorify the Lord;
And if we imitate him thus,
Why not take up the sword?

Why not strip off our clothes like him?
Expose to public view;
And dance around our altar—arks,
And call it worship too?

God gave dimensions of the ark,
And everything required;
But gave no singing instruments,
Nor were they then desired.

Nor was there any space reserved,
For organs to be placed;
Nor yet of them in after years,
No relic can be traced.

Till David introduced the harp,
As he was fond of song;
So other innovations came,
Ere it was very long.

The Lord through prophet Amos did,
Those instruments condemn;
Then why should He be pleased with ours,
When He disposed of them?

From Christ we took our Christian faith,
Established on His Word;
Then why pollute his Church in which
No instruments were heard?

Nor yet within those churches too,
Established first by Paul;
For in the early Christian age,
They were condemned by all.

Then why should we approach our God,
In such unhallowed ways?
Much better not to sing in Church,
Than mock our God in praise.

Sel. by Mary H. Thomas.

Married

Jantzi—Ressler.—Bro. Aaron L. Jantzi of Lowville, N. Y., and Sister Susan S. Ressler of Clarence, N. Y., were united in the holy bonds of matrimony at the home of the bride's parents, her father, Bro. C. L. Ressler, officiating.

Yoder—Zook.—At the home of E. D. Hess, the officiating minister, Ezra T. Yoder and Catherine A. Zook both of Belleville, Pa., were united in holy marriage. May the Lord pilot them through the sea of life, and the voyage be happy and successful.

Yontz—Sherman.—At the Olive Church, Elkhart Co., Ind., Bro. Elmer Yontz of the Clinton Frame Congregation and Treva Marcella Sherman of the Olive Congregation were united in marriage by Bro. D. A. Yoder. We wish them a happy life in Christ Jesus.

Snyder—Nickerson.—At the Mennonite Gospel Mission, Portland, Oreg., Bro. Albert Snyder and Sister Ethel Nickerson, both of Portland, Oreg., were united in marriage Oct. 30, 1927, Bro. G. D. Shenk of Sheridan, Oreg., officiating. May the Lord's blessings attend them through life.

Grove—Nolt.—Bro. Peter R. Grove of Elizabethtown was married to Sister Fannie R. Nolt, of near Mountville, Pa., on Nov. 16, 1927, at the home of the bride. The ceremony was performed by Bro. John H. Mosemann. May the Lord bless them abundantly in their new relationship.

Anderson—Yoder.—On May 21, 1927 at the home of the bride's parents, Bro. Hilding Anderson and Sister Amanda Yoder, both of Portland, Oreg., were united in marriage, Bro. F. G. Gingerich of Aurora, Oreg., officiating. May heaven's benediction be upon them all their days.

Martin—Byers.—On Nov. 6, 1927, at the home of the bride's mother, near Duchess, Alta., Bro. Jason E. Martin and Gladys I. Byers, both of the Duchess congregation, were united in holy matrimony, H. B. Ramer officiating. May God's richest blessings attend them through life.

Kauffman—Hochstetler.—At the home of the officiating bishop, Bro. D. A. Yoder of Elkhart, Ind., on Sept. 18, 1927, Bro. Protus Kauffman of the Bowne Congregation and Sister Hochstetler of the White Cloud Congregation were united in marriage. May God's richest blessings attend them.

Mishler—Kauffman.—On Nov. 14, 1927, at the home of the bride's parents, Abraham Kauffman's, Milldebury, Ind., Bro. Claud Mishler and Sister Mabel Kauffman were united in the holy bonds of matrimony, Bro. Silas Yoder officiating. May God's blessings attend them through life.

Frey—Oesch.—Bro. Floyd Frey of the Forks congregation near Middlebury, Ind., and Sister Artie Oesch of the Emma congregation near Topeka, Ind., were united in marriage at the home of the bride's parents, by Bro. O. S. Hostetler. May peace and happiness attend them through life's voyage.

Stoll—Yoder.—Abraham Stoll and Fanny May Yoder were married at the Lake View Mennonite Church near Wolford, N. Dak., on the evening of Oct. 30th in the presence of a well sized audience. E. G. Hochstetler officiating. May the Lord keep them safely througout their entire life's journey.

Kropf—Norwood.—On Sept. 22, 1927, Bro. Joe Kropf and Sister Adah Norwood, both members of the church near Harrisburg, Oreg., were united in the holy bonds of matrimony at the church, the ceremony being performed by Bro. D. D. Miller, Middlebury, Ind. May the Lord's blessings attend them through life.

Obituary

Culp.—Addie Madlem Culp was born Jan. 21, 1867, in Elkhart Co., Ind. Her parents were Isaac Madlem who passed away 50 years ago and Elizabeth Madlem, now living. She was united in marriage with Noah W. Culp, April 30, 1898. To this union were born two children (Edith Beatrice and George Arnold). She died at her home in Alanson, Mich., Oct. 2, 1927, at the age of 60 y. 8 m. 10 d. Funeral services were held at the Olive Church near Elkhart, Ind., conducted by J. K. Bixler and D. A. Yoder.

Bemiller.—Edith Bishop Bemiller, wife of Irvin J. Bemiller of south of Elkhart died Oct. 20 at her home, after a three years illness of Brights disease. She was born at Three Rivers, Mich., Dec. 19, 1877. She came to Elkhart, Ind., Feb. 25, 1896, and was employed in the Warren Hill store for 10 years before her marriage on March 24. 1915. She was a member of the Jamestown Methodist Church. In addition to her husband she is survived by a son (Harold M. Bishop) of Elkhart; a daughter (Mrs. F. C. Sechrist) a stepson (Maurice Bemiller), two brothers, a sister, three grandchildren and one step-grandson. Funeral services were held at the home conducted by D. A. Yoder. Burial in the Olive Cemetery.

Kanagy.—Nannie M. Kanagy was born Dec. 22, 1878; died Oct. 21, 1927. Her death was a shock to the community. She was helping Sister E. D' Hess in her home when she entered the cellar door by mistake and fell down the cellar stairs, fracturing her skull on the concrete floor. She was taken to the Lewistown Hospital where she died a few hours later. She was the wife of Bro. Jacob Kanagy the deacon of the Belleville, Pa., congregation, whom she married Jan. 12, 1905. Early in life she united with the Belleville A. M. Church and was faithful to her vows. Her quiet, unassuming ways made her a friend of all and she will be remembered as was Dorcas, for her good deeds. Services at the house by Eli Kanagy, and at the Church by Joshua Zook and E. D. Hess. Text, II Sam. 14:14.

Zimmerman.—Mary S., wife of Benjamin Zimmerman, was born near Farmersville, Pa., May 13, 1853; died Oct. 10, 1927, at her home in Hinkletown, Pa.; aged 74 y. 4 m. 27 d. Deceased had been ailing for the last six months but had improved a little when death came suddenly. She had been a member of the Metzler's Mennonite Church for many years. Besides her aged companion, she is survived by one daughter (Mrs. Aldus Melling) four grandchildren, and six great-grandchildren, one daughter (Ida) having preceded her in death two years. Funeral services were held at the house by Benjamin Wenger and Eli Sauder and at Groffsdale Church by the same minister assisted by Benjamin Weaver. Text, Rev. 14:13. Interment in the adjoining cemetery.

"Farewell, dear mother, sweet thy rest,
Weary with years and worn with pain;
Farewell till in some happy place,
We shall behold thy face again."

Greider.—Harry R., son of Tobias E. and Barbara E. Greider, was born Feb. 3, 1884; died Nov. 2, 1927; aged 43 y. 8 m. 29 d. On Feb. 18, 1909, he was united in marriage with Anna Herring. This union was blessed with three sons and six daughters, all of whom are living. He is also survived by his mother, one brother, and five sisters. His father, one brother, and two sisters preceded him in death. In 1907 he united with the Mennonite Church, to which he remained faithful until death. Early in January he began to complain but did all his work during these months until April when he entered the Stillwater Sanitarium on the Covington pike. About a week before he went he desired to be anointed, also on the Sunday before his death he partook of the communion service. Funeral services were held Sunday afternoon, Nov. 6, at the United Brethren Church at Sulphur Grove, in charge of his pastor, assisted by ——— Jacoby.

Yoder.—Annie E., daughter of Michael and Barbara Stutzman, was born May 23, 1864, near Iowa City, Iowa; died at the General Hospital, Elkhart, Ind., Nov. 9, 1927; aged 63 y. 5 m. 16 d. The greater part of her life was spent at Topeka, Ind., moving to Goshen, Ind., in 1913, where she spent the remainder of her life. She was married to Emanuel C. Yoder March 11, 1886. At the age of 17 she united with the Methodist Church, and after her marriage she became a member of the Mennonite Church of which she was a faithful member until death. She was a faithful wife and a kind, loving neighbor. She leaves her beloved husband, two sisters (Mrs. J. S. Hartzler and Mrs. George Spangler), two brothers. (Joseph and David), and a host of relatives and friends. Funeral was held at the Mennonite Church at Topeka, Ind., Bro. Noah Oyer having charge of the services at the home and Bro. O. S. Hostetler at the church, assisted by Bro. S. E. Allgyer.

Nunemaker.—Francis (Ebersole) Nunemaker was born near Elizabethtown, Pa., March 14, 1853; died Nov. 3, 1927, at her home in Sterling Ill., after an illness of about two years; aged 74 y. 7 m. 19 d. On Sept. 2, 1879, she was married to Samuel Nunemaker, of Wakarusa, Ind., Bishop Henry Nice of Morrison, Ill., performing the ceremony. To this union eight children were born. Amos, eldest son, passed away when but four years of age. She leaves her husband and the following children: Mrs. Leroy Good, Mrs. M. R. Hess, Enos, John, Samuel, Harvey and Charles; also twenty-one grandchildren and one brother (Henry Ebersole). In her youth she confessed Christ as her personal Savior and united with the Mennonite Church, where she found an opportunity to give expression of her religious convictions in active Christian service. By her consistent life and her unassuming disposition, she held a place in the home and in the church that cannot be filled by another. Again, a mother has gone from us, but we feel the world has been made better because she lived in it. Funeral services were held Nov. 6, from the home and at the Science Ridge Mennonite Church, in charge of her pastor, Bro. A. C. Good, assisted by Brother John Nice.

Miller.—Lucretia Fuller Miller was born near Springs, Pa., Sept. 18, 1844; died Nov. 12, 1927 at the home of her daughter near Lancaster, Pa., where she had gone for a visit two weeks prior to her death. Death was caused by pleurisy and heart trouble; aged 83 y. 1 m. 25 d. She was united in marriage with Daniel J. Miller Nov. 24, 1861. Her husband died in 1920. Their union was blessed with twelve children, all of whom grew to manhood and womanhood. Three of the children—viz., Milton, Lydia (Mrs. John H. Bender), Sallie (Mrs. D. H. Bender)—preceded their mother in death. The other nine were all present at the funeral, viz.—Gideon, William, Ulysses, Malinda (Mrs. F. W. Bender), Annie L., Edward, Clarence, Minnie (Mrs. Fred Lohr), Cora (Mrs. C. B. Shoemaker). There are 47 grandchildren and 21 great-grandchildren living. Other surviving relatives are one sister (Mrs. Henry Bittinger), two half-sisters and one half-brother. Sister Miller united with the Mennonite Church in her early years and lived a consistent life of testimony for her Master. In her last hours she expressed her readiness to go, her only concern being that she might be of more help to her children and grandchildren. Funeral services were conducted at the Springs Mennonite Church Nov. 15, by J. A. Ressler of Scottdale assisted by N. E. Miller of Springs. Interment in cemetery near by.

Freed.—Emma Jane, wife of Abram Freed was born Aug. 27, 1865; died Sept. 17, 1927, at her home in Perkasie, Pa.; aged 62 y. 23 d. She was suffering for three months with cancer of the liver. She was a faithful member of the Mennonite Church, and faithful to her Savior, who was her real helper. The cares and problems which are bound to come in life did not disturb her trust in her Master. She was a kind, patient, and loving wife and mother; and will be greatly missed by her host of friends; but in no place so much as in her home where she left her loved ones, the object of her love and tender care. She leaves her husband, and three daughters, from a former marriage (Mrs. A. Frank Detweiler, Mrs. Raymond Beideman, and Mrs. Isaiah Clemmer). Services were conducted at the house by Frank Swartz and A. O. Histand and at Blooming Glen by Wilson Moyer and Jacob Clemmens. Text, Heb. 11:16. Burial in adjoining cemetery.

"We have lost our loving mother,
She has bid us adieu;
She has gone to live in heaven,
And her form is lost in view.
Oh! that dear one, how we loved her,
And how hard to give her up
But an angel came down for her,
And removed her from our flock."

Mrs. A. Frank Detweiler.

Oyer.—Frances Rebecca, daughter of Levi and Elizabeth (Hartzler) Zook, was born Oct. 5, 1873, near Mattawana, Pa.; died in Ashley, Mich., Nov., 3, 1927. At the age of 16 she accepted her Savior, united with the Mennonite Church at Allensville, Pa., remaining a faithful member, and in later years making her church home in congregations of like faith in other localities. She taught in the public schools in Pennsylvania for two years, then attended school at Elkhart and Goshen, graduated with the class of 1905, after which she taught in Indiana. In 1907 she came to Chicago, residing there for one year, part of this time being spent at the Home Mission. The year preceding her marriage she was in Pennsylvania teaching school. Aug. 5, 1909, she was united in marriage to Daniel S. Oyer of Chicago, where they resided the ensuing year. To this union was born one daughter. After leaving Chicago, they lived one year in Middlebury, Ind., three years at Benzonia, Mich., six years near Eureka, Ill., and the past eight years at Ashley, Mich. Sister Oyer suffered for a number of years, from a complication of diseases, during the past year showing a marked decline in health. In September, 1927, she was stricken with paralysis, due to cerebral hemorrhage. Although entirely helpless in one side, and in a critical condition for several days, she made a remarkable recovery, for which praise was given to Him Who hath all power. But before regaining her usual health, she was again stricken (Oct. 28), cerebral hemorrhage evidently being the cause. The motor nerves were only slightly affected, but she became unconscious, remaining in that state from Saturday morning until she passed away the following Thursday. She leaves her husband, a 14-year-old daughter (Lois Lorraine), two brothers (Horace M. and S. Milton), three sisters (Mrs. Jacob Troyer, Mrs. Joshua B. Zook, and Mrs. Noah Hostetler), besides many other relatives and friends. Funeral services were conducted Nov. 6, at Bethel Church, near Ashley, by Bros. Geo. H. Summer (home minister) and S. M. Kanagy of Chicago. Text, "I am the resurrection and the life." Burial in Washington Twp. Cemetery, near Bethel Church.

Yoder.—Manasses Lincoln, son of Noah and Barbara Yoder, was born in Logan Co., Ohio, Nov. 13, 1857; died at his late home near Garden City, Mo., Nov. 11, 1927; aged 69, y. 11 m. 28 d. At the age of 15 years he with three brothers and two sisters, were left without the tender care of a mother. The family was scattered until the father was again married about two years later to Sally Troyer of Wayne Co., Ohio. On Feb. 2, 1882, he was married to Fanny L. Zook of Champaine Co., Ohio. They moved to Logan Co., Ohio, where they lived until August, 1886, when they moved to Garden City, Mo. To this union were born five sons and two daughters. Two sons and two daughters died in infancy. The children living are J. Roy, N. Ervin, and Marvin L., all of whom were at the bedside of their father during his last illness. On Oct. 26, 1919, after living in wedlock nearly thirty-eight years, this happy union was broken when the mother and companion was called to her reward. On Nov. 11, 1922, he was again married to Susan King, they having lived together five years when this union was broken on their wedding anniversary. In his early manhood he confessed Christ as his Savior, uniting with the Mennonite Church near West Liberty, Ohio. He remained faithful until death, always taking an interest in the work of the church. His place in worship was seldom vacant when health permitted him to attend. During his recent illness he frequently expressed a desire to depart and be with the Lord. His quiet disposition and tender devotion to his family and friends won for him the love and deepest respect of all who knew him. There remain to mourn their loss, a loving companion, three sons, two grandsons, one brother, two sisters, one half-sister, one uncle, one aunt, two stepsons, two step-daughters, and a host of relatives and friends.

"Rest, dearest companion, father and grandfather,
Thy work is done;
Since it is God's Holy will
We must be parted for a while,
In sweet submission all in one
We say, our Father's will be done."

Funeral services were conducted Nov. 13, at the Sycamore Grove Church, by Bro. Henry Rychener, of Fulton Co., Ohio, and Bro. L. J. Miller. Text, Phil. 1:20, 21. Interment in Clearfork Cemetery.

ITEMS AND COMMENTS

One dead, nearly 200 injured, property damage amounting to more than $1,000,000, were the first reports of the effect of a severe wind storm which passed over Washington, D. C., and neighboring towns Nov. 17.

Both England and the United States are having their troubles over the labor question. In England it is the problem of unemployment; in the United States, the strike among the anthracite coal miners. They may possibly be moved by the determination that if these coal strikes will cause a scarcity in fuel they will make it hot enough to keep things comfortably warm during zero weather. If the Golden Rule were substituted for self-interest, and prayer substituted for politics, nine-tenths of these troubles would be averted.

Several destructive accidents occurred recently in as many cities which ought to impress us with the uncertainty of life. The first and most outstanding calamity was the explosion of a huge oil-tank in Pittsburgh, Pa., in which dozens of lives were lost, hundreds of buildings wrecked, the property loss running into the millions. Another event worthy of notice was a fire in New York in which a ware house storing automobiles valued at $2,000,000 was destroyed by fire. One of the most certain things connected with this age of mighty enterprises is the uncertainy of human effort.

In a recent report from Washington, D. C., the following figures were given as the assessors' estimates of government properties:

White House, $22,000,000.
Capitol, $53,000,000.
Treasury building, $23,000,000.

The total value of Government property in the District of Columbia, which is nontaxable, is estimated at $470,000,000. The ordinary layman can not help but wonder if it were not well for the men at Washington who make a business of talking "economy" to commence practicing at the nation's capital what they are preaching to others.

GOSHEN COLLEGE

The Special Bible Term

Begins January 3 and continues to February 15, 1928.

The faculty consists of the regular instructors in the Bible Department of Goshen College and one special teacher. S. M. Kanagy, of Chicago, Ill.

Courses will be offered in **Book Study, Biblical History and Geography, Doctrine, Music,** and **Practical Work.** Special emphasis is placed this year on direct study of the Bible.

Courses are offered which cover the material of the International Sunday School lessons for 1928. All courses aim to be of a practical and devotional nature.

Apart from the regular work there are special features such as lectures and programs of a literary, musical, and religious nature.

The Ministers' Week

Is planned to cover four days from February 14 to 17. There will be lectures and discussions on Preaching, Pastoral Work, the Minister's Devotional Life, the Minister's Message, the Minister and his Reading, Church Music, etc.

Lecturerers and Discussion leaders for the week are S. F. Coffman, J. S. Hartzler, S. M. Kanagy, I. W. Royer, D. D. Miller, Paul Erb, and Walter E. Yoder. Ministers are urged to attend these meetings.

The Christian Life Conference

Begins Friday evening, Feb. 17, and continues to Sunday evening, Feb. 19. The programs are planned to be inspirational in character.

The following general themes having been selected for the five sessions of the conference: **The Abundant Life, Christian Fellowship, The Young People and the Future, "Things Most Surely Believed," Christian Service.**

Conference speakers are: S. C. Yoder, I. E. Burkhart, Abram J. Metzler, O. O. Miller, I. W. Royer, C. L. Graber, H. S. Bender, A. J. Steiner, Noah Oyer, S. F. Coffman, A. C. Good, C. F. Yake, Paul Erb, and O. N. Johns.

Every one is invited to attend these meetings. Special Term students and those attending Ministers' Week are especially urged to remain for the Conference.

Write for descriptive bulletin. Further information gladly furnished. Address all inquiries to G. F. Hershberger, Secretary, Goshen College, Goshen, Ind.

JUNIOR INDIA

By J. A. Ressler

This book, just off the press, was prepared especially for use in Junior Mission Study Classes. The nature of the book is indicated by the chapter heads, which are as follows:

1. The Trip to India
2. Dhamtari as it Was in 1899
3. Customs, Religions, and Language
4. After the Famine
5. Expansion
6. After Twenty-five Years
7. After Twenty-five Years (Continued)
8. Out-stations of the Mission
9. India in General

It is an interesting story from beginning to end, full of interesting facts as told by one who spent a number of years as a missionary in India and has ever since then kept in close touch with the work in that needy field.

The book is published by the Mennonite Publishing House, is bound in paper covers, contains 144 pages, and retails at 35 cents.

FAMILY ALMANAC FOR 1928
Now Ready

This is the fifty-ninth year of publication for this annual. It contains the usual astronomical calculations and weather forecasts by Bro. L. J. Heatwole. In connection with this are found a number of well-written articles pertaining to nature, Christian life, the home, the household, and the farm. A full list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite bodies is given. This is a publication that should not only find a place in every Mennonite home, but will be of interest to all who use an almanac, irrespective of church affiliations. Order enough to distribute among your friends and neighbors.

Price, each .....$ .10
Dozen copies ..... .85
100 copies 6.00

Mennonite Publishing House,
Scottdale, Pa.

SIX-WEEK BIBLE SCHOOL

The Fourth Pigeon River Bible School, Pigeon, Mich., will begin Dec. 12, the Lord willing, and continue for six weeks. The following courses will be offered: "Bible Outline," "Bible Geography," "Life of Christ," "Book Study," "Peculiar Doctrine," "Vocal Music." Nevin Bender of Greenwood, Del., and Edwin Albrecht of Pigeon, Mich., will be the instructors. An invitation is extended to any one wishing to attend.

Ezra Moyer,
Edw. Gunden,
Richard Maust,
Committee.

CHURCH HYMNAL

The second edition of the new CHURCH HYMNAL in shaped notes is now printed. The books are being bound as rapidly as possible in our bindery. We are filling waiting orders and will be ready to take care of your further needs promptly. Kindly send your orders to us at once to avoid the usual rush during the month of December. Prices as follows:

Stiff Cloth Binding

Each, postpaid .....$ 1.35
Dozen copies, prepaid 15.00
100 copies, not prepaid 100.00

Stiff Keratol Binding

Each, postpaid .....$ 1.65
Dozen copies, prepaid 18.00
100 copies, not prepaid 125.00
50 or more copies at the 100 rate

Gift Edition

Morocco Grained Leather, gilt edge..$ 2.75

Mennonite Publishing House,
Scottdale, Pa.

THE ECHO

You always know what an echo will do;
Whatever you say, it sends back to you;
If you speak gently with voice low and sweet,
The echo your words and tone will repeat.

If your words are cross and your voice is shrill,
The answering voice sounds crosser still;
Send a pleasant call with might and main,
You will hear a happy shout again.

When we are happy and cheery and bright
The world around us is sure to go right,
We must be careful of voice and of word,
For they come back—as life's echo is heard. —Leaves of Light.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 1, 1927 (Gospel Witness Established 1905) No. 35

EDITORIAL

"Out of the abundance of the heart the mouth speaketh."

Familien Kalendar. — The German edition of the Family Almanac for 1928 is now off the press and ready for delivery. See announcement on last page.

Now that Thanksgiving day is past, it is in order to show by our lives the remaining 365 days of the year that we meant what we said when we brought to God the offerings of our lips on that day.

We said, "the remaining 365 days," advisedly. Next year being leap year, there will be 365 days until next Thanksgiving day comes around again—or rather 366 days, considering that Thanksgiving day will be a day later next year than it was this year.

There was a little slip of the typewriter last week when we talked about the installation of our new addressograph. We meant to call one of the machines named "graphotype," but the type made us say, "graphophone." The mistake was due to the reflex action of the muscles while part of the mind was somewhere else. While the mistake was discovered and corrected before the issue was quite half printed, we felt that this explanation is due the other half of the readers who got the pape with the error uncorrected.

Another inquiry has reached this office relative to the letters that are being sent out by H. H. Schroeder in Germany. We again caution our people about sending any money to individuals because of appeals of this kind. If there is special need in Germany, there are organizations there to whom individuals can appeal and we are confident that due attention will be given to those who are worthy of assistance. We heartily endorse the spirit of helpfulness manifested by our people, and desire to encourage it; but we also wish to safeguard it against misappropriation of funds in channels that cannot be controlled by responsible persons.

L. M.

We Thank You.—The other day it was the editor's privilege to spend a little while with the Publishing House mail. As we opened these envelopes we found that, as a rule, they contained orders for books, periodicals, Sunday school supplies, and other things needed by busy readers. As a rule, also, the hand writing was legible, the letters care fully signed, and addresses clearly given. So favorably were we impressed with the inspection that this editorial is the result. We thank you for your painstaking care and for your orders. Remembering that Christmas is but a few weeks ahead, we trust that those who have not yet sent in their orders or renewed their subscriptions may do so without delay, and thus make sure of getting your supplies at the time desired. We are nearing the time when we can no longer say, "and thus avoid the usual holiday rush."

The Modernist who feels so sorry that the Fundamentalist can not agree with him could very readily bring about an agreement if he would but exercise a little of the superior intelligence he professes to have in giving the Bible its proper recognition. The Bible lays claim to being written by holy men who "spake as they were moved by the Holy Ghost;" to being given "by inspiration of God;" to an authorship by One for whom it is "impossible to lie." The Fundamentalist believes this, and therefore believes his Bible to be absolutely inerrant and reliable. To give up this point would put him on the same level with the heathen; that is, without anything higher than the human mind to direct him in conclusions. There is nothing for the Modernist to do but to choose between Fundamentalism and paganism. If he rejects the only ground upon which the Fundamentalist can stand, why should he blame the Fundamentalist for rejecting him?

Many of our readers will be interested in the article by Bro. T. K. Hershey giving his impressions upon reading the report of the Mennonite General Conference. He offers a number of thoughts worthy the consideration of every thoughtful member of the Church. The importance of the next meeting of the General Conference will depend largely upon the record and work of our general Church-wide boards and committees during the next two years. When he expresses the hope that our young people may never be considered "a problem" he means, of course, a disagreeable problem; for they do present a problem worthy of our most thoughtful and prayerful consideration—the most of them the kind of problem with which we delight to wrestle. In his thoughts and suggestions Bro. Hershey covers much of the ground that we expect to cover in our series of editorials on "Strengthening the Church."

STRENGTHENING THE CHURCH

Every loyal member desires his church built up and strengthened in every possible way. And if his loyalty is of the right kind this desire is not to see the Church, but the Lord, glorified.

The Church, at the most, is but a means to an end. Salvation, both here and hereafter, pertains to individual humans and not to collective organizations. The Church is the organization, and organism, called into

being by an all-wise Creator, as the earthly home of His people where they may be built up in the faith of Jesus Christ, be safeguarded against the onslaughts of the evil one, and unite their forces in evangelizing the world. So our object in strengthening the Church should not be to add lustre to the organization of which we are a part, but rather to increase the capacity of this organization to win souls for God.

The glory of a church, like the glory of individuals, must be kept in the background if God is to be glorified in it and through it. If the light of the Christian is not the life of Jesus Christ shining out through his daily life, then the light of that soul is one of pure darkness. So with a church: the only glory worthy the name is the glory of the Lord shining out through the life of its members and the record of its body. A church may appear magnificent in wealth, membership, culture, and other things which attract the eye of men and still be a magnificent farce. Again let us say, it is the glory of God an the salvation of souls, not the glory of any individual or organization, that is to be sought in the upbuilding and strengthening of the Church.

How may the Church be strengthened? We answer, by a loyal and intelligent support of everybody and everything belonging to that church. This is the introductory part of a series of editorials on the subject In this series we shall endeavor to notice the following:

I. Its Faith and Discipline.
II. Its Ministry.
III. Its Missionary Interests.
IV. Its Educational Functions.
V. Its Literature.
VI. Its relationship to the Secular Affairs of Life.
VII. Its Fight Against the Powers of Evil.
VIII. Its Work in Promoting the Devotional Side of Life.
IX. Its Influence in Building up the Christian Life.

THE DOCTRINE OF BALAAM

By Silvanus Yoder

One of the few things which the Revelator had against the Church of Pergamos was the fact that they had there them which held to the doctrine of Balaam. The question which this expression naturally brings is, What is the Doctrine of Balaam? and What wrong was there in holding such that persisted in carrying out this doctrine? In endeavoring to answer these questions we turn at once to Numbers and study the account given with regard to Balaam.

Balak king of Moab, in seeing the prosperity of Israel in their journey through the wilderness from Egypt, seemed to be in sore straits with regard to his welfare, for he was afraid lest Israel should deal with his people as they dealt with the Amorites. He felt that if left to his fate without any supernatural power he would be the loser. Accordingly he sends for Balaam and through him seeks a way by which he can gain access to a higher power and thus shear them of the power and blessings which belong to them and which had always attended them and afterward smite them.

Balaam, like many a preacher of our times, who loved the gift of the king and the honor which was to be bestowed upon him, listened to the ambassadors of the king but God told him not to go with them. But when upon the second request of the messengers Balaam (with the permissive consent of God) went with them God showed His displeasure and instead of a curse being pronounced upon Israel Balaam, to the very disgust of Balak, blessed Israel and the proposed enterprise ended in a miserable failure. The heart of Balaam was severely stricken because of his failure in gaining the rich treasures and the promotion of honor promised by king Balak.

The carnal mind of Balaam, however, was not to be so easily thwarted. His knowledge of God showed him a way by which Israel might of its own accord shear herself of that power which always attended them. Here is the proposed plan which he gives to king Balak: Entice Israel into sin and invite them to your heathen sacrifices, and thus induce them to commit fornication with the daughters of Moab. Alas for that fatal day when Israel yielded to the enticements of the enemy of God's people and lost their relation with God. May the Christian Church take heed and profit by the things which were written as ensamples for us upon whom the ends of the world have come.

What then is the doctrine of Balaam? It is that teaching which insists on casting a stumbling block before the children of God. Rev. 2:14. It is the device of Satan when thwarted in his plan to bring a curse upon the children of God to shear them of the blessings which were intended for them and which rightfully belong to them by enticing them into sin.

This doctrine is carried out by those who continually insist on a lowering of Gospel standards. They lack the zeal for the house of God and the souls of men. They set at naught the strict discipline of God's Word which tends to a virtuous and chaste life. Their teaching is of a nature to bring about a disregard for the closer and confidential regard of young people and thus bring about a disregard for the marriage tie by indulging in vanities common to modern society. This doctrine, like Balaam's, is clothed in the garb of mirth and good will and calls for our peoples to leave the place of worship on the Lord's day and to go motoring. This teaching is carried out still farther by attending the theatrical plays until finally we wake up some morning and find to our utter disgust and shame that an awful disgrace has befallen us and those for whom we are responsible. Not until then do we realize that we have been shorn of the blessing which God intended for us.

The Church at Pergamos was held responsible not only for the teaching of the doctrine of Balaam but also for having them who hold to this pernicious doctrine. This Church failed to carry out the injunction of Paul to put away that wicked one. In its failure to do so a large part of the Church had become more or less saturated with this pernicious doctrine.

We are often made to wonder how such pernicious teachings ever could gain a place among the people of God and with great indignation we mutter: "Would to God that the smiling enticer who first entered the camp at Balaam's advice whose very being underneath that stately appearance of fellowship and good will was drenched with poison and hellish fumes would have been exposed and properly dealt with. Would to God that the innocent victims would have been spared and the reproach which was brought upon those who were called upon to teach a clean life would not have come."

The Revelator says, "I have a few things against thee, because thou hast there them that hold to the doctrine of Balaam." Is it possible that the Church which we love and which we adore has among its members them that teach the casting of a stumbling block before the innocent who seek the way of God. Instead of holding high the Gospel standard

and the Christ life there are those who lightly esteem the sacred things of God. They put to naught the teaching of the Church and cause others to do the same by indulging in modern vanities. God speed the day when that stately appearing carnally-minded intruder in his attempt to bring into reproach the people of God shall receive his proper attention. Goshen, Ind.

EVERLASTING CONSOLATION

By Phoebe Yeackley

For the Gospel Herald.

There is nothing that man can do, invent, or make that will not sooner or later become useless. Man may console us, comfort us, and sympathize with us, but it has its ending. Man may build a house, yet time will bring its destruction. Man has been made king, but in time his kingship ceased. But God has given us an everlasting consolation: "an house not made with hands eternal in the heavens;" a king upon whose thigh a name was written, namely—"King of kings and Lord of lords." Unto Him God has said: "Thy throne is for ever and ever."

Man can console and comfort the sick, the lame, the blind, the discouraged; but the greatest consolation and comfort one can give them is to point them to God who loved them, who hath everlasting consolation for them. What a consolation just to know that in these misfortunes God has a hand and it is only for our good and for the welfare of our souls that He allowed these things to come into our lives. A blind man has said he can see better than many who have their natural eyesight. What a blessing to see beyond this life and look into the life we seek to come. Job pictures to us as to what poor consolers we are, he reproves his friends: "I have heard many such things—miserable comforters are ye all." And David leaves these words: "I looked for pity, but there was none; and for comforters, but I found none."

Do not understand me to say that people do not need our sympathy and comfort. They need all we can give them. But the consolation God can give them exceeds ours so far that ours seems as naught compared with what God can do for them.

The world may think they have things that are consoling—some by riches, some by fashion, some by popularity, some by worldly pleasures—and we could go on naming many more enticements, but these will all pass away. Man may be poor in this world's goods yet be rich in Christ. A poor man, rich in Christ, has the everlasting consolation of God that He will provide all his needs not only for this life but for the life to come.

Oh! what can exceed the consolation we have in the riches of Christ. When we have Christ we have all. When the world has its riches—riches from the world's viewpoint—it is not consoled but seeks to be fashionable.

Many people would never be consoled if they could not be followers of the world's latest fashions. Sad indeed is the saying of the woman who said, "I would rather be out of the world than out of fashion." The world may think the Bible fashion is old-fashioned, but it is the only fashion that will be admitted into heaven. Worldly fashion will have its ending and its reward is everlasting destruction. Riches and fashion to be consoled will seek popularity. The world thinks if they are not popular life is not worth while. One of Satan's destructive enticements leads to another—riches, fashion, popularity, to be consoled with such worldly pleasures. The cry of the world rings out, "Give me a good time; give me pleasure." For ages the world sought for consolation in pleasures, untold riches have been spent to find real comfort in pleasure, yet they have never found it; for if they had, they would not always be looking for and seeking some new thing. There is only one source, one avenue through which real consolation can come and that is by accepting what God has so freely given us—everlasting consolation and good hope through grace.

In every man's life there comes that aching void when these earthly pleasures shall bear no charm for him, his consolation has ceased, he will seek for something that will give everlasting joy. He begins to realize he has a soul and that will live through eternity. How sad when he has not prepared to meet his God, meet the Architect and Builder of the house not made with hands; meet Him who has prepared a home where there shall be no night, where they need no candle, "nither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Oh, what a consolation to know ye may have an everlasting home in heaven.

And what a consolation to know that in that home there is a King whose Kingship shall never cease; yea, not only know of this King, but know that He is our King—sitting on an exalted throne, a throne which never has been or ever will be occupied by any other king. A King sitting at the right hand of God interceding for us, whose dominion is from everlasting to everlasting. The King eternal, immortal, invisible, the only wise God, to Him be honor and glory forever and ever, who reigns in righteousness and judges in truth. Kansas City, Kans.

"THE WICKED IN THE RESURRECTION"

It is probable that as the wicked are, in the last day, to be opposite in character, so will they be, in many respects, opposite in body. As the bodies of the righteous are glorious—those of the wicked will be repelling. You know how bad passions flatten the skull and disfigure the body. There he comes! up out of the graveyard—the drunkard; the blotches on his body flaming out in worse disfigurement, and his tongue bitten by an all-consuming thirst for drink—which he cannot get, for there are no dram-shops in hell. There comes up the lascivious and unclean wretch, reeking in filth that makes him the horror of the city hospital, now wriggling across the cemetery lots—the consternation of devils. Here are all the faces of the unpardoned dead. The last line of attractiveness is dashed out, and the eye is wild, malignant, fierce, infernal; the cheek aflame; the mouth distorted with blasphemies. If the glance of the faces of the righteous was like a new morning, the glance of the faces of the lost will be like another night falling on midnight. If after the close of a night's debauch, a man gets up and sits on the side of the bed—sick, exhausted, and horrified with a review of his past; or rouses up in delirium tremens, and sees serpents crawling over him, or devils dancing about him—what will be the feeling of a man who gets up out of his bed on the last morning of earth, and reviews an unpardoned past, and, instead of imaginary evils crawling over him and flitting before him, finds the real frights and pains and woes of the resurrection of damnation.—T. Dewitt Talmage.

CHRISTIAN DOCTRINE

By Ursula Miller

For the Gospel Herald.

If ye keep my commandments, ye shall abide in my love.—Jno. 15:10.

The doctrine of the Word is an encircling arm,
Bringing Calvary's cleansing near
To cringing souls enmeshed in fear;
Urging us let the Spirit steer,
Us to the Heaven we revere,
If we dwell in the safety of Scriptural charm.

The doctrine of our Church is a sheltering decree
From lusts which lure awhile, then die,
Leaving but ashes—and a sigh,
Making us want Him to be nigh,
Who hears our feeblest, faintest cry,
If we abide therein with joyful loyalty.

Hesston, Kans.

Preacher's Page

SERMON OUTLINES

THE HEAVEN-BOUND WAY

By J. W. Hess

Text.—Prov. 4:18.

I. Parallel Scripture.
Psa. 16:11; 23:3; Prov. 3:6; Heb. 12:13; Jer. 6:16.

II. The Path of Life.
There is nothing in all this world that can in any way compare with the pleasures, the righteousness, the fullness of joy and gladness that is found in the path of righteousness.

III. People who Will Not Walk in the Way of Life.

IV. Justification.
1. Justified by faith through our Lord Jesus Christ.
2. Saved from wrath.
3. Justification and daily life.

V. The Shining Light.
1. Just one Light that lights the world.
2. Walking in the light.
3. The heavenly lamp.—Psa. 119:105.
4. We need this light day after day.
5. Looking at the Great Light.
6. "The perfect day."
7. Light needed for cleansing.

VI. Summary of Thoughts.

Akron, Pa.

CHRISTIAN UNITY AND FAITH

By Aaron Loucks

Text.—Eph. 2:10; 4:1, 2, 13.

Introductory.
Nothing has ever brought so much gloom to the human heart as has the fall of man. God's provisions for the redemption and restoration of man.

I. The Goal of Christian Endeavor.
1. "The perfect man."
2. Our call from God.
3. The basis of our call—the love of God.

II. God's Conditions Connected with the Call.
1. To "walk worthy."
2. To walk in lowliness and meekness.
3. Love of God extended to the vilest of creatures.
4. Object of the call—to save from sin.

III. Forbearing One Another in Love.
1. The sin of holding a grudge against others.
2. What forgiveness includes.
3. How to get rid of sin.

IV. "Unity of the Spirit."
1. Heavenly wisdom needed to maintain it.
2. One with God.
3. Two essentials: one in Spirit and one in faith.
4. The perfect stature.

V. Good Works.
1. "Created in Christ Jesus unto."
2. A blessing.
3. God's children His "workmanship."
4. A result of faith.
5. Should be our constant experience.

Scottdale, Pa.

COVETOUSNESS

By J. M. Nissley

Text.—Take heed and beware of covetousness.—Luke 12:15.

Definition: Wish for with eagerness. (I Cor. 12:31.) For example: Elisha desiring a double portion of Elijah's spirit (II Kings 2:9) not wrong. It is desire for unlawfully acquiring what belongs to others, which is wrong.

1. Comes from the heart.—Mark 7:22.
2. It is idolatry.—Col. 3:5.
3. First recorded sin.—Gen. 3:6.
4. First recorded sin of Israelites.—Josh. 7:21.
5. First recorded sin of apostolic Church. —Acts 5:1-3.
6. Not to covet evil is commanded by God.—Ex. 20:17.
7. Not to covet evil is commanded by Christ.—Luke 12:15.
8. Not to covet evil is commanded by Paul.—Rom. 7:7; 13:9.

Some Things not to Covet.
1. Money.—I Tim. 6:10; Prov. 15:27; 28:22.
2. Business.—Prov. 20:10-14.
3. Honor.—II Sam. 15:3; 18:9, 10.
4. Talents.

Leads to
1. Lying.—II Kings 5:2-25.
2. Stealing.—Josh. 7:21.
3. Murder.—Prov. 1:18, 19.
4. Hell.—I Cor. 6:10; Eph. 5:5.

Not to be Practiced among Saints.—Heb. 13:5.

Desired to be mortified.—Col. 3:5.

One of the Latter Day Sins.—II Tim. 3: 2; II Pet. 2:1-3.

Bible Examples of Covetousness.
King Saul.—I Sam. 15:9.
Ahab.—I Kings 21:2.
Young Ruler.—Matt. 19:22.
Judas.—Matt. 26:14, 15.

Altoona, Pa.

LIFE OF JOHN THE BAPTIST

By J. A. Brilhart

Text.—Jno. 1:6, 7.

I. The Greatness of John the Baptist.—Luke 7:28.

II. Personal Work.
1. The forerunner of Christ.
2. The living evidence in his own heart.
3. A faithful witness for Christ.
4. Led his disciples of Christ.

III. Essentials to an Ideal Christian Life.
1. A heavenly vision.
2. A life "hid with Christ in God."
3. Letting the Christ life and light shine.
4. Heaven-inspired encouragement.
5. The individual life shining for God.

IV. Spiritual Power.
1. It is from God.
2. It is the measure of real greatness.
3. Its strength is the Word of God.
4. It is sealed by the blood of Christ.

Scottdale, Pa.

WATCHMAN, WHAT OF THE NIGHT?

By J. S. Hartzler

For the Gospel Herald.

The middle of the road is often a dangerous place to travel, and most of us warn our fellow-men against such efforts; but we should also remember that there usually is a ditch on either side of the road, which is equally dangerous. This applies to our reading, our thought, and even our preaching as well as to auto riding.

True, we need to preach the "whole Gospel" to the whole world, but Gospel means "good or joyful message"—not necessarily a message that is pleasing to every one but one that will lead the willing hearers to Christ and build them up in Christ. Some one has said, "There are but two subjects which need to be preached—man a sinner, Christ a Savior." That would need some modification, to say the least. He is not simply a savior, but He is the only Savior.

Some ministers are going off into the ditch on one side because they have no hell in their sermons, yet that is a part of that whole Gospel. Others are going into the same ditch, back just a little farther, because they have very little Christ in their message. Others are going into the ditch on the other side because they have completely gone to seed on the millenium or some kindred subject. One minister said, "I study the Bible from beginning to end with the thought of the millenium in mind." Look out for him. He is headed for the side of the road. Is the ditch deep? His messages are very little help for souls seeking salvation.

Preach the whole Gospel, the millenium included, but remember that nothing helps like a good description of sin; its universality and its awfulness, and a vivid picture of the "way of escape" through the finished work of Christ.

Not the middle of the road, or you are likely to be injured by those who are going in the same direction that you are as well as by those who are going in the opposite direction; but likewise avoid the ditches on either side by keeping your eye on the road (way, John 14:6) always remembering to keep to the right.

Elkhart, Ind.

THE BROKEN HEART

Sel. by John H. Mosemann

"What do you think of that preacher?"

"Ah," replied an aged servant of God, "he wants the broken heart!" There was eloquence, and something that might pass for "power," as many reckon power. But there was one thing lacking—"the broken heart." "Strange want," you say; "we did not know that such was one of a preacher's essentials." Very likely. Preaching has largely become a trade now; and men can be got to "preach to order," just as they saw up wood, or build a house. You can get preachers who will "preach to plan and specification," and give you what the people want. The saying goes, that money can purchase anything. But money cannot purchase the broken heart!

The Preacher with a Broken Heart is a man sent of Heaven. Such a preacher cannot be manufactured. He has viewed sin in all its hideousness: he has beheld the risen Christ in all His loveliness. In spirit he has breathed the dread atmosphere of Gethsemane: in spirit, too, he has followed on to Calvary, and there

witnessed God's estimate of sin. He has beheld the greatest manifestation of love that ever burst upon a God-hating world. He has seen man at his worst, and Divine compassion at its meridian height. He has heard the words, "Father, forgive them, for they know not what they do!" He is amazed. Was ever love like this? Thus, in wonder and adoration, he views the awful scene, saying in rapturous joy, "Behold what manner of love!" His heart is won—yea, more, it is broken.

But he has yet to see wonder upon wonder. In spirit he is at the grave on "the third, the appointed day," and there beholds the glorious One in resurrection. He treads these forty days anew, speaking of the things pertaining to the kingdom. In spirit, too, he follows on to Olivet, sees the Heavenly vision, hears the latest words of blessing. And, fresh from that Mount of Transfiguration, the believer comes back into the dark Jerusalem, a changed man! What effected the change? He has been with Jesus! He has traveled far—he has been to Gethsemane, and Calvary, and Olivet, albeit he may never have been a single mile from the hamlet where his earthly lot is cast. But he has been away in spirit with the Master. He has not brought back any of the "accomplishments of society"—he does not return with a command of the world's eloquence, or with an endowment of its learning. But he has something which all the colleges of earth cannot supply, and which all the art of the hypocrite cannot imitate—the broken heart.

Such are the Preachers We Want—

men with the broken heart. If there be not broken-hearted preachers, how shall we look for broken-hearted sinners? Can water rise above its level? Only that which comes from God can ascend to God. We may try to "pump up" tenderness; we may make great efforts to feel a certain compassion for the perishing. But we need not try to pump it up: we must drink it in. We must tread yonder tear-bedewed way that leads through Olivet. We must sit in the presence of Him from whose great heart of love one single ray falling upon us, shall so melt us and break us down, that the living water shall spring up, and flow forth of its own accord to the thirsty land around.

And not only do we want broken-hearted preachers, but we want Sunday school teachers with the broken heart — tract-distributors with the broken heart—

Broken-hearted Witnesses for the Absent One,

however humble their sphere of service. It needs a broken heart to speak about Jesus. And what pathos—what power—there is with the broken heart! There may not be much in what yonder preacher says: but, breathed in the melting tenderness of Calvary, his "five words" go a long way. People wonder how it is that his word has such power—how it searches, and draws, and breaks down even the boldest sinners, while the thunders of eloquence seem to have very little effect. But the secret lies in this—the broken heart.

It needs the broken heart, too, in speaking of Hell and the judgments of God. What is more cheerless and repelling than the preaching that "pours out the vials of wrath" from a cold and unbroken heart? If it takes a broken heart to tell of God's love, it no less takes

A Broken Heart to Tell of His Wrath.

If the love of Christ is not constraining—if His tenderness is not possessing us—we need not think to bring sinners to submission by dwelling upon the realities of the lake of fire. By all means let judgment be preached—but let it be from a broken heart. No one ever preached such terrible things about coming judgment as the Master Himself. But His words went forth from a broken heart. We often hear of the unsaved kicking against the truth concerning God's wrath. But we make bold to say that we would see far less of such opposition, if judgment-truth reached the unsaved through the atmosphere of a broken heart. If the hearts of "far-off" ones are to be reached, our own hearts must first be affected. It is "he that goeth forth and weepeth, bearing precious seed," that shall doubtless return with rejoicing, bringing his sheaves with him (Psa. 126:6). Let us go forth with the broken heart, and we shall be found returning and rejoicing, "bringing in the sheaves."

—Wm. Shaw in "The Witness."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Isa. 66:15-18. To whom was Isaiah speaking or writing? C. B.

The prophetic messages found recorded in the Book of Isaiah are of a twofold character: (1) that which applied to the conditions existing in Israel in this present age; (2) that which predicted the divine purpose, plans, and manner of God's dealing with sinful humanity in the future. Those predictive messages covered a number of periods of time, as follows: The time of the Jewish exile and the judgment of God upon Israel's oppressors; the return of the Jews from captivity; the Messiah's humble advent into this world; God's saving grace to the Gentiles foretold; the manifestations of God's judgments and wrath upon the evil doers; the reign of the Prince of Peace, and the vision of the new heaven and the new earth.

In the prophetic verses referred to in the above query, the prophet Isaiah makes clear the nature of God's judgments against the wicked, or those who continue to close their ears to the warnings and entreaties, which He through the prophet is heralding to lost humanity, and especially to the Jews who at that time had forsaken Him and were living desperately sinful lives.

In verses 15 and 16 we have a vivid picture of the awful judgment and punishment which God meted out against the Jews who persisted in their evil course of infidelity and rebellion against His sacred laws. The judgment and fearful destiny of all unrepentant, willful evil doers is also pictured to us in this prophecy.

Verse 17, however, applies only to the idolatrous Jews, or Israel as a nation. Though many thousands of them were idolaters, being guilty of worshiping gods made by their own hands, the same being erected in their gardens and other places; nevertheless, they continud to follow the custom which had been divinely required, to "sanctify themselves," that is, wash or bathe themselves with water, and use such other means required to purify their bodies outwardly; after which they worshiped their idols, and polluted themselves in feasting on "swine's flesh"—"and the mouse," also doing other things that were abominable in the sight of God, because forbidden in the Levitical law. (See Lev. 11:7, 8, 29; Deut. 14:8.) These divine requirements were for the Israelites only, and not for the Christian people who are living in the Gospel dispensation. Note what is recorded in Acts 10:11-15, also what Paul writes by divine direction in I Tim. 4:4, 5. These Scriptures prove clearly that the judgment mentioned in verse 17 applied to the people of that age.

Verse 18 reveals the fact that the Lord knows both "their works and their thoughts" and will judge accordingly, then the prophet gives a glimpse of the time when the Lord "will gather all nations" at which time all shall see Him and behold His majesty and glory (Rev. 1:7), and all those who are true saints, having been saved by grace through faith, shall be translated to heaven.

—J. S. S.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

SOMEBODY'S MOTHER

The woman was old, and ragged, and gray,
And bent with the chill of a winter's day,
The streets were white with a recent snow,
And the woman's feet with age were low.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeding the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "School let out,"
Came happy boys like a flock of sheep,
Hailing the snow piled white and deep;
Passed the woman, so old and gray,
Hastened the children on their way.

None offered a helping hand to her,
So weak and timid, afraid to stir.
Lest the carriage-wheels or the horses' feet
Should trample her down in the slippery street.

At last came out of the troop
The gayest boy of all the group;
He paused beside her, and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong young arm
She placed, and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were young and strong.
Then back again to his crowd he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
Although she's aged, and poor, and slow;
And some one, sometime, may lend a hand,
To help my mother—you understand?—
If ever she is poor, and old, and gray,
And her own dear boy so far away."

"Somebody's mother" bowed her head
In her home that night, and the prayer she said
Was: "God be kind to that noble boy,
Who is somebody's son, and pride, and joy."

Faint was the voice, and worn and weak
But Heaven lists when its chosen speak;
Angels caught the faltering word,
And "somebody's mother's" prayer was heard.

—Sel. by Elizabeth M. Kauffman.

A LOOK AT CREATION WITH THANKS

By Levi Blauch

For the Gospel Herald.

We need to be thankful to God for the work of creation and for the way it is created, so beautiful and handsome. We need to be thankful because the whole earth is of use to man and beast. The fowls of the air and the fish of the sea have their portion. We should be thankful for the refreshing spring water that flows out of those beautiful hills and mountain sides and finds its way down through the meadows and woodlands into a larger stream which flows into a larger river and thus helps to swell the mighty sea. In Psa. 104:10-14 we hear David utter the following words: "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the air have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle and herbs for the service of man: that he may bring forth food out of the earth."

Oh how thankful we should be to our kind heavenly Father, who has so well provided for man and beast when thirst comes. We should be thankful for the provision made for both man and beast, the fowls of the air and the fish of the sea when hunger comes. Yes, God has well provided.

Now let us take a look at the beauty of nature as God created it and as we have seen it from childhood to old age. Oh how thankful we should be for this beauty. We should admire it and praise God for it. "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches" (Psa. 104:24). Now we will take a look at the clear, blue sky as it is seen on a clear night. What is more beautiful to look on than the twinkling stars and the beautiful moon set in the blue sky? How thankful we should be to a kind heavenly Father for the starry sky and the revelation that comes by studying this beautiful firmament called the first heaven. It is indeed wonderful to allow our minds to be led away beyond this great firmament called the first heaven and think of the beauty and glory there is awaiting us in that far away land. No wonder David called out and said: "O Lord, our God, how excellent is thy name in all the earth! Who hast set thy glory above the heavens? When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained" (Psa. 8:1, 3). "The heavens declare the glory of God and the firmament showeth his handywork" (Psa. 19:1). "The Lord is high above all nations and his glory above the heavens" (Psa. 113:4).

David is gone to his long home. "So David slept with his fathers, and was buried in the city of David" (I Kings 2:10). Have we ever thought just how thankful we ought to be to our heavenly Father because He has created man and that in his own likeness. Is it not worthwhile thanking Him because man was made a pure, sinless being after the image of God?

Let us look for a few moments at the beautiful home called the garden of Eden. We see there beautiful fruit trees, flowers, beasts, and birds. We see there a river which no doubt had beautiful fish in it. In this garden we see two people (Adam and Eve), the only people on earth living in the only home in the whole world. Should we not be thankful to God for giving our first parents such a beautiful home. No sin, no trouble, no sickness, no doctor bills, no funerals, no taxes to come due. The bleating of the sheep, the lowing of the cattle, and the singing of the birds must have been a pleasure to them. The only pleasure they knew of at this time was the God-given pleasure. What could hinder them from being happy? Come now, let us praise and thank our heavenly Father for giving us the history of this beautiful home called Eden. This Eden was a home that none of us ever saw or ever will see, but thanks be to God that we know there was such a home and we know who lived there for the Bible tells us and we know that this holy Book of God brings us no untruth. Therefore let us praise God continually and thank Him for all that He hath done from the creation to this day, and for all that He promises to us in the future.

Johnstown, Pa.

A WORLD'S HEARTACHE

Sel. by Mary E. Guy

The world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men that bear the message, and to speak the loving word,
Are you and I, my brother, and the millions that have heard.
Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss
While about us burns the vision of the Christ upon the Cross;
And the blood of Christ is streaming from His broken hands and side,
And the lips of Christ are saying, "Tell my brother I have died."

O voice of God, we hear Thee above the shocks of time,
Thine echoes roll about us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.

—Frederick George Scott.

SUNDAY SCHOOL LESSON

Lesson for Dec. 11, 1927—Isa. 37:5-20

ISAIAH COUNSELS RULERS

Golden Text.—Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. —Isa. 26:3.

Introductory.—Israel was no longer the rugged, powerful, growing nation that it was in the days of Samuel, David, and Solomon. On the other hand, the sins of the nation had preyed upon its vitals until it became an easy prey for the enemy nations. At the time of this lesson the northern kingdom was about to go into captivity, while the kingdom of Judah was threatened with distinction at the hands of that wicked and powerful king of Assyria, Sennacherib. Fortunately for Judah, there was a man on the throne who feared and trusted in the Lord. When Sennacherib called upon Hezekiah to surrender and blasphemously reviled the God of heaven, the God-fearing king of Judah turned to the man of God, Isaiah, for advice. Our lesson tells of Isaiah's advice on this occasion, and of the prayer of Hezekiah.

Isaiah's Counsel (5-7).—In answer to the inquiry of Hezekiah, Isaiah advised the king to put his trust in the Lord, and pay no attention to the blasphemous demands of Sennacherib. This was the advice to the servants: "Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me."

It was the only kind of answer that the faithful man of God could give under the circumstances. Isaiah knew but one thing, and that was to trust the Lord. He believed the promises of God, had faith in His power, and so was without fear of what the enemies of God may do. Like Paul he felt, "If God be for us, who can be against us?"

Rabshakeh's Challenge (8-11).—While Isaiah was thus encouraging the king of Judah to put his trust in the Lord, Rabshakeh the servant of Sennacherib was resorting to drastic measure to terrify the king into a shameful surrender to the enemies of God. He reminded Hezekiah that no king had ever been able to withstand the conqueror Sennacherib, and warned him not to trust the God of heaven who would be unable to help him out. When he failed to carry his point with the king he tried to stir up a rebellion on the part of the people against their king. Then, as now, blasphemy and treachery were two of the hellish weapons used by the enemies of God.

Rabshakeh was right in judging that weak, tottering Judah was no match for strong, rich, and resourceful Assyria. But there was one thing that he failed to consider, and that was the strength of the Almighty. The ease with which God can overcome the mightiest earthly conquerors was strikingly illustrated in the case of Sennacherib.

Hezekiah's Prayer (14-20).—Hezekiah hesitated not to trust in the Lord. He took the blasphemous letter from Sennacherib and laid it before the Lord. He there implored the Lord to hear his petition, to vindicate His cause by showing to the people of Judah that there is One who is greater than the mighty king of Assyria, "that all the kingdoms of the earth may know that thou art the Lord, even thou only."

We pause for meditation. We are thinking of ourselves as well as of Hezekiah. This faithful king found himself under severe trial, but he showed us the proper way out. The forces of evil seemed overwhelmingly formidable, but he went to the only place where he could get real relief. So may we also, in every time of trial and perplexity, go to Him who has promised, "I will never leave thee nor forsake thee," and who is faithful to all His promises. Isaiah gave the right (the only right) advice, and Hezekiah was both right and wise in taking it.

The result justified the attitude taken by Isaiah and Hezekiah. While the army of the Assyrians lay asleep in camp the angel of the Lord entered it and 185,000 soldiers stopped breathing. Sennacherib fled in dismay, and two years later he was murdered by his two sons. The Lord was completely vindicated, and the world has an object-lesson showing the utter folly of fighting against the Lord and His people, giving us a forcible illustration of the fact that whoever puts his trust in the Lord "shall not want any good thing."—K.

Bible Meeting Topic

SAVING ONE'S LIFE BY LOSING IT. —Lk. 9:23-26.

Topic for December 11

MOTTO

"He that loseth his life for my sake shall find it."

OUTLINE STUDY

I. Losing Lesser Values that Hinder the Greater.
1. Eye, hand, or foot.—Mark 9:43-48; Matt. 5:29, 30.
2. Necessary sleep.—Psa. 132:3-5.
3. Necessary food.—Dan. 10:3.
4. Pleasant food.—I Cor. 8:8-13.
5. A beloved son.—Gen. 22:12.
6. Kindred.—Matt. 10:37.
7. Earthly possessions.—Mark 10:28-30.
8. Earthly Reputation.—Phil. 3:4-11.

II. Enduring Hard Things for Christ's Sake.
1. The cross.—Luke 14:27; Phil. 2:4-8.
2. Bondage and death.—Acts 20:22-24.
3. Suffering in the flesh.—I Pet. 4:1, 2; Rom. 8:12, 13.
4. Bearing reproach.—Heb. 13:13.
5. Enduring hardness.—II Tim. 2:3-12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Save."**
2. Giving up Our Pleasures for Higher Things of Christ.

For Young People.
1. What Young People Can Save by Losing.
2. The Way to Count the Cost.

For Older People.
1. The Suffering that Brings Eternal Riches.
2. The Gain of an Unselfish Life.

PERSONAL THOUGHT

Is there any treasure to which I cling to my eternal loss. May God open my eyes to see the better treasures of eternal weight.

SEED THOUGHTS

The first lesson in Christ's school is self-denial.—Matthew Henry.

They that deny themselves for Christ shall enjoy themselves in Christ.—J. M. Mason.

Nothing is really lost by sacrifice; everything is lost by a failure to obey God's call.—H. P. Liddon.

"I cannot reject such a Savior as He;
Dishonor and wound Him again;
I'll go to His feet and repent of my sin,
Be willing to suffer the pain.
I'll take up my cross,
I will walk by His side,
For the pathway of duty I see,
I will follow my Lord and abide in His heart,
The heart that was broken for me."

—J. W. Vandeventer.

MEDITATIONS ON THE TOPIC

I. **Self-Denial** is a word that covers the meaning of our topic as stated above. Jesus taught the doctrine of self-denial. It is a very simple and easily understood doctrine as far as what it means is concerned, but it is one of the hardest doctrines for the human heart to receive without a real awakening from on High.

But in every life there is a choice between two courses. We choose to deny one thing for the sake of having another thing. The sinner does the same in his choice. The drunkard gives up his hard-earned money to obtain strong drink. People give up honesty, purity, love, peace, a good conscience, almost every good, for the sake of some selfish indulgence or sin which seems to them to be more desirable for the time being. It is easy and natural for a sinful disposition to decide to give up the good for the evil. But, for a person surrounded with appeals for evil to give them up for the good, which is obtained at a price of suffering to the natural man, is not so easy.

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THURSDAY, DECEMBER 1, 1927

Field Notes

Change of Address.—Bro. John B. Myers and family of Quarryville, Pa., to 7100 Thirtieth St., Tampa, Fla.

Meetings are to be held in the near future at Paradise, Pa., with Bro. Ira L. Hershey as evangelist.

A letter from Hesston, Kans., bearing the date of Nov. 20, says: "In our communion yesterday, 228 took part and we indeed enjoyed a real spiritual feast."

Arrangements have been made for a series of meetings at the Blough Church near Hollsopple, Pa., to begin Dec. 6, in charge of Bro. William Jennings of Concord, Tenn.

Saturday and Sunday, Nov. 26 and 27, was the time set for a Bible meeting at Conestoga Church near Morgantown, Pa., with Brethren Edward Frey and J. W. Hess as instructors.

Change of Address.—Bro. E. S. Hallman, from Guernsey, Sask., to Falfurrias, Texas. The change is but temporary, however, Bro. Hallman going to Falfurrias to spend the winter in the interests of his health.

A series of meetings will be held in the Mt. Pleasant congregation, Fentress, Va., the week of Dec. 4-11, Bro. E. W. Kulp evangelist. We request the prayers of the church in behalf of these meetings. W.

Pinto (Maryland) Mission was organized as a congregation of the Casselman Valley District on Saturday, November 26, and on Sunday Bro. Myron Livengood was chosen by lot and ordained as deacon of this congregation.

A Bible conference commenced at Stahl Church near Johnstown, Pa., on Tuesday evening, Nov. 22, with Brethren I. W. Royer and A. J. Metzler as instructors. The meetings were to continue until Sunday evening, Nov. 27.

The brotherhood at Lancaster, Pa., spent Wednesday afternoon and evening and all day Thursday, Nov. 23 and 24, in a Bible instruction meeting, with Bro. N. E. Miller of Springs, Pa., assisting a number of the ministers of the county as instructors.

At this writing Bro. Oscar Burkholder of Breslau, Ont., is engaged in a series of meetings at Belleville, Pa. The meetings were scheduled to close on Sunday evening, Nov. 27. Bro. B. expects to begin a series of Bible and evangelistic meetings at Wayland, Iowa, Dec. 3.

Arrangements have been made for Bro. and Sister Lauver of the mission in South America to sail in February for their furlough. Their absence from the field will mean a double load for the workers on the field, as the furlough of Bro. and Sister Lantz will not have been expired by that time.

A recent letter from Parnell, Iowa, says: "Bro. C. Z. Yoder is spending a month assisting the churches in Iowa in extending the borders of the Kingdom. He began a series of meetings at Daytonville on the 20th. He expects to fill a few appointments at East Union, and then conduct a week's meeting at West Union, and also at Lower Deer Creek."

A letter from India, dated Nov. 3, says: "We have just closed a two week Christian workers' Normal and the meetings were very excellent. They were mostly of the inspirational nature with Bro. Friesen in charge of an evangelistic service each evening."

Safe in India.—The following cablegram was received by Bro. V. E. Reiff, Treasurer of Mennonite Board of Missions and Charities: "Arrived here (Dhamtari) after pleasant voyage. Met by E. E. Miller at Bombay. India. A very hearty welcome after arrival. Residence at Balodgahan." It will be remembered that Bro. and Sister M. B. Vogt and Sister Mary Good were in the party. God be praised for His protecting care.

Correspondence

Lake Charles, La.

Greetings of Love to all Herald Readers:—Bro. I. G. Hartzler of East Lynne, Mo., and Bro. Ray Bontrager, now of Lyman, Miss., stopped here on their way to Mississippi. They preached on Sunday, Nov. 13, and every night to the night of the 15th. They also held communion and feet washing for us, which we appreciated very much. They gave us the truth with power and held up Jesus Christ for our Savior and Redeemer and the dear Son of God. Let us at all times sit at His feet and be under the blood until He comes to take His chosen ones. He has a robe and a crown awaiting for every one that will bear the cross and follow Him. We all enjoyed their being with us. May God bless the brethren wherever they be. Come again.

Nov. 16, 1927. Sarah B. Leidig.

Middlebury, Ind.

Dear Herald Readers, Greeting:—We have many reasons to praise our heavenly Father for His continual guidance and many blessings we are daily receiving.

On Oct. 23 Bro. D. J. Johns was with us, delivered a very interesting sermon on Eph. 3:2, and received into church fellowship a brother who had a desire to renew his covenant with the Lord.

Oct. 30 we were all very glad to have our bishop, Bro. D. D. Miller, to worship with us again after an absence of a few months. He gave a very interesting discourse on Psa. 15.

And on the evening of Nov. 3 we held our counsel meeting and were glad for the unity and peace expressed by the brotherhood, and a desire to go on and partake of the communion, which services were held on Nov. 13, Bro. D. D. Miller officiating, using as his text, I Cor. 11:23-30. These services should be a means of drawing us closer to the Master, and thus become more efficient workers for Him.

On the evenings of Nov. 6 and 13, Bro. Ira Johns gave us two very interesting lessons in our Y. P. Meetings on Christ's Message to the Seven Churches (Rev. 2 and 3).

We are also glad that some of the members of the Forks congregation

are availing themselves of the opportunity to worship with us while their new church is under construction.

On Saturday evening, Nov. 12, the Lord saw fit to call one of our aged brethren, Esaias Kauffman, to his eternal reward. Funeral services were conducted on Tuesday by Bro. D. D. Miller and Bro. Silas Yoder. Text, Jno. 14:1.

We are planning now, if the Lord is willing, to have Bro. Aaron Mast of Westover, Md., to begin a series of meetings with us on about Dec. 12. We are anxiously looking forward to this time for a spiritual feast, and an ingathering of the unsaved. We ask an interest in your prayers in behalf of these meetings, and heartily invite all who can to worship with us.

Yours in the Master's service,
Nov. 16, 1927. Earl Miller.

Doylestown, Pa.

Dear Herald Readers, Greeting:—As so many friends wanted us to write it was arranged we would give a few lines as we go along. Will say at this writing we have all our literature complete. Just added 2000 of the Gospel of John to it to-day. We will start south Monday. We came in touch with the Moody Institute man from Chicago stating there were 1000 schools in the mountains and South calling for the Gospel. So for that cause we decided to add those Gospels. We also feel to thank the Publishing House for making it possible for the little "Way" paper. As we see it, it is a live message. Also our Lancaster brethren for the rest of the tracts we are going to handle, and all others who have lent a helping hand. We are praying to the end that these will be the means of giving the Gospel to some that are calling for them. We will stop for our mail at Halifax, Va., for a few days—from Dec. 3-10.

May God's rich blessings rest upon all.

We remain yours,
D. B. and Roy Raber.
Nov. 17, 1927.

Stuttgart, Ark.

Herald Readers, Greeting in Jesus' Name:—The weather at present is rather cold. Had several rains lately which delayed threshing for several days.

Bro. and Sister Jake Miller of Kalona, Iowa, and Sister Henry Miller of Wellman, Iowa, are visiting relatives here.

Bro. and Sister J. B. Bontrager of Elkhart, Ind., and Bro. Eli Bontrager, also of Indiana, spent a few days here looking over the country.

Quite a number of the young men that were here to help harvest have left for their homes in Iowa.

Several weeks ago, Bro. and Sister John Springer and Bro. and Sister Jake Springer and son Carl, all of Pryor, Okla., made our colony a short visit.

We are always glad for visitors and anyone touring through this part of the country is always welcome to stop. Remember us in your prayers.
Nov. 18, 1927. Mrs. Lloyd Knepp.

Smithville, Ohio

(Oak Grove and Pleasant Hill congregations)

Dear Herald Readers, Greeting:—Preparatory services were held Oct. 29. Communion at Pleasant Hill Nov. 30, and at Oak Grove Nov. 6, with good attendance at both places. Our Wednesday evening meetings are still going on very nicely. Many ministers stopped off here in passing through Wayne Co. The messages that were given were very inspiring and much appreciated. We pray God's blessing upon them that they may continue to hand out the messages of God in its truth, purity and power. Remember us at the throne of grace.
Nov. 19, 1927. M. J. S.

Markham, Ont.

(Cedar Grove congregation)

Dear Readers, Greetings:—Bro. and Sister D. Parke Lantz spent a few days in this district recently, speaking at this place Sunday, Oct. 16, in the forenoon, then going to Toronto Mission for the evening service. We enjoyed their talks on the work in the Argentine. To hear of their problems and the needs of the field, as well as the encouraging features brings the work nearer to us and makes us realize more fully our responsibility toward the unsaved.

Monday, Nov. 7, was observed in Canada as Thanksgiving Day. The Biennial mission meeting of York county was held here. Quite a good crowd was present at each of the three sessions. Various subjects suitable to the day and purpose of the meeting were discussed. Bro. and Sister Newton Weber of Bothwell, Ont., were with us. Bro. Weber preached a Thanksgiving sermon in the morning, while both he and Sister Weber spoke in the evening. We believe all who were present enjoyed the holiday thus spent and felt, "It was good for us to be there."

As we compare the conditions in our land with those found in South America or India, may we be more appreciative of the many blessings which have come to us because of the Gospel.
Nov. 19, 1927. Cor.

Parnell, Iowa

(West Union congregation)

On Nov. 6 a goodly number commemorated the death and suffering of our Lord. Quite a few lost the opportunity, waiting for some more convenient time. On Nov. 20 similar services were observed by the congregation at Daytonville.

Bro. A. G. Yoder is with the brotherhood at Wood River and Milford, Nebr., this coming week. Bro. Joe Bender is at the Watt Hospital, where he underwent an operation for appendicitis. Just recently Sister Bender spent about 8 weeks there after a severe operation. Bro. Benders need our sympathy and prayers.

Our annual Thanksgiving program will be held with the Liberty congregation near South English, Ia.

Bro. J. A. Boller and family of East Union congregation worshiped with us over Sunday the 13th, while Bro. Joseph Hershberger of Lower Deer Creek broke the bread of life to a well-filled house on the 20th.

Health is fair in general, with an abundance of damp and cloudy weather.
Nov. 20, 1927. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Readers, Greeting:—We are having cool weather here this week. On Nov. 6, Bro. and Sister Ben Hartzler and daughter Erma were with us. Bro. Hartzler delivered three sermons that were appreciated.

Bro. Aaron Mast, who has been in Ontario holding revival meetings, was called home due to the illness of his little daughter Alice. Pray that Alice may again be restored to health.

We expect to have our Thanksgiving services on Thursday. This evening we have our missionary program.
Nov. 20, 1927. Cor.

Alpha, Minn.

Dear Readers of the Gospel Herald, Greeting:—On Nov. 5 Bro. Simon Gingerich again came into our midst. He was with us and held meetings until Wednesday evening, the 9th, when we were privileged to again hold our communion services. On Thursday morning he left for Manson, Iowa, where he expected to spend some time.

Just recently some of the members of our Sunday school and church have been in the hospital for the removal of tonsils and adenoids. They are all getting along very well at the present writing.

Sunday, Nov. 20, we observed missionary day in our church. At the

(Continued on page 764)

Miscellaneous

IMPRESSIONS AFTER READING THE GENERAL CONFERENCE REPORT

By T. K. Hershey

For the Gospel Herald.

On the train on the way to Santa Rosa to hold Communion services, the writer read the report of General Conference held at Belleville, Pa., Aug. 24-26, 1927, and was deeply moved at the immensity of the organization in our beloved church.

62 bishops, 183 ministers and 61 deacons together with 5 or 6 thousand laity in a meeting for several days to consider ways and means to promote the cause of Christ. What an army!

I was wonderfully impressed with the number and kinds of boards and committees in the Church to handle the different problems as they arise. I wondered as I read what one thing could arise that would not at once be taken care of by one of the 13 boards or committees under the wing of the General Conference of the Mennonite Church.

The Sunday school workers of the Church have one **General Sunday School Committee** to appeal to, to help them solve their problems, as have the young people's gatherings, in the **Young People's Topic Committee,** which prepares their topics in a very fine way. The **Mission, Publication,** and **Educational Boards** being older organizations in the Church, have greater responsibility and a larger field to cover to-day than ever before. Their activities, plans, and recommendations, as well as their mutual working together, made interesting and profitable reading.

Because of wars, floods, fires, earthquakes, storms, etc., the Church has seen fit to retain its standing **Relief Committee,** which is ready to bring help financially, physically, or spiritually, to suffering humanity. This is absolutely necessary and very fittingly becomes the Mennonites.

The **Historical Committee,** with its valuable research work, brings to light untold and profitable information that would be otherwise lost to the Church. As time passes by, doubtless this committee will throw much light on the history of the Mennonite Church as well as the doctrines she holds dear.

The **Young People's Problems Committee,** has its place and ought to be of service to young people and to individual congregations. Many of the more popular churches complain that their young people have left them. Might it be for the want of spiritual help in an organized way? This is called the Young People's Problems Committee. I wonder why? Do we imply that young people are a problem in the Church? God pity the minister of a church who thinks of his young people as a problem. I want to think of this committee as an aid and assistance to the young people in the Church, helping them to come to a healthy solution of their problems. I was much interested in this committee's report.

Then the General Conference has deemed it wise to have a standing **Peace Problems Committee.** I am sure it is not the purpose of the church through this committee to launch out into deep waters, spend much money and exhaust special efforts for the purpose of bringing about universal peace. I am made to believe it feels the need of educating the Church, to stand for peace in time of war, and be ready as a Church to make known through its standing Peace Problems Committee, to the "powers that be," its stand on war and peace.

I was also much interested in the report of the **General Music Committee.** I have not seen the new Hymnal, but venture to guess that through a standing committee on music, the hymnal is of a higher grade than if one or two brethren would have attempted to compile such a book. The study this committee is giving to the music of the Church is commendable.

Then there is the committee on **Book of Doctrines,** we are anxious to receive a copy of the new doctrinal book. How essential and much needed standing committee! How I wish this committee were able to translate their efforts into Spanish. The Argentine Mennonite Conference would use several hundred copies. Such valuable aid is sadly lacking in our conference. We hope some day to be able to publish a good Bible Doctrine Book of our own, suitable to the Spanish-speaking people. A translation of the Confession of Faith and short Catechism, has been translated and published by us, and will be bound and sent out in a few days. These 18 articles of our faith will fill a much felt need.

The function of the **Interboard Committee** was interesting to me. At first I wondered if it was the part of wisdom to add another committee to the already heavy organization of the General Conference. On reading the report and noticing that it is composed of one representative from the General Conference, and one from each of the regular Church Boards, and that its purpose is to produce a uniform rule in methods of raising money, and the solution of problems in general, I was convinced that there is a need for this committee. Its recommendations in the report prove this.

Church Polity Committee. "What is that?" said some one at the General Conference two years ago, and expressed fear that we were about to bring politics into the Church. Uniformity in church government, East and West, is very essential, and through this committee a more uniform way of church practice and government is hoped for, and we believe will be produced.

Doubtless the growing interest in the General Conference throughout the Church as well as ways and means as to the best possible wa of handling the situation has called for a committee on **Revision of General Conference.** The committee appointed to attend to this work, I believe is well able to attend to the duties assigned them.

As I read of these boards and committees, and took a look at them through a telescope nearly 7,000 miles long, I was able to see all of them at one setting, and I wondered what it all means. I saw the thousands of dollars expended on carfares, gasoline, etc.; the old and young seated side by side in committee work; the East and the West united in one common purpose; 307 bishops, ministers, and deacons representing practically all the conferences in the Church including India and Argentine, South America; the three large tents crowded with enthusiastic lay members, listening to the great inspired speeches delivered from the sacred platform and the thousands of high-priced autos, consuming many more thousand gallons of gasoline. Then I turned my telescope East and West and North and South, and I saw the thousands of church members that could not attend that great gathering at Belleville, Pa., and I observed that they were interested just the same, and were praying for the speakers and the different committees and boards, and with us in the foreign field were awaiting the reports from the General Conference.

Then I thought, Does it all pay? The Church used to get along without General Conferences—are they necessary now? They used to get along without Sunday schools, young people's meetings, series of meetings, Bible conferences, and even local conferences. It had no mission, publication or educational boards, and it seemed to get along—are we mistaken? is all this **noise** that we hear? Why all these boards, committees, special gatherings, etc., in the Church? I conclude they have been

brought about for the same reason that the special (general) conference was called into session in Jerusalem, of which we read in the 15th chapter of Acts. It is true the problems are different, but the taking of the Gospel to the Gentile world brought problems before the Church that had to be solved. The result was a getting together in a conference in Jerusalem to consider them. The result of their findings was sent to the new Gentile churches.

As the Church grows there will be new problems, a sign of growth. That Church that has no problems, is not making a very great stir in the community. Is that too strong? Think about it, brother minister. As I was about to say, as the Church grows there will be new problems, which means that for the sake of unity and oneness throughout the brotherhood, a representative body chosen from all the conferences in the Church, should assemble every two years to discuss these problems and through its standing committees study them from all angles.

We trust that the General Conference will never lose its purpose, and finally become a central gathering place to which a pleasure auto ride can be taken to visit and to see friends from a distance.

May God bless the 13 standing committees now under the wing of the General Conference; the district conferences; the boards and the thousands of bishops, ministers, and deacons of the Church to the extent that there will be no divisions, but a mighty pulling together and a common unity as there never was before. The impression on reading the General Conference report, will not very soon be erased.

In closing it is quite fitting that the writer of this article should ask the entire church at home to pray definitely and earnestly for the **Argentine Mennonite Church Conference,** which according to other years will meet in session in February of 1928. Pray for us.

Pehuajo, F. C. O., Argentina.

A GOOD NAME

By J. A. Ressler

For the Gospel Herald.

Solomon says something about a good name that is worth while. Read it in Prov. 22:1. Commit it to memory. Don't forget it. Take care of your name. Keep it "good."

Some people are careless about their names and thereby make other people a lot of trouble. Take a common name for an example—John Smith. The many John Smiths who may chance to read this will pardon its use as an example, for no other name would fit so well.

His neighbors call him "John Smith;" and if there is no other John Smith in the near-by vicinity, every one knows who is meant by that name. But there is also a James Smith and a Jacob Smith and a Jeremiah Smith who all get their mail at the same post office.

One day our John Smith hands the correspondent to the Gospel Herald $2.00 and asks him to send it to Scottdale to renew his subscription. In a few days the Office gets a letter enclosing a list of names, among them "J. Smith, $2.00, Gospel Herald renewal." The clerk looks on the list and finds four Smiths at this post office whose names begin with J. A letter of inquiry and some time will clear it up—but there is much confusion.

To make matters worse, while the delay is on the Office gets a letter to this effect: "I sent $2.00 some time ago but my label is not changed. Yours truly, J. X. Smith."

Now what? Never heard of this name before. Which of the four has a middle name? Is it any wonder that editors and subscription clerks get gray-haired or bald?

And the ministers' list!

The page from the Year Book is sent to the deacon. He sends in a list of corrections. We have "J. Smith" on the list at Extown. The deacon sends "J. X. Smith" with post office at Zeetown. Then comes a volunteer informer to tell us that "Jere Smith" should be listed at Zeetown instead of at Extown for he lives just outside the village.

Now the troubles begin.

How many preachers are there in this neighborhood by the name of Smith? Are there any of them who are on rural routes? and which ones, and at which post office do they get their mail? Are "J. Smith," "Jere Smith" and "J. X. Smith" one man or three?

The Moral:

Have a business name and always write it the same.

In speaking of folks, and especially in writing of folks, give them their correct name including middle initial. It may be necessary in important documents, such as deeds or diplomas, to give the full name: "John Xenophon Smith;" but it is not necessary, usually, to be so explicit. A distinctive business name is sufficient for ordinary use.

Stephen Grover Cleveland was perhaps justified in dropping the "Stephen" when he neared the presidency, likewise James Woodrow Wilson in dropping the "James" under similar circumstances; but most of us do well to cling somewhere near the name our parents gave us.

All this is suggested by the memory of a search extending over several precious, busy hours, trying to find some middle initials that some careless one had dropped. The names were wanted for a record that is important. It was with real sorrow that the search had to be abandoned.

Scottdale, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE STANDARD FOR GOD'S PEOPLE

By Daniel Kauffman

For the Gospel Herald.

TEXT: What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

The first thought which impresses us in connection with this text is the contrast between God's standard and that of the world. Both God and the world are holding out their standards for our acceptance. In the days of Micah, as well as at the present time, there was a proneness on the part of the weaker ones among God's people to conform to the standards of the world rather than of God. Then, as now, there was a disposition to make up for a corrupt heart and a world-conforming life by putting on a pious exterior. Then, as now, there was much in the form of a sin-offering (signifying real sorrow for sin and a desire to turn away from it).

So the Lord brings a message to the people, through the ministry of Micah, reminding them that He had shown them what was good and went on to show that His requirements were very reasonable, such as any right-thinking person should desire,

But first let us look at the word "require." What does that signify? To the worldly-minded professor that word comes as God's "irreducible minimum." In other words, if you are not just and merciful and humble, your life is not pleasing or satisfactory to God. God says, in effect: Under the circumstances I can not look with favor on your burnt offerings though you may come "with thousands of rams, or with ten thousands of rivers of oil." These things are all right in their place, but they are no substitutes for a correct attitude toward me and my righteousness. I can not look with favor upon your forms of service and worship until I can see a commendable state in your mind and heart. When you deal justly with fellow men, when you are merciful toward others in business dealings and passing judgment upon them, and when you habitually "walk humbly with thy God," then, and then only, can I take notice of your sacrifices. These things are essential. You dare not evade them. They are **required.**

But to the willing servant of God the appeal comes from a different angle. He recognizes God's standard, and tries by God's grace to attain His justice, mercy, and humility which he regards not as something "required" but as something greatly to be desired. To the first class it is **law,** to this class it is **grace.** To this class the Lord holds out His standard, and a willing, earnest, prayerful, consecrated effort is made to reach it.

To both classes, however, it is one and the same standard. Justice, mercy, and humility are as essential to divine favor in this dispensation as they were in the days of Israel. While neither one of them includes such things as faith, obedience, etc., yet neither of them can have a place in any heart where faith in God and obedience to His Word are lacking. Possessed in a Heaven-satisfying portion, they constitute three precious jewels which are a sure indication that the heart is right with God. Now, as in former times, the Lord "requires" us—

1. **"To do justly."** Covetousness has no part in this attribute of the child of God; extortion has no part in his dealings with fellow men. The cry of the oppressed is not heard from his tenants or hired help. Justice is the rule of his life, not merely because the Lord "requires" it but also because it is constitutional with him. In his heart there is a disposition to be just with God and man, honesty and truthfulness an essential part of his speech, and unrighteousness in heart and life is one of his most prominent traits of character.

2. **"To love mercy."** Notice, God does not simply say, to **act** mercifully, but He uses a stronger word—LOVE. The creditor is merciful to those who owe him, though he may require them to pay their honest debts. But he has such a heart of love in him that in his attitude toward others he resembles that manifested by our Savior when He prayed from the Cross: "Father, forgive them;" or by Stephen in the hour of his martyrdom: "Lord, lay not this sin to their charge." From this kind of a man you do not expect snap judgment or harsh and uncharitable judgment upon the sins of others and justification for his own, but rather a greater severity with his own shortcomings than with those of others. "Blessed are the merciful; for they shall obtain mercy."

3. **"To walk humbly with thy God."** To get the full force of this "require"ment let us notice its twofold nature: (1) "to walk humbly" (2) "with thy God." This is the crowning trait of Christian character. No "big **I**" to mar the otherwise noble traits of character that might be in evidence, no **I** did this or that or the other wonderful thing, no **I** am the important person to consult in these matters, no **I** am the only person that can be trusted or relied upon to make a success of this or that or the other undertaking, no **I** am the only righteous one left and if it were not for **ME** everything would be sure to go under, no **I** to be offended and to act furiously like a great big baby unless you come in a very contrite way and bow supinely before MY august presence—no, **no,** NO **NO;** such an attitude is not found among those who really and truly "walk humbly with thy God." Rather do we look for the spirit of "in honor preferring one another," of "I am the chief of sinners," of "I am not worthy," of "Lord, have mercy upon me a sinner." When people are really humble, and especially if they are walking with their God, the disposition to magnify MYSELF, to see no wrong in self and not so very much good in others, is all gone. Neither is there any disposition to hesitate or refuse to obey God, for humility shrinks from magnifying self above other men, and much less above God, and therefore the disposition to disobey God is entirely gone in the really humble man or woman. Humility is a jewel which no earthly wealth can price or measure.

We spoke of justice, mercy, and humility as being "three precious jewels" which distinguish Christian character. While they are "require"ments, we want to rise above this vision of them. We want to look upon them as essential Christian graces which we can not afford to be without, and which may and **should** be worn to the glory of God and the spiritual salvation and uplift of many souls.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 761)

conclusion we had a special thank offering. Owing to sickness and inclement weather we had no young people's meeting in the evening.

The weather has been quite damp and unsettled the past few weeks. The corn crop at this place is hardly normal. Owing to the lateness of the season there is quite a bit of immature corn.

We ask an interest in your prayers for the work at Alpha.

Yours in His service,
Nov. 21, 1927. Emma Garber.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers, Greetings:—On Sunday, Oct. 9, Bro. J. K. Bixler and Bro. Moyer with their families of Elkhart, Ind., worshiped with us, Bro. Bixler giving us two inspiring messages both morning and evening.

On Sunday, Nov. 6, we held our communion. A goodly number partook of the sacred emblems. Our bishop, Bro. D. A. Yoder of Elkhart, Ind., conducted the service. He preached a preparatory sermon on Saturday evening, Nov. 5. Our brother also preached us a helpful sermon on the evening of our communion Sunday. Subject, "Worldly Pleasures and Why They Destroy."

Our counsel meeting was held in the evening of Oct. 6, and was well attended, Bishop D. A. Yoder having charge.

Revival meetings at this place began Nov. 8, and continued until Nov. 18, with Bro. B. B. King of Fort Wayne, Ind., in charge. We are glad Bro. King presented the plain Gospel truth in his messages, warning sinners of their lost condition and encouraging the brotherhood to live closer to our Lord and Savior. Two precious young souls openly expressed their desire to live for the Master.

May God richly bless the efforts put forth by His church.

Nov. 21, 1927. Cor.

Fentress, Va.

(Mt. Pleasant congregation)

Again we feel to praise the Lord for the bountiful blessings He has given us during another year. But above all the praises of the lips stands a loyal, obedient life in God's service. May the two be inseparable

in the life of each follower of the Savior.

On Sunday, Nov. 6, the congregation observed the ordinances of communion and feetwashing. Services were in charge of Bro. Geo. R. Brunk of Denbigh, Va. Bro. Brunk brought us another message in the evening on the subject of "Religious Loyalty." On the afternoon of the same day two former members of the Church here were again brought back into fellowship.

A Bible study class has been organized for the winter months under the leadership of Bro. Abram Wenger. The class is studying New Testament history, one of the courses offered by the Eastern Mennonite School.

On Sunday, Dec. 4, we expect to start a series of meetings with Bro. E. W. Kulp of Bally, Pa., in charge. Our prayer is that the Holy Spirit may be the real moving force of these meetings so that God's purposes may be accomplished.

Nov. 21, 1927. C. H. Warfel.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greetings:—We have many reasons to be thankful for past and present blessings. Bro. Lewis Shank and wife of Broadway, Va., spent a few days with us on their return from Florida. They left for home on Monday. Needless to say, their visit was profitable and very much appreciated. May others going south make it convenient to stop with us.

Thanksgiving service will be held in the evening, program to be rendered by children followed by sermon.

Attendance at Sunday school last Sunday was 103. Some sickness among members has hindered attendance. One sister—a widow with four children, is in the hospital recovering from an operation. Our daughter Stella came to our aid as nurse for Selina on Oct. 31. They are home from the hospital and Selina is gaining in strength.

Offerings to bring cheer to the Sunday school children and poor homes for Christmas will be gladly received. We thank all for past favors and pray God's blessings on you and that you continue to remember the work and the few at this place.

Nov. 22, 1927. Wm. Jennings.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—On Sunday morning, Nov. 20, we had the privilege of having with us Bro. J. A. Ressler, wife and daughter Rhoda in our regular services. Bro. Ressler preached a very appropriate baptismal sermon and received into the Church by water baptism a young lady who had come in touch with God and our people. May we realize the opportunities of the care that should be given the babes in Christ.

On the evening of the same day, a missionary program was carried out by the home people. The program consisted of congregational singing, two talks by the juniors, several talks by adults, recitations, special songs, a missionary offering for the support of India missionary children, an essay and closing remarks by the leader, Bro. W. C. Hershberger. The interest and attendance was good.

Bro. E. A. Thomas, who had been seriously sick for several weeks, was able to attend both the morning and evening sessions.

The Bible conference held its first session on Tuesday evening, Nov. 22, with a very good attendance. The instructors are Bro. A. J. Metzler, Masontown, Pa., and Bro. I. W. Royer, Orrville, O. We expect a blessed meeting during the remainder of the Thanksgiving vacation.

The district mission meeting, held at the Kaufman Church, was well attended by people within and without the conference district. The talks were very practical and steps were taken to open a new rural station at Mill Run, three miles from Altoona, Pa., where there are thirty-six families without any Sunday school and other church privileges. Money had previously been solicited by Bro. J. M. Nissley, and the balance needed was made up in one offering at the meeting. The building committee can thus proceed at once to secure a deed for the lot and erect a building. What a blessing to have the money in advance. May the Lord bless the efforts in this new and needy field.

Nov. 23, 1927. S. G. Shetler.

New Wilmington, Pa.

Greetings to all Herald Readers:—We have many reasons to be grateful to our heavenly Father for the many blessings He has bestowed upon us. Nov. 20 Bro. I. S. Mast of Ulen, Minn., stopped here and gave us two inspiring sermons.

Nov. 24 we held our third annual mission meeting. Bros. Enos Hartzler and Elmer Hilty of Marshallville, Ohio, were with us. In the forenoon Bro. Hartzler preached the mission sermon and in the afternoon a Thanksgiving sermon. He made the truth plain with no uncertain sound.

We ask an interest in your prayers for the work at this place.

Nov. 24, 1927. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among recent visitors here was Bro. C. F. Derstine, Kitchener, Ont., who spoke at the church here on Saturday evening, Nov. 19. He was traveling in the interests of the Kitchener Bible School, and went from here to Springs, Pa.

On Thanksgiving Day we had services at the church at which time Bro. Ressler spoke. Visitors in Scottdale during the day were Bro. Boyd Cressman and Mr. and Mrs. Stephen Ressler and daughter, Hazel, all of Pittsburgh, Pa.; Bro. Lester Brubaker, Strasburg, Pa.; Bro. and Sister Henry Gamber and daughter, Sister Ada Gamber, Landisville, Pa.; and Bro. and Sister Kenneth Berkshire and Grandmother Johnson of Masontown, Pa.

Bro. and Sister S. M. Lefever and daughter Anna of Ronks, Pa., are spending the week end here, visiting friends.

Bro. Levi Mumaw spent last week end in Chicago attending a meeting of the Executive Committee of the Mission Board.

Bro. J. A. Ressler intends to leave to-day for Pinto, Md., where he will assist in committee work for the organization of a congregation at that place.

Nov. 26, 1927. Cor.

THE REWARD OF SUFFERING FOR CHRIST

By Emma Slagel

For the Gospel Herald.

> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5:11.

It is only natural for a true Christian to suffer some sort of persecution in life, for the world does not usually have much sympathy with a real follower of Christ.

Persecution is no longer harsh, as it used to be in centuries past. The government of the United States has awakened to the fact that the country cannot get along without Christ, and now the worship of Christ is encouraged and protected. But still the world often scoffs and swears at the man who claims to be a follower of the lowly Nazarene.

But in spite of all that may be done to discourage Christianity the rewards that one receives for suffering for Christ's sake make all suffering more than worth while.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you in prison, that ye may be tried: and ye shall have tribulation ten days; be thou faithful unto death, and I will give you a crown of life" (Rev. 2:10).

Flanagan, Ill.

SPECIAL MEETINGS

Lancaster, Pa.

Report of a mission meeting held at Vine Street Church, Sept. 5, 1927.

Morning Session

Devotional, by Orie Yoder.

Sermon, **The Glorious Gospel of Christ,** by C. Z. Martin. Text, Rom. 1:16. We should be willing to testify for Christ.

Victories of Faith, by B. B. King. Faith is the backbone of prayer. Never lose faith in God. He will never fail.

Methods of Creating a Missionary Spirit, by J. Paul Graybill. Faith and obedience are essentials in missionary work. We are stewards. All riches and time belong to God.

Afternoon Session

Devotional, by Noah Mack.

Paul a Missionary, by D. Parke Lantz. He dwelt upon the great importance of bringing the Gospel message to lost men in heathen lands.

The Bible School in Mission Lands, by J. Paul Graybill, who offered suggestions for carrying on that kind of work that benefit might come from it.

"Will a Man Rob God?" by B. B. King. We owe everything in this life to God. "The earth is the Lord's and the fulness thereof."

Evening Session

Missionary Talk about Children, by John Mosemann. He dwelt upon the importance of teaching in a way that they may understand. Children need love. First impressions last.

The Work in South America, by D. Parke Lantz. He brought greetings from the missionaries and church in that field, and asked the prayers of the home church in their behalf.

Sermon, **Christian Fellowship,** by B. B. King. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The attendance and attention throughout the entire day and evening were good. All who attended were benefited.

Moderator, D. N. Gish; Choristers, C. K. Lehman, Joseph Lehman.

Secretary.

Ephrata, Pa.

Report of the Workers' Meeting held at the Ephrata Mennonite Church, West Fulton St., Ephrata, Pa., Sept. 3-5, 1927.

Organization:—Mod., Noah W. Hurst; Secy., Noah G. Musser; Chors., Clarence Lutz and Elias Eby.

Saturday Evening

Devotional (Psa. 84), Noah Landis.

Literature for the Home, John W. Weaver.

Sermon (II Cor. 5:20), Elias Kulp.

Sunday Morning

Devotional (Eph. 1), Aaron Mast.

Sunday School Lesson, John Rutt.

Children's Meeting, D. Stoner Krady.

The Promise to the Faithful, Elias Kulp.

Sunday Afternoon

Devotional (I John 3), Samuel Fry.

Home Training an Aid to Sunday School Work, Frank Martin.

Superintendents' and Teachers' Responsibilities, Sem Eby.

Self Denial, Its Need for Definite Work, Elias Kulp.

Sunday Evening

Devotional (I Cor. 13), John Bucher.

Activities for our Young People, Henry Lutz.

Sermon (Rom. 12:1), Aaron Mast.

Monday Morning

Devotional (Rom. 12), Bro. Lehman.

Christ: His Redemptive Work, John Gochnauer.

The Holy Spirit, His Person and Work, Aaron Mast.

Monday Afternoon

Devotional (I John 3), Amos Hess.

The Christian's Hope, John Gochnauer.

Law and Grace, Aaron Mast.

Harvest Sermon, John W. Weaver.

Monday Evening

Devotional (Col. 1), Benj. Wenger.

What do I Owe to the Unsaved? Aaron Mast.

Sermon (Rev. 3:21), I. B. Good.

Some Thoughts Given.—Books like associates should be carefully chosen. The Bible is the only book we can guarantee. If we are faithful we will be ready for His coming. We limit God by our limited faith. Men will risk their lives for a corruptible crown. Self-denial brings happiness. We must stand four-square for the principles of God's Word. God will work wonders through our prayers. If we regard iniquity in our heart God will not hear us. We must yield all to Him, then He can use us. If we want power with God we must give up all. It is only little things that hinder. The Holy Spirit reveals Jesus to us. Our hope is all centered in Christ. If we would only receive what we merit from God, we would not be what we are. Counting our blessings is like trying to count the stars. If God would withhold the blessing we are helpless. It is the goodness of God that we can enjoy these blessings. The blessings will turn into a curse if we appropriate them wrongly. I owe my life to the unsaved. We should spend more time on our knees. The greatest tragedy is a soul going to a Christless grave. If we desire to reach heaven we must be like Jesus. We shall mirror Christ's life to others. Christ's kingdom is the greatest kingdom, a kingdom that shall not pass away.

By the Secretary.

Versailles, Mo.

Report of Bible Conference held at Mt. Zion Church near Versailles, Mo., Nov. 3-12, 1927.

Organization:—Mod., J. S. Dettwiler; Secy., David K. Nebel; Instructors, J. D. Mininger, J. R. Shank.

Subjects Discussed:—Practical Christian Living; The Purpose of Prayer; Christian Graces; The Work of the Holy Spirit; Relation of Church to State; Personal Work; Self-denial; Relation of Ministry to Laity; Relation of Laity to Ministry; Modern Idolatry; Life Insurance; Baptism; Marriage; Communion; Feetwashing; Salutation of the Holy Kiss; Problems Confronting Our Young People and How Solve Them; Devotional Covering; Anointing with Oil; Parables of the Kingdom; Perilous Times of the Age; What are the Greatest Dangers Confronting us on the Sabbath Question; Second Coming of Christ; Correlation of Outward Forms to Inward Life; What should be the Christian Relation to Sister Churches; Jesus Christ our Light and Life.

This was a very interesting Bible conference. Bro. Shank and Bro. Mininger each gave a lesson in the forenoon and Bro. Shank gave a lesson in the evening and Bro. Mininger preached a sermon. It was evident that the Holy Spirit was at work, as the brotherhood was built up and those who had not lived as close to Christ as they should have were willing to renounce sin and take a stand for Christ. There were also two young boys who took a stand for Christ; which makes our hearts rejoice as Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Pray for these as well as for all of us here at Mt. Zion, that we may be faithful until He comes.

David K. Nebel, Secretary.

Married

Weber—Fretz.—Bro. Orval S. Weber of Waterloo, Ont., and Sister Ella Fretz of Markham, Ont., were united in marriage at the home of the bride's parents, on Sept. 8, 1927. The ceremony was performed by L. S. Weber, a brother of the groom.

Brownsberger—Wambold.—On Aug. 17, 1927, at the Mission Home of the Toronto Mission, Bro. Samuel Brownsberger and Sister Ruth Wambold, both of the Wideman Church near Markham, Ont., were united in holy matrimony, with Bro. L. S. Weber officiating.

Marner—Yoder.—On Sunday, Nov. 20, 1927, at the bride's home in Iowa Co., Ia., Bro. John E. Marner and Sister Lydia Yoder, both of the West Union Cong., were united in the holy bonds of matrimony, Bro. Abner G. Yoder officiating. May the Lord ever bless and prosper them.

Martin—Sauder.—On Nov. 16, 1927, at the home of the bride's father, Bro. Martin Sauder of New Holland, Pa., Bro. Titus H. Martin and Sister Edna Sauder both of New Holland congregation, were united in the bonds of holy matrimony by Bishop John Sauder. We wish them the Lord's richest blessings.

Miller—Troyer.—On Aug. 18, 1927, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Alton Miller of Sugar Creek, Ohio, and Sister Lucinda Troyer of Milford, Nebr., were united in the holy bonds of matrimony, Bishop Joe Zimmerman officiating. May God's blessings attend them through life.

Weber—Ernst.—On Oct. 26, 1927, at the home of the groom, Bro. Joseph S. Weber of the Waterloo, Ont., congregation, and Sister Barbara Rudy Ernst (widow of the late Daniel Ernst of the St. Jacobs, Ont. congregation) were united in holy marriage. Bro. C. F. Derstine performed the ceremony. May the Lord richly bless this union.

Obituary

Horsch.—Harold Eugene, infant son of Joseph and Ruth Horsch of Fisher, Ill., died Nov. 15, 1927; aged 3 w. 5 d. He leaves his sorrowing parents, four grandparents, and a number of uncles, aunts, and cousins. God knows best, and is calling His dear ones home one by one. Funeral services held Nov. 17, at the East Bend Church by Bro. J. A. Heiser. Text, Matt. 18:10.

"Dear little Harold, how we longed to have you stay;
But God wanted one more angel child,
So we submissively bow,
And say, Thy will be done."

Stutzman.—Mildred Louise, daughter of Jonas and Edith Stutzman was born near Aurora, O., May 27, 1925; died near Doylestown, Pa., Nov. 5, 1927, while on a visit to eastern Pa. a visit that had been looked forward to with fond anticipation was culminated after only a few days so tragically by little Mildred getting possession of some medicine which because of the large quantity she took proved fatal. The doctor was hurriedly called as soon as the seriousness of her condition was discovered, and all was done that loving hearts and hands could possibly do but she soon had convulsions and after perhaps an hour of suffering she passed away. A short service was held at the home conducted by David Gehman and at the church by A. O. Histand and Joseph Ruth. The remains were brought to Aurora, O., where the services were conducted by E. B. Stoltzfus. Text, Luke 18:16. Interment in the Plainview Cemetery.

Martin.—Rebecca, daughter of Isaac and Susanna Martin, was born in Stark county, O., Feb. 1, 1855, and died at the home of her sister, Mrs. Henry Saurers, near Marshallville, O.; aged 72 y. 9 m. 11 d. In her early childhood she fell a victim to the dreaded disease scarlet fever, which left upon her a life-long affliction, depriving her largely of her sense of hearing and robbing her of many pleasures and privileges that her friends and associates enjoyed. After the death of her parents she made her home with Mr. and Mrs. Saurers for over 27 years. She was preceded in death by three brothers and four sisters, being survived by two brothers (George and John), and one sister (Mrs. Henry Saurers), with other relatives and friends. Funeral services were conducted from the home and at the Martin Mennonite Church. Burial in Martin's Cemetery. I. W. Royer, minister.

Thomas.—Nathaniel, son of Peter and Nancy (Alwine) Thomas, was born Dec. 31, 1866 in Somerset Co., Pa. When nearly 1 year of age, he with his parents came to Kent Co., Mich., and passed away Nov. 12, 1927, at his home in Clarksville, Mich., at the age of 60 y. 10 m. 11 d. He was united in marriage to Leah Kauffman, Oct. 9, 1892, who passed away in Jan. 1900. To this union was born one son who died in infancy. In March, 1901, he was united in marriage to Anna Kauffman. For about 10 years they have made their home in Clarksville, Mich. He leaves his wife, daughter, three grandchildren, two brothers, four sisters besides a host of relatives and friends. The funeral services were held at the W. M. Church in Clarksville by F. G. Baker and L. F. Burkey. Text, Jas. 4:13, 14. Burial in the Mennonite Cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Reed.—Magdalena, daughter of Abraham and Magdalena Snider, was born in Waterloo Co., Ontario, Sept. 21, 1856; died Nov. 4, 1927; aged 71 y. 1 m. 13 d. Her parents moved to Elkhart Co., when she was three years of age, at which place she grew to womanhood and resided until death. She was united in marriage to Aaron Reed, Sept. 2, 1877. To this union were born 1 son and 3 daughters, the oldest daughter (Mrs. Amanda Wenger) having preceded her in death by 15 years. She leaves her husband, 3 children (Mrs. David Martin, Mrs. Ezra Stauffer, and Wilson S. Reed), 22 grandchildren, a brother (Noah Snider), and two sisters (Matilda Lehman and Lydia Mussellman). She with her husband united with the Old Order Mennonite Church on May 18, 1889, and remained a faithful member to the end. She spent a little over 50 years in married life in the home in which she died.

Funeral services were held from the home at 9:30 followed by a service at the Old Order Mennonite Church at 10:30, William Raymer and Noah Wenger officiating. M. G. Horst of Ohio assisted. Burial in adjoining cemetery.

Heishman.—Rebecca S., wife of Wm. T. Heishman and daughter of Mr. and Mrs. Wade Landacre of near Wardensville, W. Va., died after several weeks illness; aged 38 y. 3 m. 24 d. She had been in failing health for several years, but no one thought her condition serious until several months ago, when she underwent an operation for gallstones. She seemed to partly recover, but later gradually grew worse until death relieved her of her suffering. Those left to mourn her departure are husband, three children, father, mother, 5 sisters, one brother, and many relatives and friends. The deceased united with the Mennonite Church about 16 years ago and lived loyal to the church of her faith. She was a kind and loving wife and mother and will be greatly missed in the home, the Church, and the community where she lived. Services were conducted at the Crest Hill Mennonite Church by Bro. Lewis Shank assisted by Denton Martin, Jno. D. Risser, and Moses Horst. Text, 116th Psalm. Burial in Wardensville Cemetery.

"Dearest loved one, we must lay thee
In the peaceful grave's embrace;
But thy memory will be cherished
Till we see thy heavenly face."

By an Aunt.

Rhodes.—Anna Rhodes, was born in Johnson Co., Iowa, Feb. 8, 1861; died at the home of David F. Gingerich, Oct. 22, 1927; aged 66 y. 8 m. 14 d. Her entire life was spent in this immediate community. In January, 1885, she went to the August Zager Home, where the mother had died leaving two motherless daughters, assuming the responsibility and duties of a mother in caring for and helping to provide for the family, which duties she faithfully discharged. The one daughter (Dora) preceded her in death, the other daughter (Nettie) now Mrs. David Gingerich) in whose home she remained until death, and with the two sisters (Lena and Barbara) and one brother (John) are left to mourn her demise. She was of a family of 11 children, David, Jacob, Joseph, Daniel, Kate, Mary, and Elizabeth, preceded her in death. In her youth she accepted Christ as her Savior, and was a faithful and consistent member of the East Union congregation. For a number of years she was not able to attend public services on account of her health, but very much enjoyed the religious services in her home. Her death is also mourned by a large number of relatives and friends. Funeral services were held Oct. 25 from the East Union Mennonite Church, and burial in the Miller Cemetery. Services were conducted by the home ministers.

Heatwole.—Susan C., wife of Solomon D. Heatwole was born near Dale Enterprise, Va., Jan. 26, 1852; died at the old Heatwole homestead near Dayton, Va., Nov. 18, 1927 (aged 75 y. 9 m. 22 d.) after a season of four months of great suffering and pain. She was the youngest daughter of Dea. Frederic Weaver who died Oct. 18, 1851, three months before his daughter Susan was born, and hence was deprived of ever having seen her father. On Nov. 17, 1873, she was united in marriage with Solomon D. Heatwole who survives her. A daughter, Sister Emma F. Wenger, preceded her in death, May 13, 1920. Of the immediate family there are surviving 7 children, 35 grandchildren, and 3 great-grandchildren. Along with her husband, the surviving members of her immediate family are Joseph H., William H., Walter T., and Calvin T. Heatwole, Hettie D. Rhodes, Lydia S. Riddle, and Mary C. Showalter. Besides these, are one half-brother (Pre. D. S. Brunk), and a half-sister (Mary Kiser). The funeral was held from Weaver's Church on Sunday afternoon, Nov. 20, before an overflow congregation that numbered at least one thousand people, the services being conducted by Bro. S. H. Rhodes from II Cor. 5:1 and J. S. Martin from Rev. 14:13. From early girlhood through a long and eventful life of service she lived to see all her children and most all her grandchildren of adult age become members of the Mennonite Church.

Herr.—Sister Lydia Ann, wife of Bro. Philip Herr, was born near Dalton, Ohio, Feb. 17, 1867; died at her home in Orrville, Ohio, Nov. 14, 1927; aged a period of 60 y. 8 m. 27 d. In 1886 she was united in marriage to Philip Herr who shared with her the joys and sorrows of life and was called home Oct. 15, 1927. To this union were born six children. Those who survive are Mrs. J. W. Miller, Amos Herr, and Roy Herr. To mourn her departure are three children, her aged mother, 1 sister, 2 brothers, 4 grandchildren, and many kind neighbors and friends. She, in her early years, heard the Master's call, accepted His gracious invitation, surrendered her heart to Him, and gave her hand to the Pleasant View Mennonite Church. She, as a member of the church, was faithful; as a mother, devoted; as a wife, true; as a neighbor, loved, and, last but not least, as a child of God was sincere, being a living example of the simple, plain teachings of her dear Lord and Savior Jesus Christ. Funeral services were held at the pleasant View Church near Bowdil, Ohio, Nov. 17, in the presence of many who had assembled to pay their last tribute of respect. Services were conducted by J. A. Leichty, Aaron Eberly, I. W. Royer and I. J. Bukwalter from the home and at the Pleasant View Church. Burial in cemetery near-by. Text. Jno. 17:24. "The grace of the Lord Jesus Christ, the love of the Father, and the fellowship of the Holy Spirit" be with her in eternity. Amen.

Yoder.—Clara Ellen, daughter of Daniel and Mary Steiner, was born near Marshallville, O., Aug. 10, 1890; died at her home in Marshallville Nov. 9, 1927; aged 37 y. 2 m. 29 d. On Nov. 15, 1924 she was united in marriage to Korie A. Yoder of Allensville, Pa. To this union one son was born (Glenn Harvey) but he died in infancy. Early in life she accepted Christ as her personal Savior and united with the Mennonite Church, in which faith she continued faithful until death. In her life she felt the call for more definite service for the Lord, and after some struggle, she yielded to the call, and gave about a year and a half of her life in mission work at Altoona, Pa. Because of her health failing she was obliged to give up the work, which she so much loved. Sister Clara was not only a missionary away from home, but her life of faithful loving service will be remembered by many in her church and community. She leaves her husband, father and mother, 1 brother (Melvin), 4 sisters (Pearl Stull, Minnie Baumgartner, Effie Ebersole, and Florence), and a large number of relatives and friends. 1 brother preceded her in death. Funeral services were held Nov. 12, at the Crown Hill Mennonite Church, conducted by the brethren, E. F. Hartzler, Noah Hilty, and Rudy Stauffer. Text, last clause of Rev. 2:10 and also Rom. 8:18. She was laid to rest in the adjoining cemetery.

"Oh that call, that gentle knocking
It was Jesus at the door;
Thou didst open, and He whispered,
'Come now to the other shore.'"

Hess.—Susie Charles, daughter of the late Henry and Christianne Hess, was born Dec. 3, 1889, near Willow Street, Pa.; died Nov. 4, 1927, at the Millersville Children's Home, after an illness of eight days, of pleurisy, which developed into pneumonia. Left motherless at the age of nine months, she was taken care of by her grandmother, and later by her aunt (Mrs. Hettie Charles of Millersville) where she grew to womanhood. She gave her heart to the Lord, and united with the Mennonite Church in her youth, and was a faithful member. In May 1914, Sister Susie came to the Children's Home, where she was a faithful worker, until the time of her departure; giving her service, and doing her utmost for the welfare of His little ones. Altho she so much loved the work at the Home, her interests were not wholly there. She was a teacher in the Sunday school for many years; and doubtless many in her class cherish fond recollections of her deep concern and untiring efforts in their behalf. She had a kind, loving disposition, which won for her many friends, for to know her was to love her. Her devoted Christian life was an inspiration; her kindly interest, helpful influence, fitting words and personal touch was known and felt by many. During her illness, as in her health, she was concerned about others, and especially those of her unsaved friends; and left messages for them. A few verses of a poem which she had lately sent to a friend expresses the secret of her beautiful life—and that was her prayer life.

"I know of a beautiful garden
Where peacefulness mingles with joy,
Just far enough out to be pleasant
Where trivial things don't annoy.

"I often drift back to this garden
And there 'neath the shade of the trees
I walk with a Loving Companion
And list to the chant of the breeze."

She is survived by her step mother (Mrs. Emma Hess), and 2 sisters (Mrs. Jno. Heller and Mrs. Martin Keene). Funeral services were held Nov. 7 from the home of her sister (Mrs. Jno. Heller) followed by services at Millersville Mennonite Church, conducted by Brethren Jacob Hess, Daniel Gish, John Mosemann. Texts, Ruth 2:12; Job 17:11; Matt. 25:40. Her body was laid to rest in the cemetery adjoining the Church, just a short distance from the Home, there to await the resurrection morning.

ANNOUNCEMENT

Annual Eight Weeks' Bible Course

Authorized by Mennonite Conference of Ontario, 1906, to be held at the First Mennonite Church, Kitchener, Ont., Jan. 2—Feb. 24, 1928.

Instructors: S. F. Coffman, O. Burkholder.

The following subjects are assigned to S. F. Coffman:

1. Old Testament—Major Prophets.
2. New Testament—Bible Study Methods, I Cor. and II Cor.
3. History — American Mennonite and Home Missions.
4. Vocal Music.

The subjects assigned to Oscar Burkholder are as follows:

1. Biblical Course—New Testament History.
2. New Testament—Acts of the Apostles.
3. Christian Work—S. S. Methods and S. S. Lesson.

Bishop C. F. Derstine has kindly consented to give special lectures throughout the course which will be especially interesting and helpful to the student body.

Competent nurses will also give lectures to both girls and boys on Hygiene, First Aid, and Home Nursing, etc.

During the third week of the course a Sunday School Superintendents' Conference will be held, programs of which will be issued later.

During the fifth week of the course a Ministers' Program will be rendered programs of which will also be issued at a later date.

Tuition, fifty cents per week.

Board will be furnished by the Boarding Club, thirty-five cents per day, for five school days per week.

Rooms can be procured at reasonable rates.

Class Corresponding Secretary

Ada Snyder, Breslau, Ont.

Bible Study Board

Moses M. Brubacher, Secretary.
R. R. 1, Waterloo, Ont.
J. W. Witmer, Treasurer, Petersburg, Ont.
C. C. Cressman, Plattsville, Ont.

FAMILIEN KALENDER

The 1928 German Almanac is now off the press and ready for distribution. The actual calendar part is a translation of the English Almanac, but the printed material is entirely different. It was compiled by Bro. John Horsch and contains considerable material of interest to students of Mennonite history. All those who read the German language will find this an interesting and valuable publication.

Price, each	$ .10
Dozen copies	.85
100 copies	6.00

Mennonite Publishing House,
Scottdale, Pa.

ITEMS AND COMMENTS

That China is gradually becoming a "civilized" nation is once more demonstrated in the reports that poison gas is being used in the warfare now going on between factions in that unhappy country.

Henry Ford is out in a statement announcing the appearance of the first of his widely advertized new cars on Friday, Dec. 2. As a practical financier he also announces a year of great prosperity ahead and hopes for a record-breaking trade in his new model car.

Thanksgiving day was observed in appropriate services in many of the churches in America. As usual, however, the idea of thanksgiving was eclipsed in many places by the prominence of turkey and ball games. When America becomes really Christian we may expect a real Christian observance of its holidays.

"Companionate marriage" is a new name for what has been known in the annals of history as concubinage. The new name sounds more respectable than the old one, but the principle involved is the same. It is to be hoped that no one will be deceived because of the reputation of the prominent ex-judge of the juvenile court of Denver and others who have championed the move. Some of the most diabolical movements in history have masqueraded under the name of "reform."

Along with the reputation that France is gaining as a champion of outlawing war, comes the report that Russia will join Germany in the demand that France disarm. The militaristic policy of France is quite as well known as is Briand's now famous proposal to America that they frame a treaty forever making war impossible between the two countries. It is one thing to talk peace, and quite another thing to act in a peaceable and a peace-promulgating way. The real pacifist is not the man that talks loudest at peace meetings, but the man who follows a non-resistant path when to do so means to suffer at the hands of warlike aggressors.

Europe seems to be taking turns working for peace and preparing for war. The recent treaty between France and Jugo-Slavia has so incensed Italy that Great Britain feels constrained to intervene in behalf of peace. The death of Premier Bratianu, the "iron man" of Rumania, brings to the fore the efforts of Prince Carol to seize what he considers to be his rightful throne. These are but symptoms of what lies under the surface. A breaking out of war between any of these countries would start something that might equal the disastrous struggle of a decade ago known as "The World War." It is to be hoped, however, that better counsels will prevail and the peace among nations maintained.

You can not always tell from the name of an organization what its purpose or mission is. For instance, the "National Constitutional Liberty League." From the name of the organization one might get the idea that it is an organized effort to uphold the national Constitution. On the other hand, it is an organization dedicated to the "wet" cause as against the enforcement of the Constitution as it now exists. The head of this organization is out in a letter to President Coolidge protesting against U. S. officials reporting to the Anti-Saloon League on the operation of the Volstead Act. Thus this "liberty" loving organization to secure advice and information from those set for the preservation of temperance, or the liberty of government officials to promote this cause. It seems to forget that there are other liberties besides the liberty to break the law at will.

FAMILY ALMANAC FOR 1928
Now Ready

This is the fifty-ninth year of publication for this annual. It contains the usual astronomical calculations and weather forecasts by Bro. L. J. Heatwole. In connection with this are found a number of well-written articles pertaining to nature, Christian life, the home, the household, and the farm. A full list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite bodies is given. This is a publication that should not only find a place in every Mennonite home, but will be of interest to all who use an almanac, irrespective of church affiliations. Order enough to distribute among your friends and neighbors.

Price, each	$ .10
Dozen copies	.85
100 copies	6.00

Mennonite Publishing House,
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WHAT GRANDMA SAID

If a string is in a knot,
Patience will untie it;
Patience can do many things—
Did you ever try it?

—Selected.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the DECEMBER 1, 1927 Interests of our Mission Activities

EDITORIAL

"If ye love me, keep my commandments."

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

"If ye shall ask any thing in my name, I will do it."

* * *

What a combinations of conditions! Jesus was talking with His disciples in that last, long discourse before He was betrayed and crucified. It seems strange to us that they were so long in getting His meaning, but with tender, loving patience Jesus made as plain as words could make anything, what His purpose was, and what He expected of them. They were concerned about things which Jesus must have regarded as trivial. Breaking into the theme, one requested, "Shew us the Father." Jesus explained.

* * *

A little later on another asked how Jesus was to manifest Himself to the disciples and yet not manifest Himself to the world. Jesus answered by calling attention to the oft-repeated condition of obedience to Himself—for without obedience to Him there could be no manifestation of Himself to any one. Then there was a long period when Jesus spoke without interruption. Did the disciples at last understand? It seemed so and they thought they did. They said, "Now speakest thou plainly." Jesus saw thru their weakness and foretold their forsaking Him.

* * *

What a combination in those Scriptures! Obedience, complete surrender to Him, self denial, forsaking all for His sake—was there ever an earthly king who could and would demand as much of every subject? How utterly preposterous it would seem if one without the power and the authority vested in Deity alone were to make claims such as Jesus made. Yet Jesus in all His stay on earth took just that attitude. He forgave sins in the face of the charge, "Who can forgive sins but God alone?" He proved that He had this power by commanding the impossible and being obeyed. Without apology or question He demanded the unquestioning submission of all His followers to His autocratic will. Nothing is more plain and outstanding in all His teaching than this fact. And this is the condition that is to this day imposed upon all who would be followers of the Lord Jesus Christ. There is absolutely no suggestion of a hint in all sacred literature that the right of Jesus Christ to rule His followers by his own will is to be relinquished in the slightest degree until that time when He shall have put down all enemies under His feet He shall deliver His authority—not to His subjects and followers—but to His Father—for God is supreme and over all.

* * *

But with all this imperative demand, there is the provision that submission is not compulsory but voluntary. It is the **will** of the subject that is yielded to the Master. Jesus Christ compels no one to enter into is service. But the condition of entrance into that service is full, complete, and voluntary surrender to Him. The Master promises no exemptions. He demands all or nothing. When the subject enters the service there is no promise that property, friends, husband, wife, children, parents, relatives, home, health, prospects, ambitions, life itself—all may not be demanded, and the requirement is that they be relinquished willingly and cheerfully.

* * *

But in that same discourse, in fact in the very same sentence with one of the verses already quoted, is a very wide and sweeping promise: "If ye shall ask any thing in my name, I will do it." That wonderful promise, coupled with many other Scriptures like it in purport, justifies every demand made by the Master. Coupled with the autocratic, imperious demands is a love for those whom He calls to His service—love that goes to the cross, that suffers shame and smiting, that bears the sin of all the world—love that is able to fulfil every good word of His promise.

* * *

The combination in the texts quoted at the beginning of this article constitutes the Christian worker's schedule of requirements for appointment, his commission for service, his passport as he goes about his duties, and his pay certificate at the close of the day. The Master employs the servant because He loves him, not in order that He may receive any benefit. The only way the servant may receive reward is to accept employment without knowing what duty may be required. If the Master were limited in any of the ways in which all human wisdom and power are limited, it would be the part of prudence to find out first what sort of work is to be required; but Jesus begins His Great Commission with "All power is given unto me." He is infinite in wisdom and knows far better than we do, far better than all the united wisdom of the world could suggest, just what kind of work each individual can best do. Hence we show our good sense in accepting His service with-

out qualification or reservation. He knows best.

* * *

Paul writes a sublime sentence in Ephesians 2:14-21. here is a climax in thought. He approaches the summit in v. 18, when he speaks of comprehending four dimensions—geometry knows only three dimensions—and then in v. 19 he climbs another step and speaks of knowing the unknowable—knowing the love of God, knowing that love for a purpose, "that ye may be filled with all the fulness of God." God, whom the heaven of heavens cannot contain, condescends to fill us with His fulness.

* * *

In the next verse, v. 20, he makes a claim that calls for all our faith. God is able to do—not talk about as we are apt to do—exceeding abundantly above what we ask or think. Let our imagination run the wildest lengths, and God can do exceeding abundantly above that. And that great power is not far off in some unexplored corner of the universe—it "worketh in us!" **UNTO HIM BE GLORY,** he says, as the pinnacle of the climax is reached in v. 21. That is the Christian worker's motive. Salary, position, honor, reward in eternity—the highest and purest motives that can be centered around self are all thrown to the waste in comparison with the desire that God in Christ Jesus may be glorified. Whatever comes to us as reward in accordance with the promises of His Word, comes to us out of the superabundance of the loving kindness and mercy of God. We seek His glory, and His **alone—he gives us** Himself and His all-absorbing love.

A BUSY WEEK IN INDIA

By G. J. Lapp

For the Gospel Herald.

They are all busy, but the time during all of them is not spent in quite the same way. This particular week of which we speak was second week of October. The holding of several committees were timed so as to come during the week when our Bible School would have a week's vacation and the vacation was timed so as to come during this week. The writer motored to Dhamtari and Sister Lapp felt it her duty to stay near the single Indian young women who are students of the Bible School. She in company with them and the Bible women visited a number of villages and told the Gospel story in many homes. It was an inspiring but busy week for them and one which will tell for the Kingdom in the future. It gave the young people a vision of what is to be done and what might be accomplished for the Lord if only we had hundreds of consecrated Indian workers to put out into this needy harvest field.

The trip to Dhamtari was not without some anxiety. A team of strong oxen pulled the car through muddy places between Ghatula and Sihawa two miles away but they could not be taken all the forty miles. Two very bad streams were encountered where people had to be employed to help us cross. At the large Mahanadi river near Dhamtari we were able to cross by ferry. We gladly paid a rupee for crossing to the other side and again for returning on Saturday morning.

From Monday evening until Friday evening missionaries and Indian brethren sat in different committees. While we cannot give all the proceedings of the committees including Mission Managing Committee, Ministerial Meeting, Publicity Committee, Evangelistic Committee, and others, yet it will be of interest to you to know the burdens which each expressed. The great interest of the Managing Committee is to find a suitable location for opening Home Evangelistic work. Several sites have been visited and others are also to be visited and we are very much hoping and praying that at our next meeting we may have a definite recommendation to the Annual Business meeting of the Mission. The annual appointments for the missionaries were made keeping in mind those who are coming to the field this fall. All appointments will be confirmed at the next meeting.

The ministerial meeting had the welfare of the Church at heart in its many deliberations. We are always glad for the keen interest of our Indian brethren and the many-sided discussions of all questions even tho both they and we sometimes went rather far afield, but always when led of the Spirit came to a safe and Scriptural conclusion.

The Evangelistic Committee was concerned with the Workers' Normal which is held annually. Examinations on their reading courses are to be held the first day and the remainder of the meetings are to be inspirational, for the deepening of their spiritual life, and for helping them to see more clearly their personal responsibility as soul-winners and increase their interest in bringing about a greater awakening in the Church. We are praying that the two weeks thus spent together will be of great spiritual worth to all concerned.

The Annual Bible Conference Committee met to arrange the program for this important annual event which takes place during the holiday season just previous to the Annual Church Conference. The burden was for a revival.

The Publicity Committee felt the burden of getting all possible information to the Home Church which would enable her to join with us in earnest intercessory prayer for a great awakening in India. This to include the Church and those who have heard these many years but have not yet accepted Christ.

During such busy weeks while we meet again after having been separated for months, yet there is little time for visiting. Our talk is business, business from morning till night but it is the Lord's business and we joyfully engage in it.

One hour of fellowship was an inspiration to us all. That was a Monday evening prayer-meeting in which a number of missionaries met in Sundarganj. We meet every Monday evening in our several stations. But on this occasion one of our missionary sisters expressed the burden of all our hearts, but her own burden had become so great that she was led to fast and pray for some days that the Lord might show her the meaning of it all including her own spiritual standing before Him, the place she might fill in helping to bring about the spiritual awakening we so much need, and the standing of the Church in India and how it might be awakened to a higher spiritual need and a greater striving to attain a closer relationship with the Lord. Here as elsewhere there are those who are very cold and indifferent and need warming up and a willingness to follow the Lord fully in their lives. We all rejoiced at the assurance our sister has that a revival will come and we too feel the burden for it on every hand. Such as this cannot come without fasting and prayer and we know that you will join with us in this great ministry.

The busy weeks of evangelistic touring will soon be upon us and these with the various other responsibilities which will be ours as laborers in India cannot be discharged without a definite leading of the Spirit. Please do not fail to intercede for us and with us in all the activities which have been mentioned.

Sihawa via Dhamtari, C. P., India.

THE OUTLOOK FOR CHRISTIANITY IN CHINA

By Jonathan Goforth, Szepingkai, Manchuria, China

The following article from The Missionary Review of the World, is of deep interest to us since it goes to rock bottom for foundation. The reference to Marshal Feng is interesting, even tho we might not agree with all the author says as to prospects.—Ed.

Let there be no discouragement. Conditions at Corinth were very disturbed when the Lord of the harvest, inspired His servant with the assurance that he had "much people" in that city. Amid this vast multitude of over four hundred millions, our God must have many sons and daughters. We praise Him for the goodly company who have already received power to become the sons of God. It is an earnest of the vaster company yet to be. The Lord reigns! In spite of satanic hate and opposition, our omnipotent Savior is abundantly willing and able to draw His chosen unto Himself.

In the midst of conditions more gloomy, the devoted Judson so caught the "heavenly vision," that he could triumphantly say, "The prospects for Christianity in Burmah are as bright as the promises of God!" "Behold, these shall come from far: and, lo, these from the North and the West; and these from the land of Sinim." As long as we hold to the belief that this promise of God is still operative for the lands of the North and Continents of the West, as well as for Africa's sons and daughters, we must expect that China's teeming millions will yet yield up a mighty host. The great Shepherd, who laid down His life for the sheep of many folds will not stop searching, and will be no respecter of countries, until all His sheep are gathered out of every land; China included. Since China is embraced in the "God so loved the World," the blessed Son of God will not fail nor be discouraged until His saving grace is more widely and powerfully proclaimed among her unsaved millions. Christianity has been planted in China by the living God and all the legions of hell cannot root it out.

The present satanic hate is not unusual. It was just as intense in the Roman Empire during the first and second centuries. The Jews of that time rejected and crucified the Son of God. One of the greatest of the persecutors, after his eyes were opened, wrote of his people "Who both killed the Lord Jesus, and their own prophets, and have persecuted us." A glance at the Acts of the Apostles is enough to show that the Jew was an expert at stirring up a Gentile mob to attack Christianity. The anti-Christian upheaval in China is engineered by the same race from a Russian centre. The most awful persecutions however, in the Roman Empire originated in the heart of Satan, apart altogether from Hebrew instrumentality. The type of Christianity proclaimed and lived as the Lord Jesus has ordained, is sure to arouse opposition while the god of this world holds sway.

The devil opposition was fully expected by the early heralds of the Cross. Knowing the Scriptures they were never discouraged, for their Lord had carefully warned them of what they might expect. At the beginning there were no carnal weapons in the church's armory. They were armed to contend against satanic forces entrenched in principalities and powers and were confident that the weapons they used were mighty to the pulling down of strongholds. If the prayer weapon were used as authorized in Ephesians 6:18, nothing could withstand the Church, for there would be constant revival everywhere. What we mean by revival is, God the Holy Spirit in absolute control of every follower of Jesus Christ the Lord. Anything less than this, falls short of the purpose of God and defrauds the souls of the lost. A church full of such Christians, praying in the Holy Spirit would bring heaven down and render impotent hell's opposition. The late Dr. A. T. Pierson, the greatest of missionary advocates and one who was used to move me mightily along mission lines, says: "From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

Nineteen years ago, we witnessed extraordinary movements of the Holy Spirit in Manchuria and elsewhere in China, and afterwards found that thousands of revived Korean Christians and an invalid saint in London had united in prayer for that purpose. The Korean was the greatest revival of modern times and it followed on the spending of four months in prayer by a band of about twenty missionaries. This year, in several centres in South Chili and Western Shantung, a genuine spiritual revival is in progress. We heard the story a few days ago from some who were instruments in it, and found that it followed months of believing burdened prayer. The Christian warriors who wield this prayer weapon, whether in the first or twentieth century never become discouraged, because their reliance is in the great I Am.

The Gospel has not lost any of its ancient power. Any one coming to China, filled with the Spirit, and relying only on His almighty power as did the Apostle Paul in 1st Corinthians, Second Chapter is bound to win souls in spite of all opposition. But we must not make too much of the present proofs of hate. It is safe to say that the vast majority of the Chinese are not affected by it. It is an artificially worked up thing which is bound to decline as soon as Bolshevism is discounted. While most of the missionaries have been called from their work in many centres we have just commenced a new work here in Manchuria. After about forty years of service in China we can testify that we have never met with greater respect, with greater friendliness, nor with greater eagerness to hear the gospel of the grace of God, than since we commenced work at Szepingkai, Manchuria, May the first of this year. From the first day men and women commenced turning to the Lord. No day has passed without some accepting the salvation offered in Christ Jesus, and one day as many as twenty decided. We have aimed to let the Word of God speak, during the many hours of preaching each day. What we see in this centre we are confident could be seen in dozens of places in our new field, had we but the time and strength to go to them.

The present testing, as by fire, will be a gain to the cause of Christ in China. All of the wood, hay and stubble will, we hope, be burnt up. In too many instances, "another gospel" has been preached and the Eternal Spirit has been grieved. Many students sent to foreign lands have returned infidel. Did we not hear it stated at the Washington Conference two years ago, that more Chinese students attending schools in America were being turned to infidelity than were being won to the faith of Jesus Christ in China? It was Professor Loüeb who said that over fifty per cent of the graduates of the higher seats of learning in the United States are agnostic. The same teaching prevails in other Christian lands. It needs little imagination to realize what havoc has been wrought among Chinese students by such teachings. Many of the Bolshevik propagandists with the Nationalist armies have been students in Christian schools. Much "deadwood" should be cut out through the present testing. In fu-

ture, our methods should be more in line with those of the early Church in preaching the Gospel. In too large measure, we may have mistaken our Commission to include the building up of great medical and educational institutions with foreign funds. Any self respecting people will soon resent the foreign control of their education. By all means let us have the highest education in China as well as in the homelands, only let it be controlled by the Spirit of God. Mr. Moody thought that the greatest menace to any land was when her centers of learning turn out "educated rascals." The present chaos points to the startling fact that many such have been turned loose in the East. In future, let us make it our aim, so to convert the Chinese to God, that they will build and manage their own institutions of learning, etc. The buildings may be less ornate and costly, but with the Divine blessing, they will be more in accord with the needs of the Chinese race.

There will be great hope for the Christian cause in China, if we come fully to realize that past failure has been due to too great reliance on man power and method. To triumph now, as in the first century, we need to own that it is "not by might nor by power but by my Spirit saith the Lord of Hosts." Triumph over all the power of the enemy would be close at hand, if all the Home Boards in future, fall more into line with Acts 13:1-4. No one is fitted for this service unless prepared by the Holy Spirit as were Paul and Barnabas. Neither can there be the slightest justification for any Christian Board sending out men and women to represent Jesus Christ unless so fitted. There might be a smaller force on the China field but it would be efficient. Our ascended Lord will not have His glory divided. The Holy Spirit had only one object in coming to earth, and that was to glorify Him. If, through coming days in China, there will be less evidence of the foreigner's wealth and power, and more evidence of the resource and holiness of the living God, the present setback will be a blessing in disguise.

How are we to cope with this serious crisis which has overtaken the work on this greatest of earth's mission fields? On all hands, it is freely admitted here, that we are faced by a very grave crisis. This crisis can be successfully met only in the spiritual realm. What is called for is deep humiliation, repentance and restitution on the part of the Home Boards and of missionaries on the disturbed field. We will not get far in solving our difficulty if the many dismiss with scorn this method as a price too steep to be paid. It ought to humble members of Boards and the eight thousand missionaries in China to have our work so easily upset by a few hundred Bolsheviks. We are all supposed, according to the riches of God's glory, to be strengthened with might by His Spirit in the inner man. The Christ of God, boundless in love and power, is supposed to dwell in our hearts by faith. One of us thus equipped should be able to put a thousand foes to flight and two of us ten thousand. Why so weak in face of foes who are supposed to draw all their inspiration and power from Apollyon? Manifestly we have been shorn of the Divine power, by which we were supposed to have been equipped. Out of a band of eight thousand missionaries, it is estimated that five hundred are at their stations, five thousand have gone home, and the rest are at ports under the protection of foreign military forces. We know that all has not been lost, for that which our God has planted, cannot be rooted out, but enough has been plucked up to cause the humblest of attitudes before God. There should be repentance for the injury done to the Chinese people and to the cause of God by sending out any witness for Christ who was not empowered by the Holy Spirit according to Acts 1:8. Many missionaries have been convinced in our hearts that some who have come out were not Spirit-filled witnesses, were tearing down what others had built up. For the sake of a false peace many kept quiet. Things have now come to such a pass that we are all about to be driven out. If we repent of our unfaithfulness and walk in new obedience in future, there will be abundant hope. In too many instances we missionaries have lorded it too much over the Lord's heritage. The spirit of the New commandment has not been enough in evidence. Too much has it been "the Missionaries" and "the Chinese." It was evident to all that we were not all one in Christ Jesus. We missionaries too often have blamed the Chinese as lacking in response and appreciation. In every instance I have met with in revival times I have always found the Chinese Christians ready to go more than half way when the missionary humbled himself in confession. Let the Home Boards make reparation to China by henceforth sending only Spirit-filled men and women. If missionaries will resolve that henceforth we will live before the Chinese in all the fulness of God, then God will do the "exceeding abundantly" above all we ask or think. I am convinced that the Chinese Christians will follow to the death the missionary who is manifestly "filled unto all the fulness of God."

In the end, all the problems of the Chinese, or any other mission field, will be readily solved as soon as the Home Church is wealthy enough spiritually to send Spirit-filled men as at the beginning. For the last day of the great missionary conference at Edinburgh in 1910 the subject was the "Home Base." Seldom have I been conscious of a greater heart pain than during that day. Out of the many short speeches, only a very few laid the emphasis on the Holy Spirit as the needed power. It would almost seem as if it was only a matter of more men more money, better equipment better method. At the close of the Assembly that day I went away feeling that we might go on for another ten or twenty years and in the end be farther from the mark than we are to-day. In a few short years afterwards the countries of the Home Base represented by that conference were at death grips. Had the highest finding of that conference been a clarion call to a repentance in dust and ashes because we had not truly represented our Lord in mission lands we might be nearer the goal to-day. The one appalling fact to-day is that the Home Base has too little of the Spirit of the Lord Jesus Christ to cope with the crisis on the Chinese mission field. The only hope is for the Home Base to be enriched by a mighty Holy Spirit revival. Then if martyrs shall be called for to meet the Chinese crisis many will respond. Give us a revived Home Base praying mightily in the Holy Spirit, and the outlook for Christianity in China will be, "fair as the moon, clear as the sun, and terrible as an army with banners."

* * *

The readers of the Review will be interested in some reference to Marshal Feng and his army. On his return from Russia last Autumn I spent two hours with him. The impression I formed was that he had lost his first love. No man could retain first love with such intense antiforeignism as he then showed. It seemed that Russia was his ideal. He affirmed that he was not Bolshevik but his conversation was full of what they stand for. They so misled him that he seemed sincerely to believe that Russia was the most Christian nation on earth. Each year at the Easter festival in Moscow the Bolsheviks had engineered anti-Christian parades. Last year when Marshal Feng was there these were called off. They knew it would give offence to so sincere a Christian.

The Marshal was not in Moscow this year at Easter therefore it was deemed safe to renew the anti-Christian opposition. Marshal Feng declares that he is as real a Christian as ever. I feel that he is blind to his true state before God. I have no doubt whatever that Marshal Feng and many of his generals were really born-again men but they grieved the Holy Spirit when they ceased from seeking the Kingdom of God first. I have every reason for believing that his chief General, Chang Chih Chiang, remains as true as ever to his Lord. By not standing four square for the right, though they as an army might perish, they have lost much ground and done great injury to the cause of Christ. We believe that God will bring them back again to Himself, though He may not use them again as He once did. General Chang does not cease to urge his superior Marshal Feng to be strong and give the Lord first place once again in his army.—J. G.

A press despatch from Shanghai, dated August 15th, reports that, at the instigation of Marshal Feng Yu-Hsiang, who holds the balance of power in the southern factions of the Kuomintang, Marshal Chiang K'ai-Shek has resigned as commander of the Nanking revolutionary forces and has retired to private life. It is reported, also, that the Mayor of Shanghai, General Huang Fu, and five members of the Central Executive Committee of the Kuomintang, including Dr. C. E. Wu, Nanking Foreign Minister, are also resigning. This is taken to mean that the influence of Marshal Feng has increased and that he is succeeding in his purpose to unite the Southern factions, with headquarters at Hankow and Nanking, to oppose the Northern armies of General Chang Tso-lin. Marshal Feng declares that his purpose is to eliminate the radical, communistic and militaristic elements from the Southern forces.

LIFE AND WORK IN CHINA

By Rhoda M. Ressler

For the Gospel Herald.

China has always been an exclusive and entirely separate nation. One reason for this exclusiveness is that the country is so large and self-providing that the people did not feel the need of outside aid to live and were entirely hostile to foreign ideas that might be brought into the country thru commerce. Therefore the commerce that was carried on was largely exporting rather than importing. Due to this seclusion China has worked out a civilization that is all her own. She has not left the farther advanced civilization of the west have any effect upon the natural development of her own peoples. Their progress has been slow but China is now awakening to thought and life and the New China shows a great advancement over the Old.

The religions of heathen China are as varied as those of any other heathen nation. There are worshipers of Buddha, there are sun-worshipers, there are dragon worshipers, and many, many others, just as there are in any other country that knows not Christ. Like the people of Athens in Paul's time, however, they seem to have a secret instinct that there is an all powerful, "Unknown God." This is shown by the temple in the Forbidden City, a part of Peking, which is known as the Temple of Heaven. In the large enclosure, which is open to the sky, is found a huge, chaste pile of pure white marble on the summit of which each year the head of the nation knelt in communion with heaven. He prayed very humbly for protection and abundant harvests and offered sacrifices for the sins of his people. Does not this go to prove that the conviction that without the shedding of blood there is no remission of sins was a part of a divine revelation given to men before they were scattered abroad? Oh! How great is their need and desire for true teaching and how few there are to teach them!

The awakening of China is being typified by several different forms of progress. The city of Canton, one of the oldest cities in China, has long been divided from the rest of the world by a literal wall of bricks and mortar corresponding with and truly typifying the wall of prejudice which is thrown around the city. Within the last few years a change has taken place. All but a small portion of the wall of bricks and mortar, which is left as a relic of past ages, has been destroyed and its destruction is an outward and visible sign of an inward and invisible spiritual change which is proceeding thruout the whole country. China is opening her doors for Christianity. Why do we not make use of the opportunity and help her to find that which she needs so badly?

The physical geography of China is varied. One may easily see how this is true by considering the enormous size of the country. Along the coast there is a wide low plain which is not unlike the country of Holland. Here one finds numerous canals upon which many varied kinds of boats ply on their various purposes. Living on these canals in house boats or beside them in huts are found various kinds of people ranging from the merchantmen to the poorest of beggars. In China as in the Christ's homeland "the poor ye have always with you." The beggars are a filthy, loathsome class of people that are always present at least when a foreigner is in sight.

The coolie class is the most abundant of all the various classes. These are the poor working people that make up such an important part of the population of the country. They work hard, often doing such work as is only fit for brutes or machines and then are paid only very low wages. Very few machines of any kind are used in China and so it is up to these coolies to do nearly all the work that is done. They carry heavy loads, raise all the crops on the plains and in fact do all that is done for any one in China. In spite of the oppression of these people they are cheerful, patriotic, friendly, and courteous. These characteristics make it easy to persuade them into doing almost anything. The British and American merchants who wish to "get rich quick" have taken advantage of them in introducing the cigarette smoking habit which is becoming such a menace to the whole country. They tell them that in all the great nations of the west every one smokes and that if they want their nation to become great they must smoke too. What a shame that there are so few teachers of the true Gospel in all that great land to counteract this awful untruth.

In decided contrast to the land and people of this coastal plain is the rough mountainous district in the north, central, and western part of the country. Here the occupation of the people who work at all is agriculture and the rest of the people are bandits who live by robbing. These bandits come from the army as poorly paid soldiers who have become disgusted with the low wages and hardships in the life of a soldier and have taken refuge in the mountains to work off their spite upon the poor farmers and travelers who happen to come across their paths. These few classes of population alone, not to mention the richer people, offer great material for Christ's ambassadors to carry His message to.

"China is the Land of Opportunity. For all whose heart's desire is the widest possible service, it offers riches far beyond their dreams.

'Not in having or receiving, but in giving is there bliss;
He who has no other pleasure ever may rejoice in this.
Be it wealth, or be it leisure, be it skill we have to give,
Still, in spending life for others, Christians only really live.'

Doctors, nurses, teachers of every sort, from kindergarteners to University professors, can make far more of their lives in China than they could

at home. Chemists and dentists are badly needed; social workers and temperance advocates will find more than they can do. For all who come in simplicity and sincerity, bringing a contribution that is worth while, there is a cordial welcome.

But the supreme need of China is Christ, in whom are hid all the treasures of wisdom and knowledge. Every one who offers for service here, however much he may be a specialist along some important line, should, first of all, be an evangelist. He should be able to say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

If he have no definite message to give, no living Savior to recommend, only some hazy "social Gospel" to propagate, he would do better to stay at home. China can get along without him, and he will do less harm in the West.

The men and women who are needed in this great land, just awakened from its age-long sleep, are those who can declare in tones that ring with triumphant conviction:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

"Unto him shall the gathering of the people be."

Scottdale, Pa.

AVENUES OF SERVICE AS A MISSION WORKER

By Florence Baker

For the Gospel Herald.

There are many avenues that we can enter, where we can fill in. We think of our Sunday school children. Each Sunday as the little ones come in we have the opportunity to impress on their minds the love of Christ. This is an avenue of service. Early training their minds and hearts to seek the best in life, and most of all Christ. So much depends on the life we live. We must first with the help of God live daily the true Christian life. By our lives we can render service to Him. In our children's meetings we find an avenue to teach them the Word of God. Give them scripture verses to learn. This, while they are young, will give them a desire to know more of Jesus. We know these verses will cling to them, and later in life will come back, bringing conviction to some wayward soul.

We find in our visitation work many avenues where we can render service. First we may enter a home where there are children who do not attend Sunday school anywhere. We find the parents unconcerned. By talking to the children in the home, by taking an interest in them, we lead the mother to talk of them, and finally the avenue is open to talk to them about our Savior.

We find a home where there is sickness. Maybe a little one. Or perhaps an older one. Here is an avenue for us. We can stay, help to take care of them, call the doctor, and perhaps point them to the great Physician.

We find another home where death has entered, taking a loved one, and leaving sad hearts. Here we can help them to look to Christ, who never does anything that is wrong, but always all for the best, although we can not always see it. Read to them a portion of His Word, offer a prayer in their behalf. We may too lead that soul to seek Christ, as hearts are always more tender after parting with one we love. Lead them to the one who is willing to share all our sorrows.

We find that the most necessary thing we need, is devoted young men and women. We need them in working with our young people. Young men and women that will put self behind, and have God first. With Him first, and with the assurance of His help and presence, we can go forth knowing that He will not forsake us no matter what we do for Him. It is important that we are fully surrendered to God, and also that we see ourselves as God sees us. Seeing ourselves thus, knowing our helplessness, depending on God. We can take advantage of this avenue of service. For our young people of today are fast drifting away from God, His Word, and anything that tends to religion. This is a reason why we need to live a life as near like Christ as we can.

As we associate with them we want to hold up to them the standard of Christian living. Our conversation must lead to things that will help them to see the hand of God in all around them. Not to continually talk to them about their sinful life, but to present to them Christ. The most necessary thing is to have young people who are Christians, and who will not be easily influenced by the lives of the young people they are to deal with, young people who can hold up to them the standard of social purity.

We find an avenue, too, as we come in contact with old people. Just by rendering some little act of kindness, is service to Him.

In our home department work we also can find opportunity to serve Him. I know of an aged sister who through this work was helped to make her life a complete surrender to Him. There where we study a portion of His Word, and explain it as the Spirit reveals it to us, and then have prayer with them, is where souls can unburden their hearts and we see the inmost recesses. There are many avenues of service for us as mission workers, and many are the blessings received from obeying the voice of our Master.

Altoona, Pa.

A TRIP TO WEST VIRGINIA

By Wesley Gross

For the Gospel Herald.

Friday noon, October 21st, found us all ready to start on a trip over the mountains to visit the West Virginia mission stations. The most distant one from the E. M. S. is Job, about ninety miles directly west from Harrisonburg. Most of the group, composed of sixteen students, had never crossed these mountains and every one was anxious to go.

The first range we came to is the Shenandoah, about twenty miles from the school. By the road which zigzags up the mountain side, it is about seven miles from the bottom to the top. The scenery is beautiful, especially at this time of the year. The leaves had turned and we could see any color we wished. Some well-shaped evergreens mixed in with the other trees added to the beauty.

Steep inclines, deep ravines, and spacious valleys lay far below. Swift mountain streams rush madly onward in torrents, dashing and splashing over the rocky bed. Far in the distance the mountains were capped with snow. As we neared the top, the cold wind persuaded us to put on overcoats, sweaters, and curtains The top of the first mountain is the boundary between Virginia and West Virginia. Here the mail trucks from the two states meet every day and exchange mail and passengers. A small waiting room is there also. On the way down the mountain we met a large herd of fat steers. It took a while for them all to pass the three cars.

At the foot of the mountain is the little village of Brandywine. Tracts were distributed and gladly received as we passed through.

The second range is the South Fork. There is a new, good, broad road over it with curves that remind one of pictures of the mountains in the western states. The road over the third range, the North Mountain, is also good. By this time it was starting to get dark and we stopped in an apple orchard to eat supper. After dark we approached three horses on a narrow road. Before we could pass them they turned and

went in the same direction we were going. They were all good trotters and made excellent fore-runners. By and by they came to a place where there was water in the road. They went to one side and we to the other and thus got past.

Our next stop was at Onego, two miles from Bro. R. H. Benner's home. Here we had to ford Roaring Creek. It was very swift and looked so formidable that we hesitated to start through. After putting the girls inside the car we drove through safely. Some of the ladies preferred to cross on the foot bridge. After crossing the Allegheny mountain we arrived at Job at Bro. Hiram Weaver's home about 10:30. We found comfortable sleeping quarters in the homes near by.

Saturday morning we visited the sawmill at Horton, six miles south of Job. To describe the machinery and equipment used there would make a separate story. It is enough to say that it is worth going a long way to see.

In the afternoon we sang for an aged brother who recently found his Savior. Then on foot we climbed the mountain in back of the mission home. The splendid view from the top was worth all the trouble of climbing up. Besides we found some snow and made our first snow-balls for the season.

Saturday evening Bro. Early Suter preached at Job church. Before the sermon we had open discussion on "Assurance," also some special singing. Sunday morning some of the group went to Job and some to Lambert's schoolhouse. In the afternoon one car load went to Pennington schoolhouse and the rest left for Roaring. As the last car was nearing Bro. Benner's home it was stranded in the middle of the stream. The motor would not start and the water was so high that it almost came in the doors. We finally pulled through with the use of the starter. In the next stream we did not get through and needed one of the other cars to pull us out.

Sunday evening we had another open meeting preceded by children's meeting. On our way home Monday morning we passed the Seneca Rocks. They are nearly vertical and are about 950 feet high. We arrived at the school late in the afternoon.

The trip was very pleasant all the way through and one not soon to be forgotten. The hospitality that was shown us is especially note-worthy. Some of our people in the north will have to brush up a little to compete with the people of West Virginia. Both members and neighbors did their best to entertain us. Everywhere we went they fed us royally. We surely appreciate their kindness. Some testimonies that we heard back there are enough to convince any one of the value of working for the Lord. One sister walked ten miles in order to be at the service. We also enjoyed the time spent with the workers. Our time was so short and taken up with other activities that we did not get much visiting done. We did, however, become partially acquainted with their problems and can pray for them much more intelligently than we could before we went.

Eastern Mennonite School,
Harrisonburg, Va.

SEWING CIRCLES AS A MISSIONARY AGENCY

By Lina Z. Ressler

For the Gospel Herald.

(Part of a talk given at the Meeting of the District Mission Board, Kaufmans Church near Johnstown, Pa., Nov. 19, 1927.)

When the awful moments of the crucifixion drew nigh we see a little group of women tremblingly anxious, watching and praying. They were not considered of much consequence but their hearts were getting deep lessons.

On the resurrection morning some of those lessons found expression in acts of devotion and service.

That anointing was never done. Those spices may have been lost, but those hearts had gone thru experiences that fitted them as no others had been fitted for peculiar service.

"Go tell my disciples and Peter." Can we feel the thrill of that sending?

Ever since woman's part in the spreading of the news has been a bit different but none the less important and fruitful.

When Dorcas was working in her quiet little neighborhood, people may have thought her queer, using her time and energy in such a strange way—just making clothes for the poor. But when the busy hands were quiet and the loving heart still, people realized what her life had meant, and she had to be called back to the workaday world, likely to continue her testimony.

It has been a good many years since our sisters have been using their needles to work together to help the needy.

I am not sure of the place in our Church where the first united efforts were made to send boxes to our missions for the needy. I remember very distinctly when, in the old Chicago days, between 1895 and 1900, when well-filled boxes of provisions and clothing from some of our southwestern Pennsylvania churches were a wonderful help in the strenuous work among the poor and needy reached by the young mission on 18th street. From an occasional box the beginning of winter from Scottdale and some of the Johnstown churches, has grown a work that is spreading its influence to the poor in our own neighborhoods, to our city missions, to the little rural fields around us, and across the wide ocean.

The plans of work are almost as diversified as the localities in which our lot is cast. But there is a beautiful oneness in our working together in this way. The helping and blessing of needy lives, whether it be the busy mother who can hardly keep her little flock clothed so that they may attend Sunday school, or the home where misfortune and sickness have brought suffering and sorrow, or the home where fire has destroyed earthly possessions, or accidents have created needs—in all these places loving hands and hearts are doing missionary work. Occasionally one who is not very well informed questions why we should do our work together. Why not each one work separately?

Unfortunately some of us feel a little that way yet. A good many of us have learned, however, that by working together we can accomplish much, much more. My lone dollar may go a pitifully short way in helping a needy case. But if it is joined with the consecrated dollars of a whole circle, earnestly, lovingly praying for the work, our help will surely amount to much more than if we each try to work our own way. Then, too, we learn from each other, and by working together we can plan and carry out with much better results.

Have you ever heard cautions thrown out? Oh, yes, there is danger just as there is in any other kind of work. Let the gossip danger be met by having the meeting so full of loving sympathy and kind plans for helpfulness, that there will be no time for gossip. Let the danger of greed for money be met by the constant consciousness that we and all that we have and are belong to the Lord, and that our work is for Him. Let the danger of too close association with the world and business be met with the momentary realization that we are not our own—we are bought with a price.

Sisters, ours is a wonderful opportunity. Of course we are hoping that our work is reaching by money, prayers, and actual sewing done to some of the needy fields about us, some very far away. We are trying, and we are so glad that we can, help needy ones nearer home. I heard the other day that our blind sister Burkholder at the Welsh Mountain is

bringing such joy to the other inmates of the Home because she is singing nearly all the time, so that we can feel that we are really helping her, but more than that, my sisters, if I may call it more, is the fact that you and I, who are helping are bringing a blessing and a joy to our own lives that will bring us nearer to that risen Christ who said to Mary so long ago, "Go—tell."

And shall not we, in our little circles, scattered here and there, praying, loving, working, carry on the task that Jesus gave to Mary of old and with needle, and thimble and means, and earnest prayer and devotion continue the task the Master gave her, and continue to tell?

Scottdale, Pa.

THE DAY OF ALL THE DEAD

By J. W. Shank

For the Gospel Herald.

Those who know the teachings of the Catholic church are aware of the fact that its priests make a great ado over the supposed passage of souls through Purgatory. The day of all the dead, the second of November, is the day when millions of faithful Catholics all over South America visit the graves of their dead. In fact those also who are not loyal to the church, as well as some who profess no religion, go to the cemeteries. On that day in any of the towns where our missions are located we may see many thousands coming and going during the entire day.

And what do they do at the cemetery? They all carry flowers and candles. If it is a rainy or windy day such that will not permit the burning of the candles at the side of the grave, the poorer people who do not have regular vaults built for their dead take the candles to a certain room provided for the purpose and there light them, leaving them burning. The rich people have beautiful vaults where the bodies of their dead are kept. They open the door of the vault and put the flowers and candles inside.

It is a day when the priests are busy. They go to the graveyard and, at the requests of the people, go to the grave-side and offer prayers for the souls of the dead. Then the person who requests the prayer is supposed to give the priest a nice tip. It is said that the priests make a lot of money on that day.

It may be interesting to the readers of the Herald to know what we do on the day of all the dead. We feel that it is a suitable time to put something into the hands of the people that will show them what the Bible says about the dead. If we can sow some seed that will help the people to see the folly of praying for the dead and spending their money on miserly prayer makers, we feel that it is worth while. Below is a translation of a little tract that was prepared by C. F. Yoder of the Rio Cuarto mission. We are planning to distribute it in all of our stations on the first and second of November.

WORDS OF CONSOLATION

Questions and answers from the New Testament (Catholic version) in regard to death. (Not having at hand an English Catholic version, I will give the texts as we find them in the English Bible I have.)

1. **Is there a life beyond the tomb?**

Ans. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25.

2. **Where does that life exist?**

Ans. Jesus said: "I go to prepare a place for you." Jno. 14:2. "Today shalt thou be with me in paradise." Luke 23:43. Saint Paul said: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better." Phil. 1:23.

3. **How are we cleansed from sin so as to be with Christ?**

Ans. Jesus, "When he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1:3. "The blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

4. **What does this purification cost?**

Ans. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

"For the wages of sin is death; but the **gift of God** is eternal life through Jesus Christ our Lord." Rom. 6:23.

5. **When do we enter paradise?**

Ans. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Cor. 5:8.

6. **What sort of bodies will we have there?**

Ans. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." I Cor. 15:44.

7. **What will be the reward of the impenitent?**

Ans. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

8. **What is the condition of the children who die?**

Ans. Jesus said: "For of such is the Kingdom of Heaven." Matt. 19:14.

9. **Shall we know each other there?**

Ans. "Now I know in part; but then shall I know even as also I am known." I Cor. 13:12.

10. **Can we be certain of these things?**

Ans. "These things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I John 5:13.

INDIA MISSION NEWS

We reprint an entire edition of the India Mission News, which is now in its sixth volume. The paper is a monthly publication, consisting of four pages 4 by 6 inches in dimensions. It is published by our mission at Dhamtari. The Editor is J. N. Kaufman.—Ed.

Where shall we locate main stations in our Mission Field so that the field may be properly occupied? That is the question that confronts us at the present time. Various factors must be considered. The stations must not be too close together else there will be overlapping of work. That would be wasteful. Accessibility is an important factor for it means much to be located at a place where work is almost impossible for a large part of the year on account of the mud and swollen streams of the rainy season. Availability is often a deciding factor for a station can not be built even in an ideal center if land is not available. This is a problem that confronts us at the present time. Then, of course, finances are necessary wherever a station is to be opened.

The Mission has for several years been making surveys with the view of opening a new evangelistic station. We have the money and the workers. Locations are available but they do not seem to be in the right places, at least according to our judgment. We have in mind ideal locations but unfortunately land is not available. We are seeking the will of the Lord in this important matter, for we do not wish to make a mistake. We feel that a year or two of delay is better than to run ahead of the Lord. A special committee is at work on this problem. Several trips have again been made the past month and sufficient information has now been obtained to make recommendations to the Managing Committee. We are very hopeful now that the long wished for and prayed for station may be a realization.

The semi-annual oral language examination in Hindi was held at Dhamtari on the 28th of September. There were seventeen candidates in all, ten of whom were from our Mission. It was a very busy day not only for the missionary candidates and the examiners but also for the missionaries who provided entertainment for the crowd. The written examinations will be held October 18-20.

The rainy season has about come to its close. The latter rains have been a bit erratic but on the whole we have had a good rainy season. More than seventy inches of rain has fallen which is about twenty inches more than the average annual rainfall. Though there had been an unusual break in the rains in September the rice crop will be very fair.

Dhamtari Notes

One of the Christian teachers in the Gopalpuri Mission school was awakened by his wife about four o'clock in the morning. She told him that something had bitten her on the foot. Both she and her husband got up at once and searched the house but could find nothing. Examination of the foot a few hours later, however, revealed two fang marks.

She felt no discomfort and it was concluded that the snake must not have been poisonous. After cooking the morning meal, turning out the cattle and doing some rice weeding in the field she returned to the house complaining of a headache and dizziness. She soon developed violent convulsions, then stupor, and died about three o'clock in the afternoon. Dr. Troyer who had been sent for arrived about half an hour after she was dead. The trip to the village, seven miles distant, meant wading water in places above the knees.

The nature of the death made necessary a post mortem police examination and so a trip had to be made back to Dhamtari for Bro. Graber. the pastor of the church, and the police. She was buried about six o'clock of the day she died, in a grave from which the water could not all be removed because of the heavy rains. This is just an instance of work on the advance line of God's Kingdom in bringing Christ to India.

One day recently a good service was held in the village of Danitola among the Chamars, a people of very low caste. The people listened especially well and admitted with emphasis that all we said was true. But the immediate reason for their interest was a request for a Mission primary school in their village. There are at least fifty Chamar children in the village and only two can read. The law permits such low caste children to attend regularly established schools but social pressure from the upper castes keeps the children out of school. Let us pray that Christ may find His way into the hearts of even these low-caste, despised people who are, in the sight of God, precious.

Balodgahan Notes

Recently a Brahmin baby twelve days old arrived at the Baby Home after having been carried in a basket about fifty miles. Many interested people visit the Baby Home and through their visits hear the Gospel. The care of the helpless little ones speaks to them of the love of Christ. Similarly the Widows Home brings an almost constant stream of visitors who go away impressed with the practical truths of Christianity.

As previously reported Balodgahan has been going through an epidemic of smallpox. Twelve Hindus died of the disease while only a few Christians contracted smallpox in a light form and none of them died. This fact made a great impression on the Hindus who worship smallpox as a goddess. As a result they stopped their worship.

Sankra Notes

The past month has been a very full one. Part of the time has been spent in Bible study with the workers. A break in the rains made it possible to do more district work. During the past few weeks we have had the privilege of ministering to the sick and bringing the message of love to a large number of people. We have met with many hungry souls. Quite a few with whom we have worked, we feel, are near the kingdom. They have heard the voice of God, their consciences have been aroused, and they stand now like Lazarus did when he came out of the grave—bound hand and feet with grave clothes—such as caste, idols and relatives. Jesus says, "Loose them." The responsibility now rests upon the missionaries, Indian workers, and the church here and at home. It is only through prayer that it can be accomplished. "The effectual fervent prayer of a righteous man availeth much."

Ghatula Notes

The Bible School examinations were held during the past month. Two students failed. The highest average was 81% and the lowest 36%. The second term of the school year has begun.

An old man from a distant village was brought to the dispensary with a carbuncle on his back. Lancing soon brought relief to the sufferer but the wound is healing slowly because of infection which has set in from mis-treatment before. Another poor sufferer with a very bad hand is in a ward of the dispensary. It will be very difficult to save his hand after several months of such applications as it received at the hands of the village "Baids." Infection has gone all through the hand.

Snakes and wild pigs cause occasional interruptions. A snake fell from the roof of a Christian worker's house and frightened all who were in the yard. Unfortunately the snake got away. Wild pigs destroy much of the rice in the fields when they are not shot or frightened away.

Mohadi Notes

A boy about ten years old suffering from a very bad abscess was carried on a bed from his village about six miles from here. When lanced the "matter" was ejected fully fifteen inches high and a quart and a half of it drained out. A very grateful father took his boy back home after a week's treatment.

We are able to make splendid use of the large Sunday school pictures in connection with our medical dispensary. A large picture is given to each patient coming from the villages around. These pictures are put up in many homes in the villages of the district and will form a means of contact when we tour these villages later in the season.

We have been entertaining many people at the bungalow who came from their villages to see and hear. We have made no special attempt to get them to come. On Sunday, Sept. 25, about 125 people from four different villages were here. Sunday school cards and tracts were given to those who are able to read. A talk was given on the life and sacrifice of Jesus Christ. The people enjoyed the Christian hymns that were sung. One Wednesday thirty-five Hindus were present at the weekly prayer service. One day when one of the missionaries was out in the village the other entertained two big groups of people from different villages consuming the entire forenoon. These visits present unique opportunities for presenting the claims of Christ.

An entire family in a neighboring village has been excommunicated from their caste because one member of the family had a bad sore which became infected with maggots. The excommunication ban is to be in effect for a year at the expiration of which they must go from house to house begging for a time and then they must feed their caste people from five villages. This will cost them hundreds of rupees. When this is done they will be re-instated in caste again. The family is very poor.

One Sunday evening a boy was

brought to the bungalow by his excited relatives begging for help. The boy had a fish hook caught in his nose. He, with other boys, was fishing in a pond when the accident happened. The worm was still on the hook. It took but a short time to cut off the line-end of the hook and then force the hook out through the end of his nose and withdraw it. The boy claimed it did not hurt and laughed when it was over. It was an almost literal "Fishers of men" experience.

PRAY that we may all become real fishers of men in the real sense of the word.

THE SUPREME ISSUE

The fundamental issue before the world at this tragic hour, is whether or not we are going to make Jesus Christ, Lord and Master of all our life. He stands over against the paganized life of our time and raises the question anew, "Why call ye me Lord, Lord, and do not the things which I say." He still challenges a timid and faltering discipleship, as in the days of his flesh, "If any man would come after me, let him deny himself, take up his cross, and follow me." Multitudes are willing to assent to his Lordship, and verbally grant his right to absolute dominion, but deny in practical, every-day living his right to Supreme Mastery of all our life. It is an easy matter to subscribe to creed and give a formal intellectual acceptance to the historic beliefs of the Church, but the issue is joined, when we meet the challenge of the Sermon on the Mount, the Golden Rule, and the clearest and sanest possible interpretation of the teachings of Jesus. Here is the point at issue. "Dare we be Christians," or are we to continue to pursue the unpardonable course of calling ourselves Christian, to a critical and observing world, but at the same time, ignoring the fundamental issues of Christianity and repudiating the moral and spiritual leadership of the Christ of our faith.

Some of us came back from the Washington Conference, humiliated, but with our convictions strengthened, that the most difficult problem before the Christian World just now is not that of winning the Far East and the Non-Christian World to Christ, but that of Christianizing our own Christians of America, "Reaching the Reached and Saving the Saved" of our own beloved land, and persuading our own Christian Church to take Jesus seriously. I am profoundly convinced that we will either go into the bigness of this Stewardship program, with all that it implies, including the stewardship of property, in the days immediately ahead, or we will forever lose our opportunity to win the Non-Christian World to the Christian faith. To me it is the strategic point in all our Christian program, yea more, it is the very heart and soul of the Christian religion.

But it is most gratifying indeed to note the general awakening among Christians to the importance of a recognition of this age-old truth. It is in truth, a revival, not a new creation, for Stewardship is as old as Christianity, yes, as old as the faith of men. The present movement is therefore only a rebirth of a centuries-old oft-preached, repeatedly-tried principle of consecration. It was in the world decades and centuries, before our attention was called to its claims. It is not a new conception, nor a new discovery; it is not the invention of the hour, nor an adjustment of the needs of the time. It is rather the recognition of an old and essential truth reborn, and the noblest thing we can hope for it, is, that its acceptance and acknowledgment may speedily become both world-wide and permanent, and that our formal confessions of stewardship obligation may at last be crystalized into active deed and service.

Possibly the principle has been ignored and neglected because of certain confusion as to the meaning and the content of the term stewardship. Most people who give it any thought at all are quite satisfied with a distant, vague, general view of it. Many are satisfied with a general recognition of the principle, but apply it in no particular way. Some would accept us as a guiding principle for the soul, but totally ignore it as a regulating factor for the more tangible phases of personality. To others, stewardship has never been seen except on one side and from one point of view. For these it means only one thing, "A Financial Program for the Church," "The measure of giving to the Church and the Kingdom." Our peril lies here, I think. We are in danger of limiting the principle of stewardship to our possessions, to our financial interests, but repudiating it completely, when it comes to its application to our time, energies, talents, and abilities and the whole of personality. There are a few who honor the Lord in their substance, in the tithing of their incomes, but feel perfectly free to "rob God" of the "first-fruits of their increase" in physical power, mental acquirement and social ability. Now manifestly all these people are right in part, but they have only touched the hem of the garment of real stewardship obligation and opportunity. Stewardship is all that they have seen, yea, vastly more, it goes deeper than that. It is infinitely more than a financial program, but how much more? That is our problem. It includes that, but the whole stewardship progam includes an attitude toward life itself. It is a philosophy of life, comprehending the whole of personality, with all of its implications, its outreach and its outlook.

From the very beginning of man's spiritual pilgrimage, the stewardship principle has been recognized. The ancient seer raised the issue at the very dawn of man's awakening spirit, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself." Note that it begins at the very heart of things, "Thou shalt love the Lord, thy God." Beginning here, if intensive enough, and real, if with passion and consuming zeal, all else follows, as the night follows the day. The tragedy of our modern life is that our love for the things of God has grown cold and formal. We can trace many of the ills of a sin-sick world to this fundamental source, viz, no real passionate love for God, and the ideals He would have us cherish and keep alive. Let the love flame die out in the heart and we have severed the nerve string that stimulates and inspires holy living and sacrificial devotions. Every good impulse, every divine instinct and all Christ-like living have their roots deeply imbedded in the rich sub-soil of love to God. Here is the source of much of our trouble, the love impulse has lost its passion, and the heart ceases to respond to the undying love of a beneficent and compassionate Father God.

Here is the supreme issue. Here is the fundamental law of life, as Jesus defined it, and lived it. Obey it and live by it, and life becomes a benediction, filled with the richest treasures that earth and heaven can bestow. Violate it, at the gravest peril, and fall heir to the many heartaches and tragedies, that follow repudiation of the God-ordained principles of living. Here is the point of strategy, in all our Christian life. Multitudes of the members of our churches are not willing to surrender their lives and make Christ Master of all. The Spirit of rebellion prevails. The conception that our life is a trust, including our possessions and our property, and that we are not our own, but "bought with a price," has not gripped Christians yet. This in the face of John R. Mott's startling and soul-searching challenge at the Washington Conference, — "We will either crown Him Lord of all, or we will not crown Him Lord at all." The issue is plainly drawn,

November and December have been set apart as special stewardship months. I wonder what will be our answer? I wonder whether or not we are going to be willing to make Christians Christian, in the days ahead?—E. A. Watkins in the Christian Missionary.

THE DECEITFUL CHARACTER OF SATAN

By Phoebe Yeackley

Satan is called by many different names in the Bible; each name defining some particular and distinguishing characteristic.

He is called **murderer**; because he is responsible for the death of every member of the human family. He is called **liar** because he is the author of every lie that ever was told. He is called **enemy** because of his efforts to destroy every soul and body. He is called **deceiver** because he is at the bottom of every deception that has ever been in existence. He is everything that the Bible says he is.

God has given us these characters of Satan in His Word as warning-signals for saint and sinner to stop, look and listen; for wherever we see these signals we can expect danger ahead. What happens if a train does not stop at the danger signals, almost without fail it meets with disaster. As a child of God we need to stop at these danger signals and find out how Satan is scheming to entice us. True, Satan does not want us to read in God's Word about himself and his final place of abode where he is trying to lead all whom he may devour. But when God says stop, then lets stop. Look if the path we have traveled thus far in life has led us into any of Satan's traps. Look ahead to see if the way we are planning to go is safe and keeps us out of his destructive paths. Listen. God may need to speak a word of warning to us before we step ahead. A hasty step may lead us into one of Satan's traps, unless directed by God. To the sinner God says, "Stop, strange though a child of Satan you do not want to read or hear about him and his final place of abode where he will dwell eternally and where he is planning to lead you. Look, look ahead before you go on and see where the end of your path leads to, look that you find the right path before going ahead. Listen. Let God speak a word of warning to you through His Word before you step ahead." He will reveal to you the way of escape from Satan's destructive paths. Take God's advice and follow His teachings.

Ever since the day that the serpent beguiled Eve to partake of the forbidden fruit, Satan has been engaged in going to and fro in the earth, walking about, seeking whom he may devour, and to bind his victims with the fetters of sin so they would have to share his doom in the realms of everlasting destruction through the endless ages of eternity. Satan does not now come to man in the form of a serpent, he does not come in that terrible looking form in which the artist pictures him; if he did, I wonder how many would be willing to follow him. He is too deceitful; he comes in such a way that those whom he desires to entice are not aware of his approach. He tries to make man believe that there is no such person or being and many of his works are done in the name of religion.

Russelism—believing in a second chance, how Satan must delight in his success in deceiving people to put off preparing for an endless eternity for another chance.

Christian Science—denying a personal Satan of whom the Bible teaches as the source of all evil, that all will eventually be saved and that there will be no final judgment before a personal God is just what suits Satan.

Modernism is perhaps one of the most dangerous religions of to-day. We can almost hear Satan say, "Another religion through which I can deceive people." Modernism professes faith in the religion of the New Testament, faith in the teachings of Jesus and professes to be "devoutly" Christian. Any fault in such a religion? Do not we also profess faith in the New Testament, faith in the teachings of Jesus and to be devoutly Christian? Herein is where Satan deceives the people; for it does seem as though the Christian and Modernist believe alike; but let us remember things are not always as they seem, not all that glitters is gold. We must examine deeper than mere profession. Christianity believes in the virgin birth of Christ; Modernism denies it. Christianty says, man was created in the beginning in God's own image and likeness. Modernism believes in Evolution. It is said that almost every university, college, and high school in the country now teach Evolution and more than this most of the theological seminaries teach it. May God's children by His help put forth every effort to save from the shipwreck of their faith the thousands of young men and women Satan is deceiving with such a false religion. Satan is deceiving as many, if not more souls through false religions than through any other source of his destructive agencies.

Christian men and women, it is up to us to protect the Church, the youth, yea the world from the deadening influence of false religion. The bodies of our people are so valuable that druggists and physicians must be careful to properly label all poisons. Should we not even be more careful to protect the spiritual life of our people from the poisons that kill the soul?

Satan is deceiving men of large cities. People of each city say that theirs is the most difficult or hardest city to reach with the Gospel. If Satan can make man believe that the people of a city are too wicked to even try to bring them the Gospel why that is just what he wants. He has blinded them to the fact in Jeremiah's words, "There is nothing too hard for God." Is New York as dark as Babylon was when Daniel was there? Is Boston as hard as Egypt was when Joseph was sent there, or Chicago as dark as Samaria in the days of Elijah? Where are men like Daniel, Joseph and Elijah to-day that will shine out in darkness because they believe nothing is too hard for God? Moody has said, "There is no such thing as a hard field if we are right with God."

"Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1). Satan has deceived many souls by making them believe that a secret sin is covered, that no one will ever find it out. Now there are two ways of covering sin; God's way and man's way. For six thousand years man has been trying to cover his sin and he has made poor work of it, yes, we dare say he has made a complete failure of it; for no man has yet succeeded in covering his sin. But when he becomes willing to confess his sins and turn from them God covers them, and when God covers sin it can never be found in time and eternity.

Did Satan ever make you believe that a soul was too far gone in unbelief to be reached, or they were too steeped in infidelity to be brought back. Look at Saul of Tarsus, one of the greatest persecutors of Christ, and he becomes the champion of the Cross and one of the grandest preachers that the world ever saw.

Satan says you are almost a Christian, you can just go on in the way you are living and it will not take you long to get right with God just before you die, or if you are almost a Christian is all that is necessary and you are good enough for heaven. It has been said, that the saddest word in the English language is "almost." Satan deceives the sinner by trying to make him believe that God's way is so narrow he will never have any pleasure or happiness, but thank God it is the only kind of pleasure that brings real joy and peace, or

Satan tries to make him believe that God's way is so hard to travel he can not hold out to the end, no not alone; but with God all things are possible.

Satan brings into the "movies" a few reels from time to time with titles like, "The Christian Souls for Sale," or, "The Ninety and Nine" to induce church going people or we may say Christians, to attend. In his deceitful way he tells them such reels are profitable and they need not go any other time. But Satan knows that after people see a few reels that are not so bad they will go again having once contracted the habit it is said they must go. Theaters like all other institutions which the better classes of people disapprove, find it expedient to "sugar coat" the pills which they wish to feed the public. Satan in beguiling Eve, found it expedient to make a speech that sounded almost as sacred as the warning that God had given her against partaking of the tree of knowledge of good and evil. This plan has been followed by seducers ever since.

We find some factories to-day that are running day and night to supply the demand of their specific wares. Ever since Satan beguiled Eve he has his factory running day and night; producing wares (devices) of every description to hinder souls from accepting Christ. Excuses are probably the most effective. To every one not willing to accept the offers of salvation he hands over one of these manufactured articles, which to a blinded mind seems reasonable but falls flat before the eternal truth.

What a picture of Satan's devices. He has things reversed. Anything to hinder our spiritual life. "Seek ye first the kingdom of God" (Matt. 6:33).

Some present day excuses: "Too young," "no joy," "time yet," "I am better than some that are in the church." It takes a small being to hide behind a hypocrite. Many take that place. Better live with a few hypocrites in the church (if there are such) than with all the unrepented ones in eternity. Let not the deceiver trap you. He seeks you to devour (I Pet. 5:8). Christ needs you. He seeks you to save (Luke 19:10). "Resist the devil (this deceiver) and he will flee from you" (Jas. 4:7).

Satan's business will fail. His devices will fail. He will be cast into the lake of fire and brimstone and will be tormented "forever and ever" (Rev. 20:10). There is danger, unless you accept Christ that you must share this deceiver's fate (Matt. 25:41).

Kansas City, Kans.

FROM OUR MISSION STATIONS

Trenque Lauquen, Argentina

(Weekly letter from South America)

Dear Brethren in the homeland, Greeting:—We praise our heavenly Father for the way He has kept us and guided us in the past. We feel that there is prayer being made in the home land for us. Continue in this brethren, for the Lord is answering prayer.

This morning we received a letter from Bro. Lauver saying that the communion services held there were very wonderfully blessed. New members were added to the Church. In the regular Sunday evening service ten persons stood expressing their desire to accept Christ as their Savior. May this be a beginning of an awakening in that town.

At the present time we are having special evangelistic services in Trenque Lauquen, with Bro. Pablo Cavadore in charge. We hope that they will be the means of strengthening the brotherhood and that during this season others may see their need of a Savior.

No word has been received from other towns this week. No doubt all are busy at their usual work. We received another little boy in the orphanage. He is a little Jew. We now have fifteen children. All are well and happy. Pray for these little ones that they may early learn to love Jesus and accept Him as their Savior.

In Christian Love,
Oct. 14, 1927. Selena N. Gamber.

FINANCIAL REPORT
Of the Woman's Missionary Society from April, 1927 to Sept. 30, 1927

Foreign Missionary Support Fund

General

Sycamore Grove S C Mo	$10 75
Shanesville S C O	25 00
Martins Creek S C O	3 10
Chappell S C Nebr	10 00
	$48 85

Mary Good

O Grove Girls (Wayne Co) O	$15 00
O Grove S C W Liberty O	14 00
Bethel S C W Liberty O	7 50
Orrville S C O	5 00
Larned S C Kansas	8 00
Selkirk S C Ont	9 40
	$58 90

Ruth B. Miller

Pike & Salem S C O	$35 00
Sugar Creek S C O	30 00
O Grove Girls (Wayne Co) O	15 00
O Grove S C W Liberty O	14 00
Bethel S C W Liberty O	7 50
Columbiana & Mahoning S C O	80 00
Wooster S C O	12 00
Trail S C O	25 00
Central S C O	6 00
	$223 00

India General

Martins & Pleasant View S C O	$11 27
Markham S C Ont	6 50
Shantz S C Ont	18 00
Hagey S C Ont	12 00
Breslau S C Ont	15 00
Eastern District Meeting O	45 24
	$108 01

Missionary Children

Logan Co S C O	$21 00

India Medical

Sugar Creek S C Ia	$26 00
Ohio State Meeting	31 90
Sonnenberg S C O	12 00
Sugar Creek S C O	12 00
East Zorra S C Ont	12 00
Waterloo Sr S C Ont	15 00
Shantz S C Ont	5 00
Mrs M C Cressman Ont	25 00
Shanesville S C O	15 00
Western District Meeting O	51 25
Walnut Gr & S Union Women O	17 25
Ruth A Yoder O	12 00
	$234 40

India Bible Women

Logan Co S C O	$40 00
Vineland S C Ont	8 00
	$48 00

India Bible School

Logan Co S C O	$30 00

S. A. Bible Readers

Sonnenberg Girls O	$21 35
Wooster S C O	11 00
	$32 35

S. A. Med. Dispensary & Equipment

Columbiana & Mahoning S C O	$22 05
Martins Creek S C O	7 64
	$29 69

General Foreign Fund

S Union & Walnut Gr Women O	$22 10
Martins Creek S C O	2 77
Sharon Cong Alberta	5 00
	$29 87

Expense Fund

Interest	$97 72

Literature Fund

Monthly Letter	
Ohio Branch	$24 00
Canada S C	2 00
East Zorra S C Ont	1 00
Shantz S C Ont	1 00
Waterloo Jr S C Ont	2 00
Beihn & Geiger S C Ont	1 00
Kitchener S C Ont	5 00
Ruth A Yoder O	2 00
	$38 00
Prayer Booklet	
Per Mrs M C Cressman	$ 7 20
Per Crissie Y Shank Sec of Lit	$43 22
	$50 42
Study Books	
Per Crissie Y Shank Sec of Lit	$27 85

Summary of Funds

Foreign Misisonary Support Fund	
General	$48 85
Mary Good	58 90
Ruth B Miller	223 00
India General	108 01
Missionary Children	21 00
India Medical	234 40
India Bible Women	48 00
India Bible School	30 00
S. A. Bible Readers	32 35
S. A. Medical Dispensary	29 69
General Foreign Fund	29 87
Expense Fund	97 72
Literature Fund	
Monthly Letter	38 00
Prayer Booklet	50 42
Study Books	27 85
Total	$1,078 06

Gratefully acknowledged,
Ruth A. Yoder, Gen. Treas.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for October, 1927

GENERAL

John Eigsti	$ 8 65
Beach Cong O	39 04
Oak Grove SS O	60 44
Bethel Cong Mo	9 65
Holly Grove SS Md	25 67
Sugar Creek Cong Ia	152 12
E Union Cong Ia	19 98
Manson Cong Ia	24 29
Lakeview Cong N Dak	14 90
Scottdale Cong Pa	9 11
Mt Clinton SS Va	26 25
	$390 10

INDIA

General

O Grove & Pleas Hill Congs Wayne Co O	$36 00
Belleville AM Cong Pa	15 00
Sue F Landis	5 00
A Bro in Youngstown O	3 00
A Sister O	25 00
A Sister O	50 00
A Bro & Sister Pigeon River Cong Mich	25 00
Canton SS & Cong O	4 75
Iva Sommers	2 00
Sister Driver	2 00
Mr Blaine	1 00
Pigeon Riv Cong Mich	31 25
Goodfield Cong Ill	9 00
Union SS Ill	12 85
LaJunta Cong Colo	15 51
Mt Zion Cong Mo	6 00
Palmyra Cong Mo	11 00
Berne Cong Mich	14 44
Burr Oak Cong Ind	19 25
E Union Cong Nebr	72 20
Wood River SS Nebr	25 00
Calkins Cong Mont	5 00
Fairview Cong N Dak	5 00
Allensville AM Cong	23 50
Mattawana SS & Miss Meeting Pa	33 50
Reiff Cong Md	122 18
Providence SS Pa	35 00
Lower Salford SS Pa	55 00
Souderton T M Pa	21 56
Gehman SS Pa	26 72
Lanc E Chestnut St SS Pa	26 56
Bowmansville Mission Friends Pa	55 67
Kraybill SS Pa	25 18
Landisville SS Pa	44 64
Salunga SS Pa	45 00
Midway Cong Canton O	15 62
Zion Cong Ore	11 74
	$937 12

Missionary Support

Goshen Col SS Ind	$50 00
Henry V Albrecht	150 00
Lockport SS O	27 61
Roanoke Cong Ill	25 00
Spring Val Cong Kan	37 50
Holdeman SS Ind	20 33
Holdeman Cong Ind	236 29
Goshen Col Cong Ind	27 73
Blough Cong Pa	30 00
Weaver Cong Pa	45 00
Stahl Cong Pa	45 00
Kaufman Cong Pa	15 00
Blooming Glen Cong Pa	126 78
	$836 24

Missionary Children

Larned SS Kan	$ 7 50

Evangelist

Catlin SS Kan	$10 00
Simon P Good Estate	87 50
Mr & Mrs T S	12 50
Manitou Cong Colo	12 50
Y Mens Berean Cl Elkhart SS Ind	18 75
Spring Val Cong N Dak	31 25
Boyertown & Hereford Congs Pa	5 00
Millersville SS Pa Lydia Sauders Cl	35 12
Hess SS Pa	7 50
E Petersburg SS YMBC Pa	7 50
Manheim BS Cl Pa	11 00
	$238 62

Bible Women

A Sister O	$ 5 00
East Holbrook SS Colo	
Mace Headrick & Cl	3 00
A M Leatherman & Cl	7 50
F A Neuschwanger & Cl	2 50
John Kiser & Cl	3 50
Isaac Enns & Cl	11 75
Adam Planck & Cl	11 00
A Sister O	25 00
Two Senior Sisters Cls Leetonia SS O	17 00
L D Hunsickers Cl Pa	10 00
SS Cls 11, 8, 14, Howard-Miami SS Ind	12 50
Berean Bible Cl Goshen College SS Ind	15 00
Peter Garber	10 00
Sisters SS Cl Limon Colo	10 00
Sugar Crk Miss Soc O	5 00
Syc Grove Cong Sisters Mo	6 50
Holdeman SS Ind Cl 16	12 00
Class 19	15 00
Bowne Cong Mich	4 67
Plum Crk SS Nebr	15 00
	$201 92

Teachers Support

O Mens Cl Goshen Col SS Ind	$15 00
Cl 12 Nappanee SS Ind	16 00
Y Mens Cl Fairview SS N Dak	13 50
W Fairview Cong Nebr	26 25
Cl 13 Elkhart SS Ind	15 00
Hay Cong Ont	5 90
St Jacobs SS Ont	10 00
Landisville SS Girls Cl 7 Pa	5 00
Seven Sisters Lanc Pa	14 00
Several Sisters Landis Valley Pa	8 25
Esther & Mary Herr	3 35
Ethel N Myer	5 00
A Sister Mellingers Cong Pa	5 00
Mary K Zimmerman	7 00
Elizabeth Frankhauser	5 00
Lanc SS Mollie Weavers Cl Pa	5 00
A Bro & Sister Lanc Pa	5 00
Cora Kauffman	16 00
Landisville SS Mens Cl 6 Pa	15 00
Mellingers SS Pa	47 00
Menn Home Workers Oreville Pa	27 00
Elizabethtown SS Pa Anna Gishes Cl	12 00
Strasburg Cong & SS Pa	40 00
Portland SS Cls 8, 9 Ore	21 00
	$342 25

Orphans

Helping Hand SS Cl Wayne Co O	$14 00
Alpha SS Minn	14 00
Mrs Harry C Swarr	7 00
Mrs Lahmans SS Cl Banks SS Va	14 00
Jr Dept Sterling SS Ill	15 85
The Schissler Family Ont	7 00
E Holbrook SS Will Nunemaker & Cl	5 50
D G Kauffman & family	7 00
Willis K Lederack	7 00
Norristown Miss SS Pa	7 00
H V Albrecht	1 50
Wm Eigsti	7 00
Emma Millers Cl Ill	7 50
Ben Rockes Cl Ill	7 50
H J Kaufman's & Carrie Smuckers Cl Ill	27 00
Dan M Yoder	7 00
Naomi Erb	14 00
R D Zook & family	15 00
Jr Dept Home Mission SS Ill	30 00
Brabara Stalter	7 00
Peoria Garden St Mission SS Ill	11 05
Bethel SS O	7 50
Martins SS O	11 50
Cl 9 Clinton Br SS Ind	15 00
Pri Dept Allensville SS Pa	7 50
White Brick SS Ind	8 45
A Bro & Sister Ind	7 00
YPM Toronto Miss Ont	15 00
J H Weavers SS Cl 13 Walnut Creek SS O	14 00
Joseph Springer	7 50
Cl 4 Clinton Br SS Ind	8 00
Chris E Troyer	7 50
I F Kauffman	30 00
Old Sisters Cl 13 Plainview Cong O	7 00
Peter Garber	7 00
Noah Kennel Cl Ill	30 00
Waldo SS Ill	23 83
Samuel J Zook	7 00
Cherry Box Cong Mo	15 00
Mary King & Cl 12 Mo	7 00
Sarah Miller & SS Cl 8 Mo	7 00
Mattie Miller & SS Cl 15 Mo	7 00
Mary Klopfenstein & SS Cl 10 Mo	14 00
Ella Yoder & SS Cl 9 Mo	7 50
Charlie Greaser & SS Cl 24 Mo	8 25
O B Blank & SS Cl 25 Mo	14 00
A D Hartzler & family	14 00
E D Hershberger & wife	7 00
F P Kaufman & family	7 00
Syc Grove SS Mo	23 25
Noah Leinbacks SS Cl Yel Cr SS Ind	7 00
Celesta Hoovers Cl Yel Creek SS Ind	14 00
A B & E H Christophels Cl Yel Crk SS Ind	7 50
Yellow Creek SS Ind	69
Bethany SS Mich	7 00
Cl 11 Elkhart SS Ind	7 00
Alvin J Miller & wife	7 50
Bertie Cong Ont	29 00
W Union Pri Dept Ia	4 90
L Deer Creek SS Ia	45 40
Spring Val Cong N Dak	7 00
Weavers SS Pa	39 17
David & Emma Landis	7 00
Elizabethtown SS Pa John Detras Cl	14 00
Mrs Jacob Shenks Cl	7 00
Benj Keeners Cl	14 00
Mrs Levi Mussers Cl	7 00
Millersville SS Jacob Thomas Cl Pa	7 50
Lebanon Co SS Workers Pa	28 00
Allen Gantz	7 00
Mr & Mrs E O Brubaker	14 00
Strasburg SS Pri & Beg Dept Pa	7 00
Zion SS Ore Cl 17	7 50
Bethel SS Cl 6A Ore	7 00
Portland SS Ore A Bro & Sister	7 00
Mt View SS High River Alta	29 00
	$930 84

Widows

Hesston SS Cl Per Mary Roth	$ 5 00
A Sister O	25 00
Los Angeles Miss SS Cal	40 00
A Bro & family Pa	5 00
Mothers Cl 3 Lydia Zook Ia	5 00
Canton Miss O Wom Mis Soc	10 00
Mrs J N Hartzler	5 00
Olive Cong Ind	9 75
Bethany SS Ind	5 00
Helping Hand Cl 21 Elkhart SS Ind	5 00
Cl 19 Elkhart SS Ind	6 05
L Deer Crk SS Ia Bonetta Gingerichs Cl	5 00
A Millersville SS Cl Pa	5 00
	$130 80

Medical

Cl 4 & 5 O Grove SS O	$41 00
E Holbrook SS Colo	10 00
A Sister O	12 00
A Sister Pa	15 00
Elizabeth E Blosser	5 00
Mary L Bower	5 00
Martins Cong O	2 00
A M Church Milford Neb	20 00
Metamora-Union S Cir Ill	12 00
Flanagan S C Ill	1 00
A Sister Clinton Br Cong Ind	10 00
Sister L O Kings SS Cl Kan	10 00
A R Miller	10 00
	$153 00

India New Missionary

Sonnenberg SS O	$70 52
Bethel & Guilford Congs O	6 00
Mattawana AM SS Pa	5 00
Bethel Cong Ore	44 50
Filer Cong Idaho	5 70
Nampa Cong Idaho	30 10
Portland Cong Ore	48 70
Los Angeles Cong Cal	45 87
	$256 39

Balodgahan Dispensary

Pike & Salem Congs O	$50 00
A Sister Ohio	50 00
Oak Grove Cong O	25 00
Canton Cong & SS O	16 00
Holmes Co SS Meet O	22 34
Bethel SS O	25 00
	$188 34

Children's Ward Hospital

A Bro & Sister Ind	$30 00

Lepers

Sue F Landis	$ 5 00
A Friend Ind	100 00
	$105 00

Personal

Lancaster Board Pa	$154 26
Mrs J R Shank	3 90
Lanc Mission SS Pa	35 00
Hesston Cong Kan	100 25
E Holbrook Cong Colo	48 06
Cherry Box SS Mo	5 00
	$346 47

Boys Hostel

YPCA Hesston College Kans	$200 00

Friesen Truck

Metamora-Union S C Ill	$ 9 00
Hopedale S C Ill	2 00
	$ 11 00

Hospital

Freeport S C Ill	$ 5 00
Slatehill & Churchtown S C Pa	3 00
No 12007 Pa	10 00
	$ 18 00

Hospital Equipment

Harry E Hartzler	$20 00

Sankra Dispensary

L Deer Crk S Cir Ia	$19 51

Ghatula Dispensary

Anna N Ranck	$ 5 00
Total for India	$4,978 00

SOUTH AMERICA

General

Sue F Landis	$ 5 00
A Bro Youngstown O	3 00
A Sister Ohio	25 00
A Sister Ohio	25 00
A Sister Pa	15 00
Martinscreek SS O	10 00
A Bro & Sister Pigeon River Cong Mich	20 00
Canton Cong & SS O	4 76
Alice Snyder	10 00
Science Ridge Cong Ill	16 13
W Fairview Cong Nebr	15 00
Pleasant View SS O	5 50
Bethel SS O	22 51
LaJunta Cong Colo	15 51
Palmyra Cong Mo	5 50
Berne Cong Mich	14 44
Wanner Cong Ont	15 31
Liberty Cong Ia	12 00
E Fairview Cong Nebr	36 53
Fairview Cong N Dak	2 50
Calkins Cong Mont	5 00
Martinsburg Cong Pa	14 25
Springs SS Pa	6 72
Marion Cong Pa	15 50
Kaufman Cong Pa	16 61
Groffdale Cong Pa	45 50
Millersville SS Cl Pa	6 50
No 12008 Pa	10 00
Lanc E Chestnut St Cong Pa	20 00
Stauffer Cong Pa	31 56
Salem Cong Tofield Alta	19 12
	$469 45

Missionary Support

Wilmont Cong Ont	$190 00
Sycamore Gr SS Mo	50 46
Pleas Val Cong Kan	20 00
E Zora AM Cong Ont	75 00
Sister Reiffs Cong Md	3 00
Souderton SS Pa	37 50
Mt Clinton SS Va	12 75
Peake SS Va	17 50
Weaver SS Va	36 75
Elizabethtown SS Raymond Goods Cl Pa	5 91
Goods Cong Pa	18 00
	$466 87

Missionary Children

Martins Cong O	$11 50
Elizabethtown SS Ada Garbers Cl Pa	12 50
	$ 24 00

Evangelist

Sonnenberg SS O	$70 00
A Brother Ont	15 00
Middlebury SS Ind	33 50
Yellow Crk SS Ind	50 00
E Union Cong Ia	50 00
	$218 50

Bible Readers

A Sister Pa	$ 8 00
Cherry Box Cong Mo	5 00
E Scottdale SS Officers & Teachers Pa	28 00
	$ 41 00

Orphan

Madison Co SS O	$14 28
Ellen Garber	5 00
Sue F Landis	5 00
A Sister Ohio	10 00
J W Suter	100 00
Pleas View Cong Mich	25 00
Helping Hand Cl 21 Elkhart SS Ind	12 70
Springs YPBM Pa	6 98
Landisville SS Wom Cl 10 Pa	5 00
Lanc SS Mrs Rohrers Cl Pa	7 00
Esther & Mary Herr	12 65
	$203 61

Kindergarten

A Sister Ohio	$15 00
Tuleta Tex Pri SS Cl	2 16
Tuleta Tex Willing Workers Cl	7 56
	$ 24 72

Publication

Lester L Buerge	$20 00
L Deer Cr SS Ia Cl 11	3 50
Sister Krupp	5 00
A Bro & Sister Lanc Pa	5 00
	$ 33 50

Personal

E Holbrook Cong Colo	$48 05
Vineland Cong Ont	2 00
Rainham Cong Ont	18 00
Snyder Cong Ont	10 00
Blenheim Cong Ont	14 75
Latschar Cong Ont	11 82
Waterloo Cong Ont	32 22
E Zora AM Cong Ont	20 07
Wilmot AM Cong Ont	21 10
Toronto Mission Ont	13 75
A Sister Millersville Pa	5 00
	$196 76

Printing Fund

F Mennonite Cong Ont	$31 65

Bible Coach

Shantz Cong Ont	$18 00
St Jacobs Cong Ont	38 00
	$ 56 00

Total for South America	$1,766 06

CITY MISSIONS

Altoona, Pa.

Pleas Gr Cong Pa	$ 9 00
Blough Cong Pa	14 50
Martinsburg Cong Pa	8 54
Springs Cong Pa	5 74
Stahl Cong Pa	14 95
Allensville Cong Pa	24 61
Kaufman Cong Pa	13 74
Thomas Cong Pa	18 30
Washing Machine:	
Mattawana S C Pa	5 00
Martinsburg S C Pa	7 00
Blough S C Pa	9 50
Rockton S C Pa	2 00
Weaver S C Pa	10 00
Scottdale S C Pa	6 50
	$149 38

Chicago, Ill.

Willow Spgs Cong Ill	$ 4 52
Peter Garber	5 00
Cullom Cong Ill	19 36
Morrison Cong Ill	9 44
Roanoke Cong Ill	17 37
L Deer Crk SS Ia	44 74
Joe Gingerich	25 00
Chauncey Smucker	2 00
Bertha E Burkholder	5 00
Roy Buchanan	14 00
D D Kauffman	5 00
	$151 43

Canton, Ohio

Bethel & Guilford Congs O	$22 00
Mattawana Cong Pa	18 14
Martinscreek SS O	20 73
Leetonia SS O	18 86
Beach Y P Meeting O	10 60
Martins Y P Meeting O	10 65
O Gr & Pleas Hill Congs O	10 00
Minnie Campbell	2 00
Canton Cong O	6 75
	$119 73

Detroit, Mich.

A Bro & Sister Pigeon River Cong Mich	$20 00
Berea Cong Ind	5 06
Bethany Cong Mich	14 28
Sol Mayer & wife	20 00
	$ 59 32

Ft. Wayne, Ind.

Hopewell Cong Ind	$ 6 46
Shore Cong Ind	5 00
Lanc Brethren Pa	115 00
	$126 46

Kansas City, Kans.

Bethel Cong Mo	$ 6 00
E Fairview Cong Nebr	34 67
	$ 40 67

Lima, Ohio

Lima SS Offerings O	$ 7 49

Peoria, Ill.

Friends	$ 6 50
Metamora Cong Ill	23 12
Peter Garber	5 00
Cullom Cong Ill	9 33
Willow Spgs Cong Ill	4 53
Morrison Cong Ill	5 63
Union SS Meet Ill	13 73
Waldo Cong Ill	21 14
W Union Cong Ia	32 16
	$121 14

Peoria "New" Building

Jr Dept Sterling SS Ill	$16 41
Freeport Cong Ill	43 18
Sterling Cong Ill	43 64
	$103 23

Portland, Oreg.

George A Weber	$ 2 00
D B Betzner	5 00
M C Cressman	10 00
Liberty Cong Ia	7 00
Calkins Cong Mont	3 50
	$ 27 50

Portland "New" Building

Fairview Cong N Dak	$39 50
Orie D Yoder	5 00
Zion Cong Ore	19 25
	$ 63 75

Philadelphia, Pa.

Deep Run SS Pa	$29 48

Knoxville, Tenn.

Towamencin SS Pa	$17 52

Toronto, Ont.

S F Coffman	$ 5 00
Vineland SS Ont	35 00
Cressman Cong Ont	22 00
Waterloo Cong Ont	40 00
Hagey Cong Ont	10 00
Widemans SS Ont	23 70
Blenheim Cong Ont	14 00
Biehn Cong Ont	30 00
Snider Cong Ont	10 00
	$189 70

Total City Missions	$1,206 80

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Joseph S Heiser	$10 00
Peter Garber	5 00
Bethel Cong Mo	6 00
Berea Cong Mo	71
Mt Zion Cong Mo	13 50
Wayland Ia S C	30 00
Roseland Nebr S C	5 00
Phoebe Bauchman	5 00
Mothers	60
Argentine Cong Kan	57 37
Special Support	272 50
	$405 68

Orphans' Home, Ohio

Joseph S Heiser	$10 00
Mt Zion Cong Mo	2 00
Rockton SS Pa	1 00
	$ 13 00

Home for Aged, Illinois

Oak Grove Cong O	$45 50
Peter Garber	5 00
Mrs J J Camps Cl	12 50
Mt Zion Cong Mo	1 00
Elkhart Cong Ind	45 50
Maple Grove Cong Pa	45 50
J M Nafziger	43 33
Aalena A Miller	45 60
J B Rockwood	31 50
Emma Groening	17 00
Susan Garber	10 00
John B Gehrig	45 48
Ezra Yordy	78 00
Wm Camby	26 00
Rosa Watkins	25 00
V S Byler	10 00
Sarah Speicher	35 00
Andrew Eash	30 00
A A Miller	3 07
Eleanor Ray	1 45
Martinsburg Cong Pa	6 61
Dan Zehr	1 00
Orrie D Yoder	5 00
Mrs Gehrig	5 00
Casselman Cong Md	1 70
Mr Van Alstine	1 00
	$576 74

La Junta Hospital

Paul Weaver	$50 00
Annie Good and Martha Wenger	3 00
Sugar Crk Cong Ia	20 00
Cora Wenger	5 00
E Union Cong Ia	25 00
Clayton Horst	5 00
Barbara Stalter	10 00
J H Shank	50 00
Joe & Edna Slatter	25 00
Dave Yordy	5 00
Sister Ill	15 00
D D Bixler	20 00
H T B Campbell	5 00
Anna L King	25 00
Mrs Martha Kauffman	5 00
A Sister Ind	10 00
E Herman Heatwole	150 00
Peter Saltzman Jr	3 00
Dolphia R Holsinger	100 00
Paul J Hershey	50 00
Mr & Mrs J D Birkey	10 00
Rhoda B Yoder	10 00
Jonathan Y Hartzler	10 00
AM Church Milford Neb	26 45
J Kore Zook	2 50
Adam Plank	10 00
Anna Graber	5 00
Adin A Martin	25 00
J W Sutter	10 00

Simon Litwiller	10 00
Esther V Brunk	50 00
Mrs D D Kauffman	1 00
Otis C Bontrager	10 00
Edith V Driver	22 50
J J Zook	5 00
B D Oswald	10 00
L J Johnston	25 00
Levi Mann	25 00
E O Hilty	10 00
Esther V Brunk	5 00
A Friend	5 00
J S Hartzler	7 50
	$875 95

Charitable Work

Pac Coast Miss Meeting	$44 20
Total for Charitable Institutions	$1,914 57

OTHER FUNDS

General Conference Expense

Pac Coast Conf Dist	$10 00
Blough Cong Pa	14 50
Schellsburg Cong Pa	6 00
Stahl Cong Pa	6 79
	$ 37 29

Board of Education

Pac Coast Conf Dist	$53 47
Cullom Cong Ill	8 71
Rockton SS Pa	1 44
Calkins Cong Mont	3 00
	$ 66 62

General S. S. Committee

Pleas Valley SS Kan	$ 2 30
Limon Colo Cong	1 86
Protection SS Kan	1 60
Cherry Box Cong Mo	2 70
Catlin SS Kan	1 43
W Liberty SS Kan	5 58
Milan Valley Cong Kan	1 00
Mt Zion SS Mo	1 83
Berea SS Mo	88
Hydro SS Okla	2 83
Gulfhaven Cong Miss	4 86
Yoder SS Kan	9 55
Pearidge SS Mo	1 00
Wichita Cong Kan	17 00
Plum Crk Cong Neb	23 61
E Fairview Cong Neb	21 52
Fairview Cong N D	1 60
Hopewell SS Ind	9 00
Bowne Cong Mich	5 00
Salem SS Ind	5 36
Shore SS Ind	12 00
	$132 51

Church Buildings

Yellow Crk Cong Ind	$42 00

Ind.-Mich. Colportage & Tracts

Howard-Miami Cong Ind	$24 00
Pleas Vitw Cong Mich	1 50
Leo Cong Ind	23 37
Good Samaritan Cl Elkhart SS Ind	4 50
	$ 53 37

District General Funds

Clinton Fr Cong Ind	$41 17
Clinton Br Cong Ind	19 25
Shore Cong Ind	18 51
Bowne Cong Mich	17 15
Casselman Cong Md	3 41
Weaver Cong Pa	10 00
Masontown Cong Pa	7 53
Hopewell Cong Ore	6 70
Bethel Cong Ore	5 52
Filer Cong Idaho	5 50
Spring City Cong Pa	87 00
Bethel Cong Mo	12 85
Limon Cong Colo	2 27
LaJunta Cong Colo	33 66
W Liberty Cong Kan	19 85
Larned Cong Kan	10 00
Hesston Cong Kan	22 75
Pa Cong Kan	30 00
Cherry Box Cong Mo	5 45
Mt Zion Cong Mo	15 31
	$374 88

Evangelistic Fund

LaJunta Cong Colo	$30 10
W Liberty Cong Kan	17 61
Protection Cong Kan	5 25
Spg Valley Cong Kan	20 98
Tuleta Texas Cong	6 10
Milan Valley Cong Kan	2 00
Mt Zion Cong Mo	29 80
	$111 84

Rural Missions

Salem Cong Ind	$ 8 58
Shore Cong Ind	5 00
Springs YPBM Pa	6 46
Scottdale Cong Pa	18 23
Thomas Cong Pa	15 18
	$ 53 45

Mishawaka S. S.

Holdeman SS Ind	$60 72

Personal

Yellow Creek SS Ind	$50 00

S. W. Pa. S. S. Conference Mission Fund

Kauffman SS Pa	$15 16
Blough SS Pa	17 00
Martinsburg SS Pa	10 61
Springs SS Pa	22 52
Masontown SS Pa	45 85
E Scottdale SS Pa	12 35
Stahl SS Pa	9 28
	$132 77

Total for Other Funds	$1 115 45

RELIEF FUNDS

Near East Relief

Souderton Cong Pa	$51 25
Sue F Landis	5 00
Chicago Home Mission SS Ill	60 35
A Sister Md	15 00
	$131 60

Russia

Sue F Landis	$ 5 00
Cl 9 Belleville AM Cong Pa	2 50
SS Cl Per Mrs E S Hostetler Pa	11 00
Cls 7, 8 Bowne SS Mich	5 00
	$ 23 50

Canadian Russians

Sew Cir per Emma Miller Md	$ 5 00
Total for Relief Funds	$160 10

SUMMARY

Alta-Sask Dist Bd	$ 48 12
Dak-Mont Dist Bd	118 25
Franconia Dist Bd	471 09
Ind-Mich Dist Bd	1,143 75
Ill Dist Bd	303 19
Ia-Neb Dist Bd	649 13
Lancaster Dist Bd	866 22
Mo-Kans Dist Bd	928 82
Middle Dist Va	93 25
Ohio Dist Bd	178 35
Ont Dist Bd	568 27
Pacific Coast Dist Bd	453 42
S-western Pa Dist Bd	687 23
Wash Co Md-Franklin Co Pa	140 68
M B of M & C	4,881 31
	$11,531 08
India Missions	$4,978 00
S America Missions	1,766 06
City Missions	1,206 80
Charitable Institutions	1,914 57
Gen & Other Funds	1,505 55
Relief Funds	160 10
	$11,531 08

Gratefully Submitted,
Vernon E. Reiff, Gen. Treas.,
Mennonite Board of Missions & Charities.

GLEANINGS

Organizing Christian Villages

The Presbyterian Church of New Zealand is at work in the Punjab, and J. L. Gray writes: "In the last few years hundreds of the outcastes in our district have been baptized.....We have now Christians in probably fifty villages. Our problem is how to provide for their needs. In at least a dozen of the villages the shrine has been levelled to the ground. That is a final test of the sincerity of the community in its desire to become Christian. We are feeling increasingly that any work among these villagers must follow the lines of their own Indian organization. Thus we are seeking to find men who will act as the headmen or chaudris of the Christian community. It is one of our most important tasks, in which we have as yet only made a beginning, to look out men of leadership and of trust to discharge this duty. Our idea is to train them for the eldership, and by their help to establish small community churches in these centers. Recently there has been quite a wave of persecution of the outcaste Christians by Hindu and Moslem landholders."

Religious Changes in Turkey

Many indications not only of the Westernization of Turkey but also of the drift of the present Turkish Government away from Islam have been reported from time to time in the Review. Word has recently come of a government ruling against the hojas—superstitious, fanatical priests, doctors, and fortune tellers, who lived upon the credulity of the country people of Turkey. Visiting these men, or hanging bits of cloth upon certain trees growing in supposedly sacred spots, has been prohibited by Kemal Pasha. Any priest now must be a graduate of a theological school before he can practice his profession. Another change is thus described in a report from Constantinople to the New York Times:

The Government has come to a decision that there are too many mosques in Turkey, involving an expensive upkeep, and intends to convert all of the surplus religious buildings into public schools. Only the large and important mosques will be maintained for the purpose of worship. Since the creation of the Republic all mosques and religious foundations have become state property.

Memories of Martyrs in Shansi

During the Boxer uprising in 1900, the largest number of Christian lives were lost in Shansi Province, where about 150 missionaries and their children and several hundred Chinese Christians were put to death. From Pingyao, an old and conservative city in Shansi, Mrs. W. F. H. Briscoe writes in China's Millions:

We have a good chapel, which was built as a memorial to the two children of Mr. and Mrs. A. R. Saunders who died in the Boxer uprising. Our evangelist, Mr. Uang, is the son of one of the early Christians who had three sons killed by the Boxers. Mr. Uang is an untiring worker and much beloved by the church members. Our Bible woman was brought to the Lord twenty-eight years ago by a young woman in our Mission who suffered martyrdom in 1900. We thank God for the privilege of working with the deacons of this church. Deacon Lui is over eighty. He is still very zealous in preaching the Gospel in the villages surrounding his home. He is ever ready to go out on the evangelistic tours, providing his own expenses, carrying his bedding, and doing a ten-mile walk a day.

Church Activities in Paoting

Paoting, Chihli Province, has been one of the military centers of North China. Successive armies have taken the city and passed on. It is little wonder that city evangelistic work has been interfered with. But, according to the Presbyterian missionaries, there are encouraging new fea-

tures to be recorded. A financial canvass has been inaugurated. A woman's society for charitable work is sewing for the hospitals, learning about the evil effects of liquor and opium, and planning to support a home missionary in the southern province of Yunnan. A beginning has been made in the formation of a mothers' club which should become a real force in exalting the Christian home ideals of the community. The new work of the West Suburb chapel had not progressed on account of the lack of a suitable worker, but now Paul Wang, the converted prisoner, has become the preacher. Country work has not suffered because of the war; Mr. and Mrs. W. A. Mather were in the distant country field for two months.

An Ex-Monk Accepts Christ

C. A. Patton, who represents the Evangelical Union of South America in Cuzco, Peru, had an unexpected visitor one morning in a Roman Catholic priest, who introduced himself by saying: "I want to become a Protestant, and would like to come and live with you." This man, who since his baptism has been known as Senor Montano, is a Bolivian with some Italian ancestry. In 1920 he entered the Dominican monastery in Lima, Peru, being then seventeen years of age, and spent six years there. His refusal to accept all the interpretations of his professors and his occasional discussions of different points called forth the warning that he must not continue in such ideas for they would certainly lead him into heresy. He secretly obtained and read some evangelical literature and finally escaped from the monastery. His family has cast him off, and Mr. Patton has great hopes of his future usefulness as an evangelical worker.

"Wild" and "Tame" Indians

At the annual meeting in London of the Heart of Amazonia Mission (World Evangelization Crusade), Gilbert Barclay pointed out that up to the present their workers had been engaged in seeking to evangelize either the "tame" Indians, or sections of "wild" tribes that had been "pacified." They knew a little of the dangers and trials and sufferings that had been gone through in relation to this devoted service, but there yet remains the larger and more insistent and tremendous problem of getting at the "ferocious" Indians —those who shoot the white man at sight. No man dare approach these "wild" Indians except the agents of the Indian Protection Service, organized under the auspices and the authority of the Brazilian Government—men whose courage and resourcefulness are marvellous. This is a problem similar to that faced by John Williams, Bishop Patteson and Barbrooke Grubb.

News from Chinese Colleges

The reopening of Nanking University and the way in which Ginlin College is being carried on without foreign aid were reported in the August Review. Additional reports of the same nature have been received by Dr. A. L. Warnhuis, secretary of the International Missionary Council, some of which read: "Shantung Christian College is carrying on with a Chinese staff and with an enrollment of about 80 students. The University is also carrying on the hospital work, so that the senior year in medicine is able to continue. Dr. Nance and some of the Soochow University people have returned to Soochow. West China Union University and a majority of the schools in Szechwan Province have reopened and are carrying on with Chinese teachers and large enrollment. The buildings and equipment of Yale-in-China, in Changsha, have not been damaged or molested in any way, though the institution was closed several months ago."

Serious Situation in Ceylon

The Ceylon and India General Mission, an English society which has branches in both the United States and Canada, reports: "In Ceylon intensified Buddhist opposition, such as missionaries of forty years' experience in the island have never previously encountered, continues. The slogan of this new movement is, 'Every Buddhist child in a Buddhist school,' and the means employed to accomplish this end are both subtle and cruel. The very existence of practically all Christian educational institutions is at stake, and the authorities are powerless to help. Our missionaries are staying their hearts upon the word, 'The battle is not yours but God's.'"

Resuming Life in Russia

Before the world war the Holland Missionary Society, centered at Amsterdam and supporting missions in Java and Sumatra, was supported to the extent of seventy-five percent of its finances by donations from Russia. The war, of course, stopped these contributions. Recently a donation of $20.00 was received by this society from Russia, an earnest, let us hope, of a revival of interest and support that will continue to increase. It is of interest to us to note that three mission workers are being supported by Russian Mennonites with Russian funds in a community of backward people in Siberia who had never yet been reached by the influence of the Gospel.—H.

Opportunities in Algiers

Miss I. Lilias Trotter, in an earnest appeal for men recruits for Algiers, writes thus of the opportunities which await them: "It would have seemed a dream a few years ago to see things that we see now—the readiness to listen, to buy our books and to weigh evidence, even a cry of utter dissatisfaction let out now and then over their dead creed and its dead prophet; better still is the rumor of knots of secret inquirers gathering to read together the Scriptures and any Christian literature that comes their way.....They are of all kinds, these natives, and therefore needing men of all kinds to deal with them. Even in the tiny handful of men converts around us in the Algiers Mission Band we have types as widely divergent as a young fellow from the mountains out west, who has given up in despair his labored plodding over the alphabet, on to the last recruits, well read student-lads from the south. But the making of Christ's workmen is in them all."

Heroes of the Faith

A young mullah (Moslem teacher) in Kermanshah, openly declared the superiority of the Sermon on the Mount to the Koran and was banished from the country. He has now found his way to another city to continue his witness for Christ. One village convert was flogged almost to death on a false charge, but he has not given up his new faith. Another was threatened with arrest and punishment for circulating Christian literature, but he bravely brought out some of the strongest apologetics for Christianity and read all night to his accusers till they became most friendly. Another convert moved to Senneh, the capital of Kurdistan, and in that fanatical city dared to preach in the name of Christ before the door of the mosque; a storm of opposition arose and he was repeatedly warned to turn back to Islam or he would be torn to pieces, but he is still holding on in the face of such threats.

Colporteurs Attacked in Nejf

Two cities in Iraq, Kerbela and Nejf, are as holy as Mecca to Shi'ah Moslems. In these two strongholds of Islam no missionary has settled, and but seldom have they been visited by missionaries. Bible Society colporteurs, however, have sold many books in spite of great opposition. The experience in Nejf of two of these devoted men is thus told by one of them in The Bible and the World:

After prayer together we went into the bazaar, and almost immediately the people began to say, "These infidels have come again with their books," and they cursed us freely. Soon we met a sayyid and he said, "O infidels, did we not say to you last year not to come here again to pollute our holy city and to lead Muslims astray? To us your death is lawful and we will let you understand this by beating and cursing you." We spoke gently in reply, and by careful conduct managed to work quietly throughout the day. The next day a crowd gathered and began to strike us with stones and sticks, happily driving us in the direction of the police-station. The police came out and saved us from their hands.

One of the most encouraging things about the many conference sessions recently held has been the manner in which the subject of missions has been given prominence on the programs. It would surely seem that our people are coming to feel more and more the importance of the Church becoming a really missionary church. The very future of our existence as a Church depends upon this as we see it.—The Christian Missionary.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 8, 1927 (Gospel Witness Established 1905) No. 36

EDITORIAL

"Blessed are the pure in heart."

While it is true that "there is no religion in the clothes," it is also true that as a rule the clothes are an accurate index of the kind of religion there is in the heart.

From a number of articles at hand, as well as other evidences, we are impressed that the present series of Sunday school lessons is making a marked impression on the minds and hearts of many people. And the more faithful our lesson preparation the deeper the impressions.

Many will be interested in the message, found on another page of this issue, by Bro. Allen H. Erb, about the new hospital and sanitarium at La Junta, Colo., now nearing completion. All who are interested in the matter which he brings before our readers will please write him. Two features about that institution which are winning more solid support than all other things combined are (1) the nurses' training school; (2) the fact that while relief for the body is one of the objects sought, the opportunity to bring the Word of Life to the soul is one of the things which receives greatest emphasis.

From a number of our exchanges we gather the impression that people are not all asleep to the present trend in favor of making our holidays a feast for the body rather than a feast for the soul. Take Thanksgiving day for example. The object set forth in proclamations by the chief magistrates of nations and states and provinces was the giving of thanks to Almighty God for blessings received, but there were evidences that people thought more of carnal pleasures and feasting than they did of giving God thanks. Christmas is but a few weeks ahead. Now is the time to decide whether we will follow this unworthy example, or whether we will keep the day in a way that is befitting the professed object of keeping it—in memory of our Savior's coming to earth.

The Youth's Christian Companion has been trying to raise its subscription list above the 10,000 mark, and is about to succeed in its attempt. It is one of our periodicals that has been growing with age, not only in the size of its subscription list but also in the weight of its weekly messages. It is now within 300 of the 10,000 mark, and the announcement found on the last page of this number of the Gospel Herald carries a special inducement which ought to help bring the desired 300 new subscribers. A few orders from Sunday schools that have not as yet given this paper a trial in their schools would bring the desired number. Sample copies, either singly or in larger number for distribution in Sunday schools, will be sent free upon application.

And while you are giving favorable consideration of the Youth's Christian Companion it may be worth your while to take a good look at the Christian Monitor. Many who have been taking this paper speak very highly of it. If you do not have access to it, drop us a line and we will send you sample copies, as many as desired. A careful reading of a single issue of this paper impresses you with the large amount of reading matter you are getting for the price of the paper. Like the Companion, it is sent out in club rates as well as single subscriptions. With a regular subscription rate of $1.00, this 32-page monthly paper is sent out in clubs of ten or more at the rate of 50 cents each. Send subscriptions, or for sample copies, for either or both these papers, to Mennonite Publishing House, Scottdale, Pa.

STRENGTHENING THE CHURCH

I. Its Faith and Discipline

Other things being equal, the purer the faith and the more scriptural the discipline of any church the greater its power with God and man.

Speaking of faith, it is impossible to strengthen the faith held forth in the Gospel of Christ. That has always been, is now, and always will be perfect. The church that is on Gospel grounds has the identical faith as that possessed by the apostolic Church. Methods change, but faith never. God's Word is like His being—unchangeable.

But while it is impossible to strengthen the Gospel faith it is very evident that the faith of the average individual needs strengthening very much. If the disciples in Christ's day saw their need and prayed for Christ to increase their faith, the disciples of the present time should not neglect the same prayer. One of the greatest needs of the present time is indoctrination. From the pulpit, in the home, in our schools, in the social circle, in our literature, and wherever there is opportunity to hold forth and to instill into the hearts of men the principles of everlasting truth, there the work of indoctrination should be faithfully carried on. You strengthen the faith of the average member of the Church, and you are thereby strengthening the body of Christ upon earth. You sow the Gospel seed vigorously, faithfully, intelligently, constantly, and in a way that will grip the hearts of men, and you are thereby laying the foundation for a bountiful harvest of souls for God and the Church.

John recognized the importance and power of faith when he said, "This is the victory which overcometh the world, even our faith" (I Jno. 5:4). Show me a church where the members are indoctrinated and loyal to their faith, and I will show you a

church that is aggressive, prosperous, winning members that would not be won but for this spirit of aggressiveness, confirming the strong in their faith and saving weak members that would be lost but for this militant loyalty and aggressive maintenance of their faith. Yes, we strengthen the Church as we strengthen the faith of the average member. Let ministers and members recognize the importance and power of strengthening each member through a faithful indoctrination.

But we need more than indoctrination. It is a fine thing to have each member so fully indoctrinated that each and every one of them may be able to give an intelligent reason for every tenet of faith upheld by the Church. But we need discipline as well as ability to comprehend and defend and promulgate the faith. Suppose that when the disciples, after the death of Stephen, besides "everywhere preaching the Word," would also have lived the life of sinners, could they have wielded the mighty power for God that they did? You have seen men who were exact in their theology and giants in its defence who were anything but effective workers for God because by their conduct they brought reproach upon the faith and the cause which they professed. The Bible gives us clear and specific directions what to do in such cases, and that church is derelict in duty that neglects to put these Bible precepts into practice.

The purpose of discipline is twofold. In the first place it means a strengthening, a development, a training. And this is the phase of the subject that we wish to emphasize at the present time. And while the matter of correction, restraint, and punishment for violation of principles of right should not be lost sight of, every church owes it as a duty to its members by training them in a righteous life through maintaining a scriptural discipline: (1) for what it means for individual members themselves, (2) for its effect upon others. Discipline is both a strengthener of the strong and a help and shield to the weak. Many a weak member has fallen by the way because a church was either too wayward or too weak or too indifferent to maintain a wholesome discipline. You strengthen the Church when you build up its membership in a faithful discipline.

It costs something to maintain scriptural discipline. It means opposition from those who consult their flesh rather than the Bible or the Church when it comes to deciding upon questions of right and wrong. It often means misrepresentation of and oftentimes persecution and suffering for those who are faithful in standing for "the faith once delivered unto the saints." But it means also a saving of the weak, a strengthening of the entire membership, a winning of seekers after truth and light, a purifying of the Church, and a power with God and man. We may well afford to pay the price and stand true to God in maintaining a faithful, scriptural discipline.

WHAT "SAVED" MEANS

By G. W. North

For the Gospel Herald.

"(1) From Sin's Penalty.—Rom. 5:9.
(2) From Sin's Power.—Matt. 1:21.
(3) From Sin's Presence.—Rev. 21:24.
The three Sweet P's in Scripture."
—Herald Bingham.

This item I got out of the Christian Endeavor Topic. It was in there as a subject, so I have tried to study it out or work it out the best I could.

From Sin's Penalty

"Much more then being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). "Being now justified by his blood." The argument or sense is from the less to the greater. If while we were yet enemies to God. "For all have sinned and come short of the glory of God" (Rom. 3:23). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14)

The Holy Spirit was given Him without measure, and under whose influence He offered Himself a sacrifice for the sins of man.

Purge your conscience from the guilt and pollution of sin; it will make us spiritually alive, and will enable us to offer the spiritual living sacrifice of holy obedience.

From Sin's Power

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Only through Jesus and the washing in His blood can we be saved from the power of sin. It signifies salvation. **Save**—deliver from the pollution, power, guilt, condemnation, and punishment of sin.

From Sin's Presence

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth bring their glory and honor into it" (Rev. 21:24).

Everything desirable, excellent, and glorious perfected and perpetuated in heaven. Here on earth the righteous and the wicked dwell together in the same country, the same city, and even in the same family; and are united by numerous relatives, social and civil ties; but in the future world they will be forever separated.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16).

Salvation implies the idea of deliverance, safety, healing, and soundness. Salvation is the great inclusive Word of the Gospel, gathering into itself all the redemptive acts and processes; as justification, redemption, grace, forgiveness, sanctification, and glorification.

Salvation is in three tenses: (1) the believer is being saved from the guilt and penalty of sin (Luke 7:50; I Cor. 1:18); (2) the believer is being saved from the habit and dominion of sin (Rom. 6:14; Phil. 1:19); (3) the believer is to be saved in the sense of entire conformity to **Christ.** Rom. 13:11; Heb. 10:36; I Pet. 1:5; I Jno. 3:2.

Kokomo, Ind.

THE NEED OF SIFTING OUT CORRUPTIONS

By Bertha Hunsberger

For the Gospel Herald.

The word corruption means loss of purity, depravity, bribery; it means a change for the worse, defilement. All these combined can be termed **sin.**

Sin is a reality, and not an illusion. The fall of man cannot be questioned. The infection and virus is apparent to all. We are not told the origin of evil, but our Lord has revealed that He beheld "Satan" as lightning fall from heaven." Sin has left its mark on every child of Adam's race. Man is born with a fallen nature, with a bias to evil. None are born good, and we are all "by nature the children of wrath."

The Bible reveals man as having a depraved will. None "understandeth." "The way of peace have they not known." A depraved speech—"With their tongues they have used deceit." God's verdict on the sinner is the correct one. (1) "None righteous, no not one;" (2) "None that doeth good;" (3) "All have sinned, and come short of the glory of God;" (4) "All we like sheep have gone astray;" (5) "We have turned every one to his own way." Therefore all are guilty.

A good bringing up and a good moral life is not enough. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil? The longer a man pursues any course of evil, the more difficult it is to recover him. Sin has a down-

ward tendency which is alarming. The heart becomes hardened and insensible, the mind becomes trained in the ways of depravity; then follows excuses and open hostility to God. Sin was injected into the human heart when man fell in the garden of Eden. The fountainhead of life was poisoned, and sin was entailed upon the unborn progeny of Adam. "In Adam all died." That is, the seed of death was injected into the stream of human life," for death was passed upon all men." Paul says, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (II Cor. 1:9). One can see that sin is a disease, a malady, a germ of death working destruction in the human race. It is the origin of all wilful acts and outward sins. It is the virus of hell! It is to the soul what physical disease is to the body. It works havoc and eventually death to the soul—a death far more dreadful in consequence than death to the body! The lost soul enters that state called "the second death"—from which there is no escape—the death that never dies. It is properly called eternal death—eternal separation from God and all that is holy. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

Christians may suffer the first death, but not the second death which is eternal torment in the lake of fire. In Rev. 2:11 we read: "He that hath an ear let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death." Sin in our actions only manifests the fact that there is a cause somewhere, and when that cause is located it is found to emanate from the sin in the heart.

There is no getting around the fact that there is an underlying cause for actual sins. It is unthinkable that our actual sins are caused by environments, or merely by external forces. We see the offshoots of sin in the innocent babe not three months old, who is not capable of sin and who sustains a saved relationship to God. If the babe were capable of action on its own free will, you would see things happen at once. It convinces us that sin is universal and that it is a heart trouble or disease. Sin did not only defile or pollute the race also. Look at Adam and Eve after they had sinned. Their countenances were fallen. They were afraid; therefore they sought to hide themselves from a holy God. They were sad and dejected.

See Cain after sin did its deadly work in his life. The Lord said to him, "Cain, why is thy countenance fallen?" Sin, if it has its own way in the human life, will make one sad, and will deject the soul. The word dejected is a word that has a depth of meaning that can hardly be comprehended by the human mind. It plunges one into a state that is most awful and tormenting. It ends in a hell of infinite woe, if it is not dejected by the power of the Holy Spirit. The great need of to-day is to sift out all corruptions which are so numerous, manifested in so many different ways in our lives. Thank God, there is an unfailing remedy in the atoning Blood of Christ. There is a pardoning and regenerating power for every soul. A sinner, no matter how vile nor how deeply sunken in sin, nor how tightly fettered and bound by the chains of habit, no matter how long he has offended God, there is Love for that soul, and pardon and deliverance for him, unless he has crossed the dead line, over which mercy will not go for a soul. It seems almost too good to be true that a soul can be delivered from sin's guilt, condemnation and power, and be made into a new creature; but it is true, if we but allow God to have His way with us, sifting out all corruptions. After one is pardoned, the sin that was injected into the heart when man fell and which is the origin of all outward sins can be ejected by the sanctifying power of the Holy Ghost. The remedy is complete. There is cleansing in the blood from the principle of sin, or the underlying cause of sin. There is not only one who can "bind the strong man" and "spoil his goods" but there is One who can cast him out, and can garnish the house, and take it over, if we will make a complete consecration of the old man, to the whole will of God. It is dangerous to live a moment outside the protection of the atoning Blood.

The remedy for sin is still available, and He bids us come and be saved and sanctified to-day. When pardon is obtained, and the peace of God floods the soul; when the divine smile rests upon the life, how it changes life's aspects, how it brightens the life, and how it gladdens the heart, how it causes man's face to shine! That sad, dejected look goes when the burden of sin is rolled away. Praise God, the last and least remains of sin can be cleansed away by the power of the Holy Ghost.

Wadsworth, Ohio.

A $30-annuity will bring the Gospel Herald to your door for the rest of your natural life time. If you are interested, write us.

SERVANTS

By Peter Zehr

For the Gospel Herald.

A servant is the most lonely person in the world. Several days may pass in which all that the servant hears is (1) direction about work, (2) commands to hurry, (3) complaints about work, and (4) general fault finding. There is much in the Bible about servants, both of the faithful and unfaithful. A servant doing all things as he is told is a faithful servant. A servant that fails to do as he is told is unfaithful, and is sometimes cast out for his unfaithfulness. Then his service is no longer needed. A master can do just as he pleases. He can tell his servant to do this or that. I find that a master with children is much harder to serve than one that has no children, because he generally has more than one master.

In Genesis we read of a servant that labored twenty years for a master. The sons then began to accuse the servant and he left without making it known. King David had a servant that failed to do what he was told to do, and was placed in the front of the fiercest battle in order to be killed. We read in the epistles of James, Peter, and Paul that a servant is to be obedient in all things, not answering again. As this is rather hard to do a servant certainly needs the grace of God to live it out. A master of to-day has a new way of getting rid of his servant: that is, if he fails to do or will not do just as he is told he will get another servant and tell the first servant that he is not needed.

Eureka, Ill.

PERFECT THROUGH SUFFERING

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you the better so.

—Sel. by Zoe Johnson.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 4th Ave.)

Dear Herald Readers.—Bro. and Sister Nissley left on Monday for Lancaster, taking with them Bro. Alfred Houpt, who will make his home at the Welsh Mt. Home in the future.

Sunday evening, Nov. 13, a missionary program was rendered. The offering taken up will be given to the tract work in South America. It amounted to $14.22.

Nov. 9 a committee, consisting of Aaron Loucks, C. A. Graybill, and C. B. Shoemaker, appointed by the S. W. Pa., Conference district Mission Board, met at Altoona to investigate the advisability of branch work at Mill Run. This committee met with the Local Board.

We were glad for the following visitors: D. B. Raber and Son Roy of Aurora, Ohio; Aaron Loucks, C. A. Graybill, C. B. Shoemaker; Clarence Ramer of Duchess, Alta., Mary King of Belleville, and Orrie D. and Milo M. Yoder of Mattawana, Pa.

Bro. Orrie Yoder expects to help along in the city for awhile.

This again finds us near the Christmas season. We are glad for those who help us to bring Christmas joy to many poor homes. We will be glad for help along this line. Any one wishing to send money for this purpose, please mention that it is for Christmas baskets. All help will be much appreciated.

We beg a continued interest in your prayers for the work at this place.

Yours for His cause,
Nov. 21, 1927. Florence I. Baker.

Columbia, Pa.

(4th and Mill Sts.)

Dear Herald Readers, Greetings:—Our hearts are filled with gratitude and praise for the blessings received from His bountiful hand, realizing that every good and perfect gift comes from Him. When we think how God has blessed us with a bountiful harvest, are we mindful of those who are in dire circumstances? Jesus says, "Ye have the poor always with you." We are fast approaching the Christmas season, when we again intend to get into about 275 homes with baskets. The following can be used: potatoes, apples, dried corn, beans, flour, fruit, or money; anything to clothe and feed the poor, and by His help and guidance we will try and get it into the needy places that it may bring joy, peace, and goodwill to those who are worthy of it. Would kindly ask those who contribute to have it here by Thursday and Friday before Christmas as we expect, to deliver on those two days. We would ask all those who can to come and help us, as this requires a great deal of work to get ready and fill these baskets as well as deliver them. We can make use of a number of trucks and machines. We wish to thank you in advance for what you give. We are sure that for what you contribute and help in this work you will be richly rewarded. Pray for the work and workers at this place.

In His glad service,
Nov. 29, 1927. The Workers,
Per David B. Groff.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Bro. Jacob Moyer of Souderton brought the message in our Thanksgiving evening service. He was accompanied by some other brethren, among them Deacon Detwiler who led the opening service. Last Sunday Bro. Flinchbaugh of Lebanon Co., and others were here, the former preaching from the text, II Tim. 2:19. W. B. Stoddard was also present and spoke concerning the work that is near to him. We have the promise of Bro. John W. Weaver being here next Sunday, Dec. 4, for both afternoon and evening services. Meetings with children are now held on Tuesday and Sunday evenings at 6:30 at 149 W Cumberland St. We are planning to have a series of meetings at the Mission again this winter. Time and evangelist not yet chosen.

It is our intention to again give out some Christmas baskets to our families. Can we depend on you for help? Judging from last year's hearty response, both in cash and provisions, I think we can. Try to mail and ship early, on account of the usual delay at the Christmas season. We would be glad for all to reach us not later than Wednesday and Thursday before Christmas. We would, however, wish to make this explanation: Our dear brethren and sisters may not just think of the fact that we help the poor not only at the Christmas season but practically the year round, and especially during the winter season. And again there are other organizations in the city that give out baskets for Christmas and so that some poor families are rather well supplied at this time so that we are rather slow in doing "wholesale" distribution. We are rather careful as to who and how much we give at this season. We are planning therefore, brethren and sisters, that if you will give us your offerings of cash or provisions, to retain for further charity work and for our own table use after the select list of families are supplied with their baskets. Some book or motto or the like will likely accompany at least some of the baskets. And I just now thought of this: In case any one would wish to come with their car on Friday or Saturday (or both) before Christmas to help in the distribution, it will be appreciated. Please let us know in advance if you plan to do this. Thanks in advance to all who help.

Your brother,
Dec. 1, 1927. J. Paul Graybill.

EQUIPPING THE MENNONITE HOSPITAL AND SANITARIUM

By Allen H. Erb

For the Gospel Herald.

The building of our new hospital has now reached the period of development where we must consider equipment and furnishings. To equip a 75-bed institution requires considerable furniture.

The equipment for the kitchen, laboratory, x-ray, sterilizing room, and laundry we are trying to purchase through the funds accumulated from the Sanitarium Farm and the sale of the personal property. This may not be sufficient, but we will do what we can.

We have considerable equipment for patients' rooms which we have used in our hospitals here. This we expect to use in the new building as much as possible. But we would like to equip about ten rooms with new furniture of a selected design appropriate for the entire building. Then, as we can do so later, we will add to this new equipment.

The cost of equipping one room will be approximately $250.00. This will include hospital bed, dresser, bedside table, nurse's cot and chair, chair, mattress, pillows, bed linen and blankets, and other smaller items.

How shall we raise funds to equip these ten rooms. Can not some churches, Sunday school classes, sewing circles, families assume these? One certain family has already said they wish to furnish funds for one room. A certain Sunday school teacher has already sent in linen such as dresser scarfs made by her class of junior girls. Thus they have had a part in this effort.

Any church, Sunday school teacher, sewing circle, or family interested in the above, please write for full in-

formation and we shall be glad to give you a list of things needed.

Let those who read this pray and think and all helping a little and some more this task will easily be accomplished.

La Junta, Colo.

SHUDDHI

By Jos. D. Graber

For the Gospel Herald.

In our Sunday afternoon meeting at Dhamtari on Oct. 30, the meeting that corresponds to Y. P. M. in the home Church, we discussed the subject, "The relation of the Christian Church and **Shuddhi.**" A number of missionaries present at the meeting agree that this was one of the most encouraging and inspirational meetings held in our church since a long time. Especially refreshing were the testimonies heard over and over that in case of extreme necessity we must be ready to lay down our life rather than to deny the faith. The Indian brethren were positive in their statements that the Church may expect to stand in the face of persecution only when each member will have a whole-souled and personal experience of salvation. If we are Christians for economic, social, or for any other ulterior reasons, persecution will scatter us to the four winds.

But you wonder what **Shuddhi** is. The word means literally, "Purification," and is the term applied to a ceremony for the cleansing and reinstating into Hinduism of those who have become defiled through becoming Christians or Mohammedans. This movement has been making rapid progress in India, especially since about a year ago, when Shradhanand, the foremost leader of liberal Hinduism, was stabbed to death at Delhi. These **Shuddhi** demonstrations have become rather common in all parts of India and have been the cause of much Hindu and Mohammedan communal strife. Dhamtari has had its **Shuddhi.** On Oct. 30 a former Christian who had been excommunicated for drinking, fighting, and making bad debts was cleansed and can now again grow his **choti** (the long locks of hair worn on the back of the head by all Hindus) and can be called a Hindu.

A man, however, finds great difficulty in getting back as a full-fledged member of his former Hindu caste and community. In places Hinduism has become liberal, but for the most part it is firm and unresisting. A man once out-casted can never be reinstated. Even after his **Shuddhi** the cleansed man is little more than tolerated, and his caste fellows refuse to eat with him and when marriage arrangements are made his daughters are not asked for.

The Christian Church in India has had this advantage. People have been very, very slow in leaving the Church, because leaving the Christian community meant simply becoming an outcaste living in a social vacuum. Now since **Shuddhi** has become popular and the road that formerly was blocked is suddenly cleared so that people may recant and go back the Church becomes alarmed. However, the general conclusion of this meeting was that this **Shuddhi** may really become a cleansing for the Church, because certainly those who are Christians merely because they can't recant and become Hindus again are dead weights impeding the progress of the Church. The testimony was general that better a few converted souls than large numbers who do not know Christ as their own personal Redeemer.

Shuddhi has caused considerable agitation in all parts and circles of India. The feeling has reached legislative assemblies and bills are about to be put before various councils that speak of prohibiting open religious propaganda and of prohibiting compulsory attendance in Bible classes in Government-aided mission schools. Such laws would be a great blow to direct evangelistic preaching and teaching as it is carried on now. China is not many thousands of miles from India and rumblings of war and anti-foreign feeling are audible at times even in our own India. Many predict civil and political disturbances as being not far in the future, and fear is general that with this would surely come persecution for the Christian Church, if for no other reason than for the fact that the ruling British are called Christian.

Thus the discussion led on in our meeting and thus the ringing testimonies of loyalty to Christ and the Church were provoked. So typically oriental, Prem Singh drew an illustration from every day life. He had seen a group of boys upsetting a boat in sport and then swimming alongside and pushing the boat ashore. He said that those who have learned to swim will not be in distress even if the boat, the Church, should be shattered to pieces. But in such a calamity, woe to those who have been merely sitting in the boat. The burden of his remarks was the necessity of learning to stand alone with Christ; that Christianity is purely a personal matter between the individual and Christ. Such a Christian can not only save himself in times of persecution but can also help to bring the Church and the cause of Christ to shore again.

Dhamtari, C. P., India.

(Continued from page 797)

teresting sermon at Oak Grove, Sunday afternoon in Madison Co., and Sunday evening at Bethel. His talks were all appreciated.

Nov. 29, 1927. Cor.

Broken Bow, Nebr.

Dear Herald Readers, Greeting:—Some months have passed since you have heard from this part of God's vineyard and some important things have taken place.

Bro. D. G. Lapp was here and we were organized as a church. May we be a part of the Mennonite Church, for such it is on record in heaven; and may it be a congregation where Christ is held forth as the Redeemer of our never-dying souls, is our prayer. We have 24 members at present.

On the 19th Bro. Wm. R. Eicher and Bro. George Miller of Milford, Nebr., came into our midst. In the evening Bro. M. preached to us. On the 20th we had our missionary program in the forenoon, after which Bro. E. preached a missionary sermon, and again in the evening. We are glad for these messages and welcome the brethren back, hoping the time will soon come when we will have a minister at this place. May we be content with such things as we have. Pray for us at this place.

Yours in His service,

Nov. 24, 1927. Ed. Stutzman.

Roaring, W. Va.

Dear Readers:—The Lord has richly blessed us and His praise should be continually on our lips.

The weather has been favorable all fall and our attendance at Sunday school, preaching service, and Wednesday evening Bible study has been exceptionally good. Even when the weather is somewhat disagreeable an encouraging number are present.

Some time ago we had the faculty quartet of the Eastern Mennonite School with us for a music program. A large crowd spent an enjoyable Saturday evening listening to the songs of the Gospel. On Sunday evening sixteen students of the same place rendered a program which encouraged us to walk more closely with the Lord.

About a month ago we were made to rejoice because three precious souls were willing to take their stand for Christ. This made the third baptismal service of the year. Pray for those who are young in the service that they may be faithful to the end.

In His Name,

Dec. 1, 1927. Nellie Coffman.

Our work in the city is located where Satan's seat is.—S. M. Kanagy.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE HOME

By L. M. G.

For the Gospel Herald.

(These lines were written during the wakeful hours of the night of Nov. 20, 1927, after hearing a sermon preached on, The Home, at Weavers Church, Harrisonburg, Va., by Bro. Earl Showalter, using as his text, "What have they seen in thy house?")

"What have they seen in thy house?"
And then—is a house a home?
Four walls, a roof, a floor?
Ah! no; a house is not a home,
It must be something more.

Home—What is it? If just a house alone,
Its emptiness is the stillness of death,
its comforts as a stone,
Surely it takes a house to make a home;
But it certainly takes something more—
It takes some souls to dwell within,
With a welcome or a lock on the door.

Then what are the scenes of your house,
The place in which you dwell?
Each soul has its place to fill,
Each life is sure to tell;
There is either a foretaste of heaven
Or else, a little of hell.

A home may be a palace with luxuries rare,
But it is not a happy home if love's not there.
It may be a humble hut, no carpet on the floor;
Yet richer are its ties than the mansion next door.
Oh, sad, sad home, oh, dreary spot,
Where Christ has no room, where love is not.

Oh house of contention, hatred and strife,
Where there is hatred and malice between man and wife,
These memories are lasting on the children's mind,
And they leave your door, a home to find.
The scenes of thy house, were cursing and hate,
Now thy doom is sealed—what an awful fate!

What are the scenes of thy house?
Oh happy home thus given,
Living still in thy first love, a foretaste of heaven;
Oh cherished home, oh blessed place,
Where the love of God does show His face.

Oh home, sweet home, Oh hallowed spot,
Never in the human mind forgot.
Your tender love, your joy and care,
That we received when sheltered there.
No matter how far apart we roam,
Our memories are often of Home, Sweet Home.

Harrisonburg, Va.

"The best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer."

THE SUNDAY SCHOOL A BUILDING PLACE FOR GOD—THE CHILDREN

By Jessie Hostetler

For the Gospel Herald.

The children have a great place to fill in the Sunday school. To build the Sunday school as Christ would have it, they should have their place in the school as well as in the home. What would a home or Sunday school be without them? Christ said, "Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven." Their help, their songs, even their presence is needed to build and maintain a Christ-like spirit in the Sunday school. "Blessed are the pure in heart; for they shall see God."

Nothing is more blessed in a Sunday school than children free from sin, "unspotted from the world." If you ever have had the privilege or happen to be in a Sunday school, or church services for that matter, where there were no children or very few, you will notice how it took the life and spirit out of the services.

"And he took a child and set him in the midst of them; and when he had taken him in his arms he said unto them, Whosoever shall receive one of such children in my name receiveth me."

Surely it is God's desire and great pleasure to have children, and many of them, in the Sunday school. Sooner or later the work of the Sunday school will fall on their shoulders and they must be prepared for the great work for Christ.

"Train up a child in the way he shall go, and when he is old, he will not depart from it." It seems they are needed more and more, and they need to be kept in closer walk with God in the future than they have in the past. Selfishness is growing very rapidly. There is no place to overcome this great sin of the world today so much as through the children in the Sunday school.

In the time of David there was work the Lord did not wish for him to do. It was left for his children as they grew to manhood. I believe it is still so in these days. There is always something left undone for the children to build up. It may not only be a temple or some large structure, but it will be directed by God the same as in the time of old—if they will have something to direct their minds and talents the right way.

An average child is active and will keep busy at something either for the good or evil. While the flow of their imaginations is apt at times to become a little fantastic it should not be suppressed but rather exercised and directed for the great work for Christ and the Sunday school.

The home, it seems, is more and more dependent upon the Sunday school to do work which was formerly considered its own, and in the hurry and bustle of our modern homes, the work of raising the children in the nurture and admonition of the Lord is often sadly neglected. This is a handicap to the Sunday school. Therefore the starting place to create a Christ-like spirit in a child is at home, and the Sunday school will be greatly strengthened. But we must therefore take great care and do much praying to get the right ones placed before them. The best fitted and qualified to lead them on in the fulness and richness of the life hid in Christ.

We know that a large percentage of those who accept Christ do so in the early years of their lives. Touching the lives of the children from the beginners up through the primary and junior department the Sunday school has an opportunity which is unexcelled for implanting the Word of God.

"A little child shall lead them." But sad indeed is the fact that there are many people who do not care to attend religious services—but very often find their children in the Sunday school. Here oftentimes lies the means of not only winning the children, but through them the parents into the fold of Christ.

As we see the very foundation of our souls and religious life moving out of place and we behold perils of the children which may bring to pass wrecked lives and souls, it behooves us to do all in our power, with the help of God, to give the children the needed encouragement and influence to build and create a Christ-like spirit in the Sunday school.

Kokomo, Ind.

A GRANDFATHER'S MESSAGE

(The following is a list that was selected from the lids and other writing space of an old German Bible, formerly the property of Henry R. Bergey, who went to his reward several years ago.—L. B. R.)

Please spend a little time in this Book. It may be of much more benefit in time to come than to read foolish novels. You may find some food to your taste. Follow good advice, no matter from whom it is given. We find in Matt. 13 that a prophet is of no honor in his own house. We should be careful in time of trouble that we do not send to the wrong place for help—like Ahaziah sent a message to the god of Ekron to ask whether he would recover from his disease. We find very interesting words for those people who have a

desire to read God's Word and speak of Him. Read Malachi 3. Therefore let us search the Scriptures that we know what is required of us to enter into that beautiful city. Here you will find a true story of a certain woman who met a preacher and asked him if he knew her yet. The minister said, "I don't believe I ever saw you before." Then the woman said, "O yes, ten years ago when you were here; you converted me." "You look as if you were of my work. If God would have converted you, you would look different," replied the preacher. We find God's people were high-flyers too sometimes. When James and John had asked for lodging and were refused they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them?" But Jesus rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." We find that Jesus surnamed James and John "Boanerges," which is "the sons of thunder." Who can tell us why Jesus called them by such a name? We find in John that he that saith he knows God and hates his brother, and keepeth not His commandments is a liar and the truth is not in him. "He that saith he is in the light and hateth his brother is in darkness even until now." Let us examine ourselves and say, "Lord, strengthen our faith." He that hates his brother is in darkness and knoweth not where he goes because darkness has blinded his eyes. Therefore let us watch. Numbers 16:33, men went down into the pit. Chronicles 29:5—text. Read Psa. 90 and let us obey. My desire is to read from Psa. 71. Read Prov. 16:7; Jer. 16:9-13; Ezek. 13—there you find the truth; Ezek. 33—the preacher shall warn the people; Job 2:9, 10.—Selected by L. B. R.

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible,
He reads me when we meet;
To-day he reads in my Home—
To-morrow in the street.
He may be relative or friend
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

And pray, who is this neighbor
Who reads me day by day,
To learn if I am living right,
And walking as I pray?
Oh, he is with me always,
To criticize or blame;
So worldly-wise in his own eyes
And "sinner" is his name.

Dear Christian friends and brothers,
If we could only know
How faithfully the world records,
Just what we say or do;
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—Sel. by Rufus W. Heisey.

SUNDAY SCHOOL LESSON

Lesson for Dec. 18, 1927—REVIEW

EARLY PROPHETS OF ISRAEL

Golden Text.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. 1:1, 2.

Introductory.—In the lesson before us we are asked to review the messages from the prophets of the Lord as brought to us during this quarter. The lessons of the next quarter being devoted to a study of the life of Christ, our next lesson, concerning the birth of Christ, will be an appropriate introduction to the series of lessons just ahead.

While we have been hearing from the prophets, little of the messages studied have to do with what is usually called "prophecy." It shows that the prophet of God has other work to do besides foretelling future events. Like other men of God, the prophet takes a Heaven-approved attitude on every moral and spiritual issue that comes before him, and invariably takes an uncompromising attitude on the sin question. The messages from the Lord through the instrumentality of Elijah, Amos, Hosea, Micah, and Isaiah come to us as refreshing breezes from heaven, as valuable for present-day study as they were the day they were first delivered. Let us hear the testimony of these men who "spake as they were moved by the Holy Ghost:"

Elijah.—This fearless prophet occupies a prominent place in the history of Israel. In the days when Jezebel exercised a commanding influence in the northern kingdom, Elijah stood out as the mouthpiece of God in a most conspicuous way. And his consecration to God shines out all the more clearly and is all the more impressive because he is pictured before us as one who was intensely human. From him we get an impressive object-lesson on the kind of attitude for God's people to take toward sin and sinners. God in our day needs Elijahs in every community to bring the message of truth and testimonies against sin and unrighteousness. His taking away is as startling as his first appearance.

Amos was another of those fearless, straightforward men of God who hesitated not to bring the message of truth from the God of heaven. The sins of Israel were pictured out in startling array. While he was "neither a prophet nor the son of a prophet"—until the Lord called him—he proved himself a very efficient and faithful prophet after the call of the Lord. From his message we are impressed that official position or officiousness in claims to high standing with God is no excuse for sin. To be "at ease in Zion" is a curse to any people who follow that kind of a life. Then, as now, luxury proved a curse rather than a blessing.

Hosea's message comes along another line, holding out God's mercy toward the penitent rather than His justice for the sinner. He tells us of Israel's backsliding and paints a word-picture of God's pardoning grace in restoring the penitent sinner to favor and friendship with Him. We need Hoseas as well as Elijahs and Amoses; men who hold out the love and goodness and pardoning grace of God as well as men who remind us of the terrible consequences of sin.

Micah is classed among "the minor prophets"—and by too many people dismissed with that kind of a classification. Nevertheless his message is as direct, as wholesome, and as fully inspired as is the message of God through the "major prophets." Lesson VIII of this series is a message which all men need. Sacrifices have their place, but they can not atone for a sinful life. "Behold, to obey is better than sacrifice." For a clearcut description of what God thinks of hypocritical worship, read the book of Micah.

Isaiah, sometimes called "the evangelical prophet," is usually conceded to be the most eloquent of all the prophets, the coming Messiah being the theme of a large part of his prophecies. The part of his message noted in this series of lessons has to do with things pertaining to the then present Israel, however. He holds up the same high standards of the godly life and the same denunciations for hypocritical living as do the other prophets. His advice to Hezekiah and his revelations of what the Lord would do for Sennacherib place him in a class with Elijah for fearlessness in standing for righteousness and trust in the living God. For a prophetic vision of Christ the Messiah and a prophetic forecasting of the Gospel of Christ, read the book of Isaiah.

As we are impressed with the substantial and impressive harmony found in the messages studied in this quarter, we are also impressed with the appropriateness of the golden text in this lesson. Having listened to the prophets, let us now turn to the lessons just ahead and hear God speaking to us of the present dispensation through His Son.—K.

The end of the Christian life is the best part of the whole journey.—J. W. Hess.

Gospel Herald

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THURSDAY, DECEMBER 8, 1927

Field Notes

An all day meeting, with John S. Hess, Amos Myer, and a few local speakers will be held at Pond Bank, Pa., (D. V.) Dec. 11. All are invited.
H. E. S.

A meeting of the Executive and Endowment committees of the Mennonite Board of Education was held at Goshen, Ind., on Friday and Saturday of last week.

Bro. S. E. Allgyer of West Liberty, Ohio, began a short series of meetings at the Central Church, Elida, Ohio, on Sunday evening, Nov. 27. The Lord add His blessings.

Arrangements have been made for a series of meetings at the New Danville, Pa., Mennonite Church, to begin Dec. 18, with Bro. E. W. Kulp in charge. The prayers of all interested ones are desired. T.

An all day meeting was held on Thanksgiving day at the Pennsylvania Church near Newton, Kans., after which a series of meetings was held at the same place, in charge of Bro. Jesse B. Martin of Waterloo, Ont. The meetings were to have closed last Sunday night.

A descriptive circular announcing the special Bible term at the Eastern Mennonite School Jan. 3—Feb. 17 is before us. Besides members of the faculty, Brethren Noah H. Mack, Noah E. Miller, and H. B. Keener have been secured as special instructors. Special courses are announced for Ministers' Week, Feb. 10-14, during which time several more special instructors will be added. See announcement on last page.

The new book of poems for the children, suitable for recitation at Christmas time, Easter, Thanksgiving, and other special occasions, is now ready for delivery and orders are being filled and books sent out. While the edition printed is not large, we believe we have a sufficient quantity on hand to fill all orders.

The latest book to come from the press of the Mennonite Publishing House is the new book on Mennonite History, authorized at the last meeting of the Mennonite Publication Board. Fuller notice next week. Those wishing to use it in the special Bible courses, or desiring to have it by the holidays should send in their order at once.

The workers in Altoona are about ready to open up new work in another part of the city. A new building is being erected, of which Bro. J. S. Slabaugh writes, under date of Dec. 1, as follows: "The work on the new building at Mill Run is coming along nicely. Two more days of favorable weather will enable us to have it under roof and in a position that cold weather can no longer delay the completion of the same."

REQUESTS FOR PRAYER

For the revival meetings being conducted this week at Goshen College, in charge of Bro. John L. Stauffer of Harrisonburg, Va.

For the new ministers, ordained during the past few weeks, and for the congregations which they have been called to serve.

For any series of meetings which the reader may know to be in progress as this is being read.

For those planning the program for the coming Christmas vacation, that the spirit of I Cor. 10:31 may be carried out in all they do.

We are in possession of a neat little folder announcing a special Bible term at Goshen College Jan. 3 to Feb. 15. Bro. S. M. Kanagy of Chicago is to be the special instructor who, together with four members of the faculty will constitute the teaching force during the special term. Feb. 14-17 is set apart as Ministers' Week, during which time a number of other instructors will be called to serve. This will be followed immediately by a Christian Life conference, Feb. 17-19.

Reports from different localities indicate the possibility of the Eastern Mennonite School, now the lowest in attendance of any of our church schools, having the highest number of students during the special Bible term immediately following the holidays. Another interesting question: Will the combined total attendance at our three regular schools be greater than the combined total attendance at the six or eight special Bible terms to be held among others of our congregations during that time?

A brother from Indiana writes us about several men who said they were representatives of the Russian Mennonite brethren, expressing the opinion that they acted in a way that aroused suspicion. It is the same old story. Treat a stranger courteously, but treat him as a stranger and not as some one that you know to be all right. Especially if he professes to be on a mission of charity and of course looks for donations, let him present satisfactory credentials and references before you allow him to carry off any of the means that should go to a worthy cause.

Correspondence

Orrville, Ohio
(Martins congregation)

Dear Readers, Greeting in Jesus' name:—We have been having some helpful and interesting meetings and feel that we want to tell you about them.

From Nov. 1 to Nov. 10 Bro. N. E. Miller of Springs, Pa., held a series of meetings with us. The attendance and interest was very good. While there were no public confessions resulting, we all feel that the meetings were worthwhile and good for us.

On Thanksgiving evening, Bro. J. A. Leichty preached a timely sermon, after which a thank offering was taken.

Next, our minds turn to the Christmas season. May we be benefited by it and have the Christmas spirit that Jesus would have us enjoy.
Cor.

Tangent, Oreg.
(Albany congregation)

Dear Herald Readers, Greetings:—On Armistice day, Nov. 11, the young people of the Oregon district held an all day meeting with us. The program was practically conducted and rendered by the young brethren and sisters. The forenoon session was "The Christian's Complete Armor" (Eph. 6:11-18) subdivided and assigned to six speakers. The afternoon topic was "The Fruit of the Spirit" (Gal. 5:22, 23), assigned to nine speakers.

On Sunday, Nov. 13, we held our

communion service with Bro. N. A. Lind in charge, assisted by Bro. M. E. Brenneman who brought the message.

We are anxiously looking forward to revival season when we can put forth special effort in reaching the unsaved of our field. One young sister was received last Sunday by water baptism. The preceding Sunday one sister was reclaimed. These are great days in the history of the church when souls are born into it. Pray for us.

Bro. J. M. Kreider begins his work in this district this week.

Nov. 18, 1927. G. R. Bebb.

Coalridge, Mont.

Greeting:—This beautiful Thanksgiving day we, although few in number, met in a season of worship and praise to God our Maker and Redeemer.

We were permitted to have Bro. Eli G. Hostetler of Wolford, N. Dak., with us over Sunday, Nov. 5, at which time we had our council meeting and communion. Not all members were present, but all present partook of the sacred emblems.

On Nov. 3, Sister Young and family left by auto for the South. This makes our congregation quite small. We have had nice weather the last few days. The sun had not shone for more than a week. We have quite a bit of snow but not enough to stop cars. Health is good as far as I know. Best wishes to all.

Nettie M. Kauffman.

Nov. 24, 1927.

Hesston, Kans.

(Hesston congregation)

Dear Herald Readers, Greeting:—The series of meetings, Nov. 4-13, were indeed a time of spiritual feasting for those who really knew God. The Word was preached with power by Bro. Allan Erb. During the meetings a number renewed their covenant with God, seeing they had not been victorious over Satan as they desired to be. Two accepted Christ as their Savior for the first time, and one was again restored to the fold. Besides these outward manifestations of the Spirit we are confident that many secretly consecrated their lives more fully to God.

On Nov. 15 Bro. C. Z. Yoder preached to an interested crowd. His singing also was very much enjoyed.

Saturday evening, Nov. 19, Bro. Bender had charge of the members' meeting which was to precede the communion services the following day. He very boldly upheld the principles of the Church and admonished us to be true to the Bible standards as interpreted by the Church. The communion services were very sacred. All members that were able to come solemnly partook of the sacred emblems.

We are all aware that the tempter is exceedingly busy after such a season as we have enjoyed, but we know the power of God is stronger than he. Pray for those who have made a new start in their Christian lives that they might be victorious.

Nov. 24, 1927. Salome Johnston.

Harrisburg, Oreg.

Greetings to the Herald Readers:—We have many reasons to be thankful to our heavenly Father for the bountiful blessings He has bestowed upon us the past year.

We had services on Thanksgiving day. As it was so rainy, not many were out; yet we have the promise that where two or three are met in His name He will be with us. So we must believe He was with us as many more were there than the above number.

Nov. 13 we had our communion and most all the brotherhood was present and partook of the sacred emblems.

We hear that Bro. Kreider of Palmyra, Mo., is in Oregon. Hope he will also visit us a week or so.

Sam Stutzman remains about the same.

Nov. 25, 1927. A sister.

South Boston, Va.

(Wolf Trap congregation)

Dear Herald Readers, Greeting:—Our hearts were made glad Nov. 19, when Bro. S. H. Brunk and little daughter Edith, of Fentress, Va., came, bringing with them Bros. Amos and Paul Wenger, also three sisters: Ida and Anna Mae Wenger and Velma Shank. Bro. Brunk preached for us on Saturday evening and Sunday morning. Texts, Psa. 119:165 and Isa. 53. On Sunday morning we partook of the bread and wine, again reminding us of His broken body and shed blood for our transgressions. Surely we should rend our hearts in sorrow and penitence, arise from the darkness of sin into this marvelous light to be used in God's service in appreciation for such unfailing love poured out for you and me.

We enjoyed a song service Sunday night and greatly appreciated the help of the visiting young people, especially in the singing.

As we are so few here we feel very grateful to those who remember us by their coming, and invite them back again. We read and hear of ministers being ordained and sent to other places and we pray that as workers are being supplied elsewhere we will not be forgotten here. Pray for us that we may stand true to God and the church earnestly contending for the true Gospel.

Nov. 25, 1927. Beulah I. Good.

Topeka, Ind.

(Emma congregation)

Dear Herald Readers, Greeting:—The Thanksgiving holiday for the year 1927 is now history. Is the giving of thanks for 1927 also history? It should not be. Every day of the year is a day of thanksgiving for the child of God. The day just celebrated should have brought us in that condition that we can be all the more thankful. We can thank God daily and yet we will not be able to repay Him for the gift to us.

The brotherhood at this place enjoyed an eight-day revival meeting, conducted by Bro. S. E. Allgyer. Bro. Allgyer preached the Word of God, very live messages. Two souls accepted Christ as their Savior. May they be lifted to the throne of grace by all who know the power of prayer.

We ask an interest in your prayers that we as a congregation may so live as to glorify Him.

Amos O. Hostetler.

Nov. 25, 1927.

Tofield, Alta.

(Salem congregation)

Nov. 20 we observed missionary day. Bro. C. L. Graber was with us in the interest of the endowment program for our schools. Bro. Graber delivered a very impressive missionary sermon.

Our juniors returned their quarters with earnings. It was an inspiration to see how anxious and cheerful they were to bring their earnings.

Several weeks ago we had communion services, with nearly all members present, and partaking of the emblems of the broken body and shed blood of our Lord and Master. The same day a young sister was received into the church by water baptism. May God bless her to a faithful end.

Bro. N. E. Roth left for Cresston, Mont., to hold communion.

A number of our people are leaving the 1st of Dec., for Albany, Oreg., for the winter. Among them is the writer and family.

We have been blessed with a bountiful harvest, all gathered. Weather is cold, with enough snow for good sleighing.

May God receive all the praise and glory for His goodness and mercy He extends to the children of men. We crave an interest in the prayers of God's people in behalf of the work at this place, that we may be found faithful till He comes.

Jacob Brenneman.

Nov. 26, 1927.

(Continued on page 797)

Miscellaneous

PERSONAL SOUL-WINNING

By Martha Zehr

For the Gospel Herald.

Every true Christian will have a desire to lead others to Christ, because he has found Him precious to his own soul. Every Christian, by God's help, can be a personal soul winner.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

Jesus and His disciples did much personal soul winning. Personal effort has proved to be the most effective way of winning souls for Christ.

To be a successful personal worker, we must acquire a number of elements of success. We must have tact, which is the ability of doing or saying the right thing at the right time. We must come into contact with God and man. We need ability to understand men, to handle the Bible, and to bring about decisions. We must watch for opportunities to speak to men about God. Sometimes we may feel too timid to speak, fearing that we will not say the right thing, but we can succeed by looking to God and forgetting self. We must have unfailing patience and never become discouraged when we do not see the results of our efforts.

The personal soul-winner must be a thorough Christian. We cannot win souls for Christ unless we have great faith in Him ourselves. We must let the Holy Spirit be our Guide and Director, always. Jesus said, "Without Me ye can do nothing." So without prayer we can do nothing. God will give us all these elements of success if we sincerely pray for them.

One of the greatest commandments is, "Go, and teach all nations." The soul-winner must feel a deep sense of responsibility to God. Every day souls are passing into eternity—and perhaps many of them to eternal punishment, because we have failed to carry the Good News to them. Oh, dear readers, we must realize that we are our brother's keeper, and carry the Gospel Message as readily and rapidly as we carry other good news to our friends. We can spread the Gospel message by tracts, by mail, and by heart-to-heart talks.

In speaking to a lost soul, do not get into a heated argument, avoid introducing the subject by abrupt questions, and try to get him to read the Scriptures for himself.

The personal worker will come into contact with many different classes of people. I will mention some of these classes and tell briefly how to deal with them.

Perhaps one of the hardest classes to deal with is the uninterested and unconcerned. By using Isa. 53:6 or Rom. 3:10-23 we can get them to feel convicted of sin. Jno. 3:17-19 shows the result of rejecting Christ. We might appeal to the element of hope by using I Tim. 4:8 or I Jno. 1:9.

There are many people who are interested and concerned, but do not know how to find Christ. We must show them how to become Christians. There are four things to do: (1) They must repent of their sins. Isa. 55:7. This includes confession (I Jno. 1:9) and forsaking of sin (Prov. 28:13). (2) They must have faith. Jno. 3:36. Jno. 1:12 shows that they must believe and receive Him. (3) The third step is confession before men. Matt. 10:32, 33. To confess Christ is a test of our faith in Him. Rom. 10:11—"Whosoever believeth on Him shall not be ashamed." (4) They must receive Him as Lord and King. Acts 2:26.

Some people want to become Christians but they have difficulties in the way. They may feel that they have sinned too greatly. Show them that Christ died for the sinners, by using I Tim. 1:15, or Matt. 9:12, 13. Some people say they do not feel as though they want to be Christians. We must show them that we cannot depend upon feeling, "for the heart of man is deceitful above all things, and desperately wicked" (Jer. 17:9). Then we must show them what they must do to be saved. If people are seeking Christ and cannot find Him, use Jer. 29:13. If they think they cannot give up their evil ways, use Gal. 6:7, 8 or Eccl. 11:8, 9, to show the result of living so. or use Phil. 4:13 and Ezek. 36:25-27 to show that Jesus will help them overcome their evil ways. To those that feel their business will be hurt by becoming Christians, repeat and explain Mark 8:36; 10:29, 30 or Matt. 6:33. Show them that we must lay up treasures in heaven, where they can not be taken away. If they cannot forgive their enemies God will not forgive them. Matt. 6:12; I Jno. 3:15. Sometimes people feel that they must become better first, but that is not God's way. It would not have been necessary for Christ to die for the righteous. Matt. 9:12, 13; Rom. 5:6-8. Man cannot be saved by good deeds. Gal. 3:10, 11 shows that man is not justified by law, but by faith. God does not judge as we judge. I Sam. 16:7.

I think that many people will not become Christians because they are afraid of being persecuted. Matt. 5:10 shows how great is our reward for such persecution. II Tim. 3:12 or 2:12 may also be used. There are other reasons why people are afraid to become Christians, but we can find Scripture to overcome each of their fears.

In every community there are backsliders. Some are penitent, and only need to be shown that Christ will receive them again. Jer. 3:12, 13. If the backslider is impenitent we must show him what the consequences will be. I Kings 11:9 or Amos 4:11.

Some people want to wait until they get older to become Christians. The best years of their life will be wasted and they will become more hardened each year as they grow older. Eccl. 12:1, 2; Heb. 3:13. No man knows when he is going to die. Tomorrow may be too late to become a Christian. Prov. 29:1; 27:1 and Luke 13:24, 25 clearly state this truth.

There are many other classes, which I cannot mention now, but by diligently studying God's Word and by asking God's help, I am sure we will be able to talk to them about the Christian life.

"There are souls in many regions
Round about us famishing
For the Bread of Life, and legions
Know not Jesus as their King.

"Let us send the proclamation
That the Word of Life is free,
To the sons of God's creation,
Both at home and o'er the sea."

Danvers, Ill.

IMPRESSIONS RECEIVED FROM ATTENDING THE DEDICATION SERVICES AT KITCHENER

By Michael Brubacher

For the Gospel Herald.

As a result of attending the all-day dedication services of the new Bible class annex built to the Kitchener church, and the opening of a two-weeks revival meeting yesterday, Nov. 27, I am so filled with the Spirit from on high that it affects me to-night something like the sparkling salts. If you slowly shake a teaspoonful of it in a glass of water it starts to work and fills the glass to overflowing.

In this illustration lies a great lesson. If you are bubbling over with the spirit of Satan, I strongly urge you to hold your peace till the foam is settled down, and the sparkling ended before you act. But in this case I will be unselfish and pass the overflow on and not let it go to waste.

Many things were discussed and emphasized by the ministering brethren and others on the program. It was pointed out that one of the outstanding needs to the instructors and all who are connected with the good work of the short term Bible class is our prayers and support in every way to help the rising generation to become useful men and women in the Lord's service. The instructors and students need our prayers. But here is where many a one may say, "I have no talent to pray. I myself am not practiced in public prayer." But I know I can pray. Every Christian can pray. We just need to breathe our heart's desire to Him and He will hear it. If we have Christ dwelling in us we have the distributing and receiving stations of a radio phone right with us, and God in heaven has the same at the other end; so we can "pray without ceasing," as long as we do not slip to the devil's station. It is apt to slip by itself if we do not fasten it secure by turning the key.

I shall give my experience of almost immediate answer to prayer. I had not learned the lesson in my younger days to ask God in everything but rather leaned on my own understanding; till about thirteen years ago, when our family were still quite young. It happened that I was out of employment about the middle of January and we were in great need. I had a rather dark picture before me, so all by myself I looked up and in a few silent words from the depth of my heart said, "God, help us in some way; we can help ourselves no more. It happened at the same time that in the flour mill about a half-mile off a few men were prayerfully considering whom they should ask to help out for a month or two. All of a sudden both their minds were directed (as by a spirit) on me, and the council was ended. That night, as we were about to retire, there was a knock on the door and a man asked if I would like a job. Then he told us their council, and I told him my experience at the same time. I started working the next morning for six weeks, and next winter again.

I could just go on and tell how God blessed us from time to time, both temporally and spiritually. It pays to pray, and we all can pray. Let us all unitedly end the old year with praying and thanksgiving and start the new year, the Lord willing, with thanksgiving and prayer for ourselves and all conditions of mankind.

St. Jacobs, Ont.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

School was closed on Thanksgiving day and the day following. Some students went home over the week end, others visited friends, and a few stayed at Green Gables. The Hesston and Pennsylvania Congregations held conjoint services at the Pennsylvania Church on Thanksgiving day in connection with the revival meetings in progress there.

Bro. Jesse Martin of Waterloo, Ont., is conducting a series of revival meetings at the Pennsylvania Church, about four miles from Hesston. Bro. and Sister Martin were formerly both students at Hesston College, and they are welcome visitors among us. Bro. Martin conducted chapel services on Nov. 23.

The College was favored by a visit from Bro. C. Z. Yoder of Wooster, Ohio. We appreciated his message to us in sermon and song at a special meeting on the evening of Nov. 15. On the following day Bro. Yoder also conducted chapel.

The Hesston congregation held an impressive communion service on Nov. 20. The membership was prepared for the service by a personal visitation of all members by the ministers and a members' meeting held on the evening before.

The Volunteer Band gave a missionary program at the West Liberty Church in McPherson County on the evening of Missionary Day, Nov. 20.

We received some first-hand information about mission work in Africa through two visits to the College by Bro. and Sister A. A. Jantzen. Bro. and Sister Jantzen are members of the Mennonite Brethren Conference and have been doing independent mission work in the Belgian Congo in central Africa. They spoke to the Volunteer Band on Nov. 20, and at a public meeting on Nov. 26 they showed pictures and told of their work in Africa. They expect to return to their work during the coming year. The Volunteer Band was particularly glad for this visit because it aided them in their study of Africa as a mission field.

The Academy literary societies gave a public Thanksgiving program on the evening of Nov. 22.

Bro. Milo Kauffman spent the week, Nov. 21 to 28, preaching for the small Mennonite communities at Guymon, Okla., and Perryton, Texas.

Bro. Maurice Yoder preached for the congregation at Larned, Kans., on Sunday, Nov. 27.

The work of the young people's section of the Endowment Program for Christian Education was organized at the West Liberty Church on Nov. 27. At the young people's meeting Mennonite Education was discussed and the work of the young people's section explained. At the close of the meeting a committee was selected to enroll the young people of the community in the section.

Plans have recently been completed for the annual Special Bible Term and Minister's Week, with Bro. J. K. Bixler of Elkhart, Ind., as special instructor. A Christian Life Conference is also planned in connection with Minister's Week. The bulletin announcing these features is ready for distribution.

We were pleased to receive word of the extension of our Junior College accreditment. The Kansas State Board of Education has granted to Hesston College Junior College standing for the present school year. This permits our students to receive teachers' certificates in the state. The University of Kansas has given Hesston College the same standing for the three year period during which the Endowment Program is in progress.

Nov. 29, 1927. Paul Bender.

EASTERN MENNONITE SCHOOL

Bro. Earl Showalter of La Junta, Colo., conducted a two-weeks (Nov. 6-20) series of revival meetings at Weavers Church, three miles from school. Many students availed themselves of the opportunity of hearing his powerful presentation of the Word.

On Nov. 24, 25 a two-day Thanksgiving and Mission meeting was held at the same place. In addition to local workers, preachers and missionaries, a number of members of the school faculty appeared on the program. This meeting was also well attended by those students who had not gone home or elsewhere for their Thanksgiving vacation. On Thursday morning a Thanksgiving service was conducted at the school by Bro. A. D. Wenger.

On the evening of Nov. 11, Bro. Parke Lantz, missionary to South America, at present on furlough, gave a lecture on our South American work. The next morning he led in Chapel service and also gave an interesting talk on "An Aim in Life."

On Nov. 13 Bro. J. L. Stauffer delivered an instructive Second Term address. His subject was "The World-wide Revolt." He gave a cross-section of modern conditions showing that in nation, society, family, and Church there exists an alarming spirit of lawlessness. He pointed out the Christian's place and duty under these conditions and closed with an appeal for faithful, consecrated Christian life and testimony in "this present evil world."

Bro. Stauffer left on the 28th for Bible Conference work in Slate Hill, Pa., after which he will conduct a series of meetings at Goshen College. Our prayers for the extension of the Kingdom go with him. Bro. H. B. Keener is kindly taking his classes in his absence. Bro. Keener is scheduled as one of the Short Term instructors also. (See announcement elsewhere in this issue.)

Another series of meetings is beginning this evening at Brock's Creek, a mission Sunday school station (12 miles west) where several members of our school family are regularly at work. Bro. Henry Weaver is one of the superintendents and Sister Sadie Hartzler one of the teachers in the Sunday school. The meetings are being conducted by Bro. Lewis Showalter of Broadway, Va. May the Lord crown the efforts with success.

Brethren S. H. Rhodes and A. D. Wenger expect to leave about Dec. 10 for a ten-day preaching tour to Pennsylvania.

An error was made in our last (Nov. 2) report. The three applicants for water baptism were received on Saturday night, Nov. 5, instead of on Sunday morning as it was stated. Bro. S. H. Rhodes had charge of the baptismal service and the aged bishop, Bro. A. P. Heatwole, from Augusta County, conducted the communion service the next day. Other strangers who preached here some time during the month were Bro. L. J. Heatwole, Bro. Joseph Driver, and Bro. William Brubaker, all from the Valley. Bro. David Miller, Dauphin County, Pa., had part in the preparatory service on Nov. 5 and also preached the next evening. We are glad for the messages all these brethren bring and invite them back again.

We have been favored by a number of visitors each week. They have been here this month from the Lancaster Conference district, from the Franconia Conference district, from Maryland, and from other parts of the Church. We are grateful for these visits from our friends—the visits, the sons and daughters, the dollars,

and the intercessory prayers of all our friends.

Nov. 30, 1927. Ernest G. Gehman.

GOSHEN COLLEGE

The student body observed the National Week of Prayer during the week beginning Nov. 13. In addition to the regular daily religious meetings, a special devotional meeting was held at 6:30 each morning of the week. Three special chapel services were also arranged for, in charge of R. R. Smucker and Mary Wenger, missionaries on furlough from India, and LeRoy W. Ellis, the pastor of the First Baptist Church, Goshen, who is a student at the College. Bro. N. E. Troyer of Cable, O., conducted an additional chapel service of a similar character on Thursday, Nov. 17. The same afternoon Bro. D. J. Johns of Goshen spoke at the regular Thursday devotional meeting.

The Goshen College congregation expects to hold its communion service Dec. 4. The preparatory meeting is announced for Wednesday evening, Nov. 30. Bro. D. D. Miller, the bishop in charge of the congregation, is expected to be present at both of these meetings.

As announced in last month's notes, Bro. John L. Stauffer of the Eastern Mennonite School is expected to conduct our evangelistic meetings beginning Dec. 2. By the time this reaches the reader's eye the meetings will be well under way if present plans are carried out. The prayers of the Church are solicited to the end that these meetings may result in the salvation of the lost and the deepening of the spiritual life of the entire school community.

In accordance with the custom of former years, the Goshen College Sunday school observed Nov. 20 as Missionary Day, following the suggestion of the Mennonite Board of Missions and Charities. At this time the Sunday school pledged a sum of over $700 to be contributed to special needs of the Mennonite Mission in India.

Bro. R. R. Smucker attended the Conference of the Illinois district Mission Board held at Hopedale, Ill., Nov. 24 and 25. Bro. E. F. Martin, Business Manager of the College, returned Nov. 26 from a visit to the congregations in Michigan in the interests of the College.

Bro. C. L. Graber returned Nov. 29 from an extended trip to North Dakota and the Canadian Northwest in the interests of the endowment program of the Mennonite Board of Education of which he is director. He reports a loyal support to the endowment program on the part of the brotherhood in this section.

Katie May Yoder, matron of Kulp Hall, is ill at the Elkhart Hospital, having undergone a serious surgical operation Nov. 26. She is recovering nicely at this time.

Nov. 11, Armistice Day, was observed by a half-holiday and a chapel talk by H. S. Bender on the significance of Armistice Day. On Nov. 13, at the regular monthly Vesper Service, G. F. Hershberger spoke on "Peace and the Future."

Bros. S. C. Yoder and Noah Oyer and a number of students attended the Christian Life Conference at the Mennonite Home Mission in Chicago Nov. 18-20. They both appeared on the programs of the conference.

Dec. 1, 1927. G. F. Hershberger.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

RELIGION

By Daniel Kauffman

For the Gospel Herald.

TEXT: Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

When we speak of religion, we may mean one of several things. In the first place, we may refer to any system of faith or worship; as, the religion of the Jews, of the Turks, of the Mohammedans, of the Christians, etc. Or we may refer to some pious superstition, idolatrous or fanatically Christian, as distinguished from the pure worship of Jehovah. But the religion we wish to speak of at this time is the "pure religion," the religion of our Lord Jesus Christ and His devoted followers, the only kind of religion that has any standing before Jehovah whom we worship.

It makes our hearts sick, at times, as we hear people denouncing "religion," as though it were something essentially wicked, implying that it is something different from the life and worship and service of the true children of God—and thereby laying a most fruitful platform for a lifeless, Godless, meaningless, materialistic, soulless religion.

The fact is, God has created us with the instinct of worship. All men are worshipers. Go where you will—among the people of God, among the idolaters, among the agnostics, among the atheists, among any class of people regardless of faith, creed, intelligence or state of culture—and you will find all men to be worshipers. It is not a question of whether we choose to be worshipers, whether we desire religion; that is a settled matter: but the big question is, What is the **kind** of religion which we profess or possess? All men have religion; but, alas, too few among the religionists have the **pure religion**; too few among the worshipers worship Jehovah "in spirit and in truth."

Religion is something that affects the inner man; the feelings, the thought-life, the affections, the state of our being, the soul. No one has ever espoused any system of faith or worship without that system of faith or worship getting into his own system. It may be true, and often is, that the system of faith we espouse is the system which we imagine will suit our purpose best and therefore "the wish is father to the thought," but it is also true that whatever faith we espouse will have a very potent influence in shaping our lives. No one has ever been "born again" without living the life of a child of God. No one has ever "risen with Christ" without also walking in "newness of life." There is a difference, in blood, btween the child of God and the child of the devil, but it is the blood of Jesus Christ, not human blood. Hence the importance of us getting the "pure religion," the religion of Jesus Christ, the religion which carries with it a transforming experience, a change from death to life. The difference between Christian and pagan is the difference in their religion.

Religion is something which affects the outer life. Paul's admonition that "if we live in the Spirit, let us also **walk** in the Spirit," is as important to-day as it was the day it was spoken, and reminds us of a principle of life that is as true as it is important. As "faith without works is dead," so a change of heart without a change in daily life is something that does not exist. "How shall we that are dead to sin live any longer therein?"

The inner and outer phases of religion are forcibly taught in a number of striking scripture texts. Let us notice a few:

1. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." What is it that prompts the possessor of this kind of a religion to visit those in affliction or distress but the constraining love which exists in the heart of every one born again? It is the same love that prompted the living Savior to visit the sin-stricken world. And when a person has his heart washed white in the blood of the Lamb, that fact gets into his system so completely that in outer life he stands "unspotted from the world." It is true that a person may go through the motion of putting on the outward forms of religion without having any inward experience of the grace of God in the heart; but that person must be very dense who can have a real experience of salvation without the same becoming manifest in outer life.

2. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In other words, if that part of our lives controlled by our own wills (the other life) is in conformity with what we know to be true and light and just and holy and agreeable to the will of God, then the inner life is pure from sin—we are in fellowship with one another, we are cleansed from sin by the blood of Jesus Christ. It is another way of saying that the inner outer life are very closely connected—if one is right, the other is not far out of the way.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world," etc. It is the same story; and virtually says, "I want both inside and outside conformed to the will of God." A pure religion means purity of heart and, so far as we have the light, a record of purity in outer life. After all, the record of our hearts is not so very much different from the record of our lives.

Scottdale, Pa.

(Continued in next message)

CORRESPONDENCE

(Continued from page 793)

Kenmare, N. Dak.

On Nov. 6 we were privileged to have in our midst Bro. C. L. Graber, Goshen, Ind., in the interest of the church schools. He preached an edifying sermon in the morning. He left here Sunday night to visit churches in Canada. May the Lord bless him in the work of the Church.

On Wednesday, Nov. 23, our bishop, Bro. Eli G. Hochstetler, Wolford, N. D., came into our midst, at which time we had our council meeting and communion. Grandma Kauffman not being able to be at the church, communion was held for her at the home in the afternoon. What a blessed privilege we have to partake of the Lord's supper.

On the 24th Bro. Hochstetler officiated in a marriage ceremony at the home of Bro. and Sister H. L. King in the presence of a number of guests. From here Bro. H. went to Montana to hold communion in the churches in this district.

We have been having some severe winter.

Nov. 26, 1927. Stella Lehman.

Tuleta, Tex.

Dear Herald Readers:—Over the Sunday of Nov. 6, Bishop I. G. Hartzler of Missouri and Bro. Clarence Bontrager, now of Lyman, Miss., were with the congregation here.

Three impressive sermons were preached and after the Sunday evening sermon communion services were held. Bro. Reist and family from Falfurrias were also with us at this time, and all enjoyed a spiritual time together. At this time it was decided that Bro. Reist should preach for us every two weeks. Accordingly, on Nov. 20 he was again with us and gave us two very helpful sermons. His text in the morning was "Until I come give attendance to reading." In the evening, being Missionary Sunday, we had a short program along this line (consisting of recitations by the children, stories, and special songs), after which Bro. Reist preached a missionary sermon.

We have heard of quite a few people lately who said they did not know there were any members at Tuleta any more. We just wish to say there are still thirteen who are members of the Tuleta congregation. At present there are four more applicants for membership. We will rejoice to see the building up of a colony at Falfurrias, Tex., for it will mean that we will have the pleasure and inspiration of occasional visits from a neighbor church—something we have long hoped and prayed for. And should several families feel inclined to locate with us here, they would be gladly welcomed.

May God bless the work, both here, at Falfurrias, and everywhere that efforts are being made for the advancement of His Cause.

Nov. 26, 1927. Cor.

Schellsburg, Pa.

To Gospel Herald Readers.—The Lord has been blessing us few at this place by the preaching of the Word, which is food for our souls. We thank God for the Bible and the message it brings unto the soul that is willing to believe. The Sunday school has been another way in which we have received a blessing from the Lord.

We have had our preaching service and Sunday school every two weeks. Bro. C. A. Graybill was with us on Nov. 6, instead of Bro. Zook. Bro. Wingard has been filling the preaching dates since having charge at this place. We thank the Lord for this brother who brings the message from time to time. We believe that there are those who need the Gospel of Jesus Christ in their lives, but first to be washed in the blood of the Lamb. We ask you to pray for us few that we may be faithful lights for Jesus.

On Nov. 20 we had missionary service in the evening, with quite a few from this community out. Bro. and Sister Howard Stahl and family were with us and took part by giving talks and singing. Bro. and Sister Jacobs and family were with us and took part. Bro. Jacobs led in singing, Sister Jacobs gave a talk to the children. Sister Twila Jacobs took part, and the children of our own community had part and did well. Bro. Wingard preached for us after the program. All the speakers of the evening seem to have the salvation spirit. Those of our own number who took out quarters in the spring did well. They returned about fifteen dollars. May the Lord bless these little folks for the work they put forth. It has not only brought a joy and blessing to the young but also to us who are older. They know that they can do something for the Lord. We will have Sunday school two times yet and then close for the winter. Sorry to hear of closing, but it is for the best. Sunday school Dec. 4 and 18. We ask you to pray for us and come and visit in the services.

Nov. 27, 1927. W. E. Replogle.

Ashley, Mich.

(Bethel congregation)

Dear Herald Readers, Greeting:—On Friday, Oct. 21, Bro. D. D. Troyer of Goshen, Ind., came and preached for us that evening. The following Sunday communion services were held. Bro. Troyer gave us a message again in the evening.

On Nov. 20 we reorganized our Sunday school and young people's meeting. The following officers were elected for Sunday school: Supts., Ottis Bontrager and Joe Zook; Secy-treas., Dennis Summer; Chor., Esther Oyer; Prim. Supt., Edna Oyer; Moderator of Y. P. M., Vernon Snyder; Asst. Moderator, Raymond Summer.

On Thanksgiving day we enjoyed services at the church. In the evening Bro. E. F. Martin of Goshen, Ind., was with us in the interest of the endowment program for Goshen College.

Pray for the work at this place.

Nov. 28, 1927. Cor.

West Liberty, Ohio

The 81st Quarterly Mission Meeting was held at the South Union Church, in connection with the 29th Sunday school Union of Logan and Champaign Co's., on Thanksgiving day and the evening preceding. The attendance was good, and the offering amounted to $346.00. Bro. Allen Christophel of Goshen, Ind., was the principal speaker. He also spoke at the Bethel Church, Thursday evening on Practical Nonresistance. Sunday morning he preached an in-

(Continued on page 789)

SPECIAL MEETINGS

Elmira, Ont.

Report of Bible Conference held at the Elmira Mennonite Church, Elmira, Ont., Sept. 18-25, 1927.

Topics and Speakers:—The Bible the Answer to Life's Great Questions, by Moses Brubacher; The Social Life Problem, by C. F. Derstine; The Gospel of a Victorious Life, by H. W. Stevanus; New Testament Authority, by C. F. Derstine; Workers' Meeting in charge of J. B. Martin; Will Spiritual Christians Follow Modern Fashions? by C. F. Derstine.

Gleanings:—Conscience alone not a safe guide; need God's inexplicable Word. His Word is our guide and there is not a single dark place this Book does not illuminate. Social life is for mutual edification. Jesus increased in wisdom—the mental life, the right things in your mind fit you for society. Make friends by taking an interest in them. Victory—adjustment of a life to the truth of God. Five phases of earth relating to victory, faith, experience, assurance, security and endurance. New Testament authority recognizes Christ as the Living Head, and the Bible, the written Word, as absolute authority. Any decision made in conference must have the mind of Christ (Holy Ghost) and must be made to stand public life of criticism. Beauties of woman is that quiet and meek spirit. Changeableness makes dress a consuming passion. Character and modest dress are related; the power of simplicity is evident.

Sermons:—Noah Hunsberger: Text, Heb. 11:1. Substance of the thing is that which reveals and gives to us the confidence to believe. Reason a faculty of the mind and does not help us to understand the naturalness of supernatural things.

Jesse B. Martin: Text, Luke 15:2. God's decree for sin is death. Justice demands punishment, but Jesus Christ dying on Calvary satisfies justice and He also becomes our sin bearer. The outcome if we accept Him is forgiveness, cleansing, peace, joy, etc.

O. D. Snider: Text, Psa. 122:6. Refers to the Gospel Church; those who believe in the Church, the Bride of Christ; in the power and sacrificial atonement and who have been born again and been espoused to His cause, should be interested in bringing them in from highways and byways.

Secretary.

Tofield, Alta.

Report of the forty-first Quarterly Sunday School Meeting held near Tofield, Alta., Sunday, Sept. 30, 1927.

Organization:—Mod., Joe Burkholder; Secy., Lucinda Yoder; Chor., Owen Hershberger.

Program:—Devotion, by Roz Zook; A Contrast (1) Saul the people's choice, by J. L. Stauffer; David, God's choice, by Elmer Maurer; The Prophets' place in Israel, by J. B. Stauffer; The effect on a nation of properly regarding or neglecting worship, by Jacob Brenneman; Essay, Lizzie Stauffer; Children's meeting, conducted by Anna Burkholder; The necessity of repentance for any sin, by N. E. Roth; Lessons we may learn from Solomon, by J. K. Lehman; Essay, Fannie Voegtlin.

Some of the thoughts given.—Dissatisfaction among people, wanting to be like other people or nations. God hears their cry, and allows them to have their own way. We have to suffer for our own way of thinking if it is contrary to God's will. "God looketh on the heart." David walked in the ways of the Lord most of his days. Was willing to acknowledge his sin. He was a man after God's own heart. Prophecy foretelling future events. Inspiration of God. Their work, tell people of their sins. Prophets had great influence, they told the people to repent of their sins. Take heed to ourselves that we do not disregard God's work. A nation will not stand if God is left out. The cause of the nation's fall was sin, doing things contrary to God's will.

Lessons for us: Christ was tempted but He answered, "It is written, Thou shalt worship the Lord thy God." We should lift up Jesus. Christians should refrain from lifting up men; such as prize fighters, channel swimmers, aviators, and so forth. We should be careful that we do not disregard the Lord's Day.

Thoughts given at Children's Meeting: Samuel as a boy willing to do God's bidding. David as a shepherd boy. God's choice among all his brothers. Killing of the enemies among his sheep. Killing of the giant. Solomon choosing wisdom and knowledge.

All have sinned and come short of the glory of God, hence the need of repentance. Repentance belongs to men. Matters not if the sin be little or big, it must be repented of. Ignorance excuses no man. Solomon was a consecrated young man. Not to bring up our children in ease and pleasure. Be careful of our work, as the seed we sow will grow. Solomon at first was obedient and humble also felt his unworthiness. But his prosperity brought sin into his life. He married heathen women and fell into idolatry. He had to reap what he sowed. We have the promise that whatsoever we ask that will He do. If we keep God's commandments then all shall be well.

Lucinda Yoder, Secy.

Cherry Box, Mo.

Report of the Sunday School Meeting held at the church near Cherry Box, Mo., Oct. 2, 1927.

Organization:—Mods., J. M. Nissley, H. R. Buckwalter; Chor., Daniel Horst; Sec., Orpha Detwiler.

Subjects Discussed:—Elijah on Mount Carmel; Need and Power of Unified Efforts; What the Lord Expects of us as Individual Christians; Children's Meeting; Blessings Received from Sunday School; The Blessing and Responsibility of the Knowledge of God's Word; Value of Ideals; Missionary's Preparation and Call to Service.

Some Thoughts Given.—Elijah was subject to like passions as we are. He was burdened for Israel to turn back to the Lord. "United we stand, divided we fall." Where there is unity there is strength and where there is strength there is power. God expects self-denial and cross-bearing. The Lord expects us to be faithful, grow in grace, loveable, prayerful and to witness for Him. Jesus should be our Ideal to pattern after. We should improve and make progress in our life by following our Ideal. Our ideal in business should be honesty, integrity; in religion, purity; in society, exercise judgment. Every Christian should have a burden for lost souls, a workable knowledge of God's Word. A missionary must be loyal to the Church and ever found faithful in the little things.

Secretary.

Washington, Ill.

Eighty-first Sunday School Meeting held at Union Mennonite Church, Sunday, Oct. 9, 1927, afternoon and evening.

Devotional, S. D. Schertz.

Bible Study in the Home, by Mrs. Alma Yordy.

Study Bible daily and systematically with an open mind and heart. Prayer is us talking to God, Bible is God talking to us.

Bible Study in the Sunday School, by Arthur Smith.

Importance of Bible instruction in Sunday school. Foundation of Sunday school is the Bible. We learn to do by doing.

Bible Study in the Church, by J. A. Heiser.

We should have a knowledge of God's Word to be able to sift Truth from Error, in Schoolroom, Society, Business, Home. The necessity of having a saving, not literal knowledge of the Bible. Adapt Bible study method best fit to children, chalk talks, a means of illustrating it better. Correspondence courses helpful in Bible study.

Open Discussion.

Evening Program

Devotional, David Plank.

Sermon, Pilot's Question, Matt. 27:22, by J. A. Heiser.

We are responsible for what we do with Jesus Christ. Jesus set His Mission before us, does it pay to reject it? Christian life is a joy that gives us peace with God. The Message of God's Word is Jesus Christ.

Special music was rendered throughout both programs.

Organization: Mod., Walter Zook; Chor., Martha Smith; Secy., Esther Studer.

Both meetings were well attended and the many wonderful truths which were presented proved very inspiring, strengthening us in His Word.

Esther E. Studer, Secy.

Los Angeles, Calif.

Minutes of Mission Meeting held at Los Angeles, Calif., Nov. 6, 1927.

Moderator, Bro. J. P. Bontrager.

Morning Session

Sunday School.

Children's Talk—**Life of Peter,** Sue E. Reber.

Mission Sermon (Jno. 1:40:4), Bro. Burkholder.

Salvation is attained by the love of God working through humanity at large.

Influence of Holy Spirit in lives of His followers in drawing closer to Him.

Great commission, "Go ye....." Love the propelling power that moves the work of the Lord.

Afternoon Session

Devotion, II Tim. 2:16; Eph. 6:10-19; Rev. 2:1-6, Alvin Kenagy.

How to Make the S. S. more Attractive yet Spiritual, J. M. Brubaker.

Necessity of separate class rooms, commodous auditorium. Spirit-filled workers, prepared for the work. Congenial atmosphere in church toward visitors.

Qualifications of the Active Christian Worker, Della Showalter.

The armor, as given in Eph. 6 needed for protection in the spiritual fight. Without full armor we do not have full protection and power.

New Life and Holy Spirit, Chas. Swartzendruber.

Holy Spirit's relation to the believer, comforter and companion—moves us to activity.

Purpose of Holy Spirit: Guides us into all truth that we may testify of and praise the Lord. Brings all things to remembrance. Holiness is essential to service.

Second Coming of Christ, Lester Buerge.

Coming personally as the Son of God to receive the Church as a body.

Coming with power, drawing the saints to Him.

His coming will bring the only permanent peace.

Time of His coming foretold by lack of faith and other signs.

Preparedness necessary at all times.

Thoughts given in open discussion: Reverence in the house of God; promptness

in opening and closing—bulletin board, stating time of services to public.

Esther Bricker
Esther Holdeman,
Secretaries.

Married

Metzler—Groff.—Bro. John Metzler of Gordonville, Pa., and Sister Emma E. Groff of Strasburg, Pa., were united in marriage Oct. 27, 1927, at the home of the officiating minister, Bro. C. M. Brubaker. May the Lord's richest blessings be theirs through life.

Schweitzer—Roth.—On Nov. 24, 1927, at the Milford A. M. Church, Bro. Elmer Schweitzer and Sister Anna Roth, both of Milford, Nebr., were united in marriage, Bro. L. O. Schlegel officiating. May peace and happiness attend them through life.

Yoder—King.—On Thanksgiving day at the home of the bride's parents, Bro. and Sister H. L. King, Kenmare, N. D., Bro. Albert Yoder, Wolford, N. D., and Sister Edna L. King were united in marriage. Bishop Eli G. Hochstetler officiating. May the Lord bless this union.

Snader—Koser.—On Nov. 24, 1927, Bro. Clarence M. Snader of the Ephrata congregation and Sister Alma Koser of the same congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker near Manheim, Pa. May God's blessing attend them through life.

Schweitzer—Schlegel.—On Oct. 12, 1927, Bro. Harry Schweitzer and Sister Gladys Schlegel, both of Milford, Nebr., were united in the holy bonds of matrimony at the Milford A. M. Church, the ceremony being performed by Bro. L. O. Schlegel. May the Lord's blessings attend them through life.

Obituary

Teets.—Jacob Teets lived and died at Kinsey Run, W. Va.; aged 75 y. 7 m. 3 d. His wife died a number of years ago. They had six sons and three daughters. He leaves a sorrowing family. They feel the loss of a father. He was ordained to the ministry in the Mennonite Church. Although he never took an active part, he lived a Christian life and was much thought of by all that knew him. Funeral services were held at Vaughan Church, conducted by Bro. Joseph Shank assisted by Bro. Lewis showalter of Broadway, Va. His body was laid to rest beside his wife in the Cedar Grove Cemetery.

Mishler.—Emery Mishler was born near Walnut Creek, O., Aug. 20, 1871; died near Shanesville, O., Nov. 5, 1927; aged 56 y. 2 m. 15 d. He was united in marriage to Sarah Immel June 6, 1912. To this union were born 2 sons. He leaves his widow, 2 sons, 2 brothers, 2 sisters, and a host of relatives and friends. He was a lifelong member of the Walnut Creek A. M. Church. His sickness was dropsy, for a few years sometimes it seemed he was getting better. His last spell lasted only over night. Service at Walnut Creek A. M. meeting house, buried in the cemetery near-by. Services by Ed. Shepper (from Matt. 28:30) and Alvin W. Miller (from Job 7:9, 10).

Zook.—Jonas S. Zook was born near Belleville, Pa., Oct. 31, 1856; died at his home near Newton, Kans., Nov. 14, 1927; aged 71 y. 14 d. He was married to Rebecca Jane Schrock Sept. 12, 1886. In 1887 they moved to Harvey Co., Kans., which has since been their home. To this union were born seven children, all of whom are living in the home community: Vern, Ira, Clarence, Harvey, Mrs. Sadie Dillman, Mrs. Ella Blosser and Mrs. Watt Oliver. Bro. Zook had been in failing health for more than two years and bedfast for eighteen weeks. He was a faithful member of the East Emmet Church. Funeral services were held at the Pennsylvania Mennonite Church Nov. 16, conducted by D. D. Zook. Burial in the cemetery near-by.

Newswanger.—Edward, son of Isaac and Emma Newswanger, was born April 20, 1916, in Lancaster Co., Pa.; died Nov. 11, 1927, at his home near White Horse, Pa., after an illness of over a year. Through all his suffering he bore it patiently to the end. Age, 11 y. 6 m. 21 d. He is survived by his parents, also five sisters and one brother: Amanda, Ethel, Lester, Edna, Magdalena, and Irene, Alma preceding him to the glory world. He is greatly missed in the home and by his many relatives and friends. The funeral was held from his late home Nov. 13, 1927 with short services by Bro. J. B. Senger with further services at Weaverland Mennonite Church by Bro. J. W. Weaver and Bro. J. B. Senger. Interment in the adjoining cemetery.

"Rest on, dearest brother and son
Thy work is done
Since it is God's holy will
We must be patient for a while
In sweet submission all in one
We say, 'Our Father's will be done.'"

A cousin.

Stauffer.—Pre. Moses Stauffer was born Sept. 29, 1842; near Stony Brook, York Co., Pa.; died Nov. 12, 1927; aged 85 y. 1 m. 14 d. His wife preceded him in death Aug. 29, 1906. He is survived by a number of nieces and nephews. Bro. Stauffer was ordained to the ministry in 1901 and was a faithful witness to the truth of the Gospel. His regular presence at the church services will be greatly missed by the Stoner Brook brotherhood. He parted from us, peacefully and with longing for the resurrection morning. His death was sudden, from heart trouble. Funeral services at the house Nov. 15, by Bro. A. A. Landis. Further services at the Stony Brook Church by Bro. Noah H. Mack, assisted by the home brethren: Bros. Joseph Forry and Harvey Lehman. Text, Psa. 90:12. Burial in Stony Brook Cemetery. The palbearers were six ministering brethren.

"Rest, dearest companion and colaborer,
Thy work is done;
Since it is God's holy will,
We must be parted for a while,
In sweet submission all in one,
We say our Father's will be done."

Mann.—Levi Mann was born in Elkhart Co., Ind., Sept. 5, 1882; died of heart failure at his home near Elkhart, Nov. 26, 1927; aged 45 y. 2 m. 21 d. He moved with his parents to the city when about 9 years old and has lived in or near the city practically the remainder of his life. On Friday, Nov. 26, he worked in the garden and when called at noon, seemed to be very happy, ate a hearty dinner, slept a while then got up and listened to the radio. Sister Mann and their son, Lester, were in the house. Lester noticed that his father drew a long, hard breath, got his father on the cot on the porch, but the spirit had fled. He was sick possibly less than 5 minutes. Bro. Mann was converted and united with the Prairie St. Mennonite Church in 1914, and at once became an active worker. He was given a Sunday school class and has been a teacher nearly all the time until death. He was united in marriage with Delilah Bontrager, March 21, 1906. To this union were born two sons, Clifford and Lester. Aside from the above he is survived by 3 brothers (David, George, and Rufus); also 4 sisters (Mrs. S. F. Coffman, Mrs. D. F. Miller, Mrs. A. E. Stauffer, and Mrs. B. B. King), besides many other relatives and friends. Bro. Mann will be greatly missed in the community, the Church, and the home, but our loss is his gain. The word came to him, "Enter thou into the joy of thy Lord." Funeral services on the 29th by J. P. Brubaker, D. A. Yoder and J. S. Hartzler. Text, I Sam. 20:3. Burial at Prairie St. Cemetery.

Lapp.—Lizzie Brubaker Lapp was born July 17, 1871, at Leonard, Mo.; died Nov. 2, 1927; aged 56 y. 3 m. 15 d. She was united in marriage to Joe Lapp, Sept. 17, 1893, at Cherry Box, Mo. In 1898 they moved to Nebraska. She labored in the building up of the church at that place. Nov. 1908, they moved to Miami, N. M. Her life and influence was a help in building up the cause at that place. Most of her married life was spent on the frontier. She was always on hand to do what she could for the cause of the Master. At the age of 12 she united with the Mennonite Church, and was an earnest worker for the cause of Christ. Her favorite Scripture was, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." To this union were born 5 sons and 4 daughters. She leaves her husband and 9 children (Carrie Burkhart, Pearl Metzger, Amos, Wilbur, Eunice, Naylor, Chester, Margaret, Howard, and Dale), 3 brothers, 6 sisters (1 sister a missionary in India), and a large group of relatives and friends.

"Mother is gone, yes we will miss her,
Oh, our hearts are rent with grief;
But she's living now with Jesus
And her rest we know is sweet."

Funeral service at the Brethren Church in Glendora, Calif., Nov. 5, in charge of J. P. Bontrager, assisted by Brother Basher. Text, Jas. 4:14. Burial in Glendora Cemetery.

Hostetler.—Mary Jane, daughter of Daniel B. and Mary Miller, was born Nov. 12, 1873, near Walnut Creek, Ohio; died Nov. 18, 1927; aged 54 y. 6 d. At an early age she accepted Christ as her Savior, and united with the Mennonite Church. She was a faithful member, and lived to see all of her children unite with the Church of her choice. On February 1, 1891 she was united in marriage to Alexander D. Hostetler. To this union were born six daughters, and one son, namely Alta, Sarah, Leora, Mary, Mattie, Gladys, and Wilbur. Also one son Otis was adopted. She leaves to mourn her departed a sorrowing husband, six daughters, one son, one adopted son, fifteen grandchildren, father, four brothers, four sisters, and a host of relatives and friends. They keenly feel their loss, but with the confidence that it is her eternal gain. Mother, two brothers, and two sisters preceded her in death. She was very kind and true, very much interested in her children, and ever ready to make sacrifices for their welfare. Funeral services were held at the Walnut Creek Mennonite Church Nov. 20, conducted by Alvin Miller and D. M. Friedt. The large church at Walnut Creek was filled to overflowing with friends who had learned to love sister Hostetler. Burial was made in the adjoining cemetery.

"Peaceful be thy rest, dear mother
It is sweet to breathe thy name.
In life we loved thee dearly,
In death we do the same."

Bontrager.—Laura Mae, daughter of Jacob and Katie Emmert, was born in LaGrange Co., Ind., Nov. 4, 1899; died in Oakland Co. Tuberculosis Sanatorium, near Pontiac, Mich., Nov. 20, 1927; aged 28 y. 16 d.. She was married to Floyd Bontrager of Midland, Mich., Dec. 24, 1922. To this union was born one son, (Lyle Edgar) now nearly three years old. At an early age she accepted Christ as her Savior, and united with the Mennonite Church, remaining faithful till death. Many times during her two years of sickness she praised God for His wonderful goodness towards her, enduring her sickness with much patience; ever willing and fully resigned to God's will, that He should heal her body, or take her soul, just as He saw best. Before her marriage she was a teacher

in the public schools, teaching nearly five terms. During this time she gained many intimate friends. She was also a willing worker in the Sunday school, while she enjoyed good health. She leaves a deeply bereft husband, one son, father, step mother, two sisters, six brothers, and many other relatives and friends. Because of a nearly impassable detour, the funeral was held in the Methodist Church in Midland, Bro. O. S. Hostetler having charge of the services. Text, I Thes. 4:13. Burial in the Midland Cemetery.

"Earth has lost its look of gladness
Heaven seems to us more bright,
Since the Spirit of our loved one
Took its happy homeward flight."

Bucher.—Levi, son of the late Jonas W. and Anna Bollinger Bucher, was born Dec. 29, 1856, Lancaster Co., Pa.; died Nov. 8, 1927, in Quarryville, Pa.; aged 70 y. 10 m. 10 d. He was ill but a short time. His death was due to a stroke. On Thursday morning, Nov. 3, he was stricken while at the breakfast table. His entire right side became paralyzed. Although he suffered no pain he was put to bed and was not thought to be in a serious condition until the following Tuesday evening, when he passed on. He joined the Mennonite Church in his youth and remained faithful until death. A daughter (Alice, formerly employed by the Mennonite Publishing House) and a son (David) preceded him to the spirit world. He is survived by the following children: Levi, Mrs. Anna Shoemaker, Milton, Mrs. Mary Hoyt and Mrs. Elva Herr. Ten grandchildren and the following brothers and sisters also survive; Mrs. Susan Brubaker, Phares Bucher, Mrs. Lizzie High, John Bucher, Mrs. J. P. Burkholder, Mrs. Annie Buckwalter and Mrs. Amanda Erb. Funeral services were held from the Mechanics Grove Mennonite Church Nov. 11, conducted by C. M. Brackbill and Abram Metzler. Text, Jno. 14:1. Burial in the Mechanics Grove Cemetery.

"God saw fit to call him higher,
But it seems it can not be
For the home is now so lonely
Since his form we no more see."

A friend.

Yoder.—Elizabeth Lesher Yoder was born in Franklin Co., Pa., Sept. 30, 1842; died at her late home with her son Levi, near Leetonia, Ohio, Nov. 15, 1927; aged 85 y. 1 m. 15 d. She was the fourth in a family of twelve children, all of whom preceded her in death, excepting Christian and Joseph Lesher. When she was yet quite young, her father and mother with their family moved from Franklin Co., Pa., to the home now occupied by Christ and Harman Lesher, where she grew to womanhood. On Feb. 14, 1867, she was united in marriage to Jacob H. Yoder. In this capacity Sister Yoder proved herself a sympathetic and helpful companion, cheerfully sharing the many sacrifices for the best interests of the home, community and church. Two sons were born to this union; namely, Levi (with whom she was living) and Daniel who at the age of 5 preceded her in death. Since the death of her husband, which occurred 22 years ago, she lived in widowhood. Sister Yoder with her husband united with the Mennonite Church many years ago, both remaining faithful till bidden by the death messenger to go to their eternal home. Sister Yoder comes from a sturdy Pennsylvania family. She held a vital interest in the church and community. Her memory which served her remarkably well to the last, enabled her to intelligently converse with those whose good fortune it was to come in contact with her. She was ready to go, and was looking for the evening star to appear. Brief funeral services were held at the home and at the Leetonia, Ohio, Mennonite Church in charge of A. J. Steiner, I. B. Witmer, and David Lehman. Text, Jno. 11:25, 26. Burial in the Leetonia Mennonite Cemetery.

BOOK REVIEW

Recitations for Young Folks

This is a new 48-page booklet, just off the press, containing about 125 poems, exercises, and responsive readings especially prepared for use at Christmas, Easter, Missionary Day, and other Special Occasions. In addition to this, five songs with music and a list of suggestive songs are given. This book, we believe, will fill a long-felt want in supplying material for children's programs in a convenient form. The book was compiled by Lina Z. Ressler under the direction of the General Sunday School Committee and the coöperation of the Publishing Committee of the Mennonite Publication Board. Much of the material has been selected from a wide variety of sources, but there is considerable original matter that has never before appeared in a similar publication. Price, 25 cents each, $2.50 per dozen.

Mennonite Publishing House,
Scottdale, Pa.

EASTERN MENNONITE SCHOOL

(The Special Bible Term)

Opens Jan. 4 and ends Feb. 14, 1928. The special instructors will be Noah H. Mack, N. E. Miller, H. B. Keener and A. D. Wenger.

The Courses are to be Bible Geography, Book Study, Bible Doctrine, Teacher Training, Personal Work, Church History and Music.

In addition to the regular work, there will be a number of special lectures by able speakers; also programs of a literary and musical nature.

The Ministers' Week

This is to cover five days from February 6 to 10. There will be lectures by George R. Brunk on The Minister's Preparation for Preaching, Constructing the Sermon, Expository Preaching, Feeding the Flock and Shepherding the Flock; by Noah H. Mack on Christian Fundamentals relative to The Scriptures, Jesus Christ, The Church, Ordinances and Restrictions; by A. D. Wenger on The Minister, A Personal Worker and Pastoral Visitor; by J. L. Stauffer on The Place of Revivals in a Congregation and True Evangelism; by N. E. Miller on Devotional Studies. Time is to be given for numerous open discussions.

A general invitation is extended to ministers and all others from youth to old age who wish to make arrangements to come to the feast of good things that is being prepared. O Brother, Sister, will you let all your years pass by in hard toil to lay up earthly treasure without so much as taking one little season off in the dead of winter to study God's Word and prepare yourself better for His service?

Write for programs and other information.

Address Eastern Mennonite School,
Harrisonburg, Va.

FAMILIEN KALENDER

The 1928 German Almanac is now off the press and ready for distribution. The actual calendar part is a translation of the English Almanac, but the printed material is entirely different. It was compiled by Bro. John Horsch and contains considerable material of interest to students of Mennonite history. All those who read the German language will find this an interesting and valuable publication.

Price, each ..... $ .10
Dozen copies ..... .85
100 copies 6.00

Mennonite Publishing House,
Scottdale, Pa

SPECIAL OFFER
YOUTH'S CHRISTIAN COMPANION

As a special inducement to our readers to help us get **The Youth's Christian Companion** into a greater number of homes so that its influence will be exerted upon the greatest possible number of young people in our Church and nation, we make the following special subscription offer:

To Individuals

If you will get us FIVE NEW subscribers, at the very special rate of 50 cents for all the issues from now until December 31, 1928, we will send you, postpaid, a copy of a fine leather bound pocket Testament for your kind service.

We know every boy and girl will want to possess just such a beautiful and durable Testament to carry with them wherever they go. Here is a chance to get one free by doing a little missionary work. Send us the names and addresses of FIVE NEW subscribers, with $2.50, and we will send you the Testament free.

All RENEWALS are 75 cents a year. We shall be glad to receive renewal subscriptions also, but only NEW subscriptions count for the Testament. Be sure to mark your subscriptions NEW or RENEWAL so that we may know. Write names and addresses very plainly. Sample copies will be sent upon request.

To Sunday Schools

As a special introductory offer we will send **The Youth's Christian Companion,** in clubs of ten or more to one address, the balance of this quarter and the first quarter of 1928, for 15 cents a copy; or we will send it, in clubs of ten or more to one address, the balance of this year and all of 1928, for 50 cents a copy. This offer does not apply to Sunday schools already getting the paper. Sample copies upon request. Address all orders to

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law.—Ernest H. Cherrington.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 15, 1927 (Gospel Witness Established 1905) No. 37

EDITORIAL

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

This is the most momentous question ever faced by man. Upon the answer to this question, and its application to our own lives, depends that other great question, "Where will you spend eternity?"

Thank God we need not be in the dark on this point, for God answers the question Himself: "He that hath clean hands and a pure heart." In other words, they who have experienced the new birth and walk in "newness of life" will have the blessed privilege of ascending the hill of the Lord and spend eternity with Him.

On the other hand, they who can not be described in the language just quoted are without foundation for any hope of eternal triumph. The whole Bible is a unit on this point. Therefore, "Examine yourself, whether ye be in the faith." Upon the record of our being and our doing in this life will depend our record in eternity. This is the time to heed the admonition: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

Our working force is kept busy these days attending to the usual December rush. There are several things that help to pile up this work. In the first place there is the usual "holiday rush." Added to this is the work of sending out Sunday school literature for next quarter, as well as the work of getting out several new books just off the press. We have about caught up with the orders for our new Church Hymnal. Last week we reviewed the new book, "Recitations for Young People," just off the press, and this week we are ready to announce the publication of another new book—"Mennonite History," a review of which will be found on last page. We are prepared to attend to your orders promptly when we receive them, and want to give satisfaction in everything sent out from the Mennonite Publishing House.

A Pressing Obligation.—The following, clipped from "The Mennonite," is worthy of prayerful meditation:

Hinduism? Christianity? or Atheism?

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man who holds a high and important position under the government, said to me, "Padre! What do you think will have happened to Hinduism fifty years from now?"

Not having met him previously, I felt I had to be cautious in my reply and said, "I presume Hinduism will reform herself from within us as she has done before and thus adapt herself to the new conditions."

To this, he replied, "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct."

"Why are you so pessimistic?" I asked.

His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "Every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then said he, with a significant look, "I am stronger than Hinduism."

That phrase, "I am stronger than Hinduism" expresses the attitude of the intelligentsia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean that they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects.

I cannot take as optimistic view of the attitude of the intelligentsia as some. I fear that discarding Hinduism, they are more likely to become atheists and materialists than Christians hence, the need for more emphasis in presenting evangelical Christianity to them for maintaining Christian schools.—Charles B. Hill.

And may we add, the only religion which the "Christian West" can bring that will be of any spiritual advantage to India or any other heathen country is the Orthodox kind that preaches a real Christ that saves. The surest way to bring about a transition from paganism to atheism without a jar of the conscience is by the way of Modernism.

STRENGTHENING THE CHURCH

II. Its Ministry

Speaking of the origin and importance of the ministry, Paul has this to say:

> And he (God) gave some, apostles; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4:11-13.

For a further vision of the work of and responsibility resting upon the ministry, read Paul's instructions to Timothy and to Titus, and Peter's instructions to the elders as stated in I Pet. 5. Considering these instructions we naturally conclude that the more efficient the ministry the better it will be for the Church. In other words, when you strengthen the ministry you thereby strengthen the Church.

What can we as a Church do to strengthen our ministry? There are many things which we might enumerate in answer to this question, but we have room to notice only two of them: (1) Take the scriptural way of ordaining them. (2) Give them scriptural support.

1. By turning to I Tim. 3 and Tit. 1, we have specific instructions as to what the qualifications of a minister ought to be. And whether we use the lot or ordain some other way, these instructions should not be ignored. For illustration: Sometimes Congressmen, feeling a pressure brought to bear upon them to enact certain legislation which they personally believe to be unwise, are nevertheless constrained to vote for such measures, feeling sure that the President will veto the bills when they come to him. In like manner, rather than offend some one, there are those who give their voice for the ordination of unqualified men, hoping that

the Lord may overrule and either keep them out of the ministry or make efficient ministers out of them after they are ordained. This is a cowardly way of shifting responsibility. Congressmen should be true to their own convictions, and people having a voice in the choice of men for the ministry should give heed to God's plain Word with reference to qualifications of men to be ordained. When God tells us what kind of men to choose for the ministry, He does not expect us to ignore these instructions and disobey His Word under the pretext of trust in God. If the Church is to be blessed with scripturally qualified men in the ministry, the Church must heed the scriptural instructions as to the kind of men to be chosen and ordained. When a church is blessed with men in the ministry who are both "faithful" and "able" (II Tim. 2:2), we may expect to see evidences of the blessings of God resting upon that church which honors God in obeying His Word in the choice of men for the ministry. Trust in God in this case includes two things: (1) acceptance of His Word which tells what kind of men to choose; (2) confidence in His overruling power when we proceed in a scriptural way.

2. The other important factor in the strengthening of the ministry is that of giving them adequate support. When we speak of "support" we do not necessarily mean financial support, although it includes that in case finances are needed to enable the minister to be of most service to the cause of Christ and the Church. But the thing uppermost in our minds is the matter of standing under the minister's arms, of giving him the assistance needed that will enable him to be at his best in the discharge of his duties. This includes prayer, obedience, advice and counsel, sympathy, and everything else that will strengthen the minister in his service.

Every minister needs the prayers of the membership. "Pray for me," is found frequently in the writings of Paul; it exists frequently in the yearnings of every faithful overseer. "The effectual fervent prayer of a righteous man availeth much."

Every minister needs the sympathetic loyalty of his members. It gives him heart to press on in the work, encourages him to be at his best in everything he may undertake to do.

Every minister needs the sympathetic counsel of his members. A minister, like all other members, has his shortcomings. Like Christ he is "in all things tempted like as we are," but unlike Christ it can not always be truthfully said of him, "yet without sin." If his faults are evident you may be of help to him in getting rid of them if you arm yourself with prayer and grace and frankly discuss his problems with him. He may be too quick spoken, too much engrossed in the things of this world, too negligent about knowing his Bible, not studious enough in the matter of preparing his pulpit messages, not well enough posted on the affairs and condition of his members, partial in his discipline, or some other faults may be truthfully attributed to him. Not as a fault-finder but a fellow worker and one enlisted in the same cause that he is, go to him with a view to helping him get rid of the manifest shortcomings. Nine times out of ten, your efforts will be a help to both him and yourself. It may be that he is laboring under a heavy load and needs just the help you are able to give him to enable him to overcome. It may be that he is not informed as he should be concerning the condition and needs of his congregation and the issues before you, and the help which you and the rest of the laity will be able to give him will add much to his usefulness as a public servant. Let him have the viewpoint of the laity quite frequently. Your minister can be your confidential adviser only as you put yourself into confidential relationship with him. Help him all you can, and you will thereby also help both yourself and the entire congregation. Another thing: By your getting into confidential relationship with your minister, it will often give you an entirely different opinion and estimate of him and his problems from what you would have if you had kept your distance and looked at him only at long range.

Up to this point we addressed ourselves principally to the laity. May we say in closing that there is no one who is more responsible in the work of strengthening the ministry than the minister himself. It is for him to keep in close touch with God and His Word, to be true to his responsible calling, and to improve every opportunity to add to his usefulness. It is for him to keep in close touch and fellowship with his members that he may understand their needs and give them the benefit of his aid to keep posted on the issues before him and his congregation, that he may be both a faithful and competent watchman upon the walls. With both ministers and members coöperating with the Lord in advancing the cause of Christ and the Church, we may expect an ever-growing ministry to be a potent factor in strengthening the Church.

Spasmodic giving is not ideal.—H. R. Schertz.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

THE PLAN OF SALVATION
(Titus 3:3-8)

By G. W. North

For the Gospel Herald.

1. **The Need of Salvation.**
   V. 3. The Depravity of Man.—I Cor. 6: 9-11.
2. **The Origin.**
   V. 4. The Love of God.—Jno. 3:16.
3. **The Channel.**
   V. 5. The Grace of God.—Eph. 2:8, 9.
4. **The Agent.**
   V. 5. The Power of the Spirit.—Jno. 3:5.
5. **The Basis.**
   V. 6. The Work of Christ.—Rom. 4:25.
6. **The Result.**
   V. 7. The Standing of the Christian.—Rom. 5:1, 2.
7. **The Purpose.**
   V. 8. The Service of a Christian.—Eph. 2:10.

Kokomo, Ind.

"STRENGTHEN THE THINGS THAT REMAIN"

By D. E. Plank

For the Gospel Herald.

Spiritual conditions were not good in the church at Sardis. In fact, as a whole, the Sardis church was a dead church. The large number within that church needed repentance, and the best the Spirit could say to them in His message was to **"repent."** But there was a remnant who had not defiled their garments and to them came the admonition: "Be watchful, and strengthen the things that remain."

We trust conditions are not as bad in our church as they were at Sardis. Yet we realize there has been and still continues to be a marked drifting away from the Gospel purity and simplicity which was once so cherished by our church. This condition is recognized by our Church leaders everywhere who have their eyes open to the truth. Also much effort is being put forth to check this drifting, and not without result; yet there remains so much to be done. It is true that the Church has made commendable progress along a number of lines in the last generation or two, but at the same time we are in much danger of letting slip some of the things which our fathers taught and kept, and which are plainly taught in God's Word.

Take for instance those Bible doctrines which we distinguish as fundamental and the rejection or denial

of which we have come to term "Modernism." We are sure that the sentiment in the Mennonite Church is overwhelmingly in sympathy with Fundamentalism. In fact, this may be classed as one of "the things that remain." Also this is one of the things that needs to be strengthened. There have been those who have held prominent positions in the Church, Sunday school, or young people's meeting but who frankly admit they question or reject God's account of the Creation as given in Genesis. They receive rather the theory of Evolution as advanced by Darwin and others. Surely the Mennonite pulpit and press have been emphatic enough in denouncing this pernicious "theory." No one need be ignorant of the issues involved, and possibly no one is. We may well question the sincerity of those who persist in advancing any such theories which plainly contradict the Word of God. Their activities in our meetings will tend to weaken and not strengthen our position as a church on the fundamental doctrines of the Bible.

Much as we appreciate the public school, every Christian parent knows of the many problems which come to our doors. Not the least among them is the problem of just such ungodly "theories" being advanced by the teachers in the name of education. But we cannot expect too much of the public school in the way of religious influence. This institution is patronized and financed by all classes in the land, Christian and non-Christian alike. But of the church we have a right to expect better things. This is why Church leaders are drawing the lines closer in selecting leaders and workers for our various meetings. Not because of personal preferences but only that "the things that remain" may be "strengthened." But always in dealing with the situation we want to work with patience and in love.

Then there are such things as modest apparel, the devotional covering, and other ordinances and restrictions which we see slipping until we almost despair. But nothing is gained by sitting under the juniper tree. There is nothing gained by taking a ship for Tarshish when God says, "Go to Nineveh." There is nothing gained by getting discouraged or "lying down on the job."

May every one of us, regardless of where our field of labor may be, take to heart the truths of God's Word, and endeavor to conform our lives to His teachings. May we be willing to repent where repentance is needed. And where strengthening is needed, may we heed the admonition to "be watchful, and strengthen the things that remain." Life is short and the things of this world fade away, but the Word of God shall endure forever, even after heaven and earth have passed away. How important it is then, that we believe and obey the sure Word of the Lord, even if our position is not popular with the world. We may be classed as ignorant by the worldly wise if we abide by the Word, but what difference does it make what the world thinks of our position if it is right with God? We do not mean to belittle the value of human endeavor along any right line. Much is being accomplished every day in the world to relieve human suffering and to make life more worth living for human beings, but when it comes to a contradiction between human theories and the Word of God, then "Let God be true, and every man a liar." This it seems to me, is the position every Christian ought to take.

Eureka, Ill.

MODERNISM

Description. — Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.—Micah 3:9-11.

Result.—Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.—Micah 3:12.

SECRET OF OVERCOMING POWER

By Effie Sharer

For the Gospel Herald.

That there is a secret of overcoming power cannot be denied. The Christian is instructed in the way of holiness and charged to live apart from the world and all sin; to overcome **all** evil, and live a life of Christian perfection. We are to present our bodies "a living sacrifice, holy, and acceptable unto God." The instructions to the Christian throughout the Bible are, "Be ye perfect," "Be holy," be blameless. The least **willful** transgression of God's law is sin, and sin brings the soul under condemnation and forever separates it from God unless repented of. By Adam's transgression sin passed upon all the human family, and in ourselves there is **nothing** good or commendable. Paul declared that in himself, aside from Christ, there was **nothing** good. We are all sinners by nature, not able to think one good thought. Realizing this, and looking at ourselves in our naturally sinful state, and then at the high standard of Christian living which the Bible holds up, we are made to realize that in order to overcome our sinful nature we must receive power from some source. Where, then, shall our power come from? It cannot be obtained from any earthly source, for **all** have sinned. We can find **nothing** in this earth from which to draw power to overcome evil, but must look higher than earthly things.

David said, "Power belongeth unto God." Jesus said, "All power is given unto me," over all flesh, "that I might give eternal life." **God** has called us to a life of holiness. He has given His Son, Christ Jesus, power to forgive our sins and put His Spirit in our hearts and make us heirs to Life Eternal. Since He has power to forgive and save from sin, has He not also power to **keep** from sin?

Paul said, "I **know** whom I have believed, and am persuaded that he is able to **keep** that which I have committed unto him."

God requires nothing unreasonable of us. He permits no trial or temptation to overtake us, but He also makes a way of escape. Jesus took upon Himself the power of flesh, and bore our sins for us. "He was in **all** points tempted like as we are." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). In the earthly life of Christ we see Him as human. He was led out into the wilderness and there had every temptation placed before Him. In the garden of Gethsemane He was severely tried, and in His human weakness shrank from taking upon Himself the sins of a lost world—whence came His power to rise above these earthly trials and temptations and overcome in all things. The secret is this: He was connected with the fountain head, the source of all power—God. He was constantly in touch with the Father.

In all difficulties in life we find Him in communion with God. From Him He drew grace and power to withstand **all** evil, all temptations, **all** trials, even able to drink to the very dregs the cup of suffering for us, that we might have life and "find grace to help" in **our** struggles with the evil one.

(Continued on page 806)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greetings:—On Nov. 27, after an impressive service, a husband and wife, parents of four small children, were received into the Church.

On Dec. 2, Bro. Earl Showalter, wife and two small children, of La Junta, Colo., accompanied by Marvin Kizer of Harrisonburg, Va., where they had visited a few months, arrived. They came in time that we had a short visit with them before Bro. Jennings took the train for Pennsylvania. Bro. Showalter visited in a few homes and filled the regular appointments on Sunday, at the Concord Church in the morning and Sunday afternoon and evening at the Mission. They started on their journey for La Junta early Monday morning.

Other recent visitors were Bro. Clifford Springer, wife and two children; and Sister Jennie Ebersole and mother of Souderton, Pa., who arrived on the evening of Nov. 22, en route to Florida, stayed over two nights. The day was pleasantly spent in the Jennings' home. Sister Barbara Becker of Orrville, Ohio is spending a few weeks with her sister, Mrs. M. L. Dowling, who has been in poor health for several months. We are glad to say that Mrs. Dowling as well as others, who had been sick, are improving.

We have had a beautiful fall, with recent rains. We thank all who help in His cause here and ask a continued interest.

Dec. 5, 1927. Anna Jennings.

Lima, Ohio

(825 N. Jefferson St.)

Dear Herald Readers:—"Rejoice in the Lord alway: and again I say, rejoice." "Truly God is good to Israel; even to such as are of a clean heart." Great reason have we to praise the Lord for the many blessings bestowed upon us. "Let us not be weary in well doing, for in due season we shall reap if we faint not," has again been verified conclusively. Though our ranks have again been decimated by the grim reaper—Sister Shaw having passed from time to eternity, followed one week later by her infant son—others have been added to our number by water baptism or by being reclaimed.

Through the generosity of friends of the Mission it was made possible to install an electrically illuminated bulletin board, that "he may run that readeth it" (Hab. 2:2). The brotherhood of the surrounding congregations have liberally supplied the Mission with supplies and provisions, for which the workers express their sincere thanks. The approximate value of the donations for the last nine months is as follows:

Pike and Salem	$222.09
Central	25.25
West Liberty	165.00
Clinton Frame (Ind.) S. C.	7.49
Total	$419.83

On Oct. 27 Bro. George Ross of Elida, anointed Sister Shaw, who (as has been stated) has since passed away. The same Brother a few days later, Oct. 31, anointed Bro. Sam Golden who has sufficiently recovered that he is again able to worship with us. The Lord be praised.

Bro. Andrew Shenk also anointed a number who were afflicted, during his all too brief visit with us.

On Nov. 27, two souls were taken into church fellowship by water baptism, Bro. J. B. Smith officiating.

We were edified and strengthened in the Lord by the preaching of the Word from the following ministering brethren during the last two months: Gabriel Brunk, Andrew Brenneman, J. B. Smith, Elida, O.; Enos F. Hartzler, Marshallville, O.; Andrew Shenk, Oronogo, Mo.; and A. I. Yoder, West Liberty, O. Visiting brethren who assisted in the services or otherwise gave encouragement by their presence, were David Good, Simon Shenk, Sol. Brunk, Otho Shenk, Elida, O.; S. E. Allgyer, West Liberty, Ohio; Perry Heller, Ft. Wayne, Ind.

In closing, we wish to thank one and all who have encouraged us along the way by example and by precept, by advice and by prayers, and beg of you to continue your interest, especially by interceding at the throne of grace; for the "effectual fervent prayer of a righteous man availeth much."

The time is again near at hand when we as a Christian people celebrate the birth of our Savior. May He dwell in your heart, is our sincere desire, for that is the assurance of a joyful Christmas.

Yours in His service,
Henry Mueller.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

The mission work seems to be progressing as nicely and with as much interest as we can well expect under the circumstances. Not much time can be given to visitation work among the people here, since the care of the Home requires about all the time of the workers.

In place of a Christmas basket we expect to give each prompt attendant at Sunday school a loaf of bread each week. This will furnish some families considerable bread for the week.

The Sunday school attendance averages about twenty-five or thirty, and Tuesday evening Bible study and Sunday evening preaching services average more.

In the absence of Sister Anna Kauffman (who expects to spend the winter with Bro. Byers' in Tampa, Fla.) and Sister Mary Harkins (who expects to continue in the nursing profession), we have as new workers Sister Ruth Rohrer of Paradise and Sister Amanda Snader of the Weaverland congregation. We hope and have prospects of these being regular workers. Sister Harkins was out nursing a large part of the time, which caused a shortage of workers during part of the busy fall season. However, Sisters May Buckwalter and Elizabeth Hershey helped each week, for which we are glad.

Since in October we have had added to our family of inmates Sister Lilly Burkholder of Springs District and Brother Houpt from Altoona who had been at home at the Mission for some months. Both seem to be enjoying their new home. At present, including Bro. Elam Landis who does much of the farm work, there are nine members in our family besides the workers mentioned.

Sincerely,
The Workers,
Per J. L. Kauffman.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The past few months have been high points in the experiences with the Lord in the work here. And it was true, with the prayer of David, the Lord "looked down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."

About the middle of October Bro. N. E. Troyer came into our midst to labor with us in a revival meeting. Truly God did visit His people, and the second night souls began to seek the Lord and God did visit His people with an outpouring of His Spirit. About 23 souls sought the Lord, that He might become precious to them.

On Nov. 24 the Leo congregation met with us in an all day Sunday school meeting. The day was spent in discussing problems of the Sunday school, young people, and the Chris-

tian life. It was a very inspirational and helpful meeting.

On Dec. 1 Bro. Jacob K. Bixler came into our midst and labored with us over Sunday. On Sunday morning baptismal services were held. Ten were received by water baptism, one was reclaimed, one received by letter. It was a very impressive service, and the Lord blessed the work.

On Monday evening, Dec. 5, Bro. Andrew Shenk preached a very inspirational and helpful message. God has surely wonderfully preserved our aged brother to give the message of God with the old time fire.

The Church at this place still desires the prayers of the Church, that she may remain a fruitful vine in the vineyard of the Lord.

Yours in His service,
Dec. 6, 1927. Ben B. King.

Tampa, Fla.

(1513 Thirtieth Ave.)

Dear Herald Readers:—We are glad for the interest others manifest in the work. Bro. and Sister Springer and their two children, and Sisters Jennie Ebersole and mother, all of Souderton, Pa., were present here last Sunday in both afternoon and evening services. Their help was much appreciated. We are also glad to know others from Lancaster Co., Pa., are expected to arrive here in the near future; and the second Sunday of January Bro. J. B. Senger of Kinzers, Pa., is expected to be here. We trust there may be still others that are willing to come and labor in this needy field. About Jan. 1 we give rewards for good attendance in Sunday school. Help for this purpose would be thankfully received.

Contributions received since Aug. 11:

A. M. Church at Alden, N. Y.	$15.00
Sister Miller, Lancaster Co., Pa.	2.00
Friends in Tampa	.99
Sister Ella Hostetter	1.50
Contribution Box	5.01

Gratefully acknowledged,
Dec. 6, 1927. C. B. Byer.

Baden, Ont.

(Mennonite Mission)

Greetings in the Name of Jesus:—We had our missionary day on Sunday afternoon at the Mission. It was very interesting. Quite a few visitors were with us for which we are always glad, asking others to come too. Bro. M. Brubacher gave us a very good missionary sermon and all seemed to be strengthened, for which we praise the Lord. We are blessed with meetings all around us. We certainly have great opportunities in the last days; if we miss them it is our own fault.

We have a singing class every Wednesday evening, for which we thank God.

Dec. 6, 1927. M. B.

Ephrata, Pa.

(Cocalico station)

Greetings to all Herald Readers:—On Sunday, Oct. 30, we had with us Bro. Paul J. Graybill, with 46 present; Nov. 13, Geo. Horning of Baumansville, 66 present; Nov. 27, Bro. Elias Kulp, of Bally, Pa., 86 present. We were glad for the presence of the brethren, also for the words of encouragement they gave us in this work. We also feel grateful towards the home churches in helping us. We are glad for the visitors and ask them all to come again and assist us in this work. The Lord willing, we expect to have Sunday school every two weeks until further notice. Pray for the work and come and help if you can.

Dec. 5, 1927. Daniel S. Stauffer.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 9:62. Does this mean that after I have accepted a job in the Lord's service and then quit because I can get higher wages elsewhere I would not be fit for the kingdom of God? Also explain Eccl. 4:8. Does this mean money that I had promised to pay on labor? P. Z.

The verses called for read, in part, as follows: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). "There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my soul of good" (Eccl. 4:8)? Both references are reasonably clear in the light of their contexts.

In the first case Christ answers the man who said, "Lord I will follow thee; but let me first go and bid farewell to them that are at home." Christ's reply teaches us clearly that when we accept Him as Savior and Lord we turn our backs to the world and ever after (if we are true to Him) we will give Him the first place in our lives and service. Matt. 6:33 is a good companion verse to read in connection with this one. Now with reference to the question: There is no scriptural comparison between what we receive for serving God and what we get as material wages for other services. The first is spiritual, the second, material. Our service to God is (or at least should be) "without money and without price." Since "we are bought with a price," we owe God our all, service included. No employment is legitimate that will take us out of the service of God. There are many things connected with temporal life which we may do and accept wages for so doing; but no employment that causes us to forsake the service of the Lord is permissible in the light of God's Word. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" No; that kind of a man is not "fit for the kingdom of God."

The writer of Ecclesiastes, in the verse quoted, describes the covetous man. It would be just like that man, along with his other money-gougings, to get out of paying his honest debts, for labor as well as for other things.

Please explain Col. 1:23 and Tit. 2:11. Does this mean that the prophecy which says that the Gospel will be preached to every creature before Christ comes has already been fulfilled? E. L.

We see nothing in these scriptures which would in any way conflict with the well known fact that to this day a large part of the world's population is yet without a knowledge of Christ. Speaking of the expression, "every creature which is under heaven," Clarke's Commentary has this to offer: "A Hebraism signifying the whole human race, particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the Gospel had been preached, and to each salvation by Christ had been equally offered." Referring to Tit. 2:11, the marginal rendering is: "The grace of God, that bringeth salvation to all men, hath appeared." To this agrees the rendering in the Revised Version. Accepting this as an interpretation of the Authorized Version, the difficulty is removed, as in the former reference. To-day the Gospel of Christ is hard in every nation, but it will take some time before the message can be truthfully said to have reached "every creature." One thing is sure, however: if we of the present generation were as zealous and faithful as was the Church of the first generation, the Gospel message would reach "every creature" much sooner than it likely will the way things are going.

We need teachers that are not only thoroughly qualified in a professional way for the positions they occupy, but who are also sound in the faith and loyal to the Church, and who have the spirit of the Church in their systems.—D. H. Bender.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MY MOTHER

Who is my friend in all times dreary,
Whose willing hands are never weary,
Whose watchful eyes are sometimes teary
Because of me?—My Mother.
Who is the one who shares my sorrow,
Like things one lends, and others borrow;
Who plans my future on the morrow,
Living for me?—My Mother.
Who guides me in the path upright;
Who loves me every day and night;
Who never leaves from out her sight,
Caring for me?—My Mother.
She is one whom angels treat
With honor high, and raptured greet,
And at God's right hand they will seat
My great and noble mother.

—Sel. by A. S. B.

THE LEAST OF THEM

I'd rather be the widow, poor,
Who came and brought her mite,
And left it at the temple door
Within the Savior's sight,
Than be the rich man, who desired
His buildings to enlarge;
And found his soul that night required,
And "Fool" set to his charge.

I'd rather be the leper, who
Returned to give God praise,
Although he was a stranger to
The Jewish laws and ways,
Than be the ruler, who refused
To sell the goods he had
That they might for the poor be used,
And so went homeward, sad.

I'd rather be the publican,
Who beat his breast and cried,
"Have Mercy, Lord, on this poor man!"
And went home justified,
Than be the pious Pharisee,
Who made his boastful prayer,
And told the Lord the good that he
Was doing everywhere.

I'd rather be one of the meek,
And claim a humble birth,
Than share the wealth of those who seek
The mighty things of earth.
"I'd rather be the least of them,
Who are the Lord's alone,
Than wear a royal diadem
And sit upon a throne."

—Etha S. Amon.

ARE WE WILLING TO SUFFER FOR HIM?

By Rebecca C. Burkholder

For the Gospel Herald.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.—Psa. 34:19.

Christ is our example. He suffered much in the flesh for our sake. He never murmured nor complained. Why should we? He was tempted in all points as we are. He prayed and fasted to overcome His trials and temptations and persecutions. Why should we not do likewise?

He suffered untold agonies, was patient, prayed and died for us sinners on the cross. Should we not be willing to be scourged in our flesh for His sake? Trials, temptations and persecutions are rich blessings and rich food for the soul in the Christian life, if we can pray to overcome trials and obey all of God's commandments, then we can follow Christ in the narrow way.

Some people who profess religion, pray, praise God, and with the same tongue use angry, wicked words. Is this Christ-like? Is this not trying to serve two masters? If they cannot pray and overcome their evil deeds in this world, they must follow the devil on the broad road. We cannot serve two masters. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23).

"He is despised and rejected of men" (Isa. 53:3). "He was oppressed, and He was afflicted, yet He opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth" (Isa. 53:7). Why should we open our mouth and murmur when we are afflicted?

If we are not willing to follow our Example we are disobedient, and disobedience always brings sorrow.

Help me to do right,
Help me to be bright,
Help me to be a light,
To keep the devil out of sight.

This is my delight,
To help to make home bright,
Put disobedience out of sight
Trust in God and do the right.

Disobedience brings grief,
To-day turn a new leaf;
God is not blind nor deaf
You cannot Him deceive.

Repent and turn from sin,
If you would victory win,
He will take you in,
To dwell with Him.

Do not wait too late,
Or awful will be your fate,
For you cannot enter the pearly gate,
It is pure and strait.

Harrisonburg, Va.

A PRISONER'S LETTER

Sel. by A. S. Brubaker

A prisoner in jail at Michigan writes to the Temperance Banner thus:

Will you kindly grant me a little space to give the boy readers a sermon from life? I was born of honest, respectable parentage, in the mountains of New Jersey. At an early age we removed to a Western city, and at this time I laid the foundation to what I have become—an inmate of a county jail, awaiting trial upon a charge liable to send me to state prison for fifteen years, by acquiring a taste for pernicious books and papers. Dime novels were my especial delight. As I grew older I acquired the friendship of vicious boys and men, and was familiar with all kinds of vice; though I did not partake of it, I countenanced it, until I became so familiar with it that it lost all its hideousness to me. This familiarity led me on step by step, until now I see the felon's cell and the felon's garb at the expiration of a few short weeks. Boys, ponder over this. A gray-haired father, a delicate, praying mother, brought to the verge of an untimely grave by the misdoings of their only and well-beloved son. Boys, I implore you, read not the accursed, vicious literature of the day. It will steal away your manhood, your truthfulness, your self-control, and leave you a floating wreck upon the sea of life, like a ship without rudder or sail, until you will commit some crime and repent when it is too late, as I am doing now. I beg of you, boys, by your fathers, your praying mothers, your loving sisters, never let one drop of liquor pass your lips. Think over what I have said, and take warning by my example. Take this for a motto: Let cards and liquor alone; be in bed by 9 P. M. and up by 6 A. M.; eat regularly, sleep soundly, exercise moderately, pray constantly, and you will never be behind the grates. Respectfully yours,

PRISONER.

OVERCOMING POWER

(Continued from page 803)

It is that we might have power to overcome that we are repeatedly admonished in God's Word to spend much time in prayer, to watch and pray lest we enter into temptation and be overcome by the enemy of our souls. It is for our encouragement that we are repeatedly assured of the Father's help if we call upon Him in simple trusting faith.

God never turns an honest, trusting soul away without a blessing. He invites us to **cast** upon Him our burdens, (I'm so glad for that word **cast**) to draw from Him grace and strength to meet the battles of life successfully. It is our privilege to walk daily, **hourly** with our Savior: to be in the closest relationship with Him at all times. There is nothing that can harm us when by His side. The fault is all our own if we are defeated.

Jesus has overcome the enemy for us, and if we trust Him, the victory is ours, for He has promised to stand by us, and **His** Word is **sure**.

Portland, Oreg.

SUNDAY SCHOOL LESSON

Lesson for Dec. 25, 1927—Luke 2:8-20

CHRISTMAS LESSON

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Introductory.—This, the last lesson for this quarter, is also a very appropriate introductory lesson for the series of lessons in the next quarter as they pertain to the life of Christ. "Good tidings of great joy," is indeed a very fitting description of the news of a Savior born to earth, for in coming from heaven to earth our Savior came to bring freedom to the captive, sight to the blind, salvation to the lost. The lesson before us should be studied with a prayer for understanding, received with joy, and leave on our hearts a firm resolve to put the Savior's message to daily practical use.

The Shepherds of Bethlehem (8).—The first scene is that of a number of pious shepherds on the Judean hills, near the town of Bethlehem, keeping watch over their flocks by night. The shepherds in those days were said to be among the most pious and devoted of people, having plenty of time, while keeping watch over their flocks, to look into the starry heavens and meditate upon the great and mighty works of the great Creator of heaven and earth. Centuries earlier a shepherd, David, wrote: "The heavens declare the glory of God, and the firmament sheweth his handiwork." With heaven and earth spread out before them, these shepherds could well join in that sweet refrain.

The Heavenly Message (9-14).—As shepherds, doubtless, were looking into the heavens their eyes beheld a scene for which they were scarcely looking. There appeared an angel of the Lord, and the glory of God shone round about them. They heard the message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Could they believe it? They were given specific directions as to how they might verify the truth of this statement. They had only to go into Bethlehem, to a certain house, and there they should find a little child wrapped in swaddling clothes, lying in a manger. God's messages to men are not only startling but also given in a way that they may be verified by believers.

But this was not all. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This is the sweet refrain that all the children of God should join in singing. It brings to us the substance of the entire message of Jesus Christ. Listen to its notes: (1) "Glory to God in the highest." In other words, "Give God glory above all His creatures or all the works of His mighty hand. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" (2) "On earth peace, good will toward men." This is just the opposite of what we see in a dark and sinful and strife-torn world. May this message of peace be translated into the record of our lives. Give highest glory to God, and "follow peace with all men," and there is nothing in all the Gospel of Christ that you haven't unreservedly accepted as far as you have the light and understanding. What the shepherds heard was the message of the Gospel of the Infant King, brought to them from the hosts of heaven.

Witness of the Shepherds (15-20).—"Let us now go even unto Bethlehem, and see the thing which is come to pass, which the Lord hath made known to us," said the shepherds one to another after the heavenly host had departed. It was not a "doubting Thomas" investigation, for they already acknowledged that the Lord had made known this thing to them. So they went, fully expecting to find things just as the angel had informed them. When they got to the stable near the inn they found the infant King, just as they had been informed. Their faith was verified.

But this was not all. Not only was their faith confirmed, not only were they satisfied themselves, but they went out from that place telling other people what they had seen. "They made known abroad the saying which was told them concerning this child." That they told it as though they fully believed it, told it in a very impressive way, is evident from the fact that "all they that heard it wondered at those things which were told them by the shepherds." Two things impress us as being worthy of our patterning after them: (1) They had their faith confirmed by examining the evidence at hand and personally went into the presence of Christ, worshiping Him. (2) They faithfully and impressively spread the good news abroad. If every professed child of God would faithfully follow their example, this coming Christmas season would witness no Christmas follies on the part of professedly Christian people.—K.

Bible Meeting Topic

THE PRINCE OF PEACE.—Isa. 9:6; Acts 10:36-43.

Topic for December 25

MOTTO

"Peace by Jesus Christ."

OUTLINE STUDY

(Adapted from the Suggestions of the Peace Problems Committee appointed by Gen. Conference).

I. Jesus the Author of Peace.
1. The Message of the angels.—Luke 2:9-11.
2. The manner of His ministry.—Luke 4:16-22.
3. The character of His life.—Matt. 12: 14-21.
4. The spirit of His entire life.—Acts 2:22, 23.

II. How Jesus Emphasized Peace and Good Will to Men.
1. The character of the men who are blessed.—Matt. 5:1-12.
2. The relation of man to man.—Matt. 5:21, 22, 38, 39; 43-48.
3. Jesus' attitude toward His enemies.—Lk. 23:33, 34.

III. What the Followers of Jesus Learned and Taught.
1. James.—Jas. 1:18, 19; 4:1-8.
2. Peter.—I Pet. 1:18-22; 2:19; 3:11; 4: 1-4; II Pet. 1:5-7; 3:11, 12.
3. John.—I Jno. 1:8-11; 3:11-18; 4:20; II Jno. 5:6.
4. Paul.—Rom. 12:9-21; I Cor. 13; Phil. 2:5-16; Col. 3:8-17.

IV. The Spirit of Love.
1. In the Church.—Eph. 2:13-22; Jno. 13:34, 35.
2. In the world.—Rom. 13:8-14.

V. The Spirit of the Eternal City.
1. No death, sorrow nor crying.—Rev. 21:3-8.
2. Purged from destructive influences.—Rev. 21:27.
3. No more curse there.—Rev. 22:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Love."**
2. Triplets,—Love, Joy, Peace.

For Young People.
1. How Jesus Becomes the Prince of Peace.
2. Peace Teachings of Jesus.

For Older People.
1. The Spirit of Peace in the Heart.
2. Practical Working of the Spirit of Peace.

PERSONAL THOUGHT

Where do we stand to-day in our relation to the Prince? Have we accepted the terms? Do we stand with Him in the day of salvation? Shall we stand with Him in the day when He shall judge the world?

SEED THOUGHTS

"After love comes peace. A great many people are trying to make peace. But that has already been done. God has not left it for us to do; all that we have to

Gospel Herald

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THURSDAY, DECEMBER 15, 1927

Field Notes

Bro. Ira Landis of Neffsville, Pa., filled appointments in the Franconia conference district Nov. 27. C.

Bro. Osias Cressman of New Hamburg, Ont., visited churches in Bucks and Montgomery Counties, Pa., Dec. 4-11. C.

Bro. D. H. Bender of Hesston, Kans., is spending a few weeks in California—if previous arrangements were carried out.

Ordination services will be held at Gingrich's Church, Lebanon Co., Pa., on Thursday, Dec. 22, for a minister and deacon at the same time. May the Lord direct the work. W.

Bro. John S. Hess of Lititz, Pa., began evangelistic meetings at the Chambersburg Church on Dec. 6. One young man confessed Christ the second evening. May many others turn to Him. M.

The meetings held at Risser's M. H., Lancaster Co., Pa., conducted by Bro. J. C. Clemens, Lansdale, Pa., closed on Thanksgiving evening. Attendance and interest very good. Visible results, 7 confessions. O.

Bro. Wm. Jennings of Knoxville, Tenn., stopped en route to Johnstown, Pa., in Franklin Co., Pa., and filled appointments at Pond Bank, Chambersburg, and Marion. May the Lord bless his labors at the Blauch Church, near Johnstown. M.

The brotherhood at Westover, Md., has made arrangements for a Bible instruction meeting, to be held Dec. 29—Jan. 1, with Bro. J. C. Clemens of Lansdale, Pa., as special instructor. A glance at the program indicates that it will be a meeting worth attending.

Bro. Edward Saylor, for many years a member of the Mennonite Church at Scottdale and warm friend of the Mennonite Publishing House, dropped dead late Friday evening, Dec. 9. May God comfort the bereaved. Obituary notice next week.

Sister Mary Ramer, wife of Bro. H. B. Ramer of Duchess, Alta., and daughter of Bishop J. N. Durr of Martinsburg, Pa., spent part of Saturday of last week, visiting friends in Scottdale. She is spending a few weeks in the States, visiting friends and relatives.

We are in receipt of a program of the Bible meeting to be held at Millersville, Pa., Dec. 24-26. Bro. N. E. Miller of Springs, Pa., together with a number of brethren in the home county, will be the instructors. It is a good program, and we hope to hear of a good meeting.

REQUESTS FOR PRAYER

For the Mennonite Children's Welfare Home in Kansas City, that the Lord of the Harvest may send more laborers to that institution. G.

For the Mennonite mission in Columbia, Pa., that the efforts put forth there may result in a mighty spiritual uplift and many souls converted to God. R.

For the work in South America—especially for the Mission Council to be held during the week between Christmas and New Year, when all the missionaries in that field are to spend a week together in prayer, study, and counsel; and for the annual Church Conference, which meets in February. H.

Clothing for Canada is the head of an article found on another page of this issue of the Gospel Herald. All who are interested in sending clothing for the needy Russian Mennonite immigrants in Canada should refer to this article and endeavor to follow out the suggestions given.

The next two months will mean strenuous times for Bro. J. B. Smith of Elida, Ohio, who among other things will have the responsibility of leadership and oversight in two special Bible schools: at Belleville, Pa., beginning Dec. 19; and at Lima, O., beginning Jan. 30; each continuing six weeks. Brethren E. D. Hess and M. S. Zehr are to be his coworkers at Belleville, and Brethren J. D. Mininger and A. I. Yoder at Lima.

Bro. T. K. Hershey, accompanied by Bro. Pablo Cavadore, spent the week Nov. 6-12 at Tres Lomas, Argentina, in a Christian life conference. Bro. T. K. sends us a tract on the Devotional Covering, printed in Spanish. We endorse the subject, and find nothing wrong with the arguments put forth.

Bro. J. S. Shoemaker, President of the Mennonite Publication Board and spiritual father of many young people, had the pleasure, together with his good wife, to spend the 50th anniversary of their wedding day, Dec. 6, with their children and friends who wished them many happy returns of the day.

Bro. S. H. Miller of Walnut Creek, Ohio, for many years secretary of the Mennonite Publication Board, has been a sufferer, for a number of years, from ailments which finally settled into dropsy. A recent letter from him states that he is somewhat better than he had been. Many are the prayers that God may again restore him to his former health and service in the cause of Christ and the Church.

Correspondence

Limon, Colo.

Greetings to All Herald Readers:—We were made glad to read the cablegram in the Herald from Bro. and Sister M. B. Vogt and Sister Mary Good stating that they had arrived safely in India. It was but a short time ago when we met them all at Milford, Nebr., where they so nobly consecrated their lives to this service. It was a shorter time since that Bro. and Sister Vogt visited with us at Limon, bringing much appreciated messages to our congregation—and now, a few months later, they are on the other side of the globe beginning a life of consecrated missionary service. We wish them and their coworkers God's speed and assure them of our prayers and support.

On Nov. 5 our bishop, Bro. J. A. Heatwole held a preparatory service and on the following Sunday morning our communion service. The messages brought to us at this time by Bro. Heatwole were very heart-searching, uplifting, and inspiring.

On Nov. 26 Bishop J. A. Heatwole and Bishop N. M. Birky of Thurman, Colo., came into our midst to take preliminary steps toward the ordination of another minister for this place, two brethren, J. L. Shellenberger and Paul J. Hooley being vot-

ed on by the church. On Sunday morning, Nov. 27, the lot was cast and Bro. Paul J. Hooley was chosen as our minister. May God richly bless Bro. Paul in his service for Him. We are in a large field of service and feel the need of your prayers. **Jno. 4:35.** L. C. Miller.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting:—The Sunday school meeting given by the College, Clinton Brick, and Clinton Frame congregations was held here Nov. 27 with house crowded to capacity afternoon and evening, with interest good. The following subjects were discussed: **Come, let us worship; Lord, evermore give us this bread; Alone with Jesus; In every thing give thanks; Pray for the Brethren; Pray without ceasing;** followed by a sermon by Bro. D. D. Miller on **The Power of Christian Living.** We believe the brotherhood was strengthened. May we in our daily life put to practice what we believe and profess.

Our communion held on Oct. 30 by Bro. Joe Hooley from the Forks congregation was largely attended, with almost the entire brotherhood partaking of the broken emblems, and we believe strengthened in the Spirit. Bro. Hooley touched on an important fact when he stated that years ago when travel was by horse and buggy and roads not very good, at communion time many brethren from far and near would be present and partake of the communion with you, thereby helping to strengthen the home church as well as themselves. Now, with good roads and automobiles it seems we are to a large extent missing many of the above visits.

Bro. Yost Miller has not been able to attend services for some time on account of sickness. His place in church is missed, which was seldom vacant. Pray for him.

Bro. Edwin Yoder of Topeka conducted the services here on Thanksgiving day, and made very plain our duties to God and our government; how we should appreciate our many blessings more than we do.

With the very nice fall weather we have had, and the many good meetings held at the neighboring churches of like faith, we are made to wonder if we truly appreciate God's goodness towards us. May we put forth special efforts to live a cleaner and more firm life for the Master.

Nov. 28, 1927. J. E. S.

Elmira, Ont.

(Floradale congregation)

Dear Herald Readers, Greeting:—On Nov. 5, Bro. Aaron Mast of Westover, Md., came and preached unto us the Word of life. The meetings continued till the 13th. The meetings were well attended and interest good. Some of the subjects discussed by Bro. Mast were, Travailing for Souls, The Great Sin Question, The Christian Home—Father, The Christian Home—Mother, The Christian Home—young people, What the Church Expects of Her Young People, The Surrendered Life, What Must I Do to be Saved, The Prodigal Son, Sinner Fighting His Way to Hell, The Devil's Mission of Amusement. Bro. Mast came as a stranger to nearly all, but by the time he left he seemed like one of us. The brothers and sisters were strengthened in the faith and three precious young souls confessed Jesus as their Savior. May our prayer be that they may live a life of service to their Master. May the Lord bless our brother that he may be spared to continue in the work of the Lord for many years.

We ask an interest in your prayers for the work at this place.

Nov. 28, 1927. Isaiah G. Bauman.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We would praise the Lord from whom all blessings flow.

Another milestone in the history of the church at this place was the building of the Bible School Annex, by the Ontario Conference, to our church building, the dedication services of which were held on Sunday, Nov. 27. The occasion will not soon be forgotten by the brethren and sisters and others young and old from near and far who were privileged to attend. It is estimated that over a thousand people were present in the afternoon as all available space was filled to full capacity and many could not gain an entrance, and besides this the children were in the basement where services were held for them.

The added space of the Bible School nearly doubles the capacity of the main auditorium, which is very convenient during large meetings, and at other times may be closed off by means of folding doors. The seating in the old part has been changed to conform with that of the new part, and some other necessary alterations were made that will help for convenience and usefulness. The basement of the new part has a well lighted and equipped dining room and a class room, and the whole building is heated with steam.

It may be of interest to some to know that the first meeting house (of any denomination) to be built in the interior of Western Ontario was built on the same ground in the year 1813. This building was made of logs with Bishop Benjamin Eby as its first minister. In 1834 this was replaced by a frame structure which did duty until 1902 when the old part of the present building was erected. In the cemetery adjoining there are about 2,000 graves, among which are the remains of many of the pioneers and church leaders of this district who stood so nobly for the principles of the Gospel and left us such a goodly heritage.

Following the dedication services Bro. C. F. Derstine will continue with a series of revival meetings and Bible lectures for two weeks (Monday and Friday evenings excepted) and all services on Sundays. The theme will be Truth and Error. We are looking forward to soul-inspiring meetings that will bring salvation to many. Remember us in prayer.

Nov. 28, 1927. Geo. A. Weber.

Haven, Kans.

(Yoder congregation)

Greeting in the Master's name:—We can greatly rejoice for the many blessings bestowed upon us. Oct. 30 the brethren, C. Z. Yoder of Ohio and David Garber of Virginia, opened a series of meetings, expounding the true Gospel as given in God's Word, holding two sessions a day (morning and evening) the first week, then Bro. Garber left for Protection for a week's work. Bro. Yoder stayed another week preaching in the evening of each day. There were a number of confessions—three received by letter, four by confession, seventeen for baptism, which is supposed to take place next Lord's day, Dec. 4, if nothing prevents. There are also several others from other denominations who have made applications. We feel the need of much prayer while the enemy is busy doing his part bringing in the vain things of the world to take away the power of true worship of God's people, pointing us fast toward the last days when He shall come in the clouds to gather His elect. May we be prepared for that day.

Nov. 28, 1927. C. C. Schrock.

York, Pa.

Greeting in Jesus' worthy name:—We had a series of meetings which closed Nov. 27, with some confessions, in whose behalf we ask your prayers. The meetings were very well attended and good interest was shown. Bro. A. Landis had charge of the meetings. As we sat and listened to him so earnestly pleading with the sinners, and then that the Church might be faithful and be a shining light in this community, it certainly made one feel to praise God that He is still so mindful of us to still single out men like Bro. Landis

(Continued on page 812)

Miscellaneous

IN HIS PRESENCE

Sel. by Eva L. Yost

Precious fellowship with Jesus!
How my heart burns at the thought.
Sitting at His feet and listening
To that voice with wonder fraught;
Times there are I can't be silent—
Words of love burst from my heart,
Cry in awe and great amazement,
"Lord, how wonderful Thou art!"

Other times, in holy silence,
I am conscious 'tis the Lord
Who would search my heart inquiring
Into motive, thought and word;
As I lay it all before Him,
Ready for His praise or blame,
Oh, the tenderness He uses!
My beloved, just the same.

How the little things that vex me,
Other people's faults and sins,
Shrink to pettiness and vanish
When I bring them all to Him.
But my own stand out most plainly,
And I cry in deep dismay
For the precious blood that cleanses,
Washes all my guilt away.

There are times the way seems shadowed,
And because I cannot know
All the end from the beginning,
Doubts and fears harass me so:
When I tell Him all about it,
Such a peace there comes to me,
That I know His "grace sufficient"
Is my priceless guarantee.

And if sorrow deep assails me,
Well I know where comfort lies;
And a rock would be my pillow,
Could I look into His eyes.
There is balm for all my heartache,
Wisdom for the mind oppressed;
And I am, instead of grieving,
With the oil of gladness blessed.

Well I know the path before me
Is a hard and rugged way;
Know the trials and the testings
I will meet from day to day;
Know it means complete surrender,
Counting all for Him but loss;
That the self-life with its idols
Must be nailed upon His cross.

When I bring these things before Him
He delights my fears to still;
And I find the glory deepens
As I'm walking in His will;
Heaven to me means not a mansion,
Not a gold or jasper sea,
But to sit in His dear presence,
Praise His name eternally.

Columbia, Pa.

CLOTHING FOR CANADA

For the Gospel Herald.

As announced several times in these columns, the Mennonite Relief Committee will receive clothing for shipment to Canada for the needy Russian Mennonite immigrants now finding a home in that country.

A recent letter from one who is in close touch with the work in Canada and who will distribute the clothing sent by the Relief Committee says that there is urgent need among some of the immigrants who have not yet been able to locate definitely or who have not had an opportunity to provide for themselves the actual necessities of life in their new surroundings.

In order to save any unnecessary freight and express charges on these shipments in the Central and Western states, arrangements have been made to receive clothing at the following points, and shipments may be addressed to the nearest point:

Mennonite Relief Committee,
Scottdale, Penna.

Mennonite Relief Committee,
Care of V. E. Reiff,
1711 Prairie St.,
Elkhart, Ind.

Mennonite Relief Committee,
Care of D. J. Fisher,
Kalona, Iowa.

The date for the gathering of clothing has been set for **Jan. 2 to Jan. 14, 1928.** Shipments can be made either by freight or express to either of the above points.

Please observe the following suggestions in packing and forwarding to these points. If the clothing is baled please do not stencil the package. Attach several shipping tags to each bale, indicating from whom it is sent and the address of shipping point to which you wish to ship. If clothing is packed in cartons or light boxes, avoid many small packages. Pack securely to avoid repacking at the gathering points. Do not stencil the packages. Simply paste several plainly addressed labels showing points to which you ship and the address of party sending them. The work of the gathering points will be only to relabel the packages and forward to destination in Canada by freight. It is not necessary to make any special effort to bale your clothing. If you do not have durable cartons at hand, good burlap sacks will do. Pack well, sew or tie the end, and attach several shipping tags marked as indicated above.

Do not ship to any of the points other than Scottdale after Jan. 15, 1928. Our storage space at Scottdale is always open but it is not probable that any further shipment will be made very soon after this shipment. Further announcements will be made as the needs are presented to us.

At your service,
Levi Mumaw, Secretary,
Mennonite Relief Committee.

THANKSGIVING

By Martha Gehman

For the Gospel Herald.

Another Thanksgiving day is here. We should truly be thankful, not only the 24th of November, but every day in the year. We have been wonderfully blessed this past summer. I think especially blest in our little valley, no crop destroying rains or hail, but all conditions very favorable for a bountiful harvest, still a free religious country to worship our God as we think it right, our country at peace with our neighboring countries. Oh, the many things to be thankful for. I wish we would all praise our God with truly thankful hearts.

When we think back over the year thus far, probably the most disastrous year in a century; with its great floods, cyclones, tornadoes, and many explosions, killing thousands of people and making many homeless, destroying all their earthly possessions —it fills our hearts with sympathy towards our fellow men. Let us help them all we can. If we cannot help with finances we can pray for them. They are our neighbors. Remember the parable of the Good Samaritan. We know we are not any better than they, and it may be the same way with us sometime. May this be a strong warning to us, that we be ready. If we should meet with a sudden death like many did, would we be ready to stand before our God? NOW is the time to prepare to meet our God, in less than one hour we may be facing eternity. Oh, may it be with Christ, where we will praise Him for ever and ever, and be joined with our dear ones who have gone before us, asking us to meet them in heaven.

We are very thankful to God for prayers and examples set by them. Let us remember to give thanks always for all things, and especially on Thanksgiving Day, when our government urges us to be thankful. May we keep every day a thanksgiving day.

Bally, Pa.

LET US HAVE MORE MICAHS

By Orrie D. Yoder

For the Gospel Herald.

But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin. —Micah 3:8.

In this declaration of the prophet we have a few very significant words: "power," "Spirit," "judgment," and "might." But the most significant of all is the purpose of the power of the Spirit, judgment, and might in the man of God which was "to declare unto Jacob his transgression, and to Israel his sin." Doubtless the sacred messengers of God would have been only too glad to spend all their time in preaching peace and good tidings, but sin within the "camp" of God's own professed people demanded messages of judgment and reproof.

As we look at conditions within the household of the professed people of God to-day, we are made to cry out, Let us have more Micahs who are full of power by the Spirit of the Lord, "to declare unto Jacob his transgression, and to Israel his sin." Is it not true that professed people of God are to-day guilty of transgressions and sins which non-Christian professors of fifty or a hundred years ago would have considered beneath the moral standards of the world? Like it was in Micah's day, when God condemned His own people for committing sins which heathen nations would not have committed (Ezek. 3), so it is getting to be in the closing days of this dispensation. The messenger of God who points out sin and pronounces judgment upon the people who are guilty is always accused of bringing an unwelcome message regardless of how necessary and how important the message is. Only those who truly love the Lord are ready to bid Godspeed to the servant of God who condemns specific sins and ungodly deeds.

But what is our attitude towards the messengers whom God sends with messages of reproof? Do we welcome the servants of God who are "full of power by the Spirit of the Lord" to denounce sin and transgression as it exists to-day among God's professed people? Do we love the messengers who tell us of our sins, or do we hate them? Our attitude toward God's messengers of truth is an index to our character and to our relation with God.

In the light of our subject there are only two classes of people in the world: those who welcome reproof and hate sin and who desire to be cleansed from it, and those who are guilty, and thus hate reproof. To which class do we belong? Are we despising and persecuting God's messengers who rebuke sin in all its forms? or are we, for Christ's sake, supporting and encouraging them in all their efforts to maintain righteousness and to keep sin out of the "camp"? May God grant to us more men like Micah, who are "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Rebuking sin was a part of the mission of Christ and His apostles, and they fulfilled their mission even though they were hated and persecuted for so doing. John 7:7. May all who are called of God be faithful in obeying the "Spirit" of God when He empowers them to testify against sin.

Mattawana, Pa.

The young people are the precious treasury of the Church.—S. F. C.

THE TWENTY-THIRD PSALM

(As the world and some church members look at it, and may experience it too.)

By S. D. Plank

For the Gospel Herald.

The Lord is my Boss. But I shall want my own way. I find no rest in His dry pastures.

He pushes me close to the deep waters—then I am afraid.

I can not restore my soul.

He pushes me into paths I don't like to go, just for His name's sake.

Yea, when I think of the valley of the shadow of death, I am afraid I'll be alone, and can't find a rod and staff to comfort me.

Thou preparest no table in the presence of my associates.

My head has not been anointed. My cup is empty.

Surely evil and remorse may follow me all the days of my life; but I will try and climb into the house of the Lord some other way.

West Liberty, Ohio.

TAKING THE CENSUS

By J. A. Ressler

For the Gospel Herald.

Partial returns of the late census of Religious Bodies in the United States have been received at this office for publication.

For our denomination (Mennonite Church) the figures show about one thousand fewer members in the United States in 1926 than in 1916, and about six thousand fewer than the returns for the Year Book for 1927 show.

And yet the Field Notes and Correspondence items in the Gospel Herald show a constant gain in membership!

What is the matter?

Frankly, I do not know.

But I have a few facts at hand that enable one to form a pretty reliable guess.

Take the state of Illinois for an example. The U. S. Census returns for 1926 shows 1726 members, the Year Book shows 2043. Examining the census returns we find that three congregations, which report in the Year Book, 116, 167, and 17 members respectively, failed to return the census blanks. Adding these three hundred to the numbers shown in the census returns we have approximately what our Year Book shows.

There were other districts that failed to send in their returns even after one or two reminders. The U. S. Government reports are worded, "According to the returns received," etc. Manifestly the Census Bureau cannot publish what they have not received.

On the other hand, while every effort is made to keep records clear of errors, there is constant danger that lists show larger numbers than are actually communicant members. For one reason or another names are kept on the lists in hopes that matters may be adjusted before the names are actually taken from the record. To our personal knowledge, there are several congregations which report a large number of such "paper members" at the present time. This is done without the slightest intention of being dishonest or of deceiving any one, and yet the result in the aggregate will be the showing of a larger number for a denomination than it is really entitled to.

A conscientious pastor, wishing to give facts to his conference just as they are, is often at a loss as to whom to report as members and whom to count off. When this same pastor sits down to write a government return he may be more apt to write a lower figure than when he is confining his report to his own people.

Statistics for our 1928 Year Book are now being gathered. Getting exact returns will be a simple matter if only those who have the facts at first hand are prompt in sending in their replies. The next U. S. census is nearly ten years off and there will be time to think of that later. But this Year Book is a matter to think of just now.

Be careful to return names as the men who own the names write them in business. If that name is different from the one that appears in the Year Book, please say so, that the correction may be made. John —, J. X. —, John X. —, and John Xenophon—may be one man or four men so far as the editor of the Year Book knows. But the man or men who own these designations know—and they ought to tell.

Be careful of addresses. Rural routes should be given. Street numbers should be given if the town is of any considerable size.

In all cases, be sure you know before you make a positive statement. If you do not know, ask some one who does know and then pass on your information. Editors and census takers can only report what you report to them.

Let us this year put out the most accurate Year Book in our history.

Scottdale, Pa.

"Private communion with God must be kept up, else we shall be fruitless as servants, and defeated as men of war."

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

RELIGION

By Daniel Kauffman

For the Gospel Herald.

TEXT: Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. —Jas. 1:27.

(Concluded)

In our last message we stressed two points: (1) While there are many religions, there is but one kind that can truthfully be called "pure religion" and that is the religion held forth in our text, the religion of our Lord Jesus Christ. (2) This religion carries with it a transforming power in both the inner and outer life—heart experience, reformation in daily life. It is this latter phase that we shall notice in this message.

James (or rather God, through James) says that pure religion is made manifest in two things: (1) visiting those in affliction; (2) keeping self "unspotted from the world." You may call this the religion of **doing**, but it also corresponds with and is in harmony with the religion of being. Upon every true believer there rests the responsibility of walking "in newness of life."

1. **"To visit the fatherless and widows in their affliction."** In other words, when one has an experience of "pure religion" the love of God is shed abroad in his heart by the Holy Ghost, so far as he has the light, and naturally he is sympathetic with suffering humanity. And suffering humanity is nowhere in evidence in more appealing force than in homes bereft of husband and father, usually the main support when it comes to the material necessities of life. Strange to say, instead of widows and orphans always getting special sympathy from others they are often imposed upon and oppressed simply because of the helplessness of their situation. No one can quite sympathize with them except those who have been in similar circumstances, and even some of them sometimes forget. So we can count as an accurate indication of the genuineness or hypocrisy of one's profession of religion the attitude which he or she takes toward those in distress, especially widows and orphans. The love of God in the heart gives one a tender attitude toward helpless ones, especially the innocents. Not only individuals but also churches may properly be classified by the way they treat their widows and orphans.

Now as to the second point, namely:

2. **"Unspotted from the world."** We recall the assertion that when one has a real experience of conversion it means a transformed life outwardly so far as the one converted has the light; and so far as the light goes there is an attitude which may be truthfully described as being "unspotted from the world."

And right here let us observe that one can not lay claims to being "unspotted from the world" simply because he is not all over black with sin, for then he wouldn't be spotted at all. But where the spotted life comes in is where the sinner with some commendable traits presents the appearance of somebody black with white spots on him, or the worldly-minded church member presents the appearance of some one who is white with black spots on his life. To be unspotted we must be neither. We want to be, not only washed white in the blood of the Lamb, but washed so white that there are no sin-spots in our lives. But what are these sin-spots that make us resemble worldlings? We will name a few:

Pride is a spot that is never mentioned in Scripture except to condemn it. "Pride goeth before destruction, and an haughty spirit before a fall." "A man's pride shall bring him low." It is a condemning sin from which we should pray to be delivered. God hates even "a proud look."

Intemperance is another of those sin-spots which bars its possessor out of heaven. "Strong drink is raging, and whosoever is deceived thereby is not wise." And whether it is strong drink or something else that is made the occasion of intemperance, it is a destructive force that ought to be permanently banished from the life of every believer.

Strife is another very prevalent evil which most people profess to hate but from which few people are entirely free. Let us never forget that "the servant of God must not strive." And whether it is war on the field of battle, war before the courts in the form of law-suits, war between classes in labor strikes, or a war of words in personal quarrels, neither of these things belong to the children of God. It is a worldly spot from which we should pray to be delivered.

Fashionable apparel stands out as one of the most popular, deceptive, and destructive of worldly spots at the present time. Here, as in few other illustrations of forbidden things, is the standard held forth in the Bible most shamefully set aside by the mass of professing Christians and the standard of the world adopted in its stead. Decency, modesty, economy, laws of health, common sense, the plain Word of God, are all shamelessly violated by many who profess to be champions of Gospel standards. "If any man love the world, the love of the Father is not in him."

The swearing of oaths is another worldly spot from which all Christian people should pray to be delivered. And whether it is the judicial oath, the profane oath, the "wooden oath," or any other kind of oath that is under consideration, we should not fail to heed our Savior's admonition to "swear not at all."

But we have just mentioned enough of these worldly spots to make it evident that the subject can not be adequately covered in a brief message like this. We have not mentioned the matter of secret societies, of social impurity, of impure speech, of untruthfulness, of vulgar speech or habits, of gambling, of covetousness, and dozens of other things which are quite common in many places, all of which need to be avoided by all who would attain to the Gospel standard of being "unspotted from the world." Let us not be satisfied with a freedom from some of these spots especially the unpopular ones, but let us resolve by God's grace and power to be free from **all** of them. It is **total abstinence** that places us in a position and condition of power with God and man.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from **all sin.**"

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 809)

to preach the Gospel in its simplicity and truth. I feel sure that the Church at this place has been lifted to higher ground by the Lord through him. Pray for us that it may be lasting.

Nov. 29, 1927. A sister.

Johnstown, Pa.

On Saturday, Nov. 19, there was an all day mission meeting held in the Kaufman meeting house. The brethren and sisters with a number of visitors filled the house to its capacity. The talks were all inspiring and helpful to those who are interested in the good cause. The brotherhood needs to be reminded often of the great necessity of helping to bring the Gospel to a lost world. Another thing we should put the brotherhood in mind of is the reading of the reports as they come to us through the Herald. An occasional letter to individual missionaries would, I am sure, mean much to them even if it was short.

The Thanksgiving week was also a week that meant much to those who were present during the Bible conference in the Stahl M. H.

May heaven's blessing go with those who so faithfully teach and preach the divine will of God our Father. May we who listen often to this wonderful truth show to the world that we belong to the family of God, is my prayer.

Nov. 30, 1927. Levi Blauch.

Waynesboro, Va.

Dear Gospel Herald Readers, Greetings:—On Thanksgiving day we had a very impressive service, when the lot was cast, and ordination for minister and deacon was administered. There were six brethren in each class. The minister was taken first, the lot falling on Bro. Levi Yoder, and Bro. Charlie Grove deacon. May they have the prayers of the Church, that they may faithfully discharge their duties, and ably fill the important places they have been called to. There were nine ministers present, including two bishops. Bro. S. H. Rhodes assisted the home bishop, Bro. A. P. Heatwole. Bro. J. L. Stauffer opened the meeting, Bro. Earl Showalter gave a short talk on the text: "In every thing give thanks." Bro. Rhodes preached the sermon. It was a meeting long to be remembered.

Sunday night, the 27th, we had Bro. D. B. Raber and son Roy with us. Bro. Raber spoke from Jas. 1: 26, 27, giving us much to think about. He preached for the Valley View congregation Sunday morning. May he be remembered as he goes through the South spreading the Gospel among many who know it not. "O, give thanks unto the Lord, for he is good: for his mercy endureth forever." Yours in Him,

Nov. 30, 1927. Maggie M. Driver.

Kalona, Iowa

Last Sunday was the opening of the mission Sunday school at Iowa City. The house was filled and interest was good. Bro. C. Z. Yoder of Wooster, Ohio, preached a very appropriate dedicatory sermon. Bro. Yoder closed a series of meetings at the Daytonville church last evening. He will preach at East Union this evening and to-morrow evening, and will begin Bible conference at West Union Monday.

Dec. 1, 1927. D. J. F.

Peabody, Kans.

Dear Herald Readers, Greetings:—On Sunday evening, Oct. 30, the young brethren and sisters from Hesston had charge of our young people's meeting. They have planned to come every two weeks. We appreciate their help very much.

On Nov. 13 we had our communion. Nearly all the brethren and sisters were present.

On Nov. 20 we had an all day meeting, Sunday school conference and children's meeting in the afternoon, and in the evening the young people of Hesston gave a missionary program on China, after which Bro. Paul Erb preached on Josh. 7:3 and 8:1. Many good thoughts were given. We ask an interest in your prayers in behalf of the work here.

Dec. 1, 1927. Cor.

Frazer, Pa.

Sunday, Nov. 6, Bro. Noah Souder was with us and handed out the Word of life, both at Frazer in the morning and Bacton Chapel in the afternoon.

Communion services were held Sunday, Nov. 13, with Bro. Benj. Weaver in charge. About thirty-five partook of the same. The visits of these brethren were very helpful and much enjoyed. Many of the old standbys in the ministry we have not seen at this place for some time in the past. We appreciate the visits from these brethren, especially those who gave their services freely and willingly in the days gone by, when the work was being established at Frazer. Drop in when you can and keep in touch with us by an occasional Sunday spent here.

We are glad to report good interest manifested in the work at Bacton Chapel this past summer and fall. Bro. Mark Swanenburg conducting the services most of the time, assisted by some of the members at various times. Several in that community have been very free in expressing their appreciation and the help they have received in their spiritual lives through these services, to which we give God the praise. Four girls and one brother from our congregation are attending school at Harrisonburg, Va. We were glad to hear of two of the girls realizing their lost condition and their need of a Savior and accepting Jesus Christ as their Redeemer, for which we rejoice. Two other girls started the Christian life earlier.

An hour of praise worship and Thanksgiving was held at the church Thanksgiving morning, in which nearly all present took part and were all blessed by the testimonies given.

Harry G. Brackbill.

Dec. 2, 1927.

Ephrata, Pa.

(Landis Valley congregation)

Dear Herald Readers, Greetings:—Tuesday evening, Nov. 22, we had the pleasure of having Bro. Edward Frey, Archbold, Ohio, with us. Bro. Frey delivered an impressive sermon on Psa. 34:7. He was on his way to Morgantown, where a Bible meeting was held.

On Thanksgiving morning, Bro. David Mosemann, Lancaster, Pa., preached the Thanksgiving sermon.

Nov. 27 Bro. William Heisey of Kauffman's congregation broke the bread of life to us, his theme being on the life of Paul and his shipwreck.

We are looking forward to a Bible meeting to be held at this place in the near future.

Dec. 4, 1927. M. E. H.

Mattawana, Pa.

On Nov. 27 seven precious souls sealed their vow to God by water baptism. May they continue in His Word—so shall they be His disciples indeed.

Dec. 5, 1927. Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—Bro. S. E. Allgyer of West Liberty, Ohio, began a series of meetings at this place on Sunday evening, Nov. 27, and continued until Sunday evening, Dec. 4. The Gospel was presented to us in a very practical way, and our congregation has been strengthened and encouraged by our brother's efforts. We were also made to rejoice to see five young souls accept Christ as their Savior.

On Sunday, Dec. 4, two important services were held. In the morning our communion service was held followed by an ordination service in the afternoon. Bro. M. L. Troyer was chosen and ordained to the office of deacon. We feel that our brother will receive the hearty support of our congregation and that his work in this capacity will be blest. Brethren A. I. Yoder of West Liberty, Ohio, and B. B. Stoltzfus and Henry Mueller of Lima, Ohio, assisted Bro. Allgyer in the Sunday services.

Dec. 6, 1927. Cor.

SPECIAL MEETINGS

Lancaster, Pa.

The twenty fourth Annual Meeting of the Old People's Home Association was held at the Home near Oreville, Pa., Nov. 12, 1927, at 1:30 P. M., with good attendance.

The meeting was opened by singing Hymn No. 28 from the Church Hymnal. Bro. Seth Ebersole then conducted the devotional by Scripture reading and prayer.

Bro. John S. Hess delivered a sermon on Prov. 15:13. "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." The sermon was given in a very impressive manner, and appealed to the inmates of the Home, as well as others to make the most of one's opportunities by a life in Christ.

Prayer was again offered and following the singing of Hymn No. 195, Bro. Harry Snavely, chairman, took charge of the meeting. The minutes of the previous meeting were then read and approved. Next in order was the Auditor's report, which was given as follows:

Balance on hand Sept. 30, 1926	$ 2,949.71
Receipts during year	23,510.88
	$26,460.59
Disbursements during year	24,669.35
Balance on hand Sept. 30, 1927	$1,791.24

Signed Bros. Harry Sauder,
Harry L. Herr,
Elam Hollinger.

The report was accepted as read.

Bro. A. N. Wolf, secretary of the Board, then submitted his report as follows:

Total expenses during year	$16,893.04
Total Receipts during year (Boarding & Nursing)	14,365.80
Deficit	$2,527.24
Receipts from Farm, Investments & Contributions	$7,184.25
Total gain	$4,657.01

Net Worth of Home (including farm and buildings) $66,551.41.

During the year 63,903 meals were served at a cost of 26½ cents per meal.

This report was also accepted as read.

Bro. Amos Kauffman, chairman of the Board was asked to give his report at this time. He stated that since operations were begun on the Home 24 years ago, the workers were helping to make things run smoothly. He reported the installation of a sewage disposal, but same was not quite completed because of other work on the Home farm. He suggested the need for a Hospital Department in the institution, and also reported that a Trust Fund given before was increased, the income from which was to be used as a special fund for poor congregations and those weak in members. He asked for the support of the Church membership in visitation work, prayer and in financial ways.

The chairman then called for a report from Bro. Tobias Moyer, steward of the Home. He said that he was very grateful for blessings received during the year, and thanked those present at the meeting for their attendance. He also appreciated the monthly visits from the brethren, and encouraged the workers for standing by them during the year. Bro. Moyer stated that they lose workers occasionally, but others usually come in to take their place, and the Home was blessed with plenty of help at the present time. He appreciates the help coming from the various congregations in house cleaning time, stating that it is often hard to manage work with older people.

His report on the workers follows:

Help in Home—12 sister workers, besides several men.

Number of inmates Sept. 30, 1926	61
Admitted during year	11
Deaths among inmates	8

As follows: Jacob Kreider, Martha Groff, Elizabeth Wenger, Daniel Summy, Elizabeth Kreider, Elizabeth Missimer, Cyrus Witmer, Mary Shupp.

Bro. Moyer said that in the 16 years they were in the work, there had been many happy as well as many cloudy days, but they were glad that every cloud had a silver lining.

The terms of the following trustees were expired: Amos Kauffman, S. H. Musselman, J. Clayton Charles, Daniel S. Metzler. Because of other duties in mission work, etc., Bro. Musselman asked to be released, which was granted. In his place Bro. Harry Sauder was nominated. There being only the required number of nominees, the Secretary was instructed to cast his ballot, electing them by acclamation.

Following the election of trustees, nominations were opened for officers of the next meeting.

Auditors as follows: Retained, Bro. Harry L. Herr; Nominated, Bros. Walter S. Leaman, R. 2, Lancaster, Pa.; Martin R. Hershey, R. 2, Gordonville, Pa.

As in the case of trustees, these brethren were elected by acclamation.

Nominations were then taken as follows: Chairman, Bro. Harry Frank, East Petersburg, Pa.; Vice Chairman, Bro. Wayne Martin, Goodville, Pa.; Secretary, Bro. Benjamin Charles, East Petersburg, Pa.

These nominees were also elected by acclamation.

Remarks and suggestions were given by the following brethren: S. H. Musselman, E. N. Eby, H. L. Heller, Landis Hershey, John Mosemann, John Mellinger, Amos Ressler, Levi Sauder, Jacob Harnish.

Several of the brethren expressed joy in the service they were giving, and felt well repaid for their work in connection with the Home.

Some important suggestions were: "Need for more room at the Home—many put on waiting list and others turned away." "Need for Hospital Department was strongly expressed." "Advertising in legitimate way to educate the Church and community on the work of both Old People's and Children's Homes." "Signs to be placed at the front of both Homes for the benefit of travelers as well as our own people in Lancaster County."

One brother stated that he thought this the best meeting held in the history of the Association.

After singing "We'll Never Say Goodbye," the Benedictory prayer was given by Bro. Martin Metzler. The meeting then adjourned.

Clyde K. Root, Secy.

Shipshewana, Ind.

A Missionary Meeting was held with the Shore congregation Nov. 13, 1927.

Sunday school at 9:15.

Devotional, by Bro. J. J. Miller.

Missionary Sermon, by R. R. Smucker, from India. Text, Matt. 11:28. He emphasized the need how we should help others.

Afternoon

Devotional, by J. J. Mishler.

Followed by a talk to the children by Lois Lapp, from India.

Next a number of songs were sung by the three missionaries, in the Indian language, which surely was very interesting.

A talk by D. D. Miller, on **Results of Our Mission Work.** This was very practically discussed, bringing out a number of practical thoughts that we cannot help but believe that mission work pays.

A talk by C. A. Hartzler from Tiskilwa, Ill., on Ezra 7:10.

Evening

Devotional, by David Schrock of Harper, Kans. Followed by a talk on **Our Actual and Unmet Needs,** discussed by Sister Alma Smucker of India.

Effects of the Bible on Lives of Men and Women in India, by R. R. Smucker.

These subjects were all ably discussed and should make an impression on the lives of God's people.

Remember us in your prayers.

Geo. L. Mishler.

Married

Yoder—Yoder.—On Nov. 24, 1927, at the home of the officiating bishop, Bro. E. H. Kanagy of Belleville, Pa., Bro. David K. Yoder of Belleville and Sister Carrie E. Yoder of Johnstown, Pa., were united in marriage. May the Lord ever bless and prosper them.

Good—Hoover.—On Dec. 1, 1927, at the bride's home, Bro. Jonas Good of the Weaverland Congregation, and Sister Emma Hoover of the Groffdale Congregation, were united in the bonds of holy matrimony, Bishop Joe Wenger officiating. May the Lord richly bless them through life.

Cressman—Brubacher.—Bro. Abner Cressman of New Hamburg, Ont., and Sister Lucinda Brubacher of St. Jacobs, Ont., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Manasseh Hallman. May heaven's benediction be upon them all their days.

Clemens—Ruth.—At the home of the bride near Lansdale, Pa., Oct. 29, 1927, Earl A. Clemens and Katie N. Ruth were united in holy matrimony by Bro. J. C. Clemens. They expect to make their home with the bride's parents, Bro. and Sister Horace Heebner of Hatfield, Pa. May the Lord bless them in their new relationship.

Bauman—Godwick.—On Dec. 3, at the home of the bride's parents, Bro. and Sister Nelson Godwick of North Lima, Ohio, their daughter, Sister Esther, was given in marriage to Bro. Silas G. Bauman, formerly of Canada. Bro. A. J. Steiner, of North Lima performing the ceremony. May the Lord richly bless this union.

Obituary

Fleming.—Richard Fleming died Nov. 26, 1927; aged 26 y. 9 m. 3 d. He had been a patient sufferer for five or six months with tuberculosis. During his affliction he confessed Christ and was baptized, becoming a member of the Greenwood, Del., A. M. congregation Sept. 20, 1927. His life as a Christian was short, but we were made to feel glad that God was so gracious to him that he could yet find peace with God. Funeral services were held in the Greenwood A. M. Church. Texts, II Cor. 4:17; Job 3:17. Burial in St. Johnstown Cemetery.

Nevin Bender.

Smith.—Fannie Long Smith, wife of Monroe Smith, died at her home in Midway, Lebanon Co. Pa. She was born Oct. 7, 1849; died Nov. 19, 1927; aged 78 y. 1 m. 2 d. She had been in failing health for the last year, suffering from a complication of diseases. She was a faithful member of the Mennonite Church for about fifty years. She is survived by her husband, three daughters, one son, nineteen grandchildren, four great-grandchildren, four sisters, and two brothers. Funeral services were held Nov. 23, at the home by Bro. David Westenberger with further services at Gingerich's Mennonite Church, conducted by the Brethren David Westenberger and Noah W. Risser. Text,

Jno. 17:24; Gen. 15:15. Burial in the adjoining cemetery.

Miller.—Loyal Jay, son of Amra and Ella Miller, was born in Archbold, Ohio, Jan. 22, 1926, and died at his home in Limon, Colorado, on Nov. 27, 1927, after a very short illness. He leaves his parents, two brothers (Emerson Dale and Wayne Robert) and also many relatives and friends. One brother (Harold Glen) preceded him to the great beyond.

"Oh, our dear one, how we loved him,
And how hard to give him up,
But an angel came down for him
And called Loyal from our flock."

Funeral services were held Dec. 1, at the Limon Mennonite Church, conducted by Bro. L. C. Miller. Text, Jno. 14:2.

Thomas.—Daniel Thomas was born June 6, 1848; died Nov. 19, 1927, in his home near Thomas Mills, Pa.; aged 79 y. 6 m. 13 d. He was married to Sallie Kaufman in 1870. To this union were born two daughters of whom one died in infancy; the other is Mrs. Joseph Lehman. His wife died June 28, 1873. He was married to Lucinda Lape, March 14, 1875. To this union was born one daughter, Mrs. John Rhoads. He was a member of the Mennonite Church for 52 years and was noted as a very faithful and consistent member. Besides his wife and two daughters, he is survived by four grandchildren, nine great-grandchildren and a host of neighbors and friends. Funeral services were conducted in the home and in the Thomas Mennonite Church by S. G. Shetler, assisted by M. R. Gortner. The body was laid to rest in the Thomas Cemetery.

Fisher.—Andrew H., son of Harry and Matilda Fisher, was born in Elkhart Co., Ind., Oct. 3, 1862; died Dec. 3, 1927; aged 65 y. 2 m. He was a life-long resident of Elkhart Co. In early life he united with the Mennonite Church of which he was a faithful member to the time of his death. Just one year ago he was stricken with the disease which finally caused his death. Through his long suffering he was not heard to utter one word of complaint but was very appreciative of everything that was done for him. When it dawned on him that he might not recover he was ready, if it was God's will, to join the large part of the family, many of whom have just so recently gone before. His parents, 2 half-sisters, 2 sisters, and 7 brothers preceded him into the spirit world. Three brothers (John, Peter and Daniel), and other relatives and friends remain to mourn their loss. Funeral services conducted by J. H. Bare and D. A. Yoder.

Eshbach.—J. Elvin B. Eshbach was born in Millersville, Pa., March 28, 1914; died Nov. 13, 1927; aged 13 y. 7 m. 16 d. His death came as a shock to his parents and to all his friends, for he was sick but a few days. Jan. 25, 1927, Elvin accepted Christ as his Savior, was baptized Feb. 27, 1927, at Millersville Mennonite Church, and was a faithful member till death. He was a kind-hearted boy, loved by all who knew him. He showed a good example to the church. Our prayer is that many may heed the call. Elvin is missed in our home, Sunday school, Church, and community. He leaves sorrowing parents, two grandfathers, one grandmother and many friends. Services conducted by Bro. D. N. Gish, J. Hess, and J. C. Clemens. Text, Isa. 53:7.

"We are lonely, very lonely,
Since thou art gone from us away;
But we'll trust in God to meet thee
In that land of endless day."

Stauffer.—Eliza, daughter of John and Esther Herr Metzler, was born Aug. 8, 1833, near Strasburg, Pa.; died Nov. 26, 1927, at the Mennonite Home near Lancaster, Pa., where she was an inmate for 13 years; aged 94 y. 3 m. 18 d. She was married to Samuel S. Stauffer, having preceded her in death by 14 years. She had 5 brothers and 2 sisters, all of whom preceded her in death. She is survived by a number of nephews and nieces. She with her husband accepted Christ as their Savior and were faithful and consistent members of Erisman's congregation. Funeral services were held Nov. 29, at the Mennonite Home by Bro. Martin G. Metzler and at Erisman's Mennonite Church by Bros Isaac H. Brubaker and Martin G. Metzler. Text, Psa. 116:15; Num. 23:10. Burial in Erisman's Cemetery.

"Some sweet day, when life is o'er
We shall meet above:
We shall meet those gone before,
In that home of love." A Nephew.

Brubaker.—Sarah, daughter of John and Mary Yoder, was born in Elkhart Co., Ind., April 24, 1855. She was united in marriage to Jonas Brubaker Nov. 6, 1873. To this union were born, two sons (William and John) and two daughters (Mary Ann, who died in infancy, and Mrs. Harvey Cook). She united with the Mennonite Church in early life and remained faithful until death. She was found at the House of God whenever opportunity afforded. On Oct. 9, she was last privileged to attend worship and was then a participant of the communion at the Olive church. Her husband was called to the office of deacon in 1886 and she faithfully performed her part in that service. The week following her last attendance at services she was taken bedfast and departed this life Nov. 11; aged 72 y. 6 m. 7 d. She leaves three children (Will and John and Mrs. Harvey Cook), five grandchildren, one great-grandchild, one sister (Mrs. Salome Gougwer), and many other relatives and friends. Funeral services held at the Olive Church conducted by C. A. Shank and D. A. Yoder.

Bower.—Joel, son of Abram L. and Hannah Landis Bower, was born at Boyertown, Pa., Sept. 17, 1907; died at the Memorial Hospital, Harrisonburg, Va., Dec. 4, 1927; aged 20 y. 2 m. 17 d. He was a student at the Eastern Mennonite School and was ill only nine days, having contracted pneumonia. He was an obedient son, a diligent, conscientious student and for five years a faithful member of the Mennonite Church. He was engaged in electrical work about three years. His services to the E. M. S. in this line were much appreciated. He was interested in active Christian work and was concerned about the spiritual welfare of his fellow students. In his departure, the E. M. S. feel very keenly a loss to the school. But we know that God's ways are always wisely planned, as Brother Joel so beautifully recognized in his prayers on the eve of his passing, and in calling our beloved brother to his Heavenly Home, God has brought us closer to Him in spirit, and we look all the more to the time of meeting in the sweet bye and bye. Memorial Services were held at the E. M. S. on Dec. 4. Funeral services were held at the Souderton Mennonite Church Dec. 7, conducted by Bros. Jacob Moyer, Elmer Moyer, and Henry Bechtel. Text, Psa. 119:9. Interment in the adjoining cemetery.

Clemmer.—Annie D. Clemmer (nee Moyer) widow of the late Isaac Clemmer, deacon of the Salford, Pa., Mennonite Church was born Dec. 4, 1863, in Montgomery Co., Pa.; died Oct. 27, 1927; aged 63 y. 10 m. 23 d. Funeral services were held Nov. 1, 1927, at the home of her daughter Katie, wife of Jacob Gehman at Bally, Pa., where she died. Further services in the Salford Mennonite Church, of which she was a faithful member until death. Interment in the cemetery adjoining. There survive one son (Howard Clemmer) three daughters (Katie wife of Jacob Gehman, Mary wife of Norman Hunsberger, and Maggie wife of Clarence Geisinger). One daughter (Ada, wife of David Gehman) preceded her in death. 17 grandchildren survive. After the death of her husband nearly three years ago she made her home with her daughter Ada and seemingly in good health, helped to wait on and comfort Ada through her lingering illness. A few months afterwards her health started to fail, which proved to be internal cancer from which she suffered intensely, but bore it with great patience and willingly submitted to His will as often expressed through her days of sickness, being bedfast for over nine weeks. We trust her prayer and desire to go to that promised home and be with Jesus and those gone before is now her lot.

Baugh.—Willie Franklin Baugh was born in Augusta Co., Va., Sept. 19, 1877; died at the home of his parents near Broadway, Va., Nov. 7, 1927; aged 50 y. 1 m. 19 d. He was a sufferer from rheumatism (arthritis) for about 25 years. For ten years he was unable to move about, the last six being bedfast, entirely helpless. He was a great sufferer until the very last. Thru his years of suffering and all during the intense pain of his last days, his mind was clear and alert. Having an unusual memory, being a great reader, and receiving many visits from his friends, he was well informed on many subjects, especially the Bible. He united with the Mennonite Church seventeen years ago and remained a consistent member to the end, ever manifesting a deep devotion to the cause of his Master. He always showed a keen interest in the affairs of his friends and a deep concern for the welfare of his fellowmen. Through all his years of suffering he never murmured. He was always cheerful, always looking on the bright side of life, and was a real comfort to those who attended him and an inspiration to many. He is survived by his parents (Mr. and Mrs. Jacob Baugh) one brother (Byron) and one sister (Miss Ada). The funeral was held Nov. 8, from the Reformed Church at Timberville, Va., conducted by P. E. Shank, assisted by J. T. Glick. Text, Rom. 8:18. Burial in the adjoining cemetery.

Zook.—Amelia M. Zook (nee Kanagy) was born near Port Roval, Pa., April 4, 1877; died at the hospital in Milford, Dela., Sept. 12, 1927, of gastritis and uremic poisoning; aged 50 y. 5 m. 13 d. In childhood the family moved to the vicinity of Milroy, Pa., where she grew to womanhood. April 23, 1895, she was married to Samuel Y. Zook. To this union were born ten children (Mollie, Sylvia, Attrenis, Fannie, Lena, Arie, Samuel, David, Minnie and Isaiah). The two youngest sons died in infancy, and the three oldest daughters preceded their mother to eternity later in life. Five brothers and a grandson also preceded her to the great beyond. The brothers were: Benjamin, Joseph, Amos, David and Jonathan Kanagy. She leaves husband, two sons, three daughters, and three sisters, also a foster son. The brothers and sisters living are: Rebecca Renno, Bishop Eli Kanagy, Bishop Simon M. Kanagy, Lydia E. Peachy, and Mollie M. Yoder, (twin sister). Funeral services were conducted at the Amish Mennonite Church near Greenwood, Del., of which Sister Zook was a member, by John I. Mast and Jonas D. Yoder, of Belleville, Pa.; interment in adjacent cemetery.

"Weep not that her time is over
Weep not that her race is run;
God grant that we may rest so calmly
When our work, like her's, is done."

A Daughter.

FAMILIEN KALENDER

The 1928 German Almanac is now off the press and ready for distribution. The actual calendar part is a translation of the English Almanac, but the printed material is entirely different. It was compiled by Bro. John Horsch and contains considerable material of interest to students of Mennonite history. All those who read the German language will find this an interesting and valuable publication.

Price, each ..... $ .10
Dozen copies ..... .85
100 copies 6.00

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEWS

MENNONITE HISTORY

By Daniel Kauffman

This is a book of 147 pages, just off the press. It contains a brief sketch of the History of the Christian Church from the time of its beginning at Pentecost. Special attention is given to the history of the Mennonite Church, from the time of its inception during the Reformation period, until the present time. The history of the various district conferences is given. Historical charts and biographical sketches of the leaders of the Reformation and later church leaders are some of the special features of the book. It is especially designed as a textbook for use in short-term Bible schools, but will make a valuable and readable book for home reading and study. It was published by direction of Mennonite Publication Board and sanction of General Conference. The book contains eleven chapters, ten of which are closed by a list of review questions for use in study classes. The book is a valuable contribution to our Mennonite literature. Price, $1.00.

Mennonite Publishing House,
Scottdale, Pa.

YOUNG PEOPLE'S MEETING TOPIC BOOKLET FOR 1928

This booklet is now off the press and ready for delivery. It contains the usual Outlines for Study and Topics for Assignment, as well as a list of books which may be used for reference and study in preparing to speak on the various topics. The Classified Index reveals that a strong series of topics has been arranged for the year's work. Send in your order now. Price, each 5 cents; dozen copies 50 cents; 100 copies $3.00.

Mennonite Publishing House,
Scottdale, Pa.

RECITATIONS FOR YOUNG FOLKS

This is a new 48-page booklet, just off the press, containing about 125 poems, exercises, and responsive readings especially prepared for use at Christmas, Easter, Missionary Day, and other Special Occasions. In addition to this, five songs with music and a list of suggestive songs are given. This book, we believe, will fill a long-felt want in supplying material for children's programs in a convenient form The book was compiled by Lina Z. Ressler under the direction of the General Sunday School Committee and the coöperation of the Publishing Committee of the Mennonite Publication Board. Much of the material has been selected from a wide variety of sources, but there is considerable original matter that has never before appeared in a similar publication. Price, 25 cents each, $2.50 per dozen.

Mennonite Publishing House,
Scottdale, Pa.

JUNIOR INDIA

By J. A. Ressler

This book, just off the press, was prepared especially for use in Junior Mission Study Classes. The nature of the book is indicated by the chapter heads, which are as follows:

1. The Trip to India
2. Dhamtari as it Was in 1899
3. Customs, Religions, and Language
4. After the Famine
5. Expansion
6. After Twenty-five Years
7. After Twenty-five Years (Continued)
8. Out-stations of the Mission
9. India in General

It is an interesting story from beginning to end, full of interesting facts as told by one who spent a number of years as a missionary in India and has ever since then kept in close touch with the work in that needy field.

The book is published by the Mennonite Publishing House, is bound in paper covers, contains 144 pages, and retails at 35 cents.

SPECIAL BIBLE TERM

At least three distinctive features aside from the regular courses characterize the Bible Term at Hesston College and Bible School this year. They are:

1. Ministers' Week
2. Christian Life Conference
3. A Lecture Course

The work given in the regular course, while suited to all classes of Bible students, is made especially practical for Christian workers. Among the subjects offered will be a study of fundamental doctrines including the special doctrines of the Mennonite Church. A practical study of several books of the Bible including the Scriptures used in the Sunday school lessons in 1928. A course in mission study with emphasis on rural missions. Possibly the most difficult and yet the most important work of the Sunday school is in the primary department. A helpful course in Primary Sunday School Teacher Training will be offered. A class in practical Christian work including preparation for speaking in young people's meetings, on missionary programs, and other Christian functions will be organized. An opportunity will be given in this class for practical demonstration in public meetings. The regular school Bible classes will also be open for students of the Special Bible Term.

Helpful features of Ministers' Week will be suggestions in the selection and arrangement of sermon material. Pastoral problems will be given due attention. Current Church problems dealing with church government, discipline, and other features of Church work of special interest to ministers will be emphasized. Mennonite history is given a prominent place in the program.

Special lectures during the Chapel hour, in class periods, and for the general public in the evening will cover such features as Christian thinking, Church history, the evils of the theatre and other worldly amusements, together with a number of subjects of general interest and helpful to all concerned in the advancement of their own personal talents, the cause of Christ, and the furtherance of the work of the Church.

A bulletin giving full information will be sent to any who are interested. Write to T. M. Erb, Business Manager, Hesston, Kansas.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its seventh annual session Jan. 2, 1928, and will continue six weeks. It is held under the authority of the Southwestern Pa., Conference. The faculty is composed of S. G. Shetler, E. C. Bender, J. Irvin Lehman, Aaron Mast, Maggie J. Shetler, Nevin Bender, C. R. Wolford.

The following subjects will be taught: **Leviticus, Gospel of John, Bible Characters, Corinthians, Hosea, Vocal Music, Greek, Latin, German, English, Church History, Young People's Meetings, Missions, Sunday School Methods, Proverbs, and Christian Principles.**

During the week beginning Jan. 15, I. W. Royer, Secretary of the General S. S. Committee, will give special instruction to S. S. Superintendents and Teachers. Some of the regular faculty will also give instruction in this department.

The week beginning Jan. 22 will be Ministers' Week. Among those who will give valuable instruction are Eli L. Frey, J. M. Nissley, J. A. Ressler, A. O. Histand, J. B. Zook, John W. Hess, E. B. Stoltzfus, C. A. Graybill, John F. Grove, A. W. Myer, A. J. Metzler, S. G. Shetler.

On Jan. 25, an all-day Christian Workers' Conference will be held in which spiritual subjects will be discussed by students, teachers and visitors.

Board, room, light for five school days per week will be $20 for the term. For full weeks for the term, $22. Tuition $1.50 per week.

On every Wednesday and every Saturday evening, lectures will be given by competent speakers. O. O. Miller, Akron, Pa., will give a lecture on the Peace Problem.

Bible School Board

C. A. Graybill, Chairman, Martinsburg, Pa.
L. A. Blough, Vice-chairman, Holsopple, Pa.
John A. Thomas, Secretary-Treasurer, Johnstown, Pa.
S. G. Shetler, Principal, Johnstown, Pa.
Daniel Kauffman, Scottdale, Pa.
James Saylor, Holsopple, Pa.
W. C. Hershberger, Johnstown, Pa.
Joe Miller, Holsopple, Pa.
Harley Hershberger, Holsopple, Pa.
Norman Haning, Salisbury, Pa.

KISHACOQUILLAS VALLEY BIBLE SCHOOL

The Kishacoquillas Valley Bible School will hold the fourth term of School in the Allensville A. M .Church beginning Dec. 19, 1927, and continuing for six weeks. The faculty is as follows: J. B. Smith, Principal; Michael Zehr, and E. D. Hess.

The course includes the following branches: **Prophecy, Epistles, Luke, Music** one and two, **Teacher Training, Church History, Bible Introduction, Bible Types, Missions, Bible Doctrines, Bible History,** and **Bible Geography.**

Tuition for the term, $9.00.

Board can be obtained in private homes for $3.50 per week.

An invitation is extended to any who can to join us in the study of the "greatest of all Books."

Write E. D. Hess, Belleville, Pa., for further information.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 22, 1927 (Gospel Witness Established 1905) No. 38

EDITORIAL

"Glory to God in the highest, and on earth peace, good will toward men."

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Much that is called "spiritual" these days would be more properly called mental. It pertains to human mind and thought rather than to things of the Spirit. We do well to heed this advice from John: "Try the spirits whether they are of God."

A number of our congregations have made arrangements to spend holiday week in a series of meetings. In some places this continued effort takes on the nature of an evangelistic meeting; in others, a Bible conference. Here at Scottdale we are looking forward to an 8-day course in singing, with Bro. H. B. Keener in charge. Whatever may be the nature of the program ahead, let it be our united purpose to glorify God and strengthen His cause among the children of men.

The greater part of the last page of this week's Gospel Herald is devoted to school announcements. The indications are that the total attendance at this year's special Bible term, both in our regular schools and in the six weeks' Bible schools, will exceed any previous record. We trust that our schools may not be disappointed. Is it too much to expect a total attendance of over 1000 students at all these regular and special schools during the months of January and February? Now is the time to make preparations. Send to one or more of these schools for descriptive circulars.

Conference Merger.—On the last page of this number of the Gospel Herald the reader will find an official announcement of the final merging of the Eastern A. M. and Ohio conferences. This is the third Amish Mennonite conference to become amalgamated with Mennonite conferences. Having found ourselves one in faith, and having worked together for years in the several activities of the Church, the only logical thing to do was to become one in organization. This is simply a restoration of the unity between the two branches of the Church which existed before the days of Ammon and Reist. May God prosper the work of the united conference and make of this coming together another proof of the fact that a union of forces means a multiplied power for good.

Christmas.—This year we expect to see Christmas day spent in a real Christian way, the 25th day of December coming on Sunday. And this reminds us that whether Christmas day is on Sunday or some other day of the week, we should do nothing on Christmas that we could not appropriately do on Sunday.

The day brings to our minds the memory of that eventful time when the hosts of heaven announced to the shepherds of Bethlehem the "good tidings of great joy" that a Savior was born to earth; that He came "to save his people from their sins." The heavenly chorus—"Glory to God in the highest....on earth peace, good will toward men"—should never be forgotten or lost sight of as the Christian's highest goal for this life. Whatever may be our plans for Christmas day, let us hold fast the resolve that we will do nothing out of harmony with that glorious message and heavenly ideal. We wish to all our readers a joyous, happy, God-honoring Christmas. "Hold fast that which is good."

STRENGTHENING THE CHURCH

III. Its Mission Interests

The welfare of any church depends upon two things: (1) the spiritual condition of its membership; (2) the nature of its organized efforts to reach the outside world. The first was considered in former messages, the second is the burden of this message.

The burden which Christ laid upon the Church was, and is, to "teach all nations....to observe all things whatsoever" He commanded. That means that it is His will that the whole Church should be obedient to all the commandments which He enjoined upon His disciples, and make a faithful effort to induce the rest of the world to do the same. To carry out His will we have our mission organizations—General Mission Board, district Mission Boards, mission stations, charitable institutions and enterprises. Strengthen these means of extending the borders of Zion, and you thereby strengthen the Church. The strengthening of these lines depends upon:

1. **The extent to which the supremacy of Christ is recognized.**

"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). There is a continual temptation to set aside the plain Word of God, in whole or in part, and follow man's wisdom instead. At times this holds out the appearance of advantage, but in the long run it means a surrender to the forces of the evil one. The best authority on Missions is the Bible itself. We can not afford to deviate one whit from it. If the preaching of the "all things" of the Great Commission bars us out from any field, we had better shake off the dust from our feet and go to some other

city than to make compromises for the sake of gaining a (supposed to-be) foothold. We are on dangerous ground when we undertake to go anywhere that we can not take Christ along and we woefully deceive ourselves when we imagine that we can take Christ along without carrying His full Gospel and a ready testimony for Him along. Let it be an established rule of our lives, an established rule of the Church, to bear a whole-Gospel message wherever we go. Let it be true of us, as it was of the disciples in apostolic times, that "they that were scattered abroad went everywhere preaching the WORD."

2. **The character of the messengers sent out.**

We think of the church at Antioch as represented in the fore part of Acts 13. For more than a year there had been a real revival. The Holy Ghost talked to them. As a result Barnabas and Saul were sent out as the first foreign missionaries to the Gentiles. Both were men who were filled with the Holy Ghost. Of Paul especially (and we believe the same is true of Barnabas) God said that "he is a chosen vessel unto me," etc. They shunned not to declare "all the counsel of God." They were not ashamed of God and His Word, neither did they shrink from persecution when a fearless presentation aroused idolatrous opponents among the heathens or among unsanctified members in the Church.

That is the kind of missionaries needed to-day. Especially is this true, in the face of the fact that many missionaries in the foreign field, as well as many schools and religious orders on the home field, are saturated with socalled "modernism," conforming more to the standards of this world than to the standards of the Gospel. We need missionaries—men and women—who are outspoken champions of the whole-Gospel faith, loyal members of fundamentalist churches, haters of compromise, "unspotted from the world." The history of our own church, as well as that of other churches, proves that it takes this kind of missionaries to make mission work a permanent success. Churches should see that this type of missionaries are sent out, and missionaries should demonstrate by actual life and service that their churches were not mistaken when they were chosen.

3. **The character of support given our missionaries.**

Missionaries, like ministers, must have the hearty support of the churches back of them if they would do their best for God. In this, let us repeat, the financial phase of the matter of support is simply incidental. We can think of circumstances where not a cent of support might be necessary from supporting churches, but we can think of no circumstances in which a missionary organization can succeed without the sympathy and prayers and coöperation and supply of workers from the churches they represent. Many a missionary enterprise has failed—at least failed in accomplishing as much as it might have done with proper support—because it was allowed to struggle along and eke out a mere existence, without adequate support from the home church. This support should not be withheld, whether the supporting church is a few miles or a few thousand miles away. The attitude of a supporting church should be after this fashion: We have sent you out to do service on the firing line because we believe the Lord has called you to this work. Our prayers are with you daily. In whatever way we may coöperate with you in the way of financial support, supply of workers, etc., etc., etc., we are at your service. So long as you are faithful to your trust we mean to share with you as long as we have anything to share with. With this kind of an attitude on the part of the home Church, with a faithful record on the part of the missionaries at home and abroad, and with all the mission forces in the Church united in a common faith and working harmoniously together, who can doubt the effect of such a course upon the mission work of the Church?

Missionaries, like other people, are human and make their mistakes. As is the case in the ranks of the ministry, of teachers, of parents, of superintendents and other classes of workers, some unworthy ones have secured appointment as missionaries. But even in such cases we can accomplish more through a policy of sympathetic coöperation with those in positions of responsibility and authority than we can through a policy of destructive criticisms. Friends in the ranks of supporters will invariably bring about either a lining up of or an elimination of unworthy ones. Let our mission boards, our mission and charitable institutions, our missionaries at home and abroad receive the hearty, united, harmonious, coöperating support of all the mission supporters in the Church, and a large body of people who are as yet unsaved will have cause to rise up at the last trump of God and praise His name because this united support made it possible for them to learn of Christ and be saved while there was yet opportunity.

CHRISTMAS MEDITATIONS

THE BABE OF BETHLEHEM

By Stella M. Kauffman

For the Gospel Herald.

Christmas again has come,
A joyful, sacred day;
It is nearly two thousand years
From the time the Savior lay
In the manger of Bethlehem,
Only a tiny Babe,
Christ, the Savior of men.

It is nearly two thousand years
Since Christ came down to earth,
Since the angel spoke to men
Of the lowly Savior's birth,
Since was heard the sweet refrain
Telling of the One
Who was born in Bethlehem.

It is nearly two thousand years
Since the guiding star
Led the searching Wise Men
From their homes afar
To the town of Bethlehem,
Where the Christ Child lay,
The Savior of all men.

Nearly two thousand years ago,
God gave His precious gift
That humanity His love might know,
Their hearts and lives to Him uplift,
The wondrous Savior of all men,
Only a tiny Babe,
Born in the town of Bethlehem.

Nearly two thousand years ago,
He came that strife and war should cease,
That all should love to others show,
And dwell in joy and peace.
Oh, the love He's shown since then,
He who came as a Babe,
The Christ of Bethlehem.

It is nearly two thousand years
Since Jesus had His birth,
But a time is coming, how hearts will glow!
When He will come again to earth,
For His saints who are living then;
Not now the Babe of Bethlehem,
But the Lord and Judge of men.

Oh, what joy our hearts will know,
Pain and sorrow will forever cease,
Because of His coming long ago,
The Savior and the Prince of Peace.
What a Christmas it will be then,
Because of the little Babe,
The Christ of Bethlehem.

Corfu, N. Y.

THE GUIDING STAR

By Laura E. Kulp

For the Gospel Herald.

As shepherds were watching their flocks on the dark Judean hills, the stars lit the sky above them in all their splendor.

But one star outshone all the other stars in glory. It was the Guiding Star. While keeping their weary night vigil the angel of the Lord spoke to them and his glory shone round about them, greatly alarming them.

He calms their fears by saying: "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day

in the city of David a Saviour, which is Christ the Lord."

No sooner had the angel left off speaking, than a multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace good will toward men."

Have you ever noticed the sweet melody of a sacred song as it was born to you on the balmy breezes of the night?

Ah! it stirred our soul as never before, it sank into the deepest recesses of our heart and lifted our spirit above the trembling elements of this life.

It sends a thrill of heavenly joy through our whole being, as the sound is wafted to us in the silent hours of the night and we think of the time when we shall meet in His presence to sing "glory to God in the highest," in a nobler, sweeter strain, than these stammering tongues have ever sung.

It was a silent night, a holy night, a glorious night and a joyful night when the angels sang the first Christmas carol, announcing the birth of the long-looked-for Messiah. When the angels departed and the sweet melody of the song had died away among the hills and vales of Judea, the shepherds began their journey to Bethlehem to see the thing which had come to pass.

The star which the wise men saw in the East guided them to the place where the young child was. There in the city of Bethlehem they found the new born King, not in a palace great and grand but in a lowly manger.

It is almost two thousand years since the Guiding Star pierced his brilliant rays through the darkness of the night and led the way to the lowly place where the world's Redeemer lay. To-day the Christian's heart is filled with the great joy of which the angel spake on that first Christmas night; because the Guiding Star (Jesus) has led him to the Father's house and he has experienced the peace of which the heavenly host sang on that glorious night.

As we are making our plans for Christmas day, let us not forget to go by way of Bethlehem, enter the stable, and pause by the manger long enough to get **the real meaning** of what the Day has brought to us. It is a day of rejoicing, and let us spend it to the glory of Him who has been so kind and merciful to us as to send the Guiding Star to lead us home.

Dear unsaved friend: To-day if you see the rays of the Guiding Star lighting up your pathway, follow them. They will bring to your soul peace that passeth understanding and joy that is pure and lasting, such as the world can never give. He has come to save **you** and if you accept Him, He will guide you safely to the Father's house. Will you do it?

Harrisonburg, Va.

GIFTS

By Lena Gerber

For the Gospel Herald.

Again we are in the time of the year when our minds are occupied with thoughts of Christmas. With the thoughts of Christmas come the thoughts of the giving of gifts.

Christmas time is a time of rejoicing and thanksgiving. It is the merriest time of the year because it is a celebraton of the greatest event of history.

Christ came as a satisfying gift for our hearts. He is bread sent down to a famishing world. "The bread of God is he which cometh down from heaven and giveth life unto the world" (Jno. 6:33).

The story of the birth of Christ comes with a freshness ever new. While this world seems to be in the grip of the evil one, sin and death rule, the story of Jesus can never grow old.

Christmas day should be a glad day. A day of rejoicing for Him whose birthday we celebrate, and who endured so many sad days for us.

Christmas so often brings the thoughts of gifts and not of the Gift and of the Giver. Some give many gifts, expensive presents which overwhelm the one who receives; yet they ignore, disbelieve, or reject the free Gift of God. How meaningless are many of the terms used to express Christmas wishes. The hearty greetings, the "Merry Christmas" wishes connected with the gifts given, often beneath the surface are meaningless. The gift without the giver is bare. Only those who accept the supreme Gift can rightfully give gifts in the true Christmas spirit and help to make the day a glad day for Him whose birthday we celebrate.

To those who deny and ignore the Deity of Christ, the virgin birth and all the truths that Christmas represents, the giving of gifts must be very bare. The giving of gifts is much abused by these and the children of this world.

God set the example by the giving of His Son. Gifts should be given in the same spirit and motive.

Besides the giving of presents to our friends, there are gifts to be given that we sometimes overlook—gifts to the needy, well filled baskets given to the poor with words of good cheer, visiting the sick, words of comfort given to the shut-ins and afflicted. Kind words are needed everywhere and every day. The many little things we can do, and which are often overlooked as gifts of any value, mean much more than the large things done or given.

Jesus said that "as oft as ye did it unto one of these my brethren ye have done it unto me." "For I was hungered, and ye gave me meat; thirsty, and ye gave me drink. I was a stranger and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me." Giving gifts of kindness are as unto the Lord.

Friendships are made by the little every-day acts of kindness and not by the big things done or given.

"Give as you would if an angel awaited your gift at the door;
Give as you would if to-morrow found you where all giving was o'er;
Give as you would to the Master if you met His searching look,
Give as you would of your substance if His hand your offering took."

Harper, Kans.

WHY DO WE OBSERVE CHRISTMAS DAY?

By Allen H. Miller

For the Gospel Herald.

Because it is the day Christ was born, the Savior of the world. Why is His birthday any more prominent than any other child's birthday? Because He is the Son of God, who came down to this sin-cursed world to redeem us from our sins. He stayed here 33 years, showing us how to live, and also what we must do that we may have eternal life. He proved His divine power, showed it by His many miracles.

He filled His apostles and others with the Holy Spirit. They wrote the Holy Scriptures for us, and we have the Word in our own homes. He went back to heaven, and is there interceding for us, stating in His Word what we could do to inherit eternal life.

Middlebury, Ind.

WHO CELEBRATES CHRISTMAS?

The question, Who celebrates Christmas? naturally arises in the mind when one sees the orgy of Christmas buying and selling, frenzied shoppers at the last moment making the life of the clerk in the average department store anything but a paradise in their effort to remember someone who has remembered them, little thinking that this sort of thing gives the lie to the very idea of a remembrance or a gift. Under the debris of the material avalanche of gifts not only the idea and blessing of "giving" is lost, but the

spiritual side is entirely neglected. There is much to be said for the abolishment of the Christmas nuisance when this side of the picture is considered.

Again, there is much to be said for it when we consider how little God's gift to the world, for which Christmas is celebrated, the gift of His only Son to be the Savior of men, is remembered. Christmas without Christ is just the three letters, "mas," which we are tempted then to spell "mess." The material Christmas takes the Christ out of the word and the world, and yet that is exactly what the fraternal orders are doing throughout the year. They have the form without the content, the shell without the kernel, the body without the life. There is even one order, The Order of the Eastern Star, which takes its name from the appearance of a certain star which heralded the birth of God's Son and manifested His incarnation to the heathen world. Does it have this Savior within its midst? Assuredly they have the name, the form, the body, but without the only One who can give life to lost souls, and so they mislead. Do the members of this order as well as of kindred orders celebrate Christmas? Can they celebrate Christmas? No matter what you may answer to the first, the second question must receive the answer "No!" For Christmas without the Savior, without the Little Child of Bethlehem, is a lie, a deception.

And yet, with all the false ideas of Christmas extant, there are those who can celebrate Christmas, and for those it is a worthy, a blessed time. They can celebrate Christmas who do so throughout the year, living Christ and preaching Christ, walking with Jesus. For them even a special time such as we have in Christmas becomes a time of special thanksgiving to the Father for the gift of His Son, a special time for meditating upon the wonder of the incarnation, hearing and reading the ever new story, "Now it came to pass in those days—" (Luke 2). Shall we not, then, rejoice also during this festival season, enjoying God's material blessings, but, above all, praising Him for the gift of His Son? We can celebrate Christmas because of and in the Savior.—Christian Cynosure.

WHAT DO WE SEE IN JOHN 3:16?

By Levi Blauch

For the Gospel Herald.

First of all, in John 3:16 we see that God so loved the world. We also see that He proved this love by giving; and when He gave, He gave the best He had: namely, His Son, "the only begotten of the Father" (Jno. 1:14). With the giving of His Son, the best He had, He also gave a promise that "whosoever believeth in Him should not perish, but have eternal life." And this eternal life is to begin and remain with us. "My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10:27-29). Isn't this a strong proof that God really loved the world, and does yet?

God first loved, then He gave the best (namely, His Son) out of love, and to prove His love more completely He gave us His Word as the man of our counsel. His Word is indeed the greatest of all mirrors. When we look into this mirror, the Bible, we can see how we stand before God. We can behold ourselves as in no other way. Let us look daily and behold ourselves. The Bible is also the greatest of all pasture fields. In this pasture field there is nothing impure, nothing unholy. All the comrades are children of the heavenly King. The fountain of the water of life never goes dry, but is a continual flowing stream, pure and safe to partake of. The trees are evergreen, and the fruit is always in season. What a wonderful pasture field the Bible is! We should live in it daily, because it is given to us out of pure love by a kind heavenly Father. And so is the Holy Ghost given as a faithful Guide and an abiding Comforter. Let us look, read, and meditate. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive because it seeth him not neither knoweth him; but ye know him because he dwelleth with you and shall be in you" (Jno. 14:16, 17). Can we see the great contrast between the worldling and the saint in these two verses. Yes, I hope that we can all see and feel the difference, and thank God for the gift of the Holy Ghost, which is a free gift for all who will accept Christ. "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 15:26, 27).

In Jno. 16:7 we have another manifestation of God's love towards the world: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you." This promise was fulfilled out of love at the day of Pentecost, the result of which was the conversion of about three thousand souls in one day. Acts 2:41. Brethren, sisters, do we appreciate that which God has given us: namely, His love, His Son, His Word, and the Holy Ghost? What more could we ask? Surely God has been and is yet good to His people. May we remember His gifts at all times. What would we do if it were not for the many gifts that God hath given unto His children?

There is one more verse which I wish to quote which in my mind is a strong proof that God really loved the world. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (Jno. 3:17). Now we know that God loved, then gave the best that He had, and all for our welfare. What do we owe Him? Is it not the best we have? a consecrated, devoted, overcoming life? "He that overcometh, the same shall be clothed in white raiment. Them that overcome will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:5, 12). In Rev. 3:21 He gives this promise to His faithful children: "To him that overcometh will I give to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Is it not worthwhile to strive for the overcoming life? Yes, that is the only thing worth striving for. Let us all study Jno. 3:16, 17.

Johnstown, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

La Junta, Colo.

(City Hospital and Sanitarium)

Dear Herald Readers, Greeting:—Until the last few days we have had such very nice warm weather. For the past week we have had some cold days, but very little snow. The sun is shining almost every day. This fine weather has made possible good progress on the Hospital building. In a few days the plastering in the Sanitarium building will be completed and some of the rough plastering has been done on the Hospital building. Some plumbing fixtures are being set

and the radiators are being installed. The elevator men are also busy with the installation of the elevator.

A patient at the Sanitarium went to be with God Dec. 4. He was converted while here. He said shortly before death, "I surely was a lost sheep. I do not know if I ever would have been found if I had not come here." To see his peaceful smile as he longed for heaven surely made us feel that it is worth while to help the sick all we can.

Arrangements are being made to hold a public sale Dec. 16, at which time all the personal farm property belonging to the Mennonite Board of Missions and Charities at this place will be sold. We will keep the Hospital and Sanitarium furniture and use all that we can to furnish the new buildings.

Several patients have gone out from us recently who have expressed that their hearts have been drawn closer to God and salvation through their fellowship with God.

Pray for us. We need you all so much.

Dec. 10, 1927. The Workers.

Altoona, Pa.

(2504 Fourth Ave.)

Bro. William Jennings of Concord, Tenn., preached for us on Monday evening, Dec. 5.

Our congregation was saddened by the sudden death of one of our aged brethren, Bro. Albert Hoak. Funeral was held Nov. 26, in charge of Bro. J. N. Durr of Martinsburg.

We praise the Lord for the blessed experience of having 12 added to the congregation—five by water baptism (an aged lady 78 years old, a man of 60, and three young boys) and seven reclaimed, in our services Saturday evening, Dec. 10. At the same time we had preparatory services. The following day, Sunday morning communion services. In the afternoon we shared communion to a brother and sister in their home, as on account of ill health they were not able to be at the services. Bishop J. N. Durr of Martinsburg had charge of the services.

We have recently sent three children to the Orphans' Home, West Liberty, Ohio.

We are having calls for help at the present time for provisions. Three of our members' families have sickness in their homes and the fathers have no work—beside the other calls we get.

The new church building now being under construction at Mill Run is under roof. We are trying to have it ready for dedication Jan. 2.

Brethren Jonas Yoder of Belleville, Eli Swartzentruber of Greenwood, Del., and Milo Yoder and Bennett Beyler of McVeytown, were the recent visitors.

Dec. 4, Bro. Alexander Weaver of Johnstown filled the morning and evening appointments.

Wishing you all the greetings of the season, we are,

Yours for Christ,

Dec. 13, 1927. Joseph M. Nissley.

A MESSAGE FROM BRO. RABER

Dear Herald Readers, Greeting:—The Lord has been blessing us with good health and fair weather thus far, with the exception of a few days while we were with the brethren at Wolftrap.

Our work among the general public seems to be taking real well. Some people come after us for more tracts saying they want them to give to their friends. Of course we are glad to give them some. However, at this writing we are about out of tracts of all sorts but hope to get some again before leaving here on Monday. The tracts are furnished free of charge to us, for free distribution, by the Pennsylvania brethren. Thus far Bro. Daniel Kauffman has been furnishing "The Way." If some good brother or brethren care to furnish them from now on we will be glad to hand them out, as people seem to be glad to read them.

In the districts where we feel and know that religious teaching is not carried on we are including the Gospel of John. As we see things the Gospel is what they need. We are glad to know we can secure them at different places in the South without much additional cost. If any one feels it a privilege and cares to help in this work, you may send in your mite to 1513 30th Ave., Tampa, Fla., in care of C. B. Byer, as we expect to be there Jan. 1—15, if the Lord so sees fit and all goes well. Thus far we have been in two schools that have no Sunday school teaching. It makes us feel sad when we meet with such conditions.

Yours with best wishes,

D. B. and Roy Raber.

Knoxville, Tenn., Dec. 13, 1927.

WONDERFUL PEACE

"Thro' Christ on the cross peace was made,
My debt by His death was all paid,
No other foundation is laid,
For peace, the gift of God's love.

"In Jesus for peace I abide,
And as I keep close to His side,
There's nothing but peace doth betide,
Sweet peace the gift of God's love.

"Peace, peace, sweet peace,
Wonderful gift from above,
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love."

—P. P. Bilhorn.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please tell me what to do or say when the Comforter comes into your life, say at the close of a sermon, in order to keep heavenly peace. I enjoy going to church services when the ministers preach about Jesus and give the sincere milk of the Word; but when they use the "curry comb," as they say, or preach about people, I think they just mean me, and I think I am never going again, as I think reading would do me more good. Have always been interested in reading. A Sister.

"Great peace have they which love thy law; and nothing shall offend them." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Repent, and be baptized every one of you, in the name of the Lord Jesus Christ, and ye shall receive the gift of the Holy Ghost."

Thus we might go on repeating promise after promise from the God of our salvation. Believe His promises, trust in Him, and peace, heavenly peace, "the peace of God which passeth all understanding," is a sure thing. So long as Peter trusted in Jesus and kept His eye on Him, he could walk on the waters, just as his Master did; but when he began to doubt, he commenced to sink. When people lose their peace it is usually because they begin to doubt, whether they are conscious of it or not.

That "curry-comb," sister, ought not to hurt you, provided your nerves are far enough removed from the surface. If it scratches up some of your shortcomings, you can get your peace through repentance. If you are not guilty, your innocence should be the foundation of your peace. In either case you have reasons to praise the Lord. Thank God for ministers who know how to use curry-combs. While a brush may be more soothing, and should by all means be used along with the curry-comb, the brush alone leaves dirt that ought to be removed. You can praise the Lord for your interest in reading the Word of God. And that very reading should prepare you to meet the preacher with the curry-comb each Lord's day. But whatever may be our reading habits, let us never be tempted to neglect "the assembling of ourselves together, as the manner of some is."

"There is more hope for the boy who wonders than for the boy who in his ignorance is dead sure."

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THOUGHTS FOR THE QUIET HOUR

(For use either at the family altar or in private devotion)

SUNDAY, Dec. 25—**Message to the Shepherds** (Luke 2:8-20).

This is a message to us as well as to the shepherds of Bethlehem. It was indeed a message of "good tidings of great joy" to them, but let none of us lose sight of the fact that it is also a joyful and joy-inspiring message to all the faithful in Christ Jesus. May the heavenly message heard that first Christmas night on the Judean hills keep ringing in our ears, and "glory to God in the highest," be the motto of our lives. So shall we have an era of "good will toward men" on the part of all people who admit entrance into their hearts of this heavenly message, and "the peace of God which passeth all understanding" will make the joy of the Lord the ruling passion of our lives.

Holy Father, may the spirit of Christmas, as brought to earth by the hosts of heaven, be uppermost in our minds and hearts, and Jesus Christ be born in the hearts of many who as yet know not Him in the pardon of their sins. May this heavenly message be kept alive in our souls, and the Savior born to men be the continual joy of our lives.

MONDAY, Dec. 26—**John the Baptist and Jesus** (Mark 1:1-11).

As we study the life of this man of God we are impressed with a number of things:

1. God made no mistake when He foreordained this man to be the forerunner of Jesus, the messenger before His face. Neither does He make any mistakes when He calls other men to special service, knowing the special qualifications of any man before He calls him to any station in life.

2. John's littleness in his own eyes was his chief qualifications for a great work for the Lord. The more John shone, the more lustre he shed upon the cause of Christ, for the whole powers of his being were directed to a consecrated effort to exalt Christ before men and lead them to Him.

3. While we do not have the same mission in the world that John had, our relationship toward Christ is not so much different after all from that of John, as the highest duty connected with our Christian service is that of exalting Jesus Christ in our lives and testimony, our lives "hid with Christ in God," walking in "newness of life," and pointing the world to "the Lamb of God, which taketh away the sin of the world."

Holy Father, help us to be true to Thee, and to fill our station in life as Thou designest that we should.

TUESDAY, Dec. 27—**Prophecy Concerning John** (Mal. 3:1-6).

One point which impresses us as we study this scripture is the foreknowledge of God and His faithfulness in enlightening His people. Another thought is that John so accurately filled his place and answered to the description of prophecy, so that no man of faith has any difficulty in recognizing him as being a fulfillment of that prophecy. The further thought suggests itself in the form of a question: Do we, also, actually and accurately measure up to the divine description as to what the children of God should be and how they should live?

Holy Father, help us to be faithful, zealous, and true. Help us to be loyal messengers of Thine, whatever may be our station in home or Church, that our lives and testimony may be the means of drawing men's minds toward Thee.

WEDNESDAY, Dec. 28—**Testimony of John** (Jno. 1:19-34).

It would be hard to find a more impressive lesson of humility and Christian modesty than the narrative presented in this scripture. While others seek the praises of men, let us seek the praises of God. While others may feel elated because of popular applause, let us hide behind the Cross and avoid any credit that rightfully belongs to God. The plaudits of men are but temporary, vain, blinding, and misleading. The greatest of men are but fallible creatures, and are what they are—if faithful to God—by the grace of God. Well may Christ say, "Among those that are born of women, there is not a greater prophet than John the Baptist." Well may we join him in the testimony, "Behold the Lamb of God, which taketh away the sin of the world."

Holy Father, keep our hearts pure and full of praise, that our tongues may continually testify of Thee and of Thy Son whom Thou hast sent into the world as the Savior of men.

THURSDAY, Dec. 29—**Character of John** (Luke 7:18-28).

If John was humble, unassuming, modest, faithful to his Lord, that fact added to rather than detracted from his greatness. In him was verified the truth of the saying, "He that humbleth himself shall be exalted." They who are truly humble will, without effort on their part, experience an exaltation which no earthly power or popular applause can bestow.

Holy Father, we would consecrate our lives to Thee, and continually hide beneath the shadow of the Cross. Keep us truly humble, by whatever means Thou mayest see fit to accomplish this, and lead us in the way everlasting.

FRIDAY, Dec. 30—**Death of John** (Matt. 14:1-12).

"Precious in the sight of the Lord is the death of his saints." In John the Baptist we have not only a commendable model showing us how to live, but also a pattern how to die. In sickness or health, in prosperity or adversity, in times of popularity and of opposition and persecution, he had but one model (Jesus) and but one testimony (praises to Him the latchet of whose shoes he felt himself unworthy to unloose). His stand for righteousness invariably led him to condemn rather than to condone sin. "Go and do thou likewise." It is better to die for righteousness' sake than to be lionized because of compromise.

Holy Father, help us to be true to Thee under all circumstances; and whether we live or die, help us to live to Thy glory or to die with Thy divine approbation: "Well done, good and faithful servant."

SATURDAY, Dec. 31—**Preparing the Way** (Isa. 52:1-10).

Who can read this blast from the horn of prophecy and not feel constrained to desire a part in this wonderful work? Let not only watchmen, but all others, have a part in lifting up their voices and singing together the praises of the Lord and the glory of His righteousness.

Holy Father, Lord of heaven and earth, we would that Christ might come into the hearts of many who are as yet unsaved. Help us so to walk that we may not be stumbling blocks in any one's way but rather helps in Thy hands to lead unsaved souls to Thee.

I have liked to think when the great day comes, and we shall appear before the Lord, to receive our final reward, that the ministers will be there, and our brethren, and our Master will say, "Ye have been faithful over a few things, I will make you ruler over many things."—Amanda Leaman.

SUNDAY SCHOOL LESSON

Lesson for Jan. 1, 1928—Mark 1:1-11

JOHN THE BAPTIST AND JESUS

Golden Text.—He must increase, but I must decrease.—John 3:30.

Introductory.—As an introductory lesson leading us to a study of the life of Jesus of Nazareth it is fitting that we devote some time to a study of the life and work of His forerunner. For an opening lesson in the life of John the Baptist, read the first chapter of Luke. Both Matthew and Luke give a somewhat full account of the ministry of John and of his relationship with Jesus. He stands out in Scripture as a worthy man to fill the exalted place which God called him to fill. When we study the life of this consecrated, faithful, and holy man we are impressed with the fact that God always manifests His perfect wisdom in the choice of different men for various positions. For a type of true Christian manhood, read the life of John the Baptist.

The Mission of John (1-3).—The opening verse in our lesson connects him with the "beginning of the Gospel of Christ." The next verse tells us a little more about this position. He was described in the language of the prophet as the "messenger" sent before Jesus to prepare the way. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," reminds us of the beginning of his ministry, when suddenly, as a bolt of lightning out of the clear sky, he emerges from the wilderness crying: "Repent, for the kingdom of heaven is at hand!" The long-looked-for Messiah had at last come, and John the Baptist was the divinely inspired and directed agent of God to serve as a messenger to go before the face of our Lord and prepare the people for His message.

The Ministry of John (4-8).—John's methods as well as his message were so startlingly new that great crowds thronged him from the beginning of his ministry. His preaching was the message of repentance, his baptism the "baptism of repentance." He hesitated not to call the scribes and Pharisees who presented themselves for baptism a "generation of vipers" and exhorted them to "bring forth fruits meet for repentance." His baptism was a distinct innovation, but it was but an introduction of what was to come. Referring to his baptism he said: "I indeed baptize you with water unto repentance; but there cometh one after me, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire." And when finally the Christ whose forerunner he was gave the Great Commission to His disciples He commanded that they should baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Henceforth baptism (for man, the baptism with water; for God, the baptism with the Holy Ghost) was to be a prominent feature in the work of the Christian Church of which Christ is the Head. The simple life of John is attested by the fact that his meat was locusts and wild honey and his raiment consisted of camels hair and girdle of skin. The golden text of our lesson is typical of his whole makeup and his message. His life was devoted to Him whose forerunner he was, and the whole record of his life was a faithful effort to keep himself in the background while he pointed others to "the Lamb of God, which taketh away the sin of the world."

Baptism of Jesus (9-11).—One day, while John was baptizing people in the river Jordan there came Jesus of Nazareth to be baptized of him. John hesitated, as he felt himself so much of an inferior to Him the latchet of whose shoes he felt himself unworthy to unloose. "I have need to be baptized of thee," he said, "and comest thou to me?" Jesus quickly relieved him of his fears. "Suffer it to be so now," said He, "for thus it becometh us to fulfill all righteousness." Then John baptized Him.

This was a great event in the ministry of John. The events clearly showed that John was not mistaken in his estimate of the wonderful Savior whom he was making known to the people. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him (Jesus): and there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Heaven and earth were witnessing to the importance of this sacred event. Father, Son, and Holy Ghost were here in evidence as the great and mighty TRINITY before whom all creatures in heaven and earth should reverently bow.

While the ministry of John the Baptist continued for some time to come after this event, the great purpose of his ministry reached its climax at this time. From this time forward the words of our golden text are in evidence: "He must increase, but I must decrease."—K.

Bible Meeting Topic

WHAT SHALL I DO WITH MY LIFE?—Rom. 12:1-8.

Topic for January 1

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

OUTLINE STUDY

I. **Life is a Trust from God.**
1. He made us.—Psa. 100:3.
2. He made us rulers over His creation.—Psa. 8:3-8.
3. He makes us stewards over every gift:
   a. Our bodies.—I Cor. 6:20.
   b. Our souls.—Luke 12:20.
   c. Our talents.—Matt. 25:14, 15.
4. He requires faithfulness.—I Cor. 4:2.

II. **What I Ought to Do with My Life.**
1. Fulfill the whole duty of man.—Eccl. 12:13, 14.
2. Consecrate everything to His service.—Rom. 12:1, 2.
3. Serve according to the gift from God.—I Pet. 4:10, 11; I. Cor. 12:7-11.
4. Serve wherein He calls me:
   a. In the home.—Tit. 2:1-10.
   b. In the Church.—Rom. 12:6-8.
   c. In the world.—Matt. 6:33; Matt. 5:13-16.
5. Submit to His will on every line.—Eph. 5:21; Heb. 13:17; Rom. 6:13.

MEDITATIONS ON THE TOPIC

I. My Life as a Trust from God.—Every entrusted property should be faithfully used in harmony with the will of the owner. Since I am God's by right of creation, it is only becoming that I seek to know for what end He created me and then seek to fulfill the Creator's design to the full extent of my power.

Finding that through the "fall," not only I, but all humanity has failed miserably in the Creator's plans; and have unfitted ourselves to even have the ability to do as they should, we find ourselves under debt to our Creator again by Redemption through the precious blood of Christ. This debt makes us His in a very precious sense. The question of what to do with our life should by right be placed wholly in His hands and our will in the matter should be pliable to His.

I will present my body "a living sacrifice, holy, acceptable unto God," which is my reasonable service. God shall have right of way in my being to direct by His Spirit and through His Word, so that I may fulfill what is pleasing to Him. I will go where He wants me to go. I will do what He wants me to do. I will be what He wants me to be. There is some place of service for each life whom He saves and there is a place for mine according to His plan. I will use my hands, my mind, my tongue, my eyes and my ears and my feet, yea, every organ of my body, to serve Him in just the way that His Word teaches and His Holy Spirit leads.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **Serve.**
2. Giving My Life to God Who Gives Me All.

For Young People.
1. The Reasonableness of Full Consecration.
2. How to Settle the Definite Task to be Done.

For Older People.
1. The Trusts of Life.
2. What I Will Wish I had Done at the Judgment.

Gospel Herald

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THURSDAY, DECEMBER 22, 1927

Field Notes

On Dec. 11 six souls were received into Church fellowship at the Pinto, Md., church. Pray for the work. M.

A brother from Ashley, Mich., writes: "We are planning to have a series of meetings, beginning the first of the year, J. A. Heatwole of La Junta, Colo., in charge."

Baptismal services were held at Martinsburg, Pa., Bro. J. N. Durr officiating, on Sunday, Dec. 4, when two applicants were received into Church fellowship.

Those interested in the southern trip by Bro. D. B. Raber and son Roy of Aurora, Ohio, will be glad to read their letter from Knoxville, Tenn., found elsewhere in this number.

Bro. S. H. Rhodes of Harrisonburg, Va., conducted services at Frazer, Pa., on Saturday evening, Dec. 10, which was much appreciated by all. —B.

Bro. D. L. Mohler of Leeton, Mo., a minister in the Church of the Brethren and known to many of our readers, died suddenly from heart failure on Sunday evening, Dec. 11.

The brotherhood of Morrison's Cove district has arranged for a Bible conference at Martinsburg, Pa., Dec. 29—Jan. 1, with Brethren A. J. Metzler, Harry G. Kauffman, and J. A. Ressler as instructors.

We are in possession of a program of a Bible meeting to be held at Marion Church, Franklin Co., Pa., Dec. 31 and Jan. 1. Bro. A. B. Stoltzfus of Gap, Pa., is to assist a number of the local ministers as instructor.

Bro. J. M. Kreider of Palmyra, Mo., is lending a helping hand to the brotherhood in Oregon, writing from Aurora when last we heard from him. Many will be interested in his "My Trip to the West," which appears on another page of this issue.

Bro. C. A. Bontrager writes interestingly from his new home in the vicinity of Gulfport, Miss. His article, found on another page, on "Sketches of a Trip South," will give the reader an idea as to what a newcomer thinks of the work in southern fields.

Bro. C. R. Widmer of Albany, Oreg., writes us an interesting letter from Jerusalem, Palestine, where he has been for a season, visiting his son Herbert who is engaged in mission work among the Jews at the present time, and whose marriage announcement appears on another page of this issue.

REQUESTS FOR PRAYER

For the various meetings, in different congregations, to be conducted during holiday week.

For the special Bible terms, to be conducted in regular and special Bible schools, immediately after the holidays.

For those who have been bereft of loved ones, that a vision of Rom. 8:28 may bring comfort to all whose faith in the promises and assurances of God enables them to dispel the shadows of earth by the sunlight of heaven.

For the poor and the needy, neglecting not to help make our prayers effective through deeds of kindness and charity.

Bro. J. R. Shank of Carver, Mo., began a series of meetings at Pearson's Branch, a few miles away, on Tuesday evening, Dec. 6. It was Bro. Shank's intention, the Lord willing, to begin similar meetings at Purvis, Mo., after concluding the meetings at Pearson's Branch. The Lord add His blessings.

Correspondence

Leola, Pa.

(Groffdale congregation)

Dear Readers, Greeting of Love:—With the prophet we can truly say, "Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). During a series of meetings, beginning Sunday evening, Nov. 20, and closing Sunday evening, Dec. 4, the Word was brought to us by our beloved brother, John S. Hess, Lititz. The messages, as seemed direct from the Throne, brought conviction to many souls and confession to 34, seventeen of whom made the good confession by standing when the invitations were given and an equal number by yielding to the loving overtures after the evening sessions and during a few days of personal work. The majority of these are young in years and as far as we know the responses are the first public confessions of all of them. Only several are from without the Groffdale district and, as is now evident, possibly 31 will be received into church fellowship with our congregation in the near future.

But there are others who have not as yet yielded. We pray and hope that they, too, will answer the call of Jesus while the door of opportunity is still open. Will you not join in with this class and be happy?

The brother's unselfish labors of love very vividly brought to us as parents of these sons and daughters our responsibilities. In some cases (and of which your correspondent is one) Josh. 24:15, "As for me and my house, we will serve the Lord," was brought into fulfillment. Oh, how we rejoice and feel our individual responsibilities to these dear souls that we may truly witness unto them the love of our Savior. How we long that they, as well as we, may remain and abide in Christ and "grow in grace and the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). The ties of Christian fellowship among the brotherhood were strengthened and ardent love for each other is more apparent. May God's richest blessings go with our brother as he goes from place to place. Amen.

Dec. 5, 1927. Cor.

Masontown, Pa.

Dear Readers:—On Sunday morning, Dec. 4, communion and baptismal services were held at this place, during which fifteen new members were received into the Church.

The services were conducted by Bro. J. A. Ressler of Scottdale and Bro. A. J. Metzler of this place.

We ask an interest in your prayers that each one may prove faithful and that the work of the church and Sunday school may continue to grow.

Dec. 5, 1927. Cor.

Low Point, Ill.

(Metamora and Harmony congregation)

Dear Herald Readers, Greeting:—Our communion services were held at the Metamora Church Oct. 16, for which we were again thankful.

On Oct. 31 Bro. C. F. Derstine was

with us in the interest of the new school at Kitchener, also preaching for us that evening.

On Nov. 27 the reorganization of our Metamora Sunday school was held. Reelecting Bro. Sam Imhoff as Supt., and Bro. Emanuel Neuman assistant; Bro. Walter Yoder as chorister, Bro. Arthur Schrock as treasurer, and Bro. Lloyd Schrock as secretary. The same evening the reorganization of the young people's meeting at that place was held, Bro. Walter Yoder being reelected as superintendent, Sister Mattie Imhoff as primary supt., Sister Alvina Springer as assistant primary supt., Bro. Melvin Schrock as chorister, and Bro. Arthur Schrock as secretary.

On Dec. 4 the reorganization of the Harmony Sunday school was held. Reelecting Bro. John Bachman as supt., and Bro. Andrew Schrock, Jr., assistant. Our young people's meeting of this place was also reorganized, reelecting Bro. Emanuel Neuman supt., and Sister Alvina Springer primary supt. May we as members feel that it is not only our privilege but also our duty to coöperate with our leaders ever holding them to the throne of grace that much good may come from our Sunday school.

We are looking forward to a series of meetings which are to begin at the Metamora Church on Dec. 11, with Bro. S. E. Allgyer in charge. May we as a body be strengthened and many more be led to accept Christ as their Savior, is our desire.

We kindly ask that the churches continue to remember us in their prayers, that we may be found ready when our Lord shall come.

Dec. 6, 1927. Madeline Garber.

Parr, Ind.

(Burr Oak congregation)

To all Herald Readers, Greetings:—We reorganized our Sunday school and Y. P. Meetings for the coming year, making a few changes in teachers.

We are making an effort to learn more about singing. Pray for us that in all we do or say we may hold up the true Jesus that the world may see Him and cry out for mercy and seek to be saved. We do not know as yet if we will have an evangelist with us this winter or not.

May the Lord bless His Word everywhere it is proclaimed that the lost may be saved.

Remember us at the throne of grace.

Dec. 7, 1927. Leroy Kissinger.

Porterville, Calif.

Dear Readers of the Gospel Herald:—On Nov. 13, Bro. J. P. Bontrager and wife came from Los Angeles to hold communion services with us. There were 17 that took part in the service and we feel each one was blessed.

We are still holding our services in the Saucelito schoolhouse. This schoolhouse is 8 miles west of Terra Bella. We are always glad to have the visiting brethren stop here with us.

While Bro. D. D. Miller and wife were out west they stopped off one evening with us on their way to Los Angeles. Bro. Miller preached a very helpful sermon, using for his text John 4:35. Bros. Christ Snyder and Fred Gingerich were also here the same time and we were glad for their visit.

We have had a fine summer, the crops were fine. We have had some good rains this fall and the farmers are busy putting in their crops.

There are many people busy picking oranges now.

We have many things for which to thank our heavenly Father.

We would be glad if more people would come to this place.

Pray for the work here that each may do his part.

Dec. 8, 1927. Cor.

Columbiana, Ohio

Dear Herald Readers, Greeting:—Just recently our church at Midway closed a series of meeting that proved a great uplift to the church and community. Throughout the entire series the crowds were large, the house being filled to its fullest capacity. The messages were given by Bro. A. H. Leaman of Chicago, and were driven home to the hearts of both saint and sinner in a way and manner that the spirit of God was definitely felt and seen doing his works. As a visible result of the meetings there were twenty-eight confessions, a number of them heads of families. The meetings continued over one week, the last Sunday standing as a day long to be remembered. There were three services conducted on this day, the regular morning worship and a special men's meeting in the afternoon. This service was interesting from several angles. There were men present from Orrville, Louisville, New Wilmington, Pa., and many of the surrounding towns and community. It was very interesting to see such a large group of men on a Sunday afternoon gathering together to listen to messages in Christian song and the Word. The evening service closed the meetings which we felt were just really begun. Thanks be to God for the spiritual feast we were privileged to enjoy together. May the Lord bless and preserve to His glory those who came to Him.

On Sunday evening preceding Christmas a number of our brethren and sisters gifted in song will give a program in sacred music at the North Lima Mennonite Church. On Christmas night they will repeat the same program at the Midway Mennonite Church. These programs are growing with interest and are proving a spiritual blessing to the Church and community.

There will also be a Christmas meeting at the Leetonia church. This is an annual meeting, but since Christmas comes on Sunday it is possible that the meeting will be held on Monday. Programs not issued yet.

Dec. 9, 1927. Cor.

Creston, Mont.

Dear Herald Readers, Greetings:—Since our last writing we have had a number of visitors from different states. We are always glad to have people stop with us. Several families have come here in the past year. The prospects are bright as to a minister locating here in the near future for which we are thankful to our heavenly Father. The flock here has been without a minister for some time.

Nov. 25 Bro. N. E. Roth of Tofield, Alta., came. He delivered four sermons, which were greatly appreciated. On Sunday he held communion for us. On Monday the brother left for other places. He has a great work, and much of it, especially since Bro. N. B. Stauffer has been called to his reward. May God's richest blessings attend our brother in his work. Remember the workers at this place at the throne of grace.

Dec. 9, 1927. John W. Oesch.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers:—Bro. Wm. Jennings of Knoxville, Tenn., preached a stirring sermon here on Dec. 4, his theme being, "Power." The following evening Bro. Jennings expected to fill an appointment at Altoona.

Two auto loads stopped with the brotherhood here on the way to Virginia from General Conference. Among the number were Brethren Perry Blosser of South English, Ia., Joseph W. Coffman, Dayton, Va., Enos Heatwole, Dayton, Va., and Peter Hartman of Harrisonburg, Va., all taking part in a special service. Bro. Blosser preached the sermon and Bro. Hartman gave a vivid description of the beginnings of mission work in West Virginia. Again we say the brotherhood here appreciates visits of messengers of the Cross, whether they come from North, South, East, or West.

Arrangements have been made for a short Bible conference here on

(Continued on page 829)

Miscellaneous

IN LITTLE BETHLEHEM

When everything in stillness lay,
And scarce a sound was heard,
Our Father sent the angels down,
To bring the shepherds word
That Jesus Christ, our blessed Lord—
God's precious Diadem—
Was born the Savior of the world
In little Bethlehem.

The angels sang, O sweetly sang,
In melody and mirth,
Out in the fields that blessed night:
"Good will toward men on earth!"
The shepherds heard that sacred song
From heaven's holy band,
As in the stillness of the night
It floated o'er the land.

And yet to-day we like to tell
The story of our King;
'Tis old and new and ever sweet,
And has a sacred ring,
Which thrills our hearts and stirs our souls,
And draws us nearer God,
And plants our feet within the way
The holy fathers trod.

As Christmas tide is drawing near,
O, let us sweetly sing
The praises of our blessed Lord,
Who now is Heaven's King!
We wish for all a happy time,
And peace and joy and cheer;
And may the "King of Glory" bring
To you a bright New Year.

—Selected.

SPIRITUAL BLESSINGS WHICH GOD GIVES

By Cora Zehr

For the Gospel Herald.

All good gifts come from God and are designed for our welfare and happiness. Daily we are accepting blessings from God, little realizing that they are blessings and that we really owe thanks to God for them. Our food, clothing, homes, crops, success in business, and many other things, all are temporal blessings God is bestowing upon us constantly for our welfare and happiness.

Not only are we blessed temporally but also spiritually. Psa. 84:11 reads: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." From this we conclude that God so adjusts Himself to our needs that He becomes to us a sun, a shield, and gives us grace and glory. Or, as one has said, He gives us the **bud**—grace, the **flower**—glory, and Himself as the sun and shade to nurture and to beautify. He then becomes our all. Why should we not trust, love, and obey Him, **for** and **in** all things?

He will withhold no good thing from His children. He will not allow the heat to smite them by day, nor the frost by night. He allows us free access to himself and gives us the hope of His glory. We enjoy quiet confidence and at the end of our days lie down in peace knowing that all can be left to his keeping. Thus we can sing:

Walking Savior close to Thee,
Trusing in Thy love and grace;
Guide, oh, guide us tenderly,
Till we see Thee face to face.

In Eph. 5:9 we read: "For the fruit of the Spirit is in all goodness, and righteousness, and truth."

Goodness is love at work. God's goodness is expressed in such words as, "How great is Thy goodness," "The earth is full of Thy goodness," "Thou crownest the year with Thy goodness." He hath blessed us with all spiritual and temporal blessings. His goodness hath been manifested in the rain, the sunshine, food, raiment, friends, loved ones, our privileges, and the blessed gift of eternal life. This last and greatest blessing is one which so many fail to accept. Our advantages are great in this. We have Christ as our example in leading the overcoming life, the Bible as our guide, and the Holy Spirit as our faithful comforter and helper. If we accept this great blessing, happy indeed is our end when we hear these words, "Come, ye blessed of my father; inherit the place prepared for you from the foundation of the world." How much more blessed to hear these words than the awful ones, "Depart, ye cursed."

As God blesses us so He expects us to pass the blessings on to others. Our goodness lies not merely in eschewing evil, but in actually using our time and talent for the good of others, being good for something worthwhile. We may be good by being neighbor to the unfortunate, the needy, the sick, the suffering. The world needs Tabithas, George Muellers and others who are willing to exercise great faith in God and in their fellowmen.

Each of us, after receiving our share of blessings from God, are expected to serve out the bounties God has given to some one else. In God's holy Book we read, "Look not every man on his own things, but also on the things of others." This tells us plainly that we are to share our blessings, temporal as well as spiritual.

Then let us awaken from our state of indifference and accept all the blessings God sends, rendering due thanks for them and putting forth every effort to ourselves become channels of blessing to as many as possible.

Manson, Iowa.

Destroy all the idols in India but you cannot overthrow idolatry until you get it out of the heart.—R. R. Smucker.

MY TRIP TO THE WEST

By J. M. Kreider

For the Gospel Herald.

At 11:58 A. M., Nov. 3, I boarded the train at Palmyra for Filer, Idaho, arrived there on the evening of the 5th, where I was met by Bro. Samuel Honderich the minister at Filer. After taking me out to his home two miles away we went back to town to the church where meetings began which lasted till the following Wednesday night a week. Here at Filer there are about 40 members; some earnest workers. Bro. Eli Christophel is the deacon. After filling the last appointment on Wednesday evening I took the train Thursday morning for Nampa, where I was met by Bro. Earnest Garber who took me out to his home. Then we went back to town again where we filled an appointment. After the meeting we went back to the Garber home for the night. The next day (Friday) he with Bro. Lind of Albany, Oreg., and myself made an eight-mile drive to visit our aged Bro. Gideon Yoder, who at one time lived at Garden City, Mo., where we learned to know him. He is quite feeble, yet his mind seems to be in good shape. He remembered hearing me preach at the Sycamore Church nearly 30 years ago, and asked me if I remembered my subject. I said, "No." He said he remembered it well, said I preached about hypocrites in the Church. After spending a few hours with him and having worship, we bade him good-bye, maybe for the last time on earth. He is simply waiting for the Lord to take him home. On Friday evening we filled another appointment at the church in Nampa, and the same night took the train for Portland where we arrived at 10:30 A. M., Nov. 19. Here we were met by Bro. Allan Good, Supt. of the Mission at Portland. Bro. Good took Bro. Lind and myself out to his home at the Mission, where we got a good rest, as meetings did not begin till the following morning, when two precious souls were baptized—one a man of 63 years who had only been in church a few times till he came in touch with our people last summer when they had their tent meetings. He and his sister had been living together, and his sister got sick and died. During sickness and death the Mission workers visited them. Bro. Good conducted the funeral of his sister, and he said when he saw the kindness and sympathy that the workers manifested it was just more than he could stand and not give up for Christ. The baptismal services were followed with a communion service—a very nice communion service it was in-

deed. We had the meetings in the basement of the new building. We preached to a very attentive audience every night for two weeks. The Lord blessed the work to the confession of five precious souls. One will unite with the Church in Pennsylvania as he is simply boarding at the Mission for this winter and will leave for Pennsylvania in the spring, the Lord willing. One boy of 18 was picked up on the street, and is at present making the Mission his home—a very good boy to work, and we trust has salvation.

The new Mission building is not completed yet. It is a good structure, well built, and every precaution was used to keep down expense. Many of the brethren from the Valley helped what they could, and in that way the labor bill was kept down. There are seven workers at the Mission, and all are kept busy. They have several boarders who pay their board, and in that way some money is made to help to bear the running expenses of the Mission. I feel that a great work is being done in Portland by the Mission there and is worthy of our hearty support, both with our prayers and means. I might say right here if any one should feel that the Lord wants him or her to help bear the expense of the new building, just enclose a check to Bro. Allan Good, 739 Savier St., Portland, Oreg., and he will gladly return receipt for the same. Besides Bro. Good, they now have another minister and a deacon. Bro. Paul Roth has been ordained to the ministry to assist Bro. Good, and Bro. Henry Yoder to the office of deacon. Both are earnest workers.

At this time I am engaged in meetings at the Bethel Church, where Bro. Fred Gingerich is the bishop and Bro. Christ Snyder is deacon. Meetings are fairly well attended. Meetings are announced here for two weeks, closing the evening of the 18th. On Monday night following we expect to begin similar meetings at Zion; then to Fairview, near Albany.

My plan is to go home by the way of California. I expect, the Lord willing, to reach there some time after the middle of January. My health is good and the Lord is blessing me. Continue to pray for me that the Lord's will may be done.

Aurora, Oreg.

SKETCHES OF A TRIP SOUTH

By C. A. Bontrager

For the Gospel Herald.

By previous arrangements we met at Enid, Okla., Oct. 30, whence we traveled via the Ford and made our first stop at Hydro, Okla. Appointment was filled with the Fairview congregation Tuesday evening and Wednesday morning, after which we started for Tuleta, Tex. After several days of driving over the winding roads of the broad prairies (for so they seemed to us) of Texas we arrived at our destination. In the morning council meeting was held and communion service was held in the evening of the same day.

On Monday morning, Nov. 7, we, in company with Bro. H. F. Reist and family and three of the young folks of the Tuleta congregation, started for Falfurrias, Texas, as had been mentioned in a former article by Bro. Reist. On Tuesday evening, after returning from Falfurrias via Corpus Christi, another meeting was held at Tuleta in which our hearts were gladdened by seeing four converts taking the noble stand for Christ. May the Lord be their "all in all." We expect Bros. Reist and Hallman of Falfurrias to look after their spiritual and baptismal need.

After two days' driving, in new sceneries and with new experiences—such as crossing waters on ferries that have previously, accidentally dumped off two car loads of Negroes into the lake by lack of secure fastening to the landing place—we came to Lake Charles, La. Sunday morning and evening services were held at a Union Chapel. The enrollment for Sunday school at this place was sixty-four when we were there. At present there are seventeen members of our denomination there with no place of their own to worship and no minister. Arrangements have been made to provide a minister for them the first Sunday of each month, and some plans are on foot for a place of worship of their own. We had communion service on Tuesday evening with a good attendance at a private home. One sister came twenty-six miles through the rain for this service.

We left Lake Charles on Wednesday morning and after two days' driving and viewing sugar and rice plantations we came to New Orleans. After crossing the Mississippi river we stopped a few hours at the harbor of New Orleans and then went on to Slidell, La. Here the night was spent with the Newhousers—four members of our Church, two of whom came over to the Gulf Haven congregation for communion last Sunday. We have labored here at Lyman for three weeks, and feel that the Lord has, through the prayers of the churches and the brethren at home as well as at this place, wonderfully blessed the work. May the Lord continue to bless His work here in this southern field. We thank the brethren for their kindness shown toward us while in their midst, and further we must say we, "were not a little comforted" the way the Lord has been with us.

Your servants in Jesus' name,
I. G. Hartzler,
C. A. Bontrager.

Lyman, Miss.

THOUGHTS ON THE STORY OF JONAH

By S. S. Kraybill

For the Gospel Herald.

Dear Herald Readers, Greeting:—We had with us this morning (Dec. 4) at Kraybill's Church, Pre. Noah Souder, from New Holland, Pa., whom the Lord used as one of His faithful messengers to proclaim the glad tidings of great joy. He brought unto us a very touching and impressive message. He spoke on Jonah 3:1, 2: "And the word came to Jonah the second time saying, Arise go unto Nineveh that great city, and preach unto it the things that I bid you."

After the service, when I returned to my home, I was moved to jot down a few of the many good thoughts the brother brought out in his excellent sermon. Jonah, he said, was a type of the sinner. In Jonah 1:1, 2 the word of the Lord came to Jonah and said, "Arise, go unto Nineveh, that great city, (and surely it was a great city) and cry against it; for their wickedness is come up before me."

Who brought it unto the Lord? We do not know. Some one may have been praying for Nineveh. Might it have been Jonah himself putting in a plea for the wicked city? And may the Lord have used him to answer his own prayer, and when the testing time came he may not have been willing to go?

In the first place Jonah disobeyed when the Lord called him to cry unto Nineveh. He took his first downward step when, instead of going to Nineveh he went down to Joppa, and found a ship going to Tarshish. So he paid his fare and took his second downward step by going down into the ship, hoping to flee from the presence of the Lord.

But the sea became boisterous. A mighty tempest arose. Jonah had taken his third downward step down into the sides of the ship, lay down, and fell asleep, just like the sinner or the backslider, unconcerned—or he could not have been fast asleep. Unwilling to obey God's call, he becomes unconcerned.

The mariners becoming afraid, every man crying unto his god, the shipmaster came to Jonah and said:

"What meanest thou O sleeper? Arise, call upon thy God, if so be that God think upon us that we perish not." And they decided to cast lots, and said unto Jonah, "Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? What is thy country?" Jonah said, "I am an Hebrew; and I fear the Lord, the God of heaven." Then were the men exceedingly afraid and said to him, "Why hast thou done this?" The men knew he had fled from the presence of the Lord because he had told them. "What shall we do unto thee that the sea may become calm?" said they unto him. "Take me up, and cast me forth into the sea." Wherefore they cried unto the Lord: "We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee." So they took Jonah and cast him forth into the sea.

Now the Lord prepared a great fish to swallow up Jonah, and out of the fish Jonah offered a prayer, and vowed a vow that salvation was of the Lord and that he would pay that he had vowed. And the Lord spoke unto the fish and Jonah was brought forth upon dry land.

Now the word of the Lord came to Jonah the second time, saying, "Arise, go unto Nineveh, and preach unto it the preaching I bid thee." Jonah went and preached to Nineveh and the people of Nineveh believed God.

How is it that in our day, so many people do not want to believe these blessed Gospel truths? May God increase our faith, that we may know that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

Mt. Joy, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A SAVIOR BORN TO EARTH

By A. J. Metzler

For the Gospel Herald.

TEXT: Thou shalt call his name JESUS; for he shall save his people from their sins.—Matt. 1:21.

Our text is in two divisions. The first, "Thou shalt call his name JESUS," is a direct commandment. It was spoken by the angel of the Lord to Joseph, the foster-father of Jesus. The second part, "For he shall save his people from their sins," is a prophetic statement. It is this second part that we wish to notice more particularly at this time.

We shall first briefly notice the man and woman whom God chose to care for His only begotten Son during His stay on the earth. Joseph was a "just man." It is an interesting and profitable study to see how his justice was manifested in his obedience to God and in his attitude toward God, his bride, and his ward. Of Mary it was said, "Thou hast found favor with God." What more could be said of any one? We see her character best portrayed in the first and second chapters of Luke. She "kept all these things and pondered them in her heart." There are certain characteristics, which these two possessed, and which we see more or less prominently in all worthy Bible characters. They are justice, honesty, obedience, and faithfulness, which implies a simple faith in the true and living God.

The entire work of Jesus, or rather of The Christ, may be outlined as follows: creation, direction of patriarchs, redeeming of fallen man, preparing a place for us, interceding for us, coming again for us, and reigning. This is a very rude outline, for when we remember that He is God we see that His work is unlimited.

Why was Joseph directed to call the promised One, "Jesus?" The Jews looked forward to the Messiah, or the Christ, which means "the anointed One." Thus they associated the anointed King with the earthly kingdom toward which they were looking. Although He is the Messiah, He is also Jesus. But why Jesus? The answer is given, "For he shall save his people from their sins." Jesus means "Savior, one who saves." Thus we as Christians can call Him "Our Jesus."

Is it necessary to call attention to the proof that this Jesus was the Christ? It should not be necessary, but with the boldness of some in denying the fact, we shall notice the valuable witnesses that there are to testify to the truth of it. The prophets frequently referred to His coming. God said, "Thou art my beloved Son; in thee I am well pleased." Peter testified, "Thou art the Christ, the Son of the living God." Paul says, "Jesus, whom I preach unto you, is the Christ." Thomas rings out, "My Lord and my God." Even the devils admit that "Thou art Christ the Son of God." Here we have the testimony from God down to the devils, admitting that Jesus is the Christ and to-day some men stoop—dare we say below the devils themselves?—and say He is only a man.

But why was it necessary for God to send His only begotten Son down here among cruel, wicked men to die that shameful death? The physical death would have been dreadful enough, but that was a small part of His suffering. Do we as individuals remember what it is to have sin resting upon us? Oh, the anguish! But of Jesus it is said, "The Lord hath laid on him the iniquity of us all." Oh, the burden that must have been upon our Jesus at that moment! We cannot comprehend the weight of it. Is it any wonder that He died of a broken heart?

And again we ask, Why such a price? We must turn again to God's Word, "For all have sinned, and come short of the glory of God;" "All we like sheep have gone astray." Then we see still further, "Know ye not that the unrighteous shall not inherit the kingdom of God?" So from this it is plain that we have all sinned, and, too, that no sin can enter heaven. So we of ourselves are lost, eternally lost. But listen to this, "Without the shedding of blood is no remission of sin," and this, "For this is my blood of the new testament, which is shed for many, for the remission of sins." That is our Jesus talking. And He is God. Praise His name; it is done. The work is complete. And He is my Jesus.

But is this a picked crowd that can call Him "My Jesus"? No indeed, here we have it, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And that is what makes His love so great, and that death so full. There was no partiality about that death. It is for all who come.

But friends we should not spend all our time in thanking God for this wonderful Gift. If we understand and appreciate this great Gift as best we can we will not cease, day or night to continually be praising the Giver for it. But there is a very important part yet to be done. No one but God could have thought out this great plan of salvation. And no one but His Son Jesus Christ could have paid the price for it. And no one but YOU and I, directed by the Holy Spirit can bring this message to a

lost and dying world. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

My Christian friends, may this Christmas season, a time of giving and receiving, be a time of reconsecrating and rededicating our lives and service to Him who gave His all that we might have Life. Our God and Father, help us to this end. Amen.

Masontown, Pa.

CORRESPONDENCE

(Continued from page 825)

Dec. 31, 1927 and Jan. 1, 1928. Brethren A. B. Stoltzfus and J. F. Grove, together with a few local brethren, will be the instructors.

Dec. 9, 1927. J. E. M.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Our Bible Conference closed on Sunday evening, Nov. 27, with a large attendance. The brethren, I. W. Royer and A. J. Metzler, gave very practical and sound instruction, and the attendance and interest was very good throughout the entire meeting.

We were very glad to have Bro. Eli Swartzendruber and wife, Greenwood, Del., and Bro. Jonas Yoder, Belleville, Pa., in the writer's home. We regret that we did not have the exact time of their arrival and therefore did not have an appointment for preaching services. They spent six weeks in the churches of Canada, New York, Michigan, and Ohio.

The ministerial meeting of the Johnstown district was held at the Stahl church, Dec. 2. Among the things considered, it was decided to continue the support of Bro. Lloy A. Kniss and wife and also to take steps to raise the balance of the money needed to buy them a car in India.

The time for the opening of the seventh term of the Johnstown Bible School is fast drawing near. The attendance will be large, according to present indications. Those who have already enrolled are from several states and from different conference districts. Considerable interest is expressed in regard to the week for S. S. superintendents and teachers. A very cordial invitation is extended to all to attend all or part of the term.

Bro. William Jennings from Concord, Tenn., began meetings at the Blough church on the sixth. A severe spell of cold weather affected the attendance, but present indications are for a moderation of the weather, and then the house will be filled. The sermons are timely and interesting.

A Christmas program will be given by the pupils of the Stahl Sunday school on Sunday evening. These special meetings are always well attended, and we trust that God may be glorified and the work advanced thereby.

Dec. 10, 1927. S. G. Shetler.

Manson, Iowa

Dear Herald Readers, Greetings:—During the last week in October, Bro. D. G. Lapp of Roseland, Nebr., conducted a series of meetings at this place. He delivered timely and Spirit-filled messages each evening. One afternoon he gave a talk to men and another afternoon one to women. There were six confessions, all of them members, desiring to live more consecrated lives. Bro. Lapp faithfully admonished us all to "live for Him who died for us."

Bro. Simon Gingerich and wife and Sister Salina Swartzendruber of Wayland, Iowa, were in our midst a few days. Bro. G. delivered several messages. He expects to return in the near future to conduct communion services.

The following officers were elected for the coming year: S. S. Supts., Bro. Ira Miller, Bro. Aaron Bachman; Chor., Bro. Vernon Hooley; Secys., Sister Elsie Egli, Sister Lola Schertz; Libr., Sister Lettie Wenger; Y. P. M. Supts., Bro. Jno. Swartzendruber, Bro. E. C. Pletcher; Chor., Bro. E. E. Swartzendruber; Sec., Sister Edna Stoltzfus, Com., Bro. Ira Miller.

The past few days we had real winter weather. The thermometer registered as low as 16° below zero. On Dec. 7 we witnessed the worst blizzard in nearly 20 years.

Dec. 12, 1927. F. Zehr.

La Junta, Colo.

Dear Readers of the Gospel Herald:—Our election of Sunday school officers was held on Dec. 11, resulting as follows: Supts., Bro. E. E. Miller, Bro. Walter Jones; Secy., Bro. Joseph Kauffman; Chor., Sister Jennie Snyder; Prim. Supt., Sister Stella

Sunday, Dec. 4, Bro. I. E. Dayhoff, a missionary worker from the Transvaal, South Africa, gave addresses on his African experiences—in the morning here, in the afternoon at the Fairview schoolhouse, and in the evening at the Sanitarium. Several sermons by our local ministers along that line have called our attention to Africa as a possible field for the Mennonite Church, and Bro. Dayhoff's talks were listened to with interest.

Last Friday evening the physicians of the city, and one from Rocky Ford, met and organized a medical staff which will be needed when the new hospital is finished. All seemed much interested in the advantages of a medical staff, and are willing to coöperate in the work at the new hospital to the best of their ability.

Next Friday a public sale will be held at the sanitarium and the dairy cattle, implements, and other farming assets will be sold, as the work on the sanitarium annex to the new hospital is nearly completed and will be occupied by January 1 or soon after.

Dec. 12, 1927. J. H. Shank.

Duchess, Alta.

Dear Readers:—We have many reasons to thank our heavenly Father for His watch and care over us.

We are enjoying an old-fashioned winter since the first week of November and are glad to say that health in general is good, with the exception of Sister Hettie Ramer who is at Lethbridge taking treatment for cancer. She is reported getting along nicely.

Bro. C. L. Graber of Goshen, Ind., was with us a day in the interest of the school endowment fund and preached for us. We are especially glad for ministering brethren to stop with us. Would be glad if they could stay with us longer.

Bro. Noah Zimmerman of the Slate Hill Cong., Pa., and Moses Snader of the Weaverland Cong., Pa., spent a few months with us through harvest and threshing.

Among those who are away on a visit are Bros. Jason Martin and wife, S. H. Martin and wife and two children, and Sister Mary Ramer. They are spending a few weeks in Pennsylvania, and with C. J. Ramer at the Eastern Mennonite School.

Attendance at church and Sunday school is good, even if it is a little wintry. Brethren, pray for us that we may be true to the standards of Christ and His church.

Dec. 12, 1927. H. B. Ramer.

Kouts, Ind.

Dear Herald Readers, Greetings:—Bro. D. D. Miller came into our midst on Friday, Nov. 18. Counsel meeting was held in the evening. Bro. Miller also conducted services on Saturday evening and on Sunday forenoon he held baptismal and communion services. Six young people were received into the Church by water baptism, and five more renewed their covenant with the Lord and were again taken into the Church. Bro. Miller left Sunday afternoon for his home. May

the good Lord bless the brother in laboring so faithfully for Him.

Among those that visited around here recently were Bro. and Sister Protus Brubaker, Bro. and Sister Grosh of Elkhart, and Bro. Lloyd Yoder and family of Grantham, Pa. We are always glad for visiting brethren. We have reorganized our Sunday school for the coming year. The following officers were elected: Supts., Dean and Manuel Birky; Chors., Katie Birky and Mary Reinhart; Sec-treas., Roy Miller; Prim. Supts., Amos Birky and Lizzie Reinhart; Y. P. M. Supts., Will Martin and Lee Sutter; trustee, William Martin; Ins. director, Roy Miller. We are glad to have Bro. Arthur Martin and family from Illinois move into our vicinity. We ask an interest in your prayers.

Dec. 12, 1927. Emma M. Gut.

Elida, Ohio

(Pike and Salem congregation)

Those who congregate at the Pike and Salem churches are one congregation—all assembling at one church one Sunday, and the following Sunday at the other church.

Among those who worshiped with us since Nov. 1 were the following: At Salem, Nov. 6: Bro. and Sister Arthur Kolb, Spring City, Pa., Bro. and Sister Clayton Landis, and Bro. and Sister John Metzler, Lancaster, Pa., Bro. Peter Yoder and Sister Barbara Bixler, Wakarusa, Ind. At Pike, Nov. 13: Bro. Henry Landis and Bro. and Sister Lewis Shank, Sterling, Ill. Nov. 27 at Pike: Bro. Perry Heller and Bro. Roebuck of the Ft. Wayne Mission.

Bro. and Sister Harvey Weaver of Nappanee, Ind., are at present visiting relatives and friends in this vicinity.

Bro. and Sister P. E. Brunk left some time ago for their winter home in Mississippi.

Nov. 17 Bro. Andrew Shenk, Oronogo, Mo., began a series of meetings here, preaching at both churches. We feel to praise the Lord for the many timely messages given us through our brother who declared the Gospel message in its purity and with power. As one of the visible results one soul confessed Christ for the first time and a number of others consecrated themselves anew to the Lord. Meetings closed Sunday evening, Dec. 4.

Bro. Shenk left Monday, accompanied as far as Ft. Wayne, Ind., by several of our brethren.

Dec. 13, 1927. M. S. Shenk.

Nappanee, Ind.

(Salem congregation)

Greetings of Love to All:—On Dec. 3 Bro. Aaron Mast of Westover, Md., came into our midst to conduct our revival meetings, which lasted ten days. The Word was forcibly and effectively presented. The brother did not shun to declare unto us, "all the counsel of God." Although there were no converts we have the assurance that His Word will not return unto Him void but will accomplish that which He pleases. The brotherhood is greatly strengthened and we trust some seed fell on good ground and will bring forth much fruit.

We join in wishing the brethren God speed as they go to other places to bring the Gospel.

Bro. Ray Yoder again left at the close of our meetings to hold similar meetings in Davies Co., Ind., and other points.

We reorganized our Sunday school for the coming year with Bros. Joel S. Weaver and Francis Freed as Supts., Ray Welty and Floyd Metzler as Secys., and Leander Garber, Chor.

Yours as workers with Him,

Dec. 15, 1927. Saloma Welty.

Married

King—Mast.—On Thanksgiving Day, Bro. Elam King of Atglen, Pa., and Sister Sarah Mast of Morgantown were married at the conestoga Church by Bishop J. S. Mast. May God richly bless them.

Steckly—Weber.—On Nov. 23, 1927, at the home of the officiating minister at Didsbury, Alta., Bro. Joe. J. Steckly of Carstairs, Alta., and Sister Ida Adela Weber of Kitchener, Ont., were united in marriage by Bro. H. J. Harder. May God bless them thru life.

Stutzman—Yoder.—On Thanksgiving day Bro. Andrew Stutzman and Sister Rosa J. Yoder were united in marriage at the home of the bride's parents, Bro. and Sister J. D. Yoder, Clarence, N. Y., Bro. D. D. Kauffman officiating. May God bless this union.

Miller—Schaffner.—On June 2, 1927, Bro. Raymond K. Miller and Sister Sarah Schaffner, both of the Bossler, Pa., congregation were united in matrimony at the home of the officiating bishop, Bro. Noah W. Risser. May Heaven's richest blessings be theirs.

Waters—Greiser.—Bro. John Waters and Sister Rose Greiser, both of the Pleasant View congregation near Hydro, Okla., were united in the bonds of holy matrimony by Bro. Alva Swartzendruber. May Heaven's blessings attend them through life.

Widmer—Evers.—On Nov. 6, 1927, at the American Church in Jerusalem, Palestine, Bro. Herbert E. Widmer, formerly of Albany, Oreg., and Sister Nancy J. Evers, formerly of Elmira, Oreg., were united in marriage, P. S. Allen, pastor of the above church, officiating. May the Lord's blessing attend them through life.

Esh—Zook.—On Tuesday, Dec. 6, 1927, at the home of the officiating bishop, Bro. Eli H. Kanagy of Belleville, Pa., Bro. John M. Esh of the Allensville A. M. congregation and Sister Libbie Zook of the Belleville A. M. congregation were united in marriage. May God bless and prosper them.

Stauffer—Stutzman.—On Thursday, Dec. 8, 1927, Bro. Vernon Stauffer and Sister Lilly Stutzman, both of East Fairview Congregation, near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman performing the ceremony. May God's blessing attend them thru life.

Shearer—Gish.—At the home of the officiating bishop, Bro. Noah W. Risser, Hershey, Pa., on Dec. 8, 1927, Bro. Irwin K. Shearer of Stauffer congregation, Pa., and Sister Anna L. Gish of Elizabethtown congregation, Pa., were united in the holy bonds of matrimony. May the blessings of God attend them through life.

Ebersole—Miller.—On June 23, 1927, at the home of the bride's parents, Bro. and Sister Henry Miller, occurred the marriage of Bro. Norman S. Ebersole of Chestnut Hill congregation and Sister Martha N. Miller of Bossler congregation, Pa., bishop Noah W. Risser officiating. We wish them God's richest blessing.

Obituary

Newcomer.—Elizabeth, daughter of Abraham and Mollie (Shank) Newcomer, was born Feb. 6, 1858; died Nov. 23, 1927; aged 64 y. 9 m. 17 d. Funeral services were held Nov. 25 at the Lutheran Church in Woodbury, Pa., by J. N. Durr assisted by C. A. Graybill. Interment in Dry Hill Cemetery near Woodbury.

Croyle.—Infant son of Lloyd and Emma Croyle was born at Thomas Mills, Somerset county, Pa., Dec. 10, 1927, and died after the short stay of ten hours. He is survived by his parents, two brothers, and many other relatives and friends. Funeral services were conducted in the home on Sunday afternoon by S. G. Shetler, assisted by Joseph Saylor. The little form was laid beside his infant brother in the Thomas Cemetery.

Gerber.—Eula Fern, eldest daughter of Joe and Ida Gerber, was born near Harper, Kans., Jan. 12, 1916; underwent an operation for appendicitis Nov. 23, 1927, at the Harper Hospital, at which place she died on Dec. 2, 1927; aged 11 y. 10 m. 20 d. She leaves father, mother two brothers, two sisters, one grandfather, one grandmother and many other relatives.

"Can it be that she has left us?
Eula, who always had a smile.
Yes she's gone and soon we'll meet her,
'Twill only be a little while."

Sommer.—Ruth Esther, daughter of Simon and Sarah Sommer, was born near Comins, Mich., Nov. 11, 1917; died near Dryden, Mich., Nov. 18, 1927. Oct. 31, she went to bed with a weak heart, probably caused by a severe cold. Finally pneumonia developed and abruptly ended her sweet little life. She leaves her sorrowing parents, 3 brothers, 5 sisters, and a large number of other relatives and friends. One sister preceded her to the glory world. We humbly submit to his will who does all things well. Funeral services were conducted by Bro. Peter Ropp. Text, Mark 10:13-16.

The parents.

Groff.—Susan B., widow of the late Elias B. Groff, died Dec. 11, 1927, near Mellinger's Church, Lancaster Co., Pa.; aged 71 y. She was a faithful sister in the Mennonite Church, a kind mother and grandmother. She leaves two sons, three daughters and a large circle of grandchildren, brothers, sisters, and many friends to mourn their loss. She bore her sufferings patiently. Funeral services were held Dec. 13, at Mellinger's Church, interment in adjoining cemetery.

"Dearest mother, we must lay thee
In the peaceful grave's embrace;
But thy memory will be cherished
Till we see thy heavenly face."

A son-in-law.

Oswald.—Jones Oswald was born near Beemer, Nebr., May 11, 1898; died near Columbus, Nebr., Nov. 18, 1927; aged 29 y. 6 m. 11 d. He leaves his wife, 1 son, 2 daughters, father, mother, 4 brothers, 3 sisters, and a host of relatives and friends. On Nov. 22, he was laid to rest in Salem Cemetery. Services by Bro. Ben Schlegel and Bro. Fred Reeb. Text, Amos 4:12.

Auker.—Pre. Simon Auker was born Nov. 20, 1848; died Dec. 6, 1927; Aged 79 y. 16 d. He is survived by 8 children, 36 grandchildren, 10 great-grandchildren, and 1 step-brother. Two children preceded him in death; also his wife who died Oct. 24, 1926. Bro. Auker was a minister of the Gospel for about 30 years, during which time he was faithful to his calling, always ready and willing to do what he could. Funeral Dec. 9, from the home of his son-in-law, Bro. Samuel Shelley, where he was staying at the time of his death. Preaching at the Delaware Church by D. N. Gish of Millersville, Pa., and W. W. Graybill. He was laid to rest in the cemetery near the church by the side of his companion.

Saylor.—Edward T., son of Urias and Susan Miller Saylor, was born Feb. 3, 1877; died Dec. 9, 1927; aged 50 y. 10 m. 6 d. He united with the Mennonite Church at Scottdale Oct. 31, 1897, and has been a faithful and consistent member of the Church until his death. He served a number of years as trustee, holding that office at the time of his death. He was united in marriage with Sister Margaret McLean Oct. 31, 1901. Besides his deeply sorrowing widow, he is survived by his father, 3 brothers, and 4 sisters. Having no children of their own, Bro. and Sister Saylor befriended a number of young folks at various times, and these will be among those who most sadly mourn the departure of a sympathetic friend. Funeral services were conducted at their home in Scottdale on Monday afternoon, Dec. 12, by J. A. Ressler and other home ministers.

Hershberger.—Samuel D., son of Daniel and Elizabeth Hershberger, was born Aug. 16, 1856, in Cambria Co., Pa.; died at his home at Middlebury, Ind., Nov. 28, 1927; aged 71 y. 3 m. 12 d. He was one of thirteen children only three of whom now survive. In 1881 he was married to Caroline Schrock, who died May 10, 1888. On Dec. 29, 1889, he was married to Lydia Schrock, who survives. He also leaves two sons and two daughters (Edgar S., Erwin D., Nora and Nellie), six grandchildren, two brothers (Josiah and Daniel) and a sister (Mrs. Lizzie A. Kaufman). In early manhood he joined the Mennonite Church and remained a faithful member until death. For the past five years he had been in poor health and for about two years had been practically helpless. During all this time he was very patient and uncomplaining. Funeral services were held at the Mennonite Church in Middlebury, Ind., conducted by Silas Yoder and D. D. Miller. Burial at the Forest Grove Cemetery.

Betzner.—Leah Kolb Betzner, wife of Moses B. Betzner of Breslau, Ont., was born on July 25, 1860, near Kitchener. She was married to Moses Betzner, Dec. 21, 1883. She died Dec. 6, 1927; aged 67 y. 4 m. 11 d. She leaves her husband, a son and daughter (Mrs. Elmer Hofstetter and Herbert Betzner). One son died in infancy. She leaves three grandchildren, three brothers (Elias B. Kolb, Aaron C. Kolb, and Titus Kolb), and two adopted daughters (Mrs. Fannie Pender, and Mrs. C. D. Cutter), also survive her. She was a devoted Christian wife, mother, worker and friend. She accepted her Savior in 1890, and united with the Mennonite Church. She remained a loyal member till her passing. She looked ahead to her entrance into heaven, and rest from a tired, and sick body. We bid her farewell and hope to meet her again in coming days. The funeral was held on Thursday at the Cressman Mennonite Church, Breslau, Ont., Bro. C. F. Derstine used as his text, "Behold thy mother."

Shantz.—Sister Caroline Burgiman, widow of the late Jonathan Shantz, of near Carstairs, Alta., died Dec. 3, 1927. She was born in 1855; aged 72 y. In 1876 she was married to Jonathan Shantz and 9 children blessed this union. In 1901 Bro. and Sister Shantz came West with their family and settled on the home still occupied by Sister Shantz at her death. Bro. Shantz died in 1914 and three children died a few years after. Two children had passed away while still in the East, which leaves 4 to mourn the loss of a kind mother (Urias, Jonathan, Verna, Mrs. Elmer Shantz, and Edna, Mrs. Carl Semberg); also six sisters and 3 brothers. Sister Shantz was a faithful member of the Mennonite Church and will be greatly missed. She was very patient in her last illness, and while she suffered greatly she was anxious that God's will should be done in her life. She was laid to rest Dec. 4, in the West Zion Cemetery beside her husband and children. Services at the house were conducted by Bro. Abe Riest and at the church by Bro. Isaac Miller and Bro. H. J. Harder. May God comfort the bereaved.

Widmer.—Elizabeth Graber Widmer was born in France, Dec. 30, 1856. She grew to womanhood in her native country and accepted Christ as her personal Savior, uniting with the Mennonite Church in which faith she died. At about the age of twenty she was married to Christian Widmer. This union was blest with six children. In the year 1895 they emigrated to America, making their home in Henry Co., Iowa. Her husband died about seventeen years ago, since then she and her daughter Anna lived together. About two years ago they moved to Yakima, Wash., where she passed away in the early morning of Dec. 4, 1927, at the age of 70 y. 11 m. 4 d. She leaves her three daughters (Mrs. Wm. Hauenstein, Anna who lived with her at Yakima, and Mrs. John Hauenstein), two sons (Chriss and John), eighteen grandchildren, three great-grandchildren, besides a large number of relatives and friends. Her oldest son (Peter) preceded her in death. The body was brought to Wayland, Iowa, accompanied by her daughter Anna, arriving Thursday afternoon. The funeral was held at the Sugar Creek Church, of which she was a member, conducted by the home ministers assisted by Bro. Schraag of the Eicher Church and Bro. Oscar Burkholder of Breslau Ont. Interment in the Sugar Creek Cemetery, by the side of her husband.

Denlinger.—Leaman J., son of Simon and the late Anna Mary (Leaman) Denlinger, of Leaman Place, Pa., was born Jan. 23, 1874; died Nov. 8, 1927, a victim of carbon monoxide gas, while working on his car; aged 53 y. 9 m. 16 d. In 1900 he was united in marriage with Emma Hoober of New Holland. The same year he united with the Paradise Mennonite Church and attended services regularly when his health permitted. Within the past few years, he had several attacks of inflammatory rheumatism, all of which greatly weakened his heart, but recently his health had seemed somewhat better. He was devoted to his family, his home, and his church. He was of a kind and unassuming nature, patient in all his sufferings and willing to lend a helping hand to all. His sudden death, coming in the prime of life and activity, was a great shock to the entire community, making a deep impression on the hearts and minds of many, and should clearly remind us that, "In the midst of life we are in death." May we ever strive that we may be ready when the call comes to us. He is survived by his wife, one son (Aaron H.), his father, and two brothers (Noah B. and Harry), all of Leaman Place. Funeral services were held Nov. 12 at Paradise Mennonite Church in charge of Bros. C. M. Brackbill and John B. Senger. Text, Phil. 3:20, 21. Interment in the adjoining cemetery.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more,
A faithful father, true and kind,
No friend on earth like you we find."

His son.

GOSHEN COLLEGE

The Special Bible term begins January 3 and continues to February 15, 1928.

The faculty consists of the regular instructors in the Bible Department of Goshen College and one special teacher, S. M. Kanagy, of Chicago, Ill.

Courses will be offered in **Book Study, Biblical History and Geography, Doctrine, Music,** and **Practical Work.** Special emphasis is placed this year on direct study of the Bible.

Courses are offered which cover the material of the International Sunday School lessons for 1928. All courses aim to be of a practical and devotional nature.

Apart from the regular work there are special features such as lectures and programs of a literary, musical, and religious nature.

The Ministers' Week

Is planned to cover four days from February 14 to 17. There will be lectures and discussions on Preaching, Pastoral Work, the Minister's Devotional Life, the Minister's Message, the Minister and his Reading, Church Music, etc.

Lecturers and Discussion leaders for the week are S. F. Coffman, J. S. Hartzler, S. M. Kanagy, I. W. Royer, D. D. Miller, Paul Erb, and Walter E. Yoder. Ministers are urged to attend these meetings.

The Christian Life Conference

Begins Friday evening, Feb. 17, and continues to Sunday evening, Feb. 19. The programs are planned to be inspirational in character.

The following general themes having been selected for the five sessions of the conference: **The Abundant Life, Christian Fellowship, The Young People and the Future, "Things Most Surely Believed," Christian Service.**

Conference speakers are: S. C. Yoder, I. E. Burkhart, Abram J. Metzler, O. O. Miller, I. W. Royer, C. L. Graber, H. S. Bender, A. J. Steiner, Noah Oyer, S. F. Coffman, A. C. Good, C. F. Yake, Paul Erb, and O. N. Johns.

Every one is invited to attend these meetings. Special Term students and those attending Ministers' Week are especially urged to remain for the Conference.

Write for descriptive bulletin. Further information gladly furnished. Address all inquiries to G. F. Hershberger, Secretary, Goshen College, Goshen, Ind.

HESSTON COLLEGE AND BIBLE SCHOOL

At least three distinctive features aside from the regular courses characterize the Bible Term at Hesston College and Bible School this year. They are:

1. Ministers' Week
2. Christian Life Conference
3. A Lecture Course

The work given in the regular course, while suited to all classes of Bible students, is made especially practical for Christian workers. Among the subjects offered will be a study of fundamental doctrines including the special doctrines of the Mennonite Church. A practical study of several books of the Bible including the Scriptures used in the Sunday school lessons in 1928. A course in mission study with emphasis on rural missions. Possibly the most difficult and yet the most important work of the Sunday school is in the primary department. A helpful course in Primary Sunday School Teacher Training will be offered. A class in practical Christian work including preparation for speaking in young people's meetings, on missionary programs, and other Christian functions will be organized. An opportu-

nity will be given in this class for practical demonstration in public meetings.

Helpful features of Ministers' Week will be suggestions in the selection and arrangement of sermon material. Pastoral problems will be given due attention. Current Church problems dealing with church government, discipline, and other features of Church work of special interest to ministers will be emphasized. Mennonite history is given a prominent place in the program.

Special lectures during the Chapel hour, in class periods, and for the general public in the evening will cover such features as Christian thinking, Church history, the evils of the theatre and other worldly amusements, together with a number of subjects of general interest and helpful to all concerned in the advancement of their own personal talents, the cause of Christ, and the furtherance of the work of the Church.

A bulletin giving full information will be sent to any who are interested. Write to T. M. Erb, Business Manager, Hesston, Kansas.

EASTERN MENNONITE SCHOOL

Opens Jan. 4 and ends Feb. 14, 1928. The special instructors will be Noah H. Mack, N. E. Miller, H. B. Keener and A. D. Wenger.

The Courses are to be Bible Geography, Book Study, Bible Doctrine, Teacher Training, Personal Work, Church History and Music.

In addition to the regular work, there will be a number of special lectures by able speakers; also programs of a literary and musical nature.

The Ministers' Week

This is to cover five days from February 6 to 10. There will be lectures by George R. Brunk on The Minister's Preparation for Preaching, Constructing the Sermon, Expository Preaching, Feeding the Flock and Shepherding the Flock; by Noah H. Mack on Christian Fundamentals relative to The Scriptures, Jesus Christ, The Church, Ordinances and Restrictions; by A. D. Wenger on The Minister, A Personal Worker and Pastoral Visitor; by J. L. Stauffer on The Place of Revivals in a Congregation and True Evangelism; by N. E. Miller on Devotional Studies. Time is to be given for numerous open discussions.

A general invitation is extended to ministers and all others from youth to old age who wish to make arrangements to come to the feast of good things that is being prepared. O Brother, Sister, will you let all your years pass by in hard toil to lay up earthly treasure without so much as taking one little season off in the dead of winter to study God's Word and prepare yourself better for His service?

Write for programs and other information.

Address Eastern Mennonite School,
Harrisonburg, Va.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its seventh annual session Jan. 2, 1928, and will continue six weeks. It is held under the authority of the Southwestern Pa., Conference. The faculty is composed of S. G. Shetler, E. C. Bender, J. Irvin Lehman, Aaron Mast, Maggie J. Shetler, Nevin Bender, C. R. Wolford.

The following subjects will be taught: **Leviticus, Gospel of John, Bible Characters, Corinthians, Hosea, Vocal Music, Greek, Latin, German, English, Church History, Young People's Meetings, Missions, Sunday School Methods, Proverbs, and Christian Principles.**

During the week beginning Jan. 15, I. W. Royer, Secretary of the General S. S. Committee, will give special instruction to S. S. Superintendents and Teachers. Some of the regular faculty will also give instruction in this department.

The week beginning Jan. 22 will be Ministers' Week. Among those who will give valuable instruction are Eli L. Frey, J. M. Nissley, J. A. Ressler, A. O. Histand, J. B. Zook, John W. Hess, E. B. Stoltzfus, C. A. Graybill, John F. Grove, A. W. Myer, A. J. Metzler, S. G. Shetler.

On Jan. 25, an all-day Christian Workers' Conference will be held in which spiritual subjects will be discussed by students, teachers and visitors.

Board, room, light for five school days per week will be $20 for the term. For full weeks for the term, $22. Tuition $1.50 per week.

On every Wednesday and every Saturday evening, lectures will be given by competent speakers. O. O. Miller, Akron, Pa., will give a lecture on the Peace Problem.

Bible School Board
C. A. Graybill, Chairman, Martinsburg, Pa.
L. A. Blough, V.-chairman, Holsopple, Pa.
J. A. Thomas, Sec-Treas., Johnstown, Pa.
S. G. Shetler, Principal, Johnstown, Pa.
Daniel Kauffman, Scottdale, Pa.
James Saylor, Holsopple, Pa.
W. C. Hershberger, Johnstown, Pa.
Joe Miller, Holsopple, Pa.
Harley Hershberger, Holsopple, Pa.
Norman Haning, Salisbury, Pa.

LIMA BIBLE SCHOOL

The second term of the Bible School at the Lima Mission will be held Jan. 30 to March 10. The following courses will be offered:

J. B. Smith: **Bible Doctrine, Bible Introduction, Epistles, Church History** and **Vocal Music.**

J. D. Mininger: **Christian Life, Gospel of John, Acts of Apostles, Personal Work, Teacher Training.**

Special lectures on vital and timely themes will be given throughout the term.

Expenses.—Tuition, $1.50 per week; room and two meals in country homes, 50 cents per day, board at the mission, 15 cents per meal.

A cordial invitation is extended to all Christian workers. For pamphlets giving further information, apply to

Maurice O'Connell,
Supt. Lima Mission,
825 N. Jefferson St.,
Lima, O.

EIGHT WEEK'S BIBLE COURSE

Authorized by Mennonite Conference of Ontario, 1906, to be held at the First Mennonite Church, Kitchener, Ont., Jan. 2—Feb. 24, 1928.

Instructors: S. F. Coffman, O. Burkholder.

The following subjects are assigned to S. F. Coffman:

1. Old Testament—Major Prophets.
2. New Testament—Bible Study Methods, I Cor. and II Cor.
3. History — American Mennonite and Home Missions.
4. Vocal Music.

The subjects assigned to Oscar Burkholder are as follows:

1. Biblical Course—New Testament History.
2. New Testament—Acts of the Apostles.
3. Christian Work—S. S. Methods and S. S. Lesson.

Bishop C. F. Derstine has kindly consented to give special lectures throughout the course which will be especially interesting and helpful to the student body.

Competent nurses will also give lectures to both girls and boys on Hygiene, First Aid, and Home Nursing, etc.

During the third week of the course a Sunday School Superintendents' Conference will be held, programs of which will be issued later.

During the fifth week of the course a Ministers' Program will be rendered programs of which will also be issued at a later date.

Tuition, fifty cents per week.

Board will be furnished by the Boarding Club, thirty-five cents per day, for five school days per week.

Rooms can be procured at reasonable rates.

Class Corresponding Secretary

Ada Snyder, Breslau, Ont.

Bible Study Board

Moses M. Brubacher, Secretary.
R. R. 1, Waterloo, Ont.
J. W. Witmer, Treasurer, Petersburg, Ont.
C. C. Cressman, Plattsville, Ont.

ANNOUNCEMENT TO THE VARIOUS CONGREGATIONS OF THE OHIO MENNONITE AND EASTERN A. M. CONFERENCES

We, the Executive Committees of the Ohio Mennonite and Eastern A. M. Conferences, in joint session at the Lima Mission, Dec. 9, 1927, having heard the report of the special Merging Committee; that the required number of congregations have voted favorably, and upon authorization by the respective conferences, take the following action:

First—We accept the report and work of the special Merging Committee.

Second—We hereby declare the merger of the Ohio Mennonite and Eastern A. M. Conferences.

Third—Whereas, the work of the Executive Committees of the above named conferences automatically terminates, we herewith hand over the records and work to our successors—the provisional Executive Committee, elected at a joint session of the Ohio Mennonite and Eastern A. M. Conferences, held at the Beech Church near Louisville, Ohio, May 26, 1927.

Fourth—In humble gratitude to our Heavenly Father for His blessings upon our past labors, and His kind providence which made this merger possible, we invoke His continued blessings and the guidance of the Holy Spirit in the work of the new Conference.

Signed—

A. J. Steiner—Mod. of the Ohio Mennonite Conference.

A. I. Yoder—Mod. of the Eastern A. M. Conference.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 29, 1927 (Gospel Witness Established 1905) No. 39

EDITORIAL

"As we have therefore opportunity, let us do good."

And each moment brings us an opportunity to do good, in either thought, word, or deed.

Improve each moment, make it habitual, and after awhile, if the Lord keeps you alive, you will find that the year 1928 has been most profitably spent.

Speaking of opportunities, a number of daily opportunities come to mind. A few of them are kindness, prayer, Bible study, glorifying God in word and deed, helping the needy, governing self.

Some people have the habit of talking salvation to at least one person each day, to the unsaved whenever there is opportunity. That kind of a record for a whole year would mean at least 365 testimonies for Jesus.

And if the rest of the life is ordered in harmony with this continuous record of testimony for Jesus, that kind of a record will mean a continuous record of faithfulness to God and hepfulness in His service. If a year's record like that would be glorious, what would you think of a whole life record of that kind?

The past year has been a building record among our missions. The reports from our various mission stations indicate an unusual number of evangelistic meetings held during the year, thus building along the salvation lines. Besides this, new buildings were erected at Portland, Detroit, Peoria, La Junta, Altoona—quite a record for one year. May the good work go on.

For Daily Devotions.—In response to a number of suggestions we printed, in last week's Gospel Herald and this, a page of "Thoughts for the Quiet Hour," using the Family Circle page for that purpose. We expect to do so again next week. In the meantime we invite an expression of opinion from those interested in this feature, and from such expressions we expect finally to decide whether to make this a regular feature of this paper, or to discontinue it. Twice before—in the days when this paper was known as "The Gospel Witness" and several years ago—we published "Thoughts for Daily Meditation," and each time discontinued after a year or more, to make room for other lines of thought which many thought should be made regular features in our Church paper. Then, as now, we were not confronted with the question of whether these daily meditations were a good thing, but whether these or some other good things should be crowded out for want of room. It is on this point that we would like to hear from those interested. Are these daily meditations of sufficient importance to take the place of some other department now found in the Gospel Herald? If so, which of the regular features of the Gospel Herald should be discontinued to make room for this new department? If you have a decided opinion on this matter, we would be glad to hear from you.

1927-1928.—Soon the year now closing will have passed into history, and we will begin to write 1928. This has been an eventful year. The floods in the Mississippi Valley, in the New England states, and in other quarters; the tornadoes in a number of states, the earthquake in Palestine, and other visitations of Providence in numerous places; the "summerless year" which after all carried with it enough warmth to insure a bountiful harvest in many places; the trans-oceanic flights which set the world to talking about the future possibility of transportation through the air; the passing away of loved ones from many homes, among them notable men in affairs of Church and nations; and above all these things, the manifest grace of God in supplying the bounties of earth which with proper distribution would be sufficient to provide food and raiment and other necessary comforts for all mankind; these are some of the things that come to notice the events of 1927.

What has 1927 meant to us as individuals? as a church? as a community? as a nation? And what might it have meant to us if every one of us had done our best, lived up to our highest privileges, been true to all the light that we had, and improved all our opportunities to do good? But such questions are useful only as we use the lessons of the past for service in the record of the future. 1928 is at our door. May God help us to make it profitable, and may we be willing to follow the leadings of the Spirit in all things.

STRENGTHENING THE CHURCH

IV. Its Educational Functions

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Some people try to tell us that this does not mean just what it says; that Solomon tried to tell us something else besides that which he seems to say. But as he is not here to explain, we will take it as a matter of course that he meant what he said, and that while he was writing by inspiration of God he wrote the exact truth and therefore we consider it more profitable to meditate upon the immense responsibility which this implies upon parents, teachers, preachers, and others upon whom the responsibility of child-training rests.

Some one has said that if we suc-

ceed in bringing up the present generation exactly right, so that every child will grow up without sin or bad habits, the difficult problems of humanity would be at an end. That man was dreaming. He put an impossible **IF** in there which put all his logic awry. Even if every living child were brought up just right and the record of each one were absolutely perfect, that would not wipe out the inbred sin which we all inherit from Adam, neither would it remove the devil who was so successful in causing the fall of man when man fulfilled that very description of perfection. So long as there is a tempter in the world, and so long as man continues to exist in the flesh, that long we will have the real problem of child-training——as it actually exists, not as some people dream about it being.

But no one will deny the fact that if every parent, every teacher, every preacher, and every one else upon whom rests the responsibility of child-training would do his or her very best in the performance of Christian duty, and by both example and precept apply himself or herself faithfully to the task of bringing up the rising generation "in the nurture and admonition of the Lord," we could make a wonderful improvement over what we are doing now. Christian education has a much more far-reaching and important influence and application than most of us are aware of.

What has the Church to do with the education of her young people? It should assume both an advisory and a directive oversight of all the activities of its members. In this we do not mean that the Church should usurp the responsibilities and duties which rest upon individuals. For example, the Church does not attempt to take from its parent-members the responsibility of bringing up their own children; but it expects (or, at least, ought to expect) all its parent-members to make an honest, faithful effort to bring up their children in the fear of God, maintaining real Christian homes. Neither should the Church usurp the authority and responsibility of the individual in the conduct of a school. There is a continual temptation, in the case of schools as well as all other church institutions, to drift into a policy of paternalism which is not healthy for either Church or its institutions. Let the responsibility for the proper conduct of such activities rest upon individuals. Yet the Church is derelict in its duty if it fails to hold individuals accountable for the proper conduct of such institutions. And the Church is wholly within its rights when it appoints representatives to see that all its activities are conducted in accordance with what it believes to be the standards of the Gospel. When the Mennonite Board of Education, together with our other General Boards and Committees, makes its regular reports to the Mennonite General Conference, it is an indication that the Mennonite Church recognizes in our educational problems a matter of sufficient importance to merit the prayerful attention of a united Church. It means something for our young people, as well as for the entire Church and the cause of Christ in general, to have a system of schools that are safeguarded against the evil influences surrounding so many institutions of learning, where our young people while acquiring their education during the habit-forming period of their lives, may be trained in the principles of righteousness and true holiness.

Whether parents should send their children to their own church schools or to some other schools depends upon a number of things:

1. The spiritual and moral soundness of their own church schools as compared with other schools.
2. The standards of faith, character of the discipline, professional equipment, and surrounding influences of the various schools under consideration.
3. Home influences as compared with influences surrounding schools, and the influence and control which parents and home congregations have over the young people.
4. Other points—such as finances, convenience in access to school, etc.—while they need to be considered, are of minor importance as compared with problems affecting the moral and spiritual welfare of the young people. To educate the head at the expense of the heart, or to spare the pocket book at the expense of the soul, means nothing short of spiritual suicide or homicide. Let the thought of training your child for God be the central thought of all your calculations connected with education.

Our Church schools, whether they be regular institutions of learning or short-term Bible schools, let it be remembered, constitute but one phase of the education of our children. The home, the Sunday school, the young people's meeting, the Bible conference, the social circle, all have a vital connection with the training of our young people, and ought to receive their full share of attention.

One more important point we wish to notice, and that is the matter of support. As in the case of missions, let us do our best to have all places of responsibility filled with men and women who are consecrated, professionally qualified, sound in the faith, loyal to the Church, specially adapted to fill the places to which they are called. And let us never forget that the more faithfully we support the men and women upon whom such responsibility rests the more efficient their service will be. A united, prayerful, consecrated service on the part of parents and preachers and teachers in behalf of the highest interests of our young people will mean a strengthening of our young people (in character, faith, and service) and through them a strengthening of the Church.

OVERCOMING EVIL

By Ernest G. Gehman

For the Gospel Herald.

The following paragraph appeared in the Gospel Herald of Dec. 8:

"The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law."—Ernest H. Charrington.

The first necessary **Christian** step for the extinction of any sin, national or individual, is faithfully to preach the Word of God on that and all other sin. Thereafter, the truth having found lodgment in the hearts of men in converting and cleansing power, not only sin but the desire to sin will have left those temples, now swept and garnished for the Holy Ghost.

A **suppressed** evil still exists. Reforms and legislation may hold the lid down, but the iniquity of the unchanged human heart will seethe and boil, and generate pressure that will find an explosive egress **somewhere,** either by blowing off that lid or by breaking out into some other and probably worse form of evil.

What have centuries of legislative and coercive attempts to suppress sin produced? Behold,—a world, waxing worse and worse, on the threshold of a bigger-than-ever war; on the very verge of a world-revolution. And what have legal reforms done for **America?** True, the Red Light districts have been abolished, but see now the vile flames glowing in every alley, lane, and park. The Eighteenth Amendment has been passed, but the country has never seen such universal and violent disregard for any law as for this one. And, as force begets force, the pressure is reaching such a pitch that the lid is in danger of being blown off again. When that happens, which may God forbid, there will be an explosion that will rock

our civil and social structures to their foundations. Some will point to a third reform and will say that slavery, at least, has been wiped out. Externally, perhaps, but behold the vast imprisoned multitudes — more truly slaves to error, vice, and crime than men have ever been to lash and chains.

I would not say that reforms and legislations against evil have not done some—at least temporary—good. Nor would I deny the world these weapons—they are the best it has. But, Christians, "the weapons of our warfare are not carnal," neither is our battle against flesh and blood. Sin is a spiritual evil. It arises from a spiritual condition, and has a spiritual power. How then can it possibly be restrained or exterminated by natural external means? No more than a plague can be halted by tom-toms; no more than painting a pump can cleanse a poisoned well.

Brethren, let us who are promised unlimited heavenly assistance in the promulgation of the Gospel of Christ with its peaceful, penetrative, regenerative power, let us not be fooled into trading that assistance and that power for the frail, human, earthly weapons of the ballot and the legal office. Is it not enough that our conflict must be waged on earth? Must we also use the methods and weapons of earth?

If Christians are in possession of a corrective that should be applied to the heart, the seat of this terrible cancer of sin, let them not descend to amputating and bone-scraping.

Harrisonburg, Va.

SOME OF GOD'S RED-LIGHTS BY THE WAY

By Orrie D. Yoder

For the Gospel Herald.

An aged minister used to say, "We are accused a good bit of speaking about the dark side;" but he always justified himself for so doing by saying that the dark side is the dangerous side, hence there needed to be much said about it. So we feel as we draw our minds to a few of the greatest fatalities and saddest experiences ever passed by in the history of time by the professed people of God. Notice that these warnings are not given primarily to the ungodly and non-Christian world, but they are all in connection with the chosen and professed people of God which make them real and glaring-red to us who claim and profess the same.

The first red-light which we have passed in the history of time to which we will here refer, is the destruction of Jerusalem by Nebuchadnezzar. We cannot enter into detail and describe the watches of this dark night, but the house which once was the center of God's great glory had at this time become the center of His wrath. The chosen people of God, the nation that God delivered from Egypt by His "stretched out arm" and blessed above all the nations of the earth must now bear His curse in terms which words cannot describe. The people which ate bread "without scarceness" now "ask bread and no man breaketh it unto them." (Cf. Deut. 8 and Lam. 4).

Again, in later history the remnant of this visitation repented and God again favored them so that at the time of Christ the "holy city" was prospering and, to a degree, was enjoying God's favor. But because they refused to own Christ another dark night came over the city and its inhabitants. This dark night of God's justice claimed the lives of over a million of the chosen nation and professed people of God, and words have never been found to fully describe the horrors of famine, pestilence, and cannibalism as they existed at that time.

Leaving now the realms and time of inspired history, let us look at a God-given warning of modern times. Let us come right home and see whether God will exempt us as a Mennonite people from His justice if we drive carelessly past the red-lights along our own church highways. Sad, sad is the picture before us of our Mennonite brethren in Russia, who just a few hundred years ago were so favored and blessed of God, that in spite of one of the fiercest persecutions ever known in time, they multiplied by the hundreds and thousands; but within the last decade their experience was practically a repetition of that at the time of the destruction of Jerusalem. In the history of the Mennonites in Russia, could it be that in the course of only a few hundred years, God's favor and blessing, equal almost to that of the Church in apostolic times, was exchanged to wrath and justice similar to that manifested at the destruction of Jerusalem? Yes, it could be. It was so—and if the Mennonite people of America do not heed God's warnings, it must be so again.

But why was it so? Did God want it and plan it so? No! you say, not so; but it had to be so because of the sin and ingratitude of God's own people. God's blessings and His favor are too holy and too costly for sinful man to misuse. How often have the words, "From him that hath not, shall be taken away even that which he hath" (Matt. 25) been verified in God's dealing with even His own people? and how often have we seen their truth proved before our own eyes. How sad that God must rob man of his own needs and supplies because of man's shameful and hateful ingratitude.

"Watchman, what of the night?" Some dark nights are past, and never can their gloom be erased from the pages of history; but what about dark nights which could yet be in the future? Could the Mennonite Church in America ever pass through a dark night such as our brethren in Russia passed through? Shall God in the future withhold His blessings and pour out His curse upon us as He did upon His professed peoples of the past? Must God ever sweep away our "billions" and deliver us over to famine and pestilence in order to remind us of our ingratitude?

Certainly God wills that it never shall be, but how about the manifest symptoms and signs of such an event? Are not the professed people of God in America, in spite of all God's warnings, becoming unique in ingratitude to God. How can a just God withhold His wrath in the future if the ease and pleasure, and waste and indulgence of our present day continue to reign? How can the Mennonite Church ever expect to escape another visitation of God's wrath, if she continues to waste her millions on fine homes, expensive automobiles, and other forms of indulgence, at the expense of spreading the Gospel of Christ and of precious souls for whom He shed His precious blood?

There is one way to escape all God's wrath. It is grateful submission to "Him that loved us" and redeemed us. If we use all our blessings to honor and obey Him, certainly He will never forsake us, nor remove His favor from us. Brethren, our mission fields are suffering for the want of funds to carry on the work. Workers are being withheld because there is not enough money to support them. How dare we, with all our wealth, withhold support from the cause of Christ our Lord? How dare we lavish our God-given blessings upon ourselves, and thus bring His indescribable judgment upon ourselves and the following generations? We are enjoying untold blessings from the Lord now, but what may our future be unless we awake and use our blessings for the work of spreading the Gospel of Christ as He intended we should?

Mattawana, Pa.

"Many people who were deceived into investing in 'get-rich-quick' schemes have found to their sorrow that it was the other man that got rich—while they themselves lost their investment."

"He that winneth souls is wise."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Go ye into all the world, and preach the Gospel to every creature. Mark 16:15.

"MY TIMES ARE IN THY HANDS"

Father, I know that all my life
  Is portioned out for me;
And the changes that are sure to come
  I do not fear to see;
But I ask Thee for a present mind
  Intent on pleasing Thee.

I ask Thee for a thankful love,
  Through constant watching wise,
To meet the glad with joyful smiles,
  And wipe the weeping eyes,
And a heart at leisure from itself
  To soothe and sympathize.

I would not have the restless will
  That hurries to and fro,
Seeking for some great thing to do,
  Or secret thing to know,
I would be treated as a child
  And guided where I go.

Wherever in the world I am,
  In whatsoe'er estate,
I have a fellowship with hearts
  To keep and cultivate;
And a work of lowly love to do
  For the Lord on whom I wait.

So I ask Thee for the daily strength
  To none that ask denied;
And a mind to bind with outward life,
  While keeping at Thy side;
Content to fill a little space,
  If Thou be glorified.

And if some things I do not ask
  In my cup of blessing be,
I would have my spirit filled the more
  With grateful love to Thee—
More careful than to serve Thee much,
  To please Thee perfectly.

There are briars besetting every path
  That call for patient care;
There is a crook in every lot,
  And a need for earnest prayer;
But a lowly heart that leans on Thee,
  Is happy anywhere.

In service that Thy love appoints
  There are no bonds for me,
For my secret heart is taught the truth
  That makes Thy children "free,"
And a life of self-renouncing love
  Is a life of liberty.

—Selected by I. Bauman.

FROM OUR MISSION STATIONS

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers, Greeting in the Master's Name:—Our hearts are filled with gratitude and praise for the blessings received from His bountiful hand.

We enjoyed a series of meetings conducted by Bro. J. M. Kreider of Palmyra, Mo., Nov. 20 to Dec. 4. He broke the bread of life very faithfully each evening to interested crowds for the two weeks while he was here. Three precious souls confessed Christ as their Savior, and others reconsecrated their lives to God.

Communion and baptismal services were conducted Nov. 20 by Bro. N. A. Lind and Bro. J. M. Kreider. A little boy and an aged man were received into church fellowship by water baptism. We are glad that the Lord calls the children before they stray so far away from Him; and also that He does not forget those who have wandered far away and spent most of their time in sin. Again on Dec. 4 a similar service was held, when an aged grandmother sealed her vow with God by water baptism. Will you earnestly pray for these and the ones who lately confessed Christ, that they may ever be found watching and ready to meet their God.

Work on the new building is progressing very nicely. The Lord willing, we expect to have our first meeting in the main auditorium next Sunday. We have been having services in the basement for four weeks. The building, however, is not completed, but we wish to thank all who have helped make it possible to use it now.

Bro. and Sister Charles Swartzendruber of California came last week. They expect to take charge of the Children's Welfare Home as soon as the house is ready to be occupied.

Dec. 15, 1927. Bertha Troyer.

Millersville, Pa.

(Mennonite Children's Home)

Contributions of provisions and cash are coming in, proving to us that the Lord is still mindful of us and that we are responsible for every gift entrusted to us. We want to thank all contributors through the columns of the Herald for what you are doing. May you have a joyous Christmastide. There are thirty-two children in the Home at present.

Boys from three to ten years of age are awaiting good foster homes. Girls for placement into foster homes are all placed, except a small girl, three years old. We are sorry that we can not fill all applications for girls.

The children and workers are enjoying good health and we are grateful to our heavenly Father for this blessing. We again extend greetings of the season to all and ask you to remember us when you pray.

Dec. 16, 1927. The Workers.

Peoria, Ill.

(1101 Ann St.)

Dear Herald Readers, Greetings:—As we take up our pen to write this letter our hearts go up in gratitude to God for His wonderful work to the children of men. The past few months have been very busy ones for us here at the Mission. Our new church is nearly completed. We had Sunday school in the basement for the last two Sundays. The Lord is blessing the work here. Six souls have accepted Christ as their personal Savior in the last two weeks. At the first Sunday evening meeting in the basement of the new church three souls confessed Christ; the next Sunday morning one and in the evening two. These converts all expressed a desire to become members of our church, and are now receiving the necessary instructions before baptism.

We expect to dedicate the new church on Christmas day, if the Lord wills. Bros. S. C. Yoder and D. Parke Lantz are among those taking part in these services. Evangelistic meetings will follow the dedication. Bro. J. A. Heiser of Fisher, Ill., has been secured as evangelist. We trust God's people will remember these meetings in prayer.

We surely appreciate the new church. More people are already attending our preaching services than used to attend in the old hall. We give God the credit, for the task seemed almost impossible. There were only $7500 to depend on for buying a site and putting up the buildings. Voluntary contributions came in until we had about $7800 in all. A site was purchased for $1030. The Gordon Van Tine plan-cut home No. 108 was purchased. Lumber for the Church was also purchased from Gordon Van Tine Co., of Davenport, Ia. Our brethren in the country then nobly responded to the call for help and came in with their donated labor.

The Parsonage consists of six rooms and a bath, with modern equipment. The Church is a cozy little place measuring 28 by 46 feet. The main room is 26 by 33 feet, and the balcony 26 by 14 feet, giving a total seating space of 1,222 sqft. There is also a full basement with a large room giving 650 sqft. for Sunday school work. The church is equipped with electric lights, indoor toilets, and drinking fountain. The buildings are now practically completed and the total cost will only be a little over $8000. We have exceeded our capital only about $500. We believe this small item may soon be erased and we will be entirely free from debt. God's hand was manifested from the beginning, and all the way through. We give Him the praise, and due credit to Mennonite congregations in Illinois for their loyal support with donated labor, and to the many friends who have contributed of their means toward this work.

May God add His blessings.

Dec. 17, 1927. Earl Miller.

WEEKLY LETTER FROM SOUTH AMERICA
(Nov. 15)

Dear Herald Readers:—From the 7th to the 23d of this month the various mission pastors were engaged in carrying on a sort of spiritual revival among our congregations. There were two visiting pastors at each station for periods of three days each. The following were the themes that were taken up:

Why We Need a Spiritual Revival.
Spiritual Growth.
Brotherly Love.
Why I Am a Christian.
Impediments to Spirituality.
To Obey, or to Disobey, Which?

The plan was for each pastor to give three talks. Brethren Hershey, Lauver, Shank, and Litwiller spoke on the first three topics; while Brethren Rutt, Luayza, Cavadore and Swartzentruber spoke on the last three. This program was planned by the mission's standing evangelistic committee. Each year at about this time we have some sort of campaign like this at all of the stations. This year the interest and attendance was better than it has ever been. We feel that the meetings were a real spiritual benefit to our congregations.

The meetings in America have been attended by greater numbers of people lately. Previous arrangements had been made with the owner of the hall to take out a partition in case it should be desired so as to enlarge the hall. This was done recently. It gives the mission a nice sized hall for its services. There are two classes of converts taking doctrinal studies.

Brethren Swartzentruber and Litwiller went to Santa Rosa by auto for their part of the special meetings. They reported a pleasant trip and good meetings. On their return they brought two of Bro. Luayza's small girls to visit in the other stations for several weeks. It was the first time the children had been out of town for a number of years. They were like fresh-air children and they enjoyed the experience.

Pray for the message bearers.

OUR INDIA LETTER

Dear Brethren and Sisters, Readers of the Herald, Greeting in the name of Jesus:—We thought it might be of interest to you to know the attitude of the people of India toward idolatry. This was shown very plainly in last evening's (Nov. 20) Bible Meeting when the subject "Idolatrous Athens" was discussed and a number gave their own testimony regarding idolatry in their own homes and their present attitude toward them. The Indian brethren and sisters present represented those who had been reared in our and other mission orphanages, those who had come from heathen homes and older ones who had partly reared their families as heathen and later became believers in Christ.

The following are some of their testimonies:

1. "We had loads of idols in our house and worshiped them for everything. When I was a boy I came into the orphanage during Bro. Ressler's time and learned about the true God and found out that idols were nothing but stone and wood. My one brother who still lives in Jagdalpur worships them and even though I have met him several times he refuses to give them up."
2. "When I was a boy I once stole a little brass idol and brought it home for a plaything. I learned from that not to fear idols and it was not hard for me to leave off their worship when I received Christian teaching."
3. "I never saw an idol until only a few days ago when we girls went with Mamma (Sister Lapp) to see the source of the Maha-Nadi River. But when I was a little girl my parents used to build a fire in the corner of the room and pour oil on it and eat a special meal. They also used to put up cocoanuts for good luck or something and we children used to sneak them and eat them. Once we visited an aunt and did the same thing and got punished by our parents and relatives. They perhaps were gods' food but we had no fear of punishment by any gods. I never learned anything about idolatry."
4. "I was reared in a home where idols were worshiped. My father put the gods to a test once when we were in need of food. They did not respond so he threw them into the Mahanadi River and we soon afterward found Christ."
5. "As far as I knew my parents never worshiped idols. I was brought up in a village where Christ had not been known and soon after I accepted Him in the Mission boarding my parents also came. We could give you the names of numbers of neighbors who are not idol worshipers."
6. "My parents were not idol worshipers but my father gambled his wealth away and left us so poor that at famine time we were soon driven to beg for food and my life was saved by coming into the Mission orphanage."
7. "My people were cowherders and were faithful to their idols. I soon learned through Christian teaching that they were nothing and to test them out degraded some of them to watch their reaction and nothing happened. It was about as I thought and I have not stooped to worship any since."
8. "Idols are nothing to me nor does the fear of them ever enter my mind. I am sorry to say however that there are older Christians of our community who still have superstitious fear of idols and are afraid of what they might do. We should pray that this be taken away from them."

The above testimonies show that there are village homes in which idols are worshiped and many in which they are not. There have been reform movements of many kinds in India among which there have arisen teachers who taught the folly of worshiping idols. During the discussion the thought of worshiping self, riches, etc., and holding them above Christ were brought out. The testimonies are no guarantee that many of them are not worldly-minded, do not covet wealth, and do not serve tables. We wish all of them were as OTHER-WORLDLY as they are This Worldly. Their lives would be much more consistent. But we are living in the midst of a primitive Church and primitive conditions some of which are most unideal but the grace of God is manifest and we always rejoice when we find even the least sign of change of heart of those who profess Christ and we go on teaching precept upon precept, here a line and there a line trusting God to water well His Truth that It may become a power in deepening their spiritual lives. Last year one of our Ghatula members for some reason had cocoanuts tied up in the roof of his cowstable to keep away disease from his cattle. This may not seem more than a horseshoe over the door, etc., which perhaps isn't, but here in India is very closely connected with idol worship.

We are glad for the clear testimonies also given at different times regarding the growing conviction that drink, drugs, and tobacco are not in harmony with Bible teaching. Not only a personal but also a community conscience is necessary regarding drink, drugs, idol-worship, adultery as well as worldliness, and other social and personal evils. Finally brethren pray for India that Christ may be all and in all.

Your Brother and Sister in Christ,
Geo. J. and Fannie H. Lapp.

HOME MISSIONARY MEDITATIONS

By S. B. Wenger

For the Gospel Herald.

To-day (Nov. 20) was missionary day at our church; and while the children were engaged in rendering a missionary program, and I being unable to hear them, it gave me opportunity for meditation over the nearly 50-year period in our missionary efforts to establish a church in this vicinity. I came to this community in March, 1879.

After having been under deep conviction for nearly a year and having decided to unite with the Mennonite Church (there was no church of my choice here but I found a few persons whe were in sympathy with the faith and doctrines of the Church) a few months later I went East and united with the Church in Virginia, where I remained two years. But all that time I felt a conviction to come back to this community and if possible help build up a church here.

On my return I at once met some discouragements — with some, who

(Continued on page 843)

THOUGHTS FOR THE QUIET HOUR

(For Use at the Family Altar or in Private Devotions.)

Sunday, Jan. 1.—Mark 1:1-11

JOHN THE BAPTIST AND JESUS

A very appropriate theme to think of in connection with our meditations at the beginning of the new year. May our New Year's meditations be yoked together with "the beginning of the gospel of Jesus Christ, the Son of God." And as it was the burden of John's life to magnify Christ and draw men's minds to Him, so may we also, in the spirit of reverence and true devotion and loyalty, devote ourselves to the same cause.

Heavenly Father, help us to do Thy will, to be Thy faithful representatives wherever we go. Help us this year to make a favorable record, such as Thou canst approve, such as will mean safety for us and glory for Thy holy name.

Monday, Jan. 2.—Mark 1:21-34

JESUS AND THE SICK

Of Jesus it was said that "He went about doing good." His love for fallen man was so great that He came into this sin-cursed world to "save his people from their sins." No one who ever came to Him in faith ever went away disappointed. His blessings reached both body and soul. He proved Himself equal to every emergency, able to cope with whatever situation confronted Him. Thank God that in Him we have a "friend that sticketh closer than a brother," a compassionate Savior whose power and love are infinite, to whom we can go with all our trials and shortcomings and know that we will be amply cared for.

Heavenly Father, we thank Thee for Thy Son Jesus Christ, the Savior of our souls. We thank Thee that Thou art ever mindful of our wants. We thank Thee for the manifestations of Thy power and love, and that we can at all times approach Thee with perfect confidence and trust, and feel assured that no good thing wilt Thou withhold from us. Help us this day to make an acceptable record in Thy sight.

Tuesday, Jan. 3.—Mark 1:35-39

SEEKING JESUS FOR HEALING

The beginning of this scripture gives us a glimpse into one of the secrets of the marvelous power of Jesus. He got up a great while before day that He might be alone, wrestling with the Father in prayer. Certainly one with that kind of habits lives in the realms of the heavenlies and can not but have great power with God and exert a heavenly influence over all with whom he comes in contact. And when people seek that kind of a being there is but one thing that can result: rich spiritual blessings. We may exert a positive influence for God and godliness when we habitually walk with God and abide in His presence.

Heavenly Father, help us to walk with Thee, to abide in Thy presence, that we may be filled with Thy Spirit. We would see Jesus every day, that His life and His Word within us may shine forth as light for others. Thou art able to heal both soul and body, and we would praise Thy name for whatever blessings Thou in Thine infinite wisdom and goodness dost see fit to bestow upon us.

Wednesday, Jan. 4.—Mark 1:40-45

A LEPER'S PRAYER ANSWERED

The leper had only to make the request, and it was granted. Not only this, but so wonderfully grateful was he that he spread the fame of the great Healer abroad. May every soul who can truthfully say that the leprousy of sin has been taken out of him give praises to God for this wonderful cleansing, and tell the glad story of His cleansing and redeeming grace to others.

Heavenly Father, we thank Thee for Thy redeeming grace, Thy cleansing power, Thy willingness at all times and under all circumstances to hear and answer prayer. And we join with the psalmist in the petition: "Cleanse thou me from secret faults."

Thursday, Jan. 5.—Jno. 4:46-54

JESUS HEALS A NOBLEMAN'S SON

Truly did Peter say that "God is no respecter of persons." Christ came not to any special class but to all men. The high and the lowly, the rich and the poor, the strong and the weak, the honorable and the despised, all had access to Him, all shared in His blessings, none of them were turned away in neglect. Notice, this nobleman did not come on his dignity, neither did Jesus deal with him any differently than He would with any ordinary individual—all stand alike before Him.

Lord, accept us just as we are. Help us to be holy and lowly, submissive to Thy will, ready to accept Thy blessings as Thou, in Thine infinite wisdom, seest that we have need of.

REQUESTS FOR PRAYER

For the special Bible terms at Pigeon, Mich., and Belleville, Pa., now in session; and for the special Bible terms at Hubbard, Oreg., Hesston, Kans., Goshen, Ind., Kitchener, Ont., Johnstown, Pa., and Harrisonburg, Va., to begin next week.

For the sorrowing families that have just been bereft of loved ones, that they may cast their burdens on the Lord and trust Him for all things.

For every home, congregation, and institution in the Church, that the record for 1928 may be acceptable to God and fruitful in winning many souls for God and the Church.

For those who have recently confessed Christ as their Savior and publicly owned Him as their Lord, that they may yield themselves wholly and unreservedly into His hands.

Friday, Jan. 6.—Matt. 9:1-8

A PALSIED MAN CURED

We are impressed, as we read this scripture, that Christ values the healing of the soul more than He does the healing of the body. We are impressed further, that all blessings, whether for body or soul, come in response to real faith. Let us take God at His word, respond in loving faith to all He may ask of us or be willing to bestow upon us, and never cease to praise His name for what He does for us. Many a poor soul—palsied, helpless, and (humanly) hopelessly defiled in sin—has been fully saved and sanctified and made perfectly and eternally whole through the grace of God and the cleansing power of the blood of Jesus Christ.

"Our Father which art in heaven, Hallowed be Thy name." Out of the depths of our hearts do we thank Thee for Thy marvelous grace and wondrous works to the children of men.

Saturday, Jan. 7.—Luke 4:16-24

THE GOSPEL OF HEALTH

The great mission of our Savior on earth is here set forth. While we recognize His power to heal the body to-day as He did during the time He was upon earth, we especially honor and adore Him because He is the Healer of the soul. "As in Adam all die, even so in Christ shall all be made alive." In the book of the prophets it is written of Christ: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Wilt thou be made whole?" You may receive perfect cleansing by going to Jesus Christ the Great Physician, the immaculate Healer, the Savior of all who come to Him in faith.

Heavenly Father, we thank Thee for the privilege of accepting Jesus Christ as our Family Physician, the perfect Healer, the Savior of our souls, the Friend "that sticketh closer than a brother," who has a listening ear to every petition of faith. Hear our cries, answer our petitions as seemeth to Thee good, and Thine be all praise and glory, through Jesus Christ our Lord. Amen.

LIFE'S PATHWAY

By Lina Kauffman

For the Gospel Herald.

Life is but a little pathway,
God has planned for you and me;
And He walks the way before us
Oft our path we cannot see.
And we sometimes get discouraged
When the briars pierce us sore,
Then He comes to us and whispers,
"I am with thee evermore."

Then how beautiful the roses
Which along our path we meet!
If it were not for the briars,
Would the roses seem so sweet?
Now the day is getting cloudy,
And before us lies a hill!
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us;
Thru the clouds His eyes can see.
And it makes us trust our Savior
As we say "Lord, I love Thee."
Ofttimes Satan comes to try us,
He would like to bend us low.
Then we tell it all to Jesus
And He answers, "Child, I know."

If it were not for the briars,
If the days were never dim,
If we met no disappointments
Could we see our need of Him?
And if Satan never tried us
Would we flee to Christ for aid?
Could we know the joy of trusting
When He says "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Can not nearly comprehend.
It is worth all toil and patience
And our efforts every one,
When we hear His words of welcome
"Faithful one, thou hast well done."

SUNDAY SCHOOL LESSON

Lesson for Jan. 8, 1928—Mark 1:21-34

JESUS AND THE SICK

Golden Text.—He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

Introductory.—The scene of today's lesson is in Capernaum. Having been rejected at Nazareth, Jesus went to Capernaum, which was headquarters for Him and His disciples for a time. The greater favor received at Capernaum reminds us of what Christ said: "A prophet is not without honour, save in his own country."

In the Synagogue (21).—"And straightway on the sabbath day he entered into the synagogue, and taught." Here we are reminded of two things which were habitual in the life of Jesus: (1) He had an invariable habit of being in the synagogue on the sabbath day. (2) He was faithful in testimony—He "taught." These two things should characterize every one who follows in His footsteps. This habit was kept up by His disciples. It was on the first day of the week that He sanctioned the change in meeting dates by meeting with His disciples and sanctifying with His presence their gathering on this day (Jno. 20); when the apostolic Church assembled for worship, on one of which occasions Paul preached a long sermon (Acts 20:7-12); when the disciples were admonished to bring their offerings to supply the needs of the Church (I Cor. 16:2); when the people of God should not neglect "the assembling of themselves together" (Heb. 9:25).

His Method (22).—There was a positiveness about His method, which characterizes those who faithfully proclaim a whole-Gospel message, which greatly impressed His hearers. "They were astonished at his doctrine: for he taught them as one that had authority." He spoke "as the oracles of God."

Casting out Demons (23-28).—The power of Jesus was further shown in the performance of a notable miracle. There was a man in the synagogue who had an unclean spirit. This spirit like demons cried out acknowledging Jesus as the "holy One of God," plead that he might be left alone—a very common request from the enemies of God and destroyer of souls. As a further demonstration of the power of these demons this unclean spirit before coming out of the man at the command of Jesus, left him torn and wounded, but he could not withstand the power of the Miracle-worker in their presence. So notable was the miracle that "they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." As a consequence the fame of Jesus spread abroad, which opened the way for

Other Notable Miracles (29-34).—After Christ and His disciples left the synagogue they entered the house of Simon and Andrew. There He found Peter's wife's mother down with a fever. He took her by the hand and raised her up. So completely was she healed that she went about ministering to the needs of the visitors. When the evening was come the people brought to Christ many that were sick of divers diseases, and He healed them all. He "cast out many devils; and suffered not the devils to speak, because they knew him." Neither men nor angels can stand before the power of God. They may oppose and interfere, as they did then and do now, but there is no power in earth or hell to make any impression on the power of God. "If God be for us, who can be against us?"

Thoughts for Meditation.—This lesson is rich in thought, in lessons upon which we may with profit meditate. Let us name a few:

1. True to the example of our blessed Lord, we should be very active in the Lord's service on the Lord's day.
2. They who have the TRUTH speak the truth with such positiveness that they carry conviction to all who are open to and desire the truth.
3. Let God's Word be the last and final word in the consideration of all points with reference to Christian doctrine.
4. There is no blindness so dense as that of prejudice. Not even the example and teachings of Jesus of Nazareth could disarm the prejudice of His neighbors. Strangers will often listen where the minds of neighbors are closed. Is this a point for foreign missionaries?
5. It is a blessing to have Jesus in your home—as Peter and his family, and thousands of others, have realized.
6. There is no task so difficult that Jesus can not perform it. Even the devils were subject to Him, though none of them was converted. In all the works of Jesus in behalf of the children of men, there is not a single failure recorded against Him. They who, like devils, refuse to be converted at the sound of His voice, are the chief sufferers. Of all His miracles He has been known to perform, the greater one is the miracle of grace He performs at conversion.—K.

Bible Meeting Topic

THE TEN COMMANDMENTS—WORSHIPING GOD (Jr.).—Ex. 20:1-7; Psa. 96.

Topic for January 8

MOTTO

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

OUTLINE STUDY

I. God Alone is Worthy of Worship.
1. He is our Maker.—Psa. 96:9.
2. He is the Creator of all things.—Isa. 40:25, 26.
3. He is almighty and all-wise.—Isa. 40:28.
4. He is good.—Psa. 118:28, 29.
5. He is able to save all.—Isa. 45:22.

II. Other Gods cannot Compare with the Living and True God.
1. They are senseless.—Deut. 4:28.
2. They cannot help any one.—Isa. 45:20.
3. People who claim to be of God are foolish to make a god.—Acts 17:29.
4. Material gods are corruptible.—Rom. 1:22, 23.
5. They cannot do good or evil.—Jer. 10:5.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Worship."**
2. Why Worship the Living God?
3. How to Worship God.

For Others.
1. Some Expressions of Worship.
2. Unworthy Actions Among Worshipers of God.

PERSONAL THOUGHT

My Creator is worthy of all Praise and Adoration.

SEED THOUGHTS

"Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh, how free!

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving kindness, oh, how great!

"Tho' numerous hosts of mighty foes,
Tho' earth and hell my way oppose,
He safely leads my soul along,
His loving kindness, oh, how strong!

"When trouble like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving kindness, oh, how good!"

—Samuel Medley.

MEDITATIONS ON THE TOPIC

II. **The Text.—Ex. 20:1-7.**—This passage is the first part of the Ten Commandments. It appeals to Israel by the goodness of God to them, to serve Him supremely. They are to fear Him, also, in consideration of His jealous wrath exercised in righteousness against sinners.

Psa. 96.—This is a call to worship in which the worthiness of God is set forth. Men are exhorted to come in the right manner before Him and to give Him the honor due Him.

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THURSDAY, DECEMBER 29, 1927

Field Notes

Bro. Osias Cressman and wife of New Hamburg, Ont., have recently favored Pennsylvania congregations a much appreciated visit. Bro. C. preached an acceptable sermon at the Scottdale Mennonite Church on Wednesday night of last week. They left for home the following day.

We thank you heartily for your generous patronage of the Mennonite Publishing House during the past few weeks. May the year just at hand mean for you a very profitable one. If for any reason anything you received from the House is not satisfactory, please notify us immediately.

The Goshen College congregation held baptismal and communion services on Sunday, Dec. 18. These services were in charge of the home bishop, Bro. D. D. Miller. Bro. C. Z. Yoder of Wooster, Ohio, preached the communion sermon. Two hundred twenty brethren and sisters partook of the sacred emblems. G. H.

Brethren C. Z. Yoder of Wooster, Ohio, S. F. Coffman of Vineland, Ont., and Chester K. Lehman of Harrisonburg, Va., spent Thursday of last week at Scottdale, Pa., in the interests of song service in the Church, principally on the proposed new song book for primary classes, as authorized by the last General Conference.

Bro. C. Z. Yoder of Wooster, O., worshiped with Indiana congregations on Sunday, Dec. 18. He was returning from an evangelistic tour among congregations in the states west of the Mississippi, being gone about ten weeks on his trip away from home. The Lord blessed his work and preserved his bodily health while engaged in this strenuous work.

Bro. S. E. Allgyer closed a series of meetings at Metamora, Ill., on Sunday night, Dec. 18. There was a good interest, and eleven young people came out on the side of the Lord. After the meetings here he filled a few appointments at the Old People's Home at Eureka, when two more confessed their Savior, one a man of 80. From this place he went on to Kansas City, in the interests of the Cause.

Brethren S. H. Rhodes and A. D. Wenger of Harrisonburg, Va., recently spent several weeks in eastern Pennsylvania, filling appointments in a number of congregations. They were accompanied by Bro. John E. Heatwole of the same community. They bring encouraging reports of the interest in the Eastern Mennonite School, as manifested in the Franconia and Lancaster Conference districts.

Special Bible Schools.—We are in possession of an instructive folder announcing short term Bible schools, as follows:

Zion Church near Hubbard, Oreg., Jan. 2-Feb. 10.

Nampa, Idaho, Feb. 13-26.

The faculty is composed of Brethren Samuel Honderich and Milo Stutzman and Sister Viola Wenger. A three-year course of study is outlined, and young people as well as older ones will find the course of instruction quite edifying. Send to S. Honderich, Filer, Idaho, or to D. B. Kauffman, Hubbard, Oreg., for descriptive circulars.

Correspondence

Kitchener, Ont.
(Latschar congregation)

Greetings in Jesus' blessed Name:—In looking over the year that is just past and gone, we have many things to be thankful for. First God has abundantly blessed us with temporal and spiritual blessings. He has given us a bountiful harvest, and has filled our barns and stores with plenty. We are glad for the blessings that come to us in a spiritual way. On Sept. 3-5 it was our privilege to have the Ontario Mennonite Sunday School Conference with one confession. On Nov. 12-24 we had continued meetings by the Brethren Jesse Martin, Aaron Mast, and Moses Brubacher. The Word was preached with power and with the Spirit. Saints were encouraged, sinners warned, and the church strengthened. Eleven souls had the courage to witness before God and man, to forsake sin, and accept Him who paid the price of their redemption.

Four of our aged pilgrims have been removed by death: Bro. Henry Baer (deacon), Bro. Isaac Bircky, Sister Nathaniel Bergey, and Sister Daniel Eby, Sr. All had come to the ripe age of over three score years. It is a pleasure to look back to those that have stood at their post for so long and did not weary on the way; but could say with the apostle of old, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." May we follow them as they followed Christ.

On Dec. 18 we reorganized our Sunday school as follows: Supts., Bro. Leslie Witmer, Bro. John Schiedel; Prim. Supt., Bro. George Milne; Secy.-treas., Bro. Jacob Hallman, Bro. Oliver Shantz; Chor., Bro. Harold Schiedel, Bro. Lloyd Shantz.

I wish you all a Merry Christmas and happy and prosperous New Year.

Samuel E. Schmit.

Tangent, Oreg.
(Albany congregation)

Greetings of the Season:—Bro. E. S. Hallman of Guernsey, Sask., preached for us last evening. He was en route to California and Texas for his health. Rom. 15:29 was his text.

At our annual business meeting the following were chosen to serve the Albany congregation: Trustee, J. M. Schlegel; S. S. Supts., C. J. Yoder, Lloyd Lind; Prim. Supt., S. E. Eicher; Y. P. B. M., Floyd Whitaker; Children's Meeting Supt., Katie Burk. Bro. G. J. Kenagy was chosen to be church chorister and Supt, of all other song services.

Dec. 14, 1927. G. R. Bebb.

Akron, N. Y.

Greetings:—On Nov. 8 Bro. Oscar Burkholder started revival meetings and closed Nov. 16. The visible results were, one renewed her covenant, with many more under conviction. We felt sorry to see the brother leaving, as the general feeling was that our meetings should have lasted at least a week longer. Bro. Burkholder, assisted by Bro. M. H. Shantz, also held a three-day Bible conference in connection with the revival meetings.

On Nov. 5 Bro. S. F. Coffman, Vineland, Ont., preached a baptismal sermon at which time one sister was baptized. Bro. Harold Chambers of the same place gave the Sunday school a much appreciated talk.

Bro. Jonas D. Yoder of Belleville, Pa., and Bro. Eli Swartzentruber of Greenwood, Del., were with us the

same day and assisted in the services. Brethren Yoder and Swartzentruber were here to hold a Bible conference in the Conservative A. M. Church at Town Line, which is about 18 miles from our church.

On Thanksgiving day we had our business meeting and reorganized Sunday school. The officers elected for 1928 are J. W. Birky Supt., Saul Zook Asst. Supt., Richard Weidman Chor., Gerald Murray Secy-treas., Oris Troyer Cor., Elmer Murray Y. P. B. M. Mod., Eli Frey Member of Mission Board, Amon Mast trustee 3 years, Levi Yoder, Jr., and John Peachy ushers.

Sunday, Dec. 4, Bro. M. H. Shantz, president of the Mission Board preached two inspiring sermons.

Bro. S. F. Coffman is expected here next Sunday for baptismal services.

We are glad to report that our colony is becoming entrenched more strongly each year. There are now 21 families living on farms and 9 families own their own homes. Work in factories is getting less, but any one that wants to farm has no trouble getting work at good pay.

Sister Joni Yoder and children are leaving this week for Iowa to visit home folks.

Bro. C. L. Ressler is confined to the house with rheumatism.

We are having ideal weather at present, but had some high water about two weeks ago. Had a little snow but is all gone now.

Dec. 15, 1927. John H. Peachey.

Parnell, Iowa

Christmas Greetings:—Our Bible term closed on Friday evening, Dec. 9, with Bro. Amos Gingerich and C. Z. Yoder as instructors. Bro. G. gave 7 lessons on the letter to the Philippian church. Bro. Y. gave a lesson on the following subjects: **Power of the Word, Mission of the Church, Children of the Bible, Bride of Christ, Kept under the Atonement, Idolatry of the Day,** and a sermon each evening. The attendance was small on account of road and weather conditions, which we regret very much, but those that would and could attend got the blessing. The brethren were faithful discharging their duty in presenting the Word. May the good seed sown find lodging and bring forth fruit unto eternal life, is our prayer.

Bro. and Sister John Beachy and son Andrew of Holmes Co., Ohio, are here to attend the funeral of their daughter Lizzie, wife of Henry Birkey.

We are glad to report that Gideon and Katie Yoder and Orville Kinsinger and Marie Martin are making arrangements to attend the six weeks Bible course at Harrisonburg, Va.

Emery and Elsie Egli of Manson, Ia., were with us over Sunday, the 18th.

Omer Yoder met with a very painful accident Sunday morning, when his machine refused to go forward and left Omer with a broken arm. The bone penetrated through the arm and cut an artery, but with the best of care at the Watt hospital we hope to see our brother on the mend again.

Dec. 15, 1927. Cor.

Doylestown, Pa.

May we say with the Psalmist: "The Lord is good to all: and his tender mercies are over all his works.

Bro. and Sister D. Parke Lantz, who are home on furlough from South America, were with us. He gave us a very interesting talk of the work being done. They were accompanied by Bro. and Sister Whitmer Rohrer of Lancaster.

On the evening of Nov. 20, we had with us Bro. Daniel Raber and son Roy of Aurora, Ohio, who are on their way to the Southland in the interest of souls. Bro. Raber told us of the many who needed Christ in our own land.

On Dec. 9 Bro. Osias Cressman and wife of Canada were with us.

Dec. 15 we had the privilege of having Bros. A. D. Wenger and S. H. Rhodes of Harrisonburg, Va., with us.

We are very grateful for all these visits and hope and trust the Lord will bless and keep them.

The Lord willing, we expect Bro. Aaron Mast of Westover, Md., to hold a series of meetings Jan. 7-15. Pray for the unsaved. Also for the work of this place that it may continue to grow.

Dec. 16, 1927. Cor.

Elkhart, Ind.

Dear Herald Readers:—We praise our heavenly Father for the rich blessings He has permitted us to enjoy recently.

Our communion services were held Nov. 13. Bro. D. A. Yoder was with us and had charge of the services. Four of our junior girls were received into Church fellowship by water baptism and two other young people received by letter just previous to the communion.

The semi-annual Sunday school meeting for the Holdeman, Olive, and Elkhart Sunday schools was held at this place on Thanksgiving day. The three schools were well represented. Bro. Sanford Yoder preached the Thanksgiving sermon. The remainder of the day was spent in discussing Sunday school problems. A joint teachers' meeting was held in the evening.

Missionary day was observed Nov. 27. Sister Mary Wenger, returned missionary from India, spoke to the children at the morning service. A number of Goshen College students gave the evening program and Bro. Noah Oyer preached the sermon.

We were glad to have our bishop, Bro. D. A. Yoder, with us at our regular morning service Sunday, Dec. 11, and for the message he brought us. In the evening Bro. Ralph Smucker, returned missionary from India, brought us a message on India; and on Monday evening, Dec. 12, Bro. D. Parke Lantz and wife, returned missionaries from South America, were with us. Bro. Lantz gave us some idea of the South American field.

We are very grateful that we are privileged to receive these messages first hand. Then we are made to think what Jesus said: "For unto whom soever much is given, of him shall be much required; and to whom men have committed much of him they will ask the more." May we be willing to do what He requires of us.

Dec. 17, 1927. Esther Cocanower.

Westover, Md.

Dear Readers of the Gospel Herald:—We are glad to report that little Alice Mast has now almost recovered.

On Thursday evening, Dec. 15, Bro. Isaac Mast preached for us. Attendance was fair, notwithstanding the rain. We hope the brother will come again.

The Lord willing, we expect to begin a Bible instruction meeting on Dec. 29, closing Jan. 1. Bro. J. C. Clemens of Lansdale, Pa., will be the instructor. The Lord willing, we will have our Young People's Quarterly Meeting Jan. 1.

Bro. Aaron Mast, who has been holding meetings in Indiana, expects to arrive home on New Year's day.

Dec. 18, 1927. Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—On Sunday, Dec. 11, Bro. C. Z. Yoder of Wooster, Ohio, preached an inspiring sermon on the New Birth, having for a text, Jno. 3:7. Then on Monday evening he conducted a very interesting and helpful children's meeting, after which Bro. Amos Gingerich of Kalona preached the Word with power. Text, Psa. 119:18.

Then the following four days these two brethren conducted a Bible conference.

Bro. Gingerich had topical study. Some subjects were: **The Resurrection, Church Government, Proper Observance of the Lord's Day, Social Activities of Our Young People,** etc.

(Continued on page 844)

Miscellaneous

THE YEAR THAT IS GONE

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret,
The hopes, that cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The great wrongs that rankle, sometimes yet,
The pride with which some lofty one disdained us.
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving.
Let us remember long.

The sacrifice of love, the generous giving
Where friends were few, the handclasp warm and strong.
The fragrance of each life of holy living.
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lesson it has taught us,
We tenderly may bid the year "Good-by,"
Holding in memory the good it brought us,
Letting the evil die.

—The Missionary Messenger.

LOVE CONSTRAINETH ME

By Bertha M. Sommers

For the Gospel Herald.

Love is the greatest thing in the world. God is love. The greatest expression of His love was the gift of the world's Redeemer. The world needed a Redeemer but could of itself call forth no power that would atone for sin. Even the seed of Abraham, the chosen race of God, could not present this gift to themselves nor could the Christ-child Himself have come except He were sent by God. And God gave the promised one, not because Israel merited the gift, not because the world pleaded for Him, but because God **loved** His fallen people. "He that loveth not knoweth not God: for God is love. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (Jno. 4:8-11).

The story is told of a school teacher who had resolved never to use the rod on any of her pupils. One evening she kept in a boy after school hours. She seemed to be in great trouble, for he had been very disobedient. "It seems there is no way out. I must whip you this time," she said. Then her countenance brightened as she said, "Yes, I see a way; you take the rod and whip me, and I will call it even." That was too much for the boy. He broke down and cried; and afterwards said that it was one of the severest punishments he ever received.

Jesus in like manner suffered for us. In Him was no sin, but because of His great love He lay down His life for your sins and mine.

Love is like steam. No man can possess much of it and keep it hidden. It will force its way out and prove where man's affections are.

A man made an electric apparatus for lighting his house. For a few days it worked, but soon the light flickered and failed. He called in a friend to examine it and find the trouble. The friend told him the apparatus could be used for a doorbell but not for lighting as it would make current enough for a noise, but not for a light. How easy it is to have a Christian experience like that—noise, but no light. It is too little of that self-sacrificing love that produces a noisy Christian. Sacrifice is the flame in the lamp of love. Let us pray for the fulness of Christ's love that will keep the light of sacrifice burning brightly.

The Christian's motive for helpfulness to his fellowmen is his love to God. Paul reveals his motive in ministering to the needs of human souls when he says, "The love of Christ constraineth us."

It is this love that sends our missionaries across the dark waters to sacrifice their lives for those who are in darkness and sin.

Love never says, "What **must** I do?" but "What **can** I do that I may be a help in the advancement of the cause of Christ, the rescue and salvation of souls?"

All men know by the evidences of life that love reigns in our hearts if the acts of life show that we are interested in the well-being of humanity and are willing to be spent to that end.

One of these evidences is the work our sewing circles are doing. We cannot all leave our homes to labor in different fields, but through the sewing circles we are doing a great work in helping to supply the needs of the physical body which often proves the avenue through which the opportunity comes to recommend the remedy for a sin-sick soul. All may have a share in this way of bringing the lost to the Savior. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We have a beautiful example in the life of Dorcas. Acts 9:36 tells us that this woman was full of good works and alms deeds which she did. We believe it was love that prompted her to make coats and garments for the poor.

Too many times we make excuses when sewing day comes. We are too busy or we can't sew as good as others, or we don't get our own sewing done, etc. If love constrains us excuses cannot keep us at home.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). If we would not miss one meeting it would just be twelve days in a year we give, and think of the good that could be done by our little effort.

But let us be sure it is not some selfish motive prompting us. Paul says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

"Christ has no hands but our hands,
To do His work to-day;
He has no feet but our feet,
To lead men in His way.
He has no tongue but our tongue
To tell men how He died.
He has no help but our help
To bring them to His side."

Louisville, Ohio.

WHEN SHALL A CHRISTIAN ATTEND THE EXHIBITION?

By H. W. Stevanus

For the Gospel Herald.

It has become quite general for Christians to attend the county, state, and national fairs and exhibitions, and even it seems the pulpits of our churches are quite silent about these popular amusements.

Certainly we do not want to ignore the fact that the larger exhibitions have some features that are valuable for the development of industry. However we dare say that should the races, sports, gambling, nonsense, and vulgarity be taken away entirely then there would be few exhibitions and these would go begging for support.

Shall we drink a cup brimming with poison in order to obtain a bit of sweet from the bottom?

Races and dare-devil stunts are actions that gamble with God-given life. Shall God's children look on and thus sanction such performance?

In the light of testimonies for and against the exhibition we may grant privilege to attend under these conditions:

1. When the exhibition is made free from gambling, obscene and vulgar shows and performances, daredevil stunts that gamble with life, and all such performances which tend to degrade rather than to elevate.

2. When we are ready to testify for the Lord Jesus while we are within the exhibition walls.

3. When we are not ashamed to wear the same attire that we wear to go to the house of God.

4. When we are absolutely certain that the time spent will bring real value to our life.

5. When we have spent sufficient time to enquire of the Lord and are sure that He has set His seal to our going.

Breslau, Ont.

SOCIABILITY

By R. E. Bontrager

For the Gospel Herald.

What is it? Are we possessors of it? How does the poor man know how to find it? "All the ways of a man are clean in his own eyes" (Prov. 16:2). "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother" (Prov. 18:24). "He that loveth pureness of heart, and hath grace in his lips, the king shall be his friend" (Prov. 22:11). "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same" (Luke 6:33). "But love your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and the evil" (Luke 6:35). "Give, and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

When your neighbor's stock came in on your premises did you lead them home with kind words of explanations, or did that stock go home with shot in his side or a stone in tin can jingling at the animal's tail?

Say, brother, why is it that man and woman are not coming to the meetings any more? Have you talked with —— who has imagined even more than the report was, or maybe knew of some things that could have been done better even in his own life, but is getting cold and indifferent? It may be a boy or girl or Sunday school superintendent or a minister who feels discouraged. No one cares to talk with them or give them a hearty handshake or give them a visit whereby we might have a heart to heart talk, and thereby erase the past, and get new light and life and more zeal for God's Word and His service, showing them that without them and their part, there would be an open link in the church of love. Brethren and sisters, are you and I a bell-ringer (as a certain brother called it) to some one or a tin can-jingler?

Midland, Mich.

MISSIONARY MEDITATIONS

(Continued from page 837)

two years before had expressed their convictions in favor of the doctrines of the Mennonite Church. I was loath to give up the purpose I had in returning here and after one brother who united with the church and stood true to his convictions, we two stood alone for the principles but made no effort for 14 years to build up a congregation. We finally decided to make the effort, believing that if God be for us, no matter who would be against us. We arranged with the Evangelizing Board to furnish us a minister over a certain Sunday every alternate month while Bro. Lineweaver and myself bore the expenses. Thus we had preaching services once each month for a few years.

We had a few evangelists to hold a short series of meetings, and a few members were gathered into the Church. I shall never forget the joy I experienced when our little church numbered 7 members.

We were often advised by ministers and others that came here to discontinue our efforts here and go where we had a church organization. We said, "NO. God wants us to work here." In 1898 Bro. L. J. Heatwole of Dale Enterprise, Va., came and gave us special encouragement, received one more member into the Church and organized us into a church with 9 members. These were some of the happiest days of my life.

I was realizing the dreams of former years. By and by a few more members were added to the Church and in 1900 when we had a membership of 13 members, we built the church house, believing God would supply a minister. We made a call for Bro. S. G. Lapp of Roseland, Neb., to be ordained to supply our pulpit, and without questioning or raising an objection he came, and proved to be the man for the place.

It was a sad blow to our little church when he was suddenly called home in a railroad wreck. The work then rested heavily upon the shoulders of Bro. P. J. Blosser, who had been ordained as Bro. Lapp's helper in the ministry. To-day we have a membership of about 60, with two ministers (Bro. Blosser and Bro. Silas Horst), an interesting Sunday school and Y. P. meeting.

The experience of this period of time passed through my mind while the missionary program was being rendered—and while I was unable to understand the children because of being dull of hearing, I am sure I appreciated the service more than any one present. To see the young bright faces, even some of my own grandchildren, at work in the church of my dreams of nearly 50 years ago. The few tears that came to my eyes were tears of joy.

I write this for the encouragement of those who may be isolated from the Church. I wish to encourage such to be true and faithful to your convictions and not yield to discouragements. Let your light shine, remembering Jesus has promised to be with His disciples even to the end of the world.

Stand true, even though you apparently stand alone. We had plenty

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Would the world be improved socially, morally, religiously, and industrially if every one were satisfied with what he or she has and where he or she is?—R. J. A.

Yes, and no. One of the highest ideals of life is to be in the same state of mind and soul that Paul was when he wrote, "I have learned, in whatsoever state I am, therewith to be content." Along with perfect consecration to God there comes a feeling of contentment which brings a peace which only consecrated contentment can bring. "Godliness with contentment is great gain."

On the other hand, we must not mistake contentment for laziness or spiritual indifference. Contentment is but one among many Christian virtues. Another of these virtues is a desire to do the Master's will, and that leads us into a life of active service whether at home or abroad. While Paul was content with his lot he was not content to be lazy or indifferent. God through Amos gave the stamp of disapproval upon this kind of a life when He said: "Woe unto them that are at ease in Zion" (Amos 6:1). The man who is content to be at a standstill spiritually is the man who is most liable to perish from dry rot. Let us be satisfied with nothing short of a consecrated, hard-working, self-denying, suffering, and spiritually glorious service of Christ.

of invitations to make our home in other denominations, but could not conscientiously accept and be true to our convictions.

God will bless you if you are true and let your light shine. It may take a long time, and you may never live to see the results of your faithfulness; but if you are true to the leading of the Holy Spirit, God's blessings will follow.

South English, Iowa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR PRINCE OF PEACE

By J. A. Ressler

For the Gospel Herald.

TEXT: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9:6, 7.

The prophet Isaiah was permitted to look down the centuries and write for us a vision of the Promised One. He was to be a "child....born." He was to be human—not angelic. He was to be born a human Son of the line of David. He was to be born a child, that He might grow a human growth to human maturity.

And we who have the whole story just as it happened, see the Son of Mary fulfilling the prophecy to the very letter. "**Jesus increased** in wisdom and stature."

"Unto us," says the prophet, is this "child....born." He was to be of the people of Israel, but for the benefit of all people. Unto us of the human race—not to redeem angels, nor the animal creation, but for the sake of fallen man did this incarnation take place.

"Unto us a son is given." Again the prophet tells us that the gift is to us as humanity. But this time it is said that the Son is given, not born. Jesus Christ came into the world by the miracle of the virgin birth—and that asserts His Deity. He was and is God. "All things were made by him." And Jesus Christ in the flesh, as He walked the paths of the Holy Land, had in Him both the unlimited powers of Deity and the limitations of humanity.

Jesus Christ was the only Being in human form that had in Him these qualities combined — perfect Deity, perfect humanity. On the one hand He could lay hold on God and claim for us the divine favor. On the other hand He could lay hold on us human creatures and understand our nature, our problems and difficulties, our temptations, for He had endured and suffered with us. He was the only Being that could span the gulf between sinful, polluted man and the justice, glory, and immaculate purity of God.

Then we have a hint as to the mighty work this "child born—son given" was to perform. The "government shall be on his shoulder." And in verse 7 we have a little more information regarding this government: "Of the increase of his government and peace there shall be no end." This government was not to be like that of the Chaldeans, the Romans, or the Spaniards—brilliant for a few years or centuries and then fading away—but it is to increase, and keep on increasing without end.

Another statement that challenges attention is that concerning the throne of David. David had a throne and a government. It had "fallen down" at the time Jesus was on earth (Acts 15:16), and Jesus Christ refused to exercise justice and judgment when He was on earth (Luke 12:13, 14); but these verses in Isaiah 9 say that the Coming One is to establish the throne of David with judgment and with justice. The right shall yet prevail.

Five great names are assigned to this marvelous Character, each significant of some element of His offices and work: Wonderful, Counsellor, The mighty God, The everlasting Father, and The Prince of Peace. Jesus Christ fulfilled every requirement implied in these terms—or will fulfil it.

It is true that those who profess to be His followers have not always done as they should have that they might be in fact followers of the Prince of Peace. It is true that terrible crimes have been committed in the name of the religion that bears the name of Christ. It is true that a few years ago the leading Christian nations were engaged in a fratricidal strife, thus giving to the non-Christian world the impression that Christ and His religion is not governed by the Prince of Peace.

But we must still believe that God's Word means what it says. The time will come when the Prince of Peace shall—"Redeemer, King, Creator, in bliss return to reign."

We are entering upon the New Year. We have almost a year to meditate upon the meaning of the coming of Christ to earth as a babe in Bethlehem before we again celebrate the day of His coming on that first Christmas day. The verses of the prophecy of Isaiah can be made practical and profitable to us and to those with whom we come into contact, if we grant Him His rightful place on the throne of our hearts during this coming year. And the more we surrender our hearts, lives, and wills to Him, the more earnestly we will respond to the prayer of John as he closes the Book of divine revelation—"Even so, come, Lord Jesus."

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 841)

Bro. Yoder had Book study. He taught the II Epistle of Peter. Truly the Word was explained in a plain and simple way and so much practical teaching was given that if we live it out we will be stronger Christians. Each evening we had a Bible lesson followed by a sermon. Bro. Yoder's singing was also much appreciated.

Sunday evening, Dec. 18, a new young people's meeting program committee was elected. They are Bros. Maynard Reber, P. M. Swartzendruber, and Aaron Speicher. Sister Agnes Swartzendruber is Secretary for young people's meeting programs. Pray for the work at this place.

Dec. 19, 1927. Cor.

Eureka, Ill.

Greetings in the Master's Name:—Bro. J. A. Heiser of Fisher, Ill., has been here, holding a series of meetings. We enjoyed this spiritual feast from Dec. 1 to 8 inclusive. A number of ministers from nearby churches assisted in the meetings, usually having charge of the subject that was discussed before the sermon. Some of these brethren were H. R. Schertz, S. M. Kanagy, Simon Litwiler, and Earl Miller.

These meetings were indeed helpful to all of us. Christians were strengthened and sinners warned. There were five young girls who publicly confessed Christ. Remember them at the throne of grace.

We reorganized our Sunday school on Nov. 20: Supts., Walter Zook, Loran Ulrich; Chor., Martha Smith.

A number from this community enjoyed the missionary conference that was held at Hopedale, Ill., on Thanksgiving day. It was a full program and I am sure all of us received spiritual blessings. Many truths were presented. It was indeed inspirational as well as giving us information along missionary lines.

Health in this community is good. Roads and weather have been much better this fall than usual. We thank Him for all these blessings.

Dec. 19, 1927. Alma Yordy.

Chambersburg, Pa.

To all Herald Readers, Greeting:—The brotherhood at this place has received many blessings for which to be thankful. Bro. John S. Hess of Lititz, Pa., was with us Dec. 6-18, laboring for the cause of Christ. We are glad to write that six precious souls confessed Jesus as their Savior. Our prayer is that they may prove faithful and be bright and shining lights in this dark and sinful world. The attendance was very good. We thank the visitors from various congregations for their visits. Our prayers go with Bro. Hess as he goes on working for the Master. From here he went to Pinesburg, Md.

Bro. I. S. Mast of Ulen, Minn., is spending a few days in this community preaching the Word.

Pray for us at this place and for the six souls that came out on the Lord's side. There are many more who need Christ, but are spurning the Spirit. Pray for them that they may yet see the error of their way and accept Jesus before it is forever too late.

Dec. 19, 1927. Harry R. Kuhns.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The revival meetings following the Bible school annex dedication services at this place closed on Dec. 11. The meetings were well attended throughout, and the interest was good. The speaker, Bro. C. F. Derstine, plainly pointed out the errors of the different heresies of to-day and pointed us to the true foundation, Jesus Christ. As a result there were a number of decisions—some will be received into church fellowship shortly, and others later by baptism.

Our Sunday school was reorganized Dec. 18 with the following officers: Supts. of Adult Dept., Lincoln Shantz, John Kehl; Prim. Dept., Titus Kolb, John Cressman; Beginners Dept., Mrs. Menno Snider, Mrs. Allen Cressman; Chors., Titus Kolb, Harvey Snider, John Cressman; Secys., Mahlon Clemens, Eugene Kraft; Treas., Clare Buschert, Libr., Edna Weber, Salome Bauman.

Dec. 19, 1927. Geo. A. Weber.

Pond Bank, Pa.

We had an all day meeting here Dec. 11. Although it was very rainy the church was full and the Spirit was present with us. Bro. Jno. S. Hess, Bro. Amos Myer, and some local brethren brought the messages.

As we are in need of new singing books, we thought of starting a fund with the collection at this meeting. But are thankful to all for we got enough to pay expenses and for the books and a little left which we will use toward a few expenses, furnace pipe, and wood. The collection amounted to $34.02. Thanks to all.

Bro. Myer and I went to the Sanitarium between sessions in the evening to visit Bro. Stoops, who passed away on Tuesday night. We had many happy hours together—just another trophy of the grace of God, brought about by a little effort of the church for the lost.

Dec. 20, 1927. H. E. Shank.

Mifflintown, Pa.

(Delaware and Lost Creek congregations)

Dear Readers, Greeting:—We are thankful to our heavenly Father for His watchful care over us during the year that is almost gone. During the last few weeks we have witnessed the laying away of a number that have been called to their reward. You and I, dear reader, are still among those whom God has spared for some purpose. Are we fulfilling that purpose as God expects of us?

On Nov. 15 ordination services were held at the Delaware Church for a deacon. There were three brethren in the lot which fell on Bro. Henry Wert. May the Lord bless our brother in the work he is called upon to do. The following bishop brethren assisted the home bishop in these services: Bro. Abram Martin, Bro. Jno. Souder, and Bro. Noah Risser. Bros. J. C. Clemens and Samuel Oberholtzer were also present.

A Merry Christmas and a Happy New Year in the Lord to all who read these lines.

Dec. 20, 1927. D. B. B.

Leola, Pa.

(Groffdale congregation)

Dear Herald Readers, Greetings of Love:—On Sunday, the 18th inst., was the time, by notice previously given, for the reorganization of our Sunday school. The officers elected and on whom devolve the charge to efficiently look after the spiritual well-being in their respective capacities of all individuals connected with our Sunday school are: Supts., Milton H. Martin and Michael N. Wenger; Secy., Elam K. Burkholder; Treas., Amos Musselman; Chors., Elam M. Wenger and David M. Wenger.

The class of applicants for church membership resulting from the recent meetings at this place in charge of Bro. John S. Hess, Lititz, Pa., and to which we referred in detail in our last correspondence, is now under spiritual instruction and will meet again for this purpose on New Year in the Groffdale Church at 2 o'clock P. M.

May all of us faithfully and in accordance with God's Word discharge our respective allotments in the harvest field of our Lord and Master, Jesus Christ. Amen.

Dec. 20, 1927. D. M. Wenger.

Denbigh, Va.

Dear Herald Readers, Greeting:—"The grace of God that bringeth salvation hath appeared unto all men."

We have long been taught the necessity of keeping the whole Gospel, but it is only recently that we have learned of an organization of colored people in Newport News, whose aim it is to keep all the things that Christ commanded His disciples. They keep even the unpopular things as nonresistance, nonconformity, and feet-washing. They have restrictions against the use of tobacco and strong drink, short skirts and short sleeves. Theater-going and immorality is forbidden. Their organizer and leader is called Elder Michaux. He is a man that appears to be less than forty years of age. The membership numbers in the hundreds. They have things in common, like in the time of the apostles at Jerusalem.

Elder Michaux and one of his helpers visited our communion services Nov. 27, and Bro. Brunk was invited to preach for them Sunday evening, Dec. 11.

Bro. B. F. Hartzler, formerly of Pryor, Okla., preached for us Thanksgiving day. He is located now at Oyster Point, Va.

Our Wednesday evening meetings for the oystermen will be discontinued after Dec. 21. The rough winter weather is unfavorable for their work on the river. They will come again when spring weather opens.

Our revival meetings are to begin Jan. 3, with Bro. B. B. King as evangelist. Pray for the work that many souls may be saved, and the faithful ones be strengthened.

We have announced our quarterly mission meeting for Jan. 8, that we may have Bro. King with us.

With Christmas Greetings,

Dec. 21, 1927. M. L. Hertzler.

SPECIAL MEETINGS

Richfield, Pa.

Report of Bible and mission meeting held at Cross Roads Church near Richfield, Pa., Nov. 26 and 27, 1927.

Organization:—Mods., W. W. Graybill and J. G. Brubaker; Secy., W. E. Spriggle; Instructors, Benjamin Wenger, John W. Weaver.

The following ministering brethren were used in conducting devotional services either at the beginning or close of the sessions: Banks Weaver, Samuel Leiter, Bro. Ebersole, J. G. Brubaker, W. M. Shafer, M. B. Brubaker.

Topics considered by Bro. Wenger: **The Christian Home; The Need of Teaching the Bible; The Purpose of Mission Meetings; The Church—Her Duty and Privilege in Mission Work; Good Methods for Rural Mission Work; Sermon.**

Topics considered by Bro. Weaver: **The Church Vs. Anti-Christ; Loyalty; The Qualifications of the Worker; Sermon.**

Gleanings:—The Christian home was instituted by God, is maintained by labor and sacrifice, is beset with many trials, is the foundation of human society.

The Christian Church was instituted by Christ, is secured by the Word and by the Spirit, is opposed by the spirit of anti-Christ, and will overcome by the Greater Power.

There is an urgent need for more positive and effective teaching.

"Blessed are the pure in heart; for they shall see God."

After the close of the talk on the duty and privilege of the Church with reference to mission work, an appeal was made, upon bended knees, in behalf of the workers on various mission fields.

The meetings were well attended, and the spirit of unity and love prevailed.

Albany, Oreg.

Report of Young People's Meeting, held at the Mennonite Church, Albany, Oreg., Nov. 11, 1927.

Organization.—Mods., N. A. Lind, Ralph Lais; Secys., Viola Wenger, Marcus Lind; Chor., Anna Snyder.

Program.—**Recitation,** Ruth Gingerich; **The Christian's Complete Armor,** (Eph. 6: 11-18)—**The Girdle of Truth,** Melvin Mishler; **The Breastplate of Righteousness,** Martha Rogie; **Shod with the Preparation of the Gospel of Peace,** Chester Kauffman; **The Shield of Faith,** Nancy Bond; **The Sword of the Spirit,** Margaret Roth; **Helmet of Salvation,** Leo Yoder; **Praying in the Spirit,** Naomi Strubhar; **Reading, "A Vision of Future Bliss,"** Rhea Yoder; **Children's Session** (Illustrated lesson, Jesus is the Bread of Life), conducted by E. Z. Yoder; **The Fruit of the Spirit—Love,** Lovina Yoder; **Joy,** Jacob Kauffman; **Peace,** Esther Roth; **Longsuffering,** Katie Yoder; **Gentleness,** Reuben Reist; **Goodness,** Jesse Roth; **Faith,** Paul Yoder; **Meekness,** Florence Kauffman; **Temperance,** Open Discussion; **Jesus the Prince of Peace,** H. A. Wolfer; **Workers' Period,** conducted by S. E. Eicher and C. J. Yoder. Subject, **"What mean ye by this Service." Gleanings,** Joe Birky; **Sermon,** Allan Good.

Many helpful thoughts were given which were strengthening to us all.

Secretaries.

New Wilmington, Pa.

The third annual missionary meeting was held at the Maple Grove Church, New Wilmington, Pa., Nov. 24, 1927.

Organization.—Mod., Benj. F. Moose; Chor., Mary Lapp; Secys., Ida Hartzler, Sara Zook.

Subjects and Speakers.—The Purpose of Missionary Day, Edward F. Zook; Essay (Acts 20:35), Mrs. Lester Zook; Mission Sermon (Isa. 6:8; I Cor. 16:9), Enos Hartzler; Children's Meeting, Phoebe Byler, Ethel Zook; Blessedness of Knowing God's Word, Enoch J. Zook; Thanksgiving Sermon, Enos Hartzler.

Thoughts.—The purpose of missionary day is to bring the cause more directly to the people, that we may always be true to our Savior's call, and bring the Gospel to the lost and dying world. Paul's motto, during his missionary travels was, "It is more blessed to give than to receive." Paul was an earnest and willing worker, and was constantly listening for God's voice. Do I care if souls are lost? If I am a Christian, I do. If we are not true to our calling, we will daily lose spiritual ground. If we truly love our heavenly Father we will readily enter the open door, that is open to all that accept Him. There are blessings in store for those who know the Word, and greater ones for those who obey it. Only whole-hearted service is acceptable in serving the Lord. We should remember to thank our heavenly Father for—Christian fellowship, The Ministry, Christian Companions, Obedient and Christian children, Family Devotion, Unity in the Church, Christian Homes, etc. Let us always remember to thank God for the blessings we are enjoying. Are we living a Thank-you Life?

Secretaries.

Johnstown, Pa.

Report of the Bible Conference held at the Stahl Church, Nov. 22-27, 1927.

Organization:—Mods., Loransa Kaufman, S. G. Shetler; Sec., Levi S. Thomas; Treas., S. K. Yoder.

Order of Program.—**The Word—Its Origin,** I. W. Royer; **The Word—Its Power and Influence,** A. J. Metzler; **The Doctrine of God,** I. W. Royer; **Christ,** A. J. Metzler; **Satan,** A. J. Metzler; **Problems of the Present Day Religion,** I. W. Royer; **The Christian Home,** A. J. Metzler; **The Model Church,** I. W. Royer; **Divine Healing,** I. W. Royer; **Prayer,** A. J. Metzler; **Hope,** I. W. Royer; **Faith,** A. J. Metzler; **Heaven,** A. J. Metzler; **Hell,** I. W. Royer; **Anointing with Oil,** I. W. Royer; **Fasting,** A. J. Metzler; **Eternity,** A. J. Metzler; **Book Study—Jude,** I. W. Royer; **Sunday School Lesson,** A. J. Metzler; **Sermon,** I. W. Royer; **Love to Man,** A. J. Metzler; **Love to God,** A. J. Metzler; **The Second Coming of Christ,** I. W. Royer.

Some of the thoughts given: The Bible is the Word of God. God's Word will cleanse us and keep us clean. God's Word is a guide—if we follow it, we need not worry about the by-ways. God's Word will free us from sin, superstition, worries, and cares. When a man denies the divinity of Christ he is even worse than the devil intended him to do, for they make the work of the devil a liar. The devil takes his revenge on God through man. Meeting the problems of the Church lies not in great movements but in the hearts of the people. The home was instituted by God for the completion of man and the propagation of the race. There is much power of prayer wasted because the people do not use it. One necessary requirement of prayer is faith. Although our hope should be in God which will never fail. Faith is necessary to please God. We should have faith because God is true to His promise. All will have to spend eternity somewhere. The great question is, where will you spend eternity? God is the same yesterday, to-day, and forever. It should not concern us so much as to the time He will come but our great concern should be that we are ready when He will come.

The meetings were well attended and the many truths presented proved very strengthening to us in His Word.

Secretary.

Palmyra, Pa.

Report of the Sunday school meeting held at Gingerich's Mennonite Church on Thanksgiving day, Nov. 24, 1927.

Organization.—Mod., Martin Rutt; Chor., J. D. Wert; Secy., Aaron R. Kreider.

Program.—**Devotional** (Psalm 100), Jacob Ebersole; **Thanksgiving Sermon** (Psa. 100: 4), Frank Kreider; **The Work of the Sunday School** (Jno. 21:15), Henry Lutz; **Satan's Stronghold in the Sunday School,** John W. Hess; **Devotional** (Isa. 55), Jno. Flinchbach; **A Lost World, a Wide-awake Sunday School,** John W. Hess; **Devotional** (Psa. 105), Simon Bucher; **Influence of a Godly Home in the Work of the Sunday School,** John W. Hess; **Sermon** (Gal. 6: 14-, Henry Lutz.

Some Thoughts Presented.—Thankfulness for the many temporal and spiritual blessings we receive and our privilege while here in this world to prepare to meet our God. The enemy is always busy, trying to hinder every good work. Therefore have strict discipline for yourself. Love should constrain us to good work. The leaders of the Church should take active part in Sunday school work. All members faithful to conference rules. **Home is an** institution of God, the foundation of the nation and the Church. Practically every trouble we have in the world can be traced back to some wrong influence or teaching in the home.

Many more excellent thoughts were presented. The members of the Lebanon County churches were drawn into closer fellowship, inspired to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Secretary.

Lancaster, Pa.

Report of the Bible instruction meeting held at the East Chestnut Street Mennonite Church, Nov. 23 and 24, 1927.

Organization.—Mod., John K. Charles; Secy., Jacob M. Chambers; Chors., John Nast, Milon Swarr.

Topics and Speakers.—Paradise Lost and Regained, N. E. Miller; Pride and its Results (II Tim. 3:1-5), John S. Hess; The Works of God (Jnc. 6:26-28), Abram L. Martin; Dangers that Threaten the Church, Noah H. Mack; Sermon (Phil. 4:8), N. E. Miller; Thanksgiving Sermon (Psa. 65:11), N. E. Miller; Place and Power of Prayer in the Christian Life, Elmer Martin; Signs of Spiritual Decline, Ira L. Hershey; The Beatitudes, John H. Gochenauer; Value of Lights that Shine, N. E. Miller; The Reward of Saints, John W. Weaver; Satan, the Great Archenemy, Noah H. Mack; Christ the Great Savior, N. E. Miller.

Some Thoughts Given.—Man the highest place in creation; but curse was the hardest to man. Affectionate service is the only service acceptable to God. The Church is not earnest enough in its efforts or labors for the cause of Christ, not awake to the dangers threatening the Church. Seven qualities to make our perfection: "Poor in Spirit," mourner, meek, hunger and thirst, merciful, pure in heart, and to be peacemakers. The light of God should shine through our lives to light up the pathway for others. "Beloved, now are we the sons of God; and it doth not appear what we shall be, but we know when he shall appear we shall be like him; for we shall see him as he is." Christ is our Great Savior because He paid our debt.

We surely praise God for the interest in the meeting, and the manifestation of His Spirit.

Secretary.

Manheim, Ont.

Report of the Bible conference and revival meetings held at the Latschar Church, Nov. 12-14, 1927.

Organization.—Mod., J. W. Witmer; Chors., Harold Schediel, Lloyd Shantz; Secy., Ella Litwiller.

Order of Program.—"What is a Revival?" by Jesse B. Martin; "Relation of the Home to the Church," by C. F. Derstine; "Consecrated Lives" (Rom. 12:1), by Jesse B. Martin; Workers' Meeting—"The new life in Christ contrasted with the old life of self," by H. W. Stevanus; Evangelistic Sermon, by Jesse Martin; Twenty-minute talks by Young People—"Creating an interest in Soul Winning;" Power of Example in "Soul Winning," by Lloyd Shantz; "The Value of Prayer in "Soul Winning," by G. Milne; "Survey of our Missionary Activities," by Moses Brubaker; Testimony Meeting; Sermon, by Moses Brubaker.

Many inspiring truths were presented during the meetings.

Ella Litwiller, Secy.

Married

Cressman—Dettwiler.—On Sept. 14, 1927, Bro. Eden M. Cressman of Bean's congregation, Ont., and Sister Laura Dettwiler of St. Jacobs, Ont., were united in marriage at the home of the bride's parents, A. K. Dettwiler's, by Bro. Moses M. Brubacher. May the Lord bless this union.

Dettwiler—Bowman.—On Nov. 16, 1927, Bro. Enos Dettwiler of St. Jacobs, Ont., and Sister Lucinda Bowman of Elmira, Ont., were united in the holy bonds of matrimony at the home of the bride's parents, Levi Bowman's, by Bro. Oliver Snyder. May the Lord's blessings attend them through life.

Eshleman—Martin : : Coss—Eshleman.— On Dec. 8, 1927, a double wedding was solemnized at the home of Bro. David H. Eshleman, Cearfoss, Md., when Sister Margaret Martin of the Stauffer congregation became the bride of Bro. Martin Eshleman of the Rief congregation, and Sister Anna Eshleman of the Rief congregation became the bride of Bro. Edward Coss of the Stauffer congregation. Bishop Denton Martin officiated. May God's blessing rest upon them through life.

Obituary

Stull.—Felty Stull was born March 7, 1855; died Dec. 16, 1927; aged 72 y. 9 m. 9 d. He was a life-long citizen of Black's Gap, Pa., about two miles from Pond Bank. In recent years he made his home with his nephew, Jacob Reed. Funeral service on Sunday Dec. 18. at the home of his nephew, conducted by Harvey E. Shank. Text, Rom. 8:13. Subject: "Eternal Death or Eternal Life, Which?" Buried in the Quincy Cemetery.

Litwiller.—Clarence Lee, infant son of Eli and Fanny Litwiller, was born near Delavan, Ill., Oct. 26, 1927; died Oct. 27. He leaves his sorrowing parents, 2 sisters and one brother. Funeral service were held at the home by Bro. Simon Litwiller. Burial in the Mennonite cemetery.

"God needed one more angel child,
Around his shining throne;
And so He stooped with loving care,
And took our darling baby home."

Detweiler.—Henry G. Detweiler was born May 20, 1861, died Oct. 9, 1927, at the home of his daughter in Perkasie, Pa.; aged 66 y. 4 m. 19 d. He suffered nearly three years with cancer, although he never murmured. He was a faithful member of the Blooming Glen Mennonite Church for 44 years. He is survived by his wife, four sons, two daughters, four brothers and two sisters. Services were conducted at the house by Joseph Ruth and at Blooming Glen by Wilson Moyer and A. O. Histand. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more
A faithful father, true and kind
No friends on earth like you we'll find."

The Family.

Roth.—Anna Conrad Roth was born in Switzerland, July 31, 1867; died at Salem Deaconess Hospital at Salem, Oreg., Sept. 19, 1927; aged 60 y. 1 m. 19 d. On March 21, 1893, she was united in marriage at Wayne Co., Ohio, to Daniel K. Roth. This union was blessed with one son. She leaves her husband, one son, four grandchildren, an aged mother, 4 brothers, 4 sisters, and a host of relatives and friends. In her youth she united with the Amish Mennonite Church and remained a faithful member until death. Funeral services were held Sept. 21, at the Fairview Church near Albany, Oreg., conducted by Bro. C. R. Gerig, assisted by Bro. D. D. Miller. Interment in Riverside Cemetery at Albany.

Groff.—Susan H., widow of the late Elias Groff, was born Oct. 6, 1856; died Dec. 11, 1927; aged 71 y. 2 m. 5 d. She is survived by these children: Christian B. Groff, Mrs. Henry Brubaker, Mrs. John Sollenberger, Clayton B. Groff, and Alice B. Groff; also by 25 grandchildren and 3 great-grandchildren. She was a member of the Mennonite Church for about 46 years, was a kind and loving mother, always interested in the welfare of her children and those about her. Mother was not well for about a year, but only took her bed eight days before her death. She expressed the desire to go home to her God previous to her death. Funeral services were held at Mellingers Mennonite Church near Lancaster, Pa., conducted by David Landis and Elmer Martin. Text. Mark 14:8.

"Rest on dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother true and kind,
No friend on earth like you we'll find."

A Daughter.

Stoops.—Clyde Bertis Stoops was born May 10, 1904; died Dec. 14, 1927, at the Mont Alto Sanitarium; aged 23 y. 7 m. 4 d. He suffered for about five years with tuberculosis, of which he died. About two years ago he surrendered to the Lord. He had quite a struggle before he could give up. We have reason to believe he died at peace with his God. We visited him frequently. Were with him in the evening before he died. He was weary and in much discomfort because of his disease. He said, "This life has no more pleasure for me." He was concerned about his relatives and associates and said, "Why can't they come and enjoy the Christian life with me before I go." We had prayer together, after which he seemed much encouraged. We hope to meet him in glory. He is survived by a sister (Mrs. Millard Rock), and an aged grandmother with whom he had his home until they were unable to get along. Funeral service at the Pond Bank Mennonite Church, of which he was a member, by Harvey E. Shank. Text, Job 3:17. He was the first one to be buried in the cemetery at the church. Peace to his ashes.

Harvey E. Shank.

Bauman.—Leah, daughter of Moses and Sussanah Martin Gingrich, was born March 11, 1858, in Waterloo Co., Ont.; died Nov. 25, 1927; aged 69 y. 8 m. 14 d. She was married to John M. Bauman Nov. 15, 1881. He died Aug. 9, 1923. To this union 4 children were born. Leah died in 1894. There remain to mourn their loss Sussanah (Mrs. Sylvester Martin, with whom she had her home), Sarah (Mrs. Israel Bearinger) and Noah; also one adopted daughter (Hannah, Mrs. Ira Snider), two brothers (Elias and Moses), one half-brother (Henry), two half-sisters (Lizzie, Mrs. Enoch Martin and Sussana, Mrs. David S. Brubacher), and a host of nephews and nieces and friends. She was a devoted wife and a kind mother and a loving sister. She always had a smile and a kind word for everybody. The funeral was held at Martin's meeting house. Services conducted by Bros. Ezra L. Martin and Urias Martin. Burial in adjoining cemetery.

"Weep not for me, my family dear.
Nor shed for me the sorrowing tear;
I am not dead but only sleep
My silent slumber, Oh how sweet."

By a Brother.

Gearig.—Samuel, eldest son of the late Christian and Mary Gearig, was born in Fulton, Ohio, May 6, 1859; died Oct. 31, 1927, at his home near Pettisville, Ohio, after a long illness from several strokes of paralysis, apoplexy ending his life; aged 68 y. 5 m. 25 d. Nov. 17, 1881, he was united in marriage to Elisabeth Vonier. To them were born 1 son and 3 daughters. 1 daughter preceded them in its infancy. Dec. 9, 1916, he was united in marriage to Minnie Bowman of Wadsworth, Ohio. He leaves his dear companion, 1 son, 2 daughters, 4 grandchildren, 4 brothers, 2 sisters with many other near relatives and friends. Bro. Gearig became converted and joined the Holdeman Mennonite Church during his early life, remaining a member until his death. During his long illness, as he realized that his call might come suddenly, he well considered this fact: then expressing his desire to go home and be at rest, feeling prepared to meet his Redeemer. Funeral took place in the church near Pettisville, Ohio, Bro. F. C. Fricke had for his text Rev. 14:13. The remains were laid to rest in the cemetery south of Pettisville.

"Weep not for me, my dear companion,
Since I must go and leave you here;
With Jesus I shall happy be,
O, dear wife, do not weep for me."

Wenger.—Israel son of brother Adam and Amanda Wenger, was born in Rockingham Co., Va., Nov. 30, 1891. He was converted in his early life and united with the Church of God during the year 1916, remaining a faithful member until his Master suddenly summoned him home. His Christian life has been such that those who best knew him need not mourn as those who have no hope. He united in marriage with Sister Vesta, daughter of Bro. and Sister Christ Gearig, Dec. 26, 1920. To them were born 3 children, they living a happy Christian life and faring well in temporal matters, he ever having a pleasant smile for all whom he met. Nov. 4, 1927, in the forenoon the writer bade him farewell to leave for home. An hour later the phone came that brother Israel was killed. He had left with his daughter for Pettisville on business, and on their return in their Ford, as they were crossing the Chicago Pike, a 1928 Model Buick car struck them and he was killed. He leaves his deeply bereaved companion, 3 daughters (Mildred, Violet and Marjorie) his and his wife's parents, 4 brothers, 6 sisters, with many other near relatives and many friends. Since it was rumored that so very many wanted to come to his funeral, the Amish Mennonites offered us their large church, a seating capacity of about 1000, where the funeral took place Nov. 8. Bro. Mininger read a Psalm and spoke words of consolation and prayer at the house, Bro. F. Haynes spoke the introduction and led in prayer at the church, then the writer took for his text Isa. 38:1. The brother was a leader in church singing, and the last song he led in Church worship was the evening previous to his death; namely, No. 144, Hymnal, "I am going home."

"Husband, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow
Tears will all be wiped away."

F. C. Fricke.

ITEMS AND COMMENTS

The endowment fund of Yale University has now passed the $20,000,000 mark, and several millions more are assured before the present drive for funds is over, we are officially informed.

And now they are planning to denicotinize tobacco and thus take away its poisonous effects upon its users. Whether this will succeed remains to be seen. If they do succeed, and later succeed in getting some real food properties into it, so that tobacco may be truthfully said to be of real use to its users, we must revise our opinion, to some extent, of "the filthy weed."

As an illustration of the extent of Christmas giving at the present time, the report that Chicago's estimated total of $183,000,000 will be somewhat smaller than that of last year is somewhat enlightening. Similar enormous totals are reported from other centers of wealth. If all these gifts had been bestowed on others in the same spirit in which the Father gave His Son to the world—free, to be paid back in gratitude and love, and a life free from the thralldom of sin—it would mean much for the betterment of this present world.

A sad accident occurred in the harbor of Provincetown, Mass., Dec. 18, when a submarine with 40 men on board became disabled and imprisoned all on board on the ocean floor. Of the men on board, six were known to be alive, and they communicated with their would-be rescuers who vainly endeavored to bring them relief. At the time of this writing all hope of any one being alive in the submarine has been abandoned, and it is not yet known when the stranded submarine can be raised to the surface. We can scarcely imagine the feelings of the men entombed beneath the waters. But in them we have a faint illustration suggesting what must be the agony of doomed souls in hell, forever imprisoned in the depths of the eternal lake of fire without any hope of ever being rescued. The men in the submarine were finally relieved by death from the anguish which they suffered, but in the lake of fire there is a state which Christ describes as the place "where the worm dieth not, and the fire is not quenched."

The heart-rending story of the murder of 12-year-old Marion Parker should produce other impressions than passionate indignation against the brutal murderer. In some respects the case parallels that of the murder of the young Franks boy in Chicago several years ago, for which crime two brilliant young men—Lepold and Loeb—are now serving a life term in the penitentiary. Apparently young Hickman belongs to the same class as did the other two young men named—brilliant, trained in the atmosphere of the movies, faith destroyed or polluted in the philosophy of unbelief now so prevalent in the life of young America. Added to this is the fact that his parents were divorced a number of years ago and the father married the second time. These facts are no justification for the young man's wild career, but they are circumstances that ought to make people think. The responsibility for that heartless murder rests not only upon the murderer but also on the looseness in morals and faith becoming more prevalent all the time, and the very low standard prevailing in many homes. Back to the Bible, back to a living faith, back to a home life free from the demoralizing influences of the movies, back to an era of reverential regard for the marriage vow and the sanctity of the home, are among the important things emphasized by this dastardly deed.

SPECIAL BIBLE TERMS

are being held this year at each of our Church schools as well as a number of places where special six-week Bible schools are arranged for or already being held, as announced in previous numbers of the Gospel Herald. Following is a summary of announcements, briefly stated for the benefit of all interested. For a more extended description of the work, please turn to previous numbers of the Gospel Herald.

Pigeon River Bible School

A six-week term being held at Berne, Mich., began Dec. 12. Instructors, Nevin Bender, Edwin Allbrecht.

Kishacoquillas Valley Bible School

At Allensville, Pa., Began Dec. 19, continues six weeks. Instructors: J. B. Smith, M. S. Zehr, E. D. Hess.

Goshen College

Six-week special Bible term, beginning Jan. 3. Special instructor for the term, S. M. Kanagy, who will be a coworker with faculty members in giving special courses. Ministers' Week and Christian Life Conference are the closing features of this special term.

Hesston College and Bible School

A six-week special Bible term, beginning Jan. 3. Special instructor for the term, J. K. Bixler, assisted by regular members of the faculty. Special features announced: Ministers' Week, Christian Life Conference, A Lecture Course.

Eastern Mennonite School

A six-week special Bible course, beginning Jan. 4. Special instructors, Noah H. Mack, N. E. Miller, H. B. Keener, A. D. Wenger. Ministers' Week, Feb. 6-10.

Kitchener Bible School

An eight-week Bible course, offered at Kitchener, Ont., authorized by Ontario Mennonite Conference. Instructors: S. F. Coffman, Oscar Burkholder. Begins Jan. 2.

Johnstown Bible School

A six-week course, beginning Jan. 2, offered at Stahl Church near Johnstown, Pa. Instructors: S. G. Shetler, E. C. Bender, J. I. Lehman, Aaron Mast, Maggie J. Shetler, Nevin Bender, C. R. Wolford. Ministers' Week beginning Jan. 22.

Pacific Coast Bible School

Begins at Zion Church near Hubbard, Oreg., Jan. 2. Continued later at Filer, Idaho. Instructors: S. Honderich, Milo Stutzman, Viola Wenger.

Lima Bible School

To be held at the Lima, Ohio, Mission Jan. 30 to March 10. Instructors: J. B. Smith, J. D. Mininger. Special lectures on vital and timely themes throughout the term.

ANNOUNCEMENT TO THE VARIOUS CONGREGATIONS OF THE OHIO MENNONITE AND EASTERN A. M. CONFERENCES

We, the Executive Committees of the Ohio Mennonite and Eastern A. M. Conferences, in joint session at the Lima Mission, Dec. 9, 1927, having heard the report of the special Merging Committee; that the required number of congregations have voted favorably, and upon authorization by the respective conferences, take the following action:

First—We accept the report and work of the special Merging Committee.

Second—We hereby declare the merger of the Ohio Mennonite and Eastern A. M. Conferences.

Third—Whereas, the work of the Executive Committees of the above named conferences automatically terminates, we herewith hand over the records and work to our successors—the provisional Executive Committee, elected at a joint session of the Ohio Mennonite and Eastern A. M. Conferences, held at the Beech Church near Louisville, Ohio, May 26, 1927.

Fourth—In humble gratitude to our Heavenly Father for His blessings upon our past labors, and His kind providence which made this merger possible, we invoke His continued blessings and the guidance of the Holy Spirit in the work of the new Conference.

Signed—

A. J. Steiner—Mod. of the Ohio Mennonite Conference.

A. I. Yoder—Mod. of the Eastern A. M. Conference.

BOOK REVIEW

MENNONITE HISTORY

By Daniel Kauffman

This is a book of 147 pages, just off the press. It contains a brief sketch of the History of the Christian Church from the time of its beginning at Pentecost. Special attention is given to the history of the Mennonite Church, from the time of its inception during the Reformation period, until the present time. The history of the various district conferences is given. Historical charts and biographical sketches of the leaders of the Reformation and later church leaders are some of the special features of the book. It is especially designed as a textbook for use in short-term Bible schools, but will make a valuable and readable book for home reading and study. It was published by direction of Mennonite Publication Board and sanction of General Conference. The book contains eleven chapters, ten of which are closed by a list of review questions for use in study classes. The book is a valuable contribution to our Mennonite literature. Price, $1.00.

Mennonite Publishing House,
Scottdale, Pa.

I asked a slave, who toiled and sang, just what his singing meant;
He plodded on his changeless way, and said, "I am content."
I asked an angel, looking down on earth with gaze intent,
How man should rise to larger growth.
Quoth he, "Through discontent."
—Ella Wheeler Wilcox.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Be ye doers of the word, and not hearers only."

Little Boy.—"Pa, what is a liberalist?"

Father.—"A liberalist, son, is a man who is liberal with his chuckles as he talks about conservative leaders who made a failure in holding their own children to the conservative standards of the Bible."

Sometimes churches and schools, like people with a "sweet tooth" for honey, convert their establishment into an ape-iary. Notwithstanding the fact that Darwin's theory of evolution is still an unproven hypothesis, there are many who in the name of "science" cling to that theory rather than to the clear teaching of God's eternal Word.

Mennonite Year Book and Directory.—Work on the Mennonite Year Book and Directory is actively going forward, and we hope to have it ready for distribution in the near future. We believe that you will be especially interested in this forthcoming number of the Year Book, as it will be unusually full of Church statistics, instructive information for all who are interested in the welfare and progress of the Church.

48 Points in Christian Doctrine.—Bro. C. Z. Yoder furnishes the first of a series of articles on this subject, which will probably extend over the entire year. You can not fail to be impressed with the way Bro. Yoder handles his subject (found elsewhere in this number of the Gospel Herald) and we trust that you may be likewise favorably impressed with the entire series of articles to follow. When the last of the series is printed, if present plans are carried out, the entire range of Christian doctrine will have been covered. Our readers are asked to do two things: (1) Read the articles. (2) Pray for the writers.

Speaking of "man-made rules" adopted by conferences, it is in order to call attention to the fact that where you find one such rule you will find dozens of man-made objections to conference rules providing for discipline and rules of order along scriptural lines. "What saith the scriptures?" is an appropriate question to ask whenever the question of whether any proposed rule is scriptural or simply man-made.

No Wonder She was Cold.—A lady agent entered a home, trying to get the people interested in a new discovery she was introducing. "Have a seat," said the lady of the house. "No, thank you," said the agent, "it will only take me a minute to show you what I have to sell." But she took time enough to tell what she thought of the weather. "I am from the South," she said; "I am not used to this cold weather."

But her dress did not indicate that she was a southern lady who was trying to protect herself against the rigors of a northern climate. With an abbreviated dress above and below, and other clothing to match, she was dressed for mid-summer rather than for winter. No wonder she was cold. But she was not any more cold naturally than she was spiritually. She sinned against her body, because she violated laws of health. She sinned against society, for she was indecently clad. She sinned against God, for she violated every commandment of God with reference to clothing, for the simple reason that she would rather sacrifice her health and her standing with God than to be found out of style. If she made any pretensions to Christianity, she belonged to the class of church members described in Isa. 3:16-24.

STRENGTHENING THE CHURCH

V. Its Literature

The power of literature, whether for good or for evil, is recognized by all thoughtful people. It is a means by which both worthy and unworthy causes are promulgated. And especially in this reading age is its power becoming more and more apparent.

Why are our mail boxes flooded with papers, tracts, pamphlets, circulars, occasional books, free of charge—often the kind that we would rather not have in our homes? It is because the proponents of certain causes see that it is a most potent means of propagating their enterprises. This is one among a number of things which emphasize the importance of keeping people supplied with the kind of reading matter which helps to develop the right kind of character and keeps the truth before the people in an interesting, illuminating, and instructive way.

But some may argue: Let this literature alone. Literature costs money, and if we would turn our attention to other things we would not be bothered with so much literary propaganda.

That might be worth considering, if you could get the forces of evil persuaded to follow the same kind of a policy. But suppose the Mennonite Publishing House and all other publishing houses devoted to the spread of evangelical Christianity would close up shop and go out of business; would that stop the flood of literature propagating Russellism, Mormonism, Unitarianism, Adventism, atheism, wildcat financial enterprises, christian scienceism, and other isms and causes too numerous to number? Suppose you would apply the same reasoning to preaching, to child-training, and to other helpful means of promoting right ideals and right living. The fact is, literature

is a most helpful factor in the promotion of Heaven-approved standards, a fact which Satan is not slow to recognize and to attempt to nullify by active propaganda of error through the same powerful agency. Better take the means which God has placed within our reach, make the most of our opportunities, and promulgate the cause of truth and righteousness in every way that we can. "Reading maketh a full man." Let us see that in this filling people are encouraged to become "full of grace and truth."

In the question of strengthening the Church through the agency of literature, there are a number of things which we should bear in mind:

1. We should keep our homes supplied with the best kind of literature we can get hold of. This point needs no discussion. Christ warns us to "Take heed what ye hear"—and whether you hear through the ear or through the eye, the warning comes with equal force and from the highest Authority.

2. We should keep our homes as free as possible from the influence of literature which upholds the wrong standards of life and doctrine. In our lifetime we have witnessed trouble because of divisive influences in many congregations. But we have the first congregation to see where such troubles occurred in which there was no literature in evidence which helped to bring on or to intensify the troubles. When a man goes wrong, you can usually see the evidences of it in his library or on the center table of his home. When we see the character of the books, magazines, etc., found in so many of our homes, often read eagerly and in preference to the literature produced by our own people, the wonder is not that there is so much looseness in doctrine and life but that there is not any more of it than there is.

3. We should support, heartily and unitedly, the publication work of the Church. This support includes a number of things. Appoint to and keep on the Publication Board men who are sound in judgment, solid in the faith, interested in the cause of good literature, and willing to serve as active members of the Board. Keep the House supplied with workers who are sound in the faith, loyal to the Church, and adapted to their particular tasks whether serve as editors or in some other capacity. Encourage the cultivation and exercise of literary talents. Keep our various periodicals well supplied with helpful material. Keep in close touch with and be free with your suggestions to the pen-publishers of our church. Patronize the House and work for united effort all along the line.

Speaking of keeping the periodicals well supplied with suitable material a little explanation may be in order. The work of finding enough material is one of the least of our troubles. We have on hand dozens of articles which we would gladly print if we had room. And if there were a shortage in this respect, with several dozen exchanges on hand, a liberal use of the scissors would bring the required amount of material to fill up space in a short time. But to keep the various departments of our several periodicals well supplied with reading matter that is not only suitable but appropriate for the department and in the highest degree useful and enlightening, is another problem. Keep your eye open to the evident needs of these many and various corners in our periodicals, and help us fill them with the VERIBEST you can give us. By so doing you will serve not only the editor but also the Church in which both you and the editor are interested.

4. We should make possible the sending forth of greater quantities of literature. Under present arrangements the Mennonite Publishing House is self-supporting. And being self-supporting it is in position to coöperate with you in extending the borders. For example: The Gospel Herald has a subscription list sufficiently large to pay the expense of its publication. What we send out above the present number of copies costs nothing for editorial and composition work, so may be sent out for half price. Here is an opportunity for those who feel the burden to send out a lot of cheap literature. Our overhead expenses would be but very little more if we did twice the work we are doing now. After the running expenses of the House are met, there lies a world of opportunity ahead to send out cheap literature. Those interested in this work will please write us for further information. Few people realize what opportunities lie before us in this line of Christian service. You may "lengthen the cords and strengthen the stakes" by working unitedly with the Mennonite Publishing House in supplying uncovered fields with Gospel literature.

5. Finally, we should make this work a matter of prayer. Pray for the members of the Board, for those responsible for the management of the House, for the editors, for the other workers in the House, for the several periodicals and books sent out by the House, for the constituency and supporters of the institution.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

I. SALVATION

By C. Z. Yoder

For the Gospel Herald.

Definition—deliverance from sin; saved unto God, who is our salvation.

In Him we fully trust, and need not be afraid. He is my song and my salvation. Here with joy we draw water out of "the wells of salvation" (Isa. 12:2, 3). "Salvation belongeth unto the Lord" (Psa. 3:8). He is the author of our eternal salvation. Heb. 5:9. He left His home in glory for that purpose (Matt. 1:21) and "was made sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:1). All need salvation, "for all have sinned and come short of the glory of God." "There is none righteous; no, not one." "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and our iniquities like the wind have taken us away" (Isa. 64:6). Our sins had hidden His face from us that He would not hear us.

But thanks be to God, His salvation through faith in the blood of Jesus Christ is now free for all. "Whosoever will let him come." (Jno. 3:16; Rev. 22:17). "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11). But Jesus says, "Go and tell it"—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

How Obtained.—Our Lord Jesus Christ is the Captain of a perfect salvation, who is able to save to the uttermost as we meet the conditions. Heb. 7:25. As we come to God through Him, He is "the way, the truth, and the life" and no man cometh unto the Father but by Him. "What must I do to be saved?" said the Philippian jailer to Paul and Silas after he realized that he was a lost soul. Then the answer came, "Believe on the Lord Jesus Christ, and thou shalt be saved." But notice: he manifested a living faith by his works; it made a wonderful change in his life. (1) He was now willing to listen to them as they spake unto him the words of the Lord. (2) He now washed off the stripes on their wounded bodies when before he manifested no sympathy for them. (3) He was baptized, he and all his. (4) He took them into his house and gave them a meal to eat. (5) He rejoiced in the Lord, believing in God. He was a changed man. "If any man is in Christ Jesus, he is a new creature. Old things have passed away, and, behold, all things are become new." He became a living witness for

Christ, being saved through a living faith in Him. "For there is no other name under heaven given among men whereby men must be saved."

God, however, reveals this fact to us that while we are saved through faith in the Lord Jesus Christ: "not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost." "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Yet we will not remain saved unless we obey. "Being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). This everlasting salvation is only promised to them that obey Him. Jesus says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (Jno. 15:5, 6). In verse 10 He tells us how to abide in His love—by keeping His commandments. John also tells us how to abide in Him: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. (I Jno. 2:5). "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father and I will love him and will manifest myself unto him." And then we will confess with our mouth the Lord Jesus and He is willing to confess us before the angels of God. With such a faith we call upon the name of the Lord and shall be saved. Rom. 10:9-13. We will come confessing our sins and He is faithful and just to forgive us and cleanse us from all unrighteousness. As we repent and are converted our sins shall be blotted out. Acts 3:19.

The Gospel is a means unto salvation. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). It is the Gospel that has the power to produce faith. Rom. 10:17. It is here that we learn to know God and of His salvation. There is no escape "if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard him." "Behold now is the accepted time, now is the day of salvation." "To-day, if ye will hear his voice, harden not your heart."

This salvation of which the prophets had already spoken will manifest itself by adding to our faith these graces spoken of in II Peter 1:4-10. The promise is we shall never fail if we do them, and shall have an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. "Who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy," where we shall praise the God of our salvation which sitteth upon the throne and unto the Lamb serving him day and night in the temple and God shall wipe away all tears from our eyes. Rev. 7:10-17. But it is a fearful thing to fall into the hands of a loving God unsaved. Jesus says if we believe not we shall die in our sins. Jno. 8:24. "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the Holy angels." "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." The Lord Jesus shall be released from heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the Gospel of Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thes. 1:7-9).

Wooster, Ohio.

"TAKE HEED UNTO THYSELF AND UNTO THE DOCTRINE"

By Geo. R. Brunk

For the Gospel Herald.

The first step in Christianity is to receive the true **doctrine of Christ.** The second step is to receive a **supernatural experience.** The third step is to live **a true spiritual life.**

These three things are indispensable and inseparable from a full Gospel.

There is a wave of sentiment against doctrine sweeping over the whole religious world which is undermining the foundation of true religion.

An orchardist may as well expect to raise successful crops of apples **without roots on his trees** as to see people build up Christian character, or establish Christian churches, without having true Christian doctrine as the foundation of the same.

Doctrine is the root of true religion, regeneration the body and life of it, and a true life the fruit.

He who gives attention to the matter at all can not fail to see that **no root must mean no fruit, poor root must mean poor fruit, and full root is indispensable to full fruit** in religion or horticulture.

Doctrine is so strongly and emphatically set forth in all sections of the Scripture as essential, that it is generally attached under the guise of **"dogma"** or **"creed"** which amounts to the same thing.

A dogma **is a single doctrine** and a creed is a system of doctrines which constitutes one's belief, as to essential religious truth.

Religious leaders often boast that they have no creed but the Bible, but this is always misleading; for every denomination or religious organization has its creed, either written or unwritten.

Sometimes we even find **sects** who have **"no sect"** and **"no creed"** as a part of their creed!!

A late, world famous naturalist professed himself an infidel almost as a dying testimony; but time-serving, man-pleasing, flesh-flattering apostles of Gentile self-righteousness, who call themselves ministers of the Gospel, orating upon his **service to mankind,** made out that **though he professed to be an infidel he in reality had lived a Christian life!!**

Of course IF remorse is repentance, and if reformation is regeneration, and enthusiasm is the Holy Ghost and Gentile self-righteousness is Christianity, then we may pitch all doctrine, dogma, and creed all together into eternal oblivion; BUT if the Gospel is true, then all such as do not obey the DOCTRINE of Christ are building upon the sand and great will be the fall of their ponderous towering temples of falsehood when struck by the judgment storm. Matt. 7:26, 27. "Whosoever transgresseth and abideth not in the DOCTRINE of Christ, **hath not God.** ....If there come any unto you, and bring not this DOCTRINE, **receive him not"** (II Jno. 9, 10).

The Christian doctrines are inseparably joined together. If one believes in a **real Christian life** he must believe in a **regenerated soul** from which it springs and in the **Holy Spirit** without which there can be no regeneration—also in the **corrupt state of man** which makes regeneration necessary—**the atonement of Christ** without which sin could not be removed—the **divinity and perfection of Christ** without which there could be no atonement—the inspiration of the Bible without which these doctrines could never have been known—all of which necessitates a belief in the eternal God.

Mutilated, mangled, diseased root system means a dying tree, a corrupted fragmentary system of religious doctrine means a dying church, and this is the secret of the sad state of the religious world to-day.

Church leaders boldly divide the doctrines of the Gospel into two classes—**what they like** and **what they do not like.** They speak of them, however, as **"essentials"** and **"non-essentials."** But they never can explain what object God could have

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Preacher's Page

CHRIST THE POWER OF GOD

By Chas. M. Kelley

For the Gospel Herald.

There is an aching void
That Jesus alone can fill;
There is a tempest dread,
The Master's sweet voice can still.

There is an anguish of soul,
The Comforter taketh away;
There's darkness as black as coal,
That He can replace with the day.

There is a hunger deep,
The Savior can satisfy;
There are sad eyes that weep,
The best Friend alone can dry.

There is a wounded, broken heart,
The Great Physician can heal;
There is an eye where tear-drops start,
Whose sorrow the Lord can feel.

There is defeat that vanquished lies,
The Lord can change to victory;
There is a blindness dark'ning eyes
That may be Christ be made to see.

There is a selfishness of mind,
The Son of God can banish;
There are strong chains which helpless bind,
The Savior can cause to vanish.

There is a life that's steeped in vice,
That Jesus alone can rescue;
There is a soul defil-ed thrice,
That He can create anew.

There is a past, tho black with sin,
That Jesus' blood can cover;
There is a clam'rous strife within,
That He can still for ever.

There is a high-uplifting pride,
The almighty God can humble;
There is a foe of daring stride,
That He can cause to stumble;
There is a wall, strong, high and wide,
Which at His word will crumble.

There is a death with awful sting,
From which Christ can deliver;
There is a heart He makes to sing
While crossing o'er the river.

"That the excellency of the power may be of God, and not of us." II Cor. 4:7.

Huntington Park, Calif.

SERMON OUTLINES

CHRISTIAN SERVICE

By J. A. Ressler

Text.—I Cor. 15:58.

1. Place of the word "therefore." Connects this text with what goes before.
2. To whom the message given. "My beloved brethren." "Firmness as an element in Christian conduct.
3. Examples of steadfastness. Job, Daniel, Zerubbabel, Nehemiah.
4. The place of "creed" in Christian life and service.
5. "Always abounding." In this we should follow Jesus.
6. Not enough simply to keep free from bad habits. "Always abounding" in faithful service in the work of the Lord will keep us in the line of good habits.
7. Our labor "not in vain in the Lord." There is much that men do that is in vain. But all that we do in the service of the Lord, and in accordance with His will, is never in vain.
8. What service of God means.
9. Importance of being able to say, "We **Know.**"

Scottdale, Pa.

GOD'S CARE FOR HIS OWN

By J. A. Brilhart

Text.—Jno. 14:26, 27.

I. **God still has a people.**
   1. A national people who have forgotten Him.
   2. An obedient people who worship Him "in spirit and in truth."

II. **The Love of God.**
   1. As manifested in His invitation to sinners to return to the fold.
   2. As manifested in His longsuffering to usward.
   3. As manifested in the Gospel of grace.
   4. As manifested in His testing of human beings.
   5. As manifested in sending the holy Comforter.
   6. As manifested in the death of Jesus.

III. **The Promises of God.**
   1. Eternal life for His people.
   2. A peace to which the world is a stranger.
   3. Divine leadership.

IV. **A few Comparisons between the Christian and the Worldling.**
   1. Peace.
   2. Assurance.
   3. Faith.
   4. Attitude toward enemies.

V. **The Judgment to Come.**

Scottdale, Pa.

THE MINISTER AND HIS CONGREGATION

Here is an old subject that is ever new and vital, one in which both ministry and laity are vitally interested. For this reason we requested a discussion from representatives of both classes, as some of the readers will probably recognize—would, perhaps, have recognized the two viewpoints in the discussion, even though they were not personally acquainted with any of the writers. After you have absorbed what these brethren have to say on this subject, you might profitably continue the meditations, adding thoughts of your own.—Ed.

Sermon Preparation

By H. B. Keener

To prepare a sermon is more than the development of a subject. It must be done in the light of the needs of the congregation. In order that it may mean something it must be vitalized by conviction on the part of the messenger, laid by a prayerful consideration of the needs of the flock in the light of divine and eternal truth.

General reading has a prominent place in giving the message a proper ring. The minister is above all a preacher of the Word and must therefore feed upon its truth in a large way by course of reading. He must imbibe the language of the Bible to receive for himself its truth. Furthermore, he must know world conditions, the environment not only of his own flock but the one next to his; if he may solve the problems of his people and meet the issues fairly. Having in mind then the general conditions as his flock faces life, and also a general knowledge of the Word, he is qualified to present any Biblical message in a way that it will reach his people for the greatest good.

The Holy Ghost having laid the burden of a particular subject upon the servant, it also is needful that thought be given to the best way of introducing this message to the understanding of the hearers.

This may vary, greatly depending upon the place and environment of those concerned. Attention must be secured, interest aroused, and the subject under consideration brought at once within the bounds of the understanding of those who are to hear.

What the Bible has to say on the subject in hand must be collected and thought over prayerfully, so as to be able to present the truth in sufficient completeness; that, to say the least, there is no violence done to any teaching of Scripture; and that what is said represents as much as possible every teaching on the subject.

The best way of illustrating and presenting the truth merits our prayerful attention. The salesman coming to our door often to our own surprise makes a sale of his product by changing our viewpoint and showing his product in such a favorable light that we are convinced of its usefulness and of its application to our present demand—owing quite largely to his tactful way of approach and procedure through his song. Again, it has been noticeable that a good subject has fallen in the estimation of an audience because of unwise presentation, due perhaps to a lack of preparation. Paul says to Timothy and to every minister: "Study to show thyself approved unto God, a (minister) that needeth not to be ashamed, rightly dividing the word of truth." Such injunctions of scripture as "Preach the Word," "Feed the flock," "Make full proof of thy ministry," etc., enjoin upon the ministry a duty that means more than to be able to read correctly. There is an appeal to be made to humanity to accept, to yield to fully, and to exemplify in daily conduct.

But whatever course of sermon preparation is pursued for effectual presentation, the one essential feature of that preparation is that which en-

ables the speaker to come before his audience with a complete confidence in the guidance of the Holy Spirit to the extent that He (the Spirit) can have possession of the speaker, outline, thoughts, and all to the glory of God and the edification of all who hear.

How the Ministry May Help the Congregation

By Aaron Loucks

The Church is a body that nourishes and ministers to the children of faith. It is the home on earth for the children of God. In the Church there is every provision made for the spiritual needs of all God's children—milk for the babes; meat for the strong; joy for the happy reapers; comfort for the afflicted and bereaved; green pastures, still waters for the flock that follows the Good Shepherd. The minister may help the congregation by—

1. Following the truth. It is not enough to decide that a certain action is right. We should decide whether we may not do something that is better. It is not enough to differentiate between good and evil. Christianity stands for the best that we can be, and can give, both by precept and by example.

2. Deepening spiritual life — thru intercessory prayer, study of God's Word, by communicating the things of the Spirit. By fellowship and worship we come close to the heart of the Master and are more closely bound to one another.

3. Faithfulness to God — even though it means suffering in the flesh.

4. Spiritual power—that will enable us to be victorious over sin and the devil.

5. Manifesting love—the power of love that holds and emboldens men to make sacrifices for the brethren. Men who will suffer to help a weaker brother, who will not shrink back because of the hardships involved. "God so loved....that he gave...." "Who for the joy.....endured the cross....." We need men who count not their lives dear unto themselves, that they might apprehend the love of Christ for men. We must give ourselves, be willing to suffer for others, that we may find the glory that is promised to the faithful.

6. Reaffirming our faith in Christ. These are testing days. Men are worshiping the works of men. Science and invention are discovering and accomplishing great things. Mind is being exalted. Men are falling down and worshiping at the feet of man's wisdom. Christ is being excluded—His blood shed for sin was of no avail, they say.

The Church must hold up Christ as the One—and the only One—who is worthy to receive all praise, and honor, and glory. He must be lifted, that He may draw men unto Him. "For there is no other name under heaven given among men, whereby we must be saved."

If ministers are feeding their flocks on this heavenly manna they will see them prosper, multiply, and flourish as a green bay tree.

The Vital Touch

By C. F. Yake

Perhaps nothing appeals so much to the average church member as the close and intimate personal relationship with the pastor. The intimate friendship of the pastor is a spiritual uplift to the church member. He is in a very large measure a spiritual governor, from the physical and corporeal side of the matter. He looks for something from his pastor that he can not find elsewhere. If he fails to get it, there cannot but be a measure of disappointment. And that disappointment will be detrimental to the member, to the pastor, and to the best spiritual welfare of the Church.

It is a fine thing for a pastor to be a preacher, and deliver well-prepared sermons; it is a splendid thing for him to officiate in a formal capacity at the various occasions where he is called upon to lead and give his service; it is a fine thing for him to be a splendid executive and leader; but if he fails to touch, through the personal element of human friendship, the spiritual life of the church member, he must of necessity fail to reach his highest ideal in the service to which he is called.

He may be ever so willing to give his services in time of need; he may be ever so glad to offer counsel if problems are brought to him by the church member; he may be ever so sympathetic in time of special trial or sorrow; but if he fails to mingle within the radius of the intimate personal friendship circle of his members, he can fulfil his offices only in a very limited way. How much easier to help some younger member in life problems if those problems are wisely discerned by the pastor through associations and personal conversation. And how much more beneficial is the counsel he gives, and how much deeper sink the words of encouragement and sympathy. In this capacity he serves as a shepherd of his flock who lives with and among his members and seeks their fellowship constantly.

Mutual Service

By John L. Horst

I. **How the Minister May Serve the Congregation.**—Of course we expect the minister to be on hand at the regular services to give the message from the Word. One of his paramount duties is to "preach the word," and we expect him to do this faithfully, giving the truth of the Bible without fear or favor. We expect him to preach the whole Bible message from a conviction that "all scripture is given by inspiration of God, and is profitable." But that is only one of his duties. We expect him to be a shepherd of the flock, looking after the spiritual interests of the individual as a faithful shepherd cares for each sheep and lamb in his flock. We expect him to pray for his people, to visit in their homes, and to give spiritual help in times of trial, sickness, and death. We expect him also to be a "watchman on the walls of Zion," to watch and warn, and to exercise discipline if necessary to the spiritual welfare of the Church.

II. **How the People of the Congregation May Serve the Minister.**—First of all, they should aim to be present at the regular services whenever possible. It must be very disheartening for the minister if he has to speak to empty seats when the people could be present, but remain away because of indifference or spiritual coldness. But we should not stop with our support in attendance, good as that is. We should support our ministers in praying for them, respecting them, and obeying their teachings—providing, of course, that the minister's teachings are based on the Word of God. "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17), is the teaching of the Bible on this point. Further than that, we should give them active assistance and support in their work. Upon the ministers are laid great responsibilities and duties that require not only much work and energy, but often much anxiety and stress of mind. In all of these things we should share the burdens and responsibilities by helping in any way that we can, whether in prayer, sympathy, appreciation, assistance in some of his work or support in material things.

RING OUT! RING IN!

By Chas. M. Kelly

For the Gospel Herald.

Ring out the old life, dear sinner,
Enter the new life just now;
Tired, burdened soul, seek the Savior,
At His dear feet come and bow.

Ring out the "old man," believer,
Yield to the Master your all;
Just now allow all His fullness
On your hungry spirit to fall.

Ring out the old year, God's servants,
Ring in the new year, and pray
With greater devotion to serve Him,
And ever let Him have His way.

Huntington Park, Calif.

THOUGHTS FOR THE QUIET HOUR

(For Use at the Family Altar or in Private Devotions.)

Sunday, Jan. 8—Psa. 103:1-8

JEHOVAH HEALS

"Bless the Lord, O my soul." Tongue can not enumerate all the blessings from God which should cause our hearts to go out in gratitude to Him and bless His holy name. Among other things He "healeth all thy diseases." Some people make this so literal, so exclusively physical, and put such a construction upon it that they deny the truth of the message. But it is a fact that in God we have a Healer—THE Healer—of both body and soul—not every time in the way that people desire or dictate, but certainly as He knows is for our good and for the good of the Cause. As high as the heavens are above the earth, so far is this great Divine Healer above the many fake healers who hang out their shingles in His name.

O Lord, may we never cease to praise Thy great and high and holy name, for the innumerable blessings Thou dost continually bestow upon us. May the cleansing power of the blood of Jesus Christ be continually applied to our poor, weak, mortal frames and our lives be acceptable in Thy sight.

Monday, Jan. 9—Mark 2:1-17

JESUS AND SINNERS

Again do we have Christ held up before us as the Healer of both body and soul. And whether He says, "Thy sins be forgiven thee," or "arise, take up thy bed," it is the same power, the same divine compassion, the same loving Lord who performs these wonderful miracles of grace. Another thought which we should never lose sight of is that they who seek Christ in faith will never go away without a blessing from Him—blessings which we may not appreciate but which are nevertheless great and glorious. There has never been a true believer in this great compassionate Savior but what has found Him to be "a Friend that sticketh closer than a brother."

Heavenly Father, help us this day to glorify Thee with lips and lives. Thou art a great and wonderful Savior whose kindness and unmerited blessings bestowed upon us we can never repay. And although we have been saved from this present evil world, the best that we can say is that we are simply "sinners saved by grace." Do Thou continue to save us from the power of the tempter, and lead us in the way everlasting.

Tuesday, Jan. 10—Luke 15:11-21

THE STORY OF THE PRODIGAL

The story of the prodigal son is one of the most precious and touching and illuminating narratives found in the Bible. It is a parable illustrating the relationship between Jew and Gentile and their relationship to God. Perhaps the most touching application is that of a graphic penpicture of the love of God going out to His wayward sons and daughters. There is not a phase of the sinner's career that is not touchingly portrayed in this narrative. May we never cease to love and adore this loving heavenly Father for His loving kindness and tender mercy. And while we admire the father of the prodigal son for his loving, forgiving disposition and attitude, may we never forget nor neglect to manifest the same kind of an attitude toward others having a somewhat similar relationship toward us.

Dear Father, we thank Thee for this great lesson portraying Thy love toward others. Help us to be truly and continually and perpetually reconciled to Thee; to worship Thee in Spirit and in truth, and as forgiven sons and daughters restored to Thy favor and friendship to manifest a similar forgiving disposition toward others.

Wednesday, Jan. 11—Luke 18:18-30

THE PROUD SINNER

"What shall I do to inherit eternal life?" No question could be asked that is more vital to our highest interests. For, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Lose eternal life, and we lose everything worth striving for. But let us, unlike this ruler, be willing to take our Master's advice as to what we may do. This ruler came to the right source to inquire the way of life, but in refusing to take the advice of our blessed Lord he did the same thing that thousands are doing to-day when they substitute their own desires for the plain Word of God when in deciding finally what they will or will not do. May this be our continual prayer: "O my Father....not my will, but thine be done." Obey God, and God's way to eternal life and glory will determine your daily record.

Our Father which art in heaven: help us not only to inquire the way of life, but also to follow this way as Thou dost point it out to us. We would not only hear Thy voice, but also obey Thy Word.

HAPPY NEW YEAR

May our living Prince of Peace
Give you joys that never cease;
May your heart, the whole New Year,
Be filled full of love and cheer.

May the God of heaven and earth
Give you peace, of untold worth;
May He lead you every day,
With His presence light your way.

May the New Year, now at hand,
Be of all your years most grand;
Serving Christ, your Lord and King,
Trusting Him in everything.

—Chas. M. Kelly.

Thursday, Jan. 12—Luke 19:1-10

THE PENITENT SINNER

Zacchaeus set us a worthy example in at least two particulars. He not only heeded our Savior's invitation, but he made restitution for the wrongs which he had done. It is always an evidence of real penitence when in a contrite way we voluntarily make restitution, so far as it lies within our power to do so, for all our sins. Zacchaeus was rewarded by having the Savior of men in his home. Does He also abide in your home? The happiest times of our lives are when it can be truthfully said of us or to us, "This day is salvation come to this house."

Lord, we are not worthy that Thou shouldst come under our roof. Nevertheless we desire to offer unto Thee the gratitude of our hearts that Thou dost stoop to enter our home and sanctify it by Thy presence. Help us to be true to Thee, to make adequate restitution for all our sins, to rejoice in Thy salvation, and to be faithful witnesses of Thine wherever we go. Help us this day to make an acceptable record in Thy sight.

Friday, Jan. 13—Luke 19:41-46

A SINFUL CITY DOOMED

Behold a sorrowing Savior weeping over a wayward, rebellious city. It was an attitude of loving pity, a sympathetic attitude that moved Him to go into the Temple later on and cleanse it from its awful filth of sin. In this we have an illustration of His attitude toward individuals living in sin. He never beholds the miserable plight of sinners except with an eye and a feeling of pity, and their impending doom simply intensifies this feeling. Thank God for His magnanimous provision for the salvation of sinners. Send the blessed news as far as your voice and your influence can reach.

Heavenly Father, we implore Thy blessings upon the lost of earth. Mayst Thou, in Thine infinite goodness, send laborers into Thy harvest, to the end that many who are now in the thralldom of sin might be saved for eternal salvation. May the awful fact of the awful doom awaiting the lost be the means of awakening sinners to a realization of their danger and duty, and of arousing the saved in Christ to a greater effort to win the lost for Thee.

Saturday, Jan. 14—Psa. 32:1-11

We sometimes sing, "Count your many blessings." Not the least of these blessings of God for penitent sinners is His gracious forgiveness of their many sins. And the justice of God makes His forgiveness of our sins all the more precious. We are forgiven, not merely because God has blotted out our sins from the book of remembrance, but because He has made provisions whereby these sins may be blotted out in justice; by His grace we are justified as well as forgiven. But one thing we should never forget: Repentance on our part must always precede forgiveness on God's part. It is a part of God's great plan that "repentance and forgiveness of sins should be preached among all nations." To the impenitent there comes this fearful warning: "Except ye repent, ye shall all likewise perish!" To the penitent there comes the sweet assurance, "Though your sins be as scarlet, they shall be white as snow." Let us never cease to sing praises to God for His wonderful love to the children of men, for His readiness to forgive and to blot the sins of all penitent believers out of the book of His remembrance.

Holy Father, we can not praise Thee enough for Thy compassionate love, for Thy readiness to forgive, for Thy marvelous grace in not only forgiving our transgressions but also in furnishing the great Sacrifice through the shedding of Whose blood we are made whole, we are restored to favor and friendship with Thee and become "the sons of God without rebuke." Blessed, thrice blessed is Thy high and holy name. Give us submissive hearts, willing minds, seeing eyes, hearing ears, and life everlasting, through Jesus Christ our Lord and in His holy name, Amen.

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Savior shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In tones almost divine,
In tones almost divine."—Sam'l Medley.

I think it is right that the minister of the Gospel should keep his congregation awake. It is his business.—J. W. Hess.

SUNDAY SCHOOL LESSON

Lesson for Jan. 15, 1928—Mark 2:3-17

JESUS AND SINNERS

Golden Text.—I came not to call the righteous, but sinners.—Mark 2:17.

Lesson Story.—At one time, when Jesus was in the midst of His career as a miracle-worker in Capernaum, some men brought one sick of the palsy. A great crowd had thronged Jesus, so much so that these men saw that it would be an exceedingly difficult matter to get their patient to Jesus because of the great crowd there was around Him. So they forced an opening through the roof and through this hole they let the sick man down into the presence of Jesus. When Jesus saw this manifestation of their faith He said to the sick man, "Thy sins be forgiven thee." The scribes who were present with Him at the time found fault with this language, considering it blasphemy. "Who can forgive sins but God only?" thought they in their own hearts.

Jesus perceived what they thought, though they did not accuse Him openly. "Why reason ye these things in your hearts?" said He to them, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may **know** that the Son of man hath power on earth to forgive sins, (he saith unto the sick of the palsy,) I say unto thee, Arise, and go thy way into thine own house." Immediately the sick man obeyed the voice of Jesus, took up his bed, and departed.

This notabe miracle made two impressions. To the unprejudiced it was a wonderful occurrence. "We never saw it on this fashion," they said, and glorified God. On the other hand, the scribes who were determined not to be convinced severely criticized Jesus for having anything to do with publicans and sinners. The heart of Jesus went out in loving pity to these self-blinded critics, and He simply said, "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."

Points for Meditation.—1. The first thought that impresses us is the busy and unselfish life of Jesus. So completely was He absorbed in the great work committed to Him by the Father that He consulted not His own case but spent day and night in ministering to the needy. In the language of Peter, "we should follow his steps."

2. There is nothing that can keep the earnest searcher after Jesus away from Him. With ordinary faith, those men carrying the sick of the palsy would have given up their idea of reaching the side of Jesus when they saw the great crowd around Him. But they were undaunted, and took a way of getting to Him that only faith would have done. Well may Jesus marvel at their faith. And well may we learn the lesson that we may likewise get into the fulness of His presence and His grace, if our faith is but strong enough. This was one instance where the saying of Jesus applied: "Thy faith hath saved thee."

3. Those scribes had everything fixed in their own mind. They knew that Jesus was but an ordinary man, and that settled it. Any claims that He might make for Himself was just a vain assumption, according to their philosophy. Any effort to forgive sins was blasphemy. And, of course, what seemed to be miracles were simply deceptions which only the gullible people believe. When therefore Christ said, "Thy sins be forgiven thee," they appeared indignant at the "blasphemy." We have plenty of men living to-day who take precisely the same attitude toward the miracle-working Jesus. We call them "modernists;" but when we see that there were some of their people living nearly 2000 years ago, their attitude toward the truth is not so "modern" as some people might imagine.

4. Jesus said, "If any man **will** do his will, he shall know of the doctrine." In like manner it is true that if any man **will** reject Christ, he will find plenty of excuses to justify himself in so doing. The scribes would not believe, although they had plain evidence before them. Liberalists today reject the truth, for similar reasons. There is nothing so blind as willful prejudice. There is a class of people of whom it is written, "For this cause God will send them strong delusions, that they should believe a lie." God never compels people to come to the light. If they willfully prefer darkness, He gives them the privilege to embrace it.

5. But the glory of God is not dimmed because people will deliberately reject it. The man was healed, and many witnesses glorified God. The practical question remaining for us is, Will we take the side of the criticizing scribes, or will we acknowledge the truth and take our place with those who glorify God?

—K.

Bible Meeting Topic

THE PERSON OF CHRIST.—Heb. 1:1-12; 2:9-18.

Topic for January 15

MOTTO

"God manifest in the flesh."

OUTLINE STUDY

I. Christ Was Divine.

1. He was with the Father before the creation.—Jno. 17:5; Jno. 1:1, 2.
2. He was with God in creation.—Jno. 1:3.
3. He had the same authority as God.—Matt. 28:18.
4. He had foreknowledge.—Jno. 6:64.
5. He had all knowledge.—Jno. 16:30.
6. He had almighty power.—Rom. 1:3, 4.
7. His works declared Him divine.—Mark 2:5-10; Jno. 10:17, 18; 11:25; Matt. 8:26; Luke 4:33-36.
8. He was equal with God.—Phil. 2:6.

II. Christ Was Human.

1. He was God manifest in the flesh.—I Tim. 3:16; Jno. 1:14.
2. Born of a human mother.—Luke 2:7.
3. Made in the likeness of men.—Phil. 2:7.
4. He experienced what men experience.—Matt. 26:37; Luke 2:40; 4:2; 8:23; Luke 9:58; Jno. 4:6; Luke 24:39; Heb. 4:15.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **"Christ."**
2. Jesus, the Son of God.
3. Jesus, the Babe of Bethlehem.

For Young People.

1. Proofs of the Divinity of Jesus Christ.
2. The Purpose of His Humanity.

For Older People.

1. The Eternity of Jesus Christ.
2. The Comfort of Divinity in Humanity of Jesus.

PERSONAL THOUGHT

How I should appreciate the condescension of the Son of God! How we all should adore Him and worship Him who is so great in goodness and compassion and humility though equal with God in person!

SEED THOUGHTS

"Jesus! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like the precious ointment poured forth irradiating the mind with a glory of truths on which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption—Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears, to their home on the mount of God; Thy name shall ever be the richest chord in the harmony of heaven, while angels and the redeemed unite their exulting, adoring songs around the throne of God."—Geo. W. Bethune.

Gospel Herald

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THURSDAY, JANUARY 5, 1928

Field Notes

Change of Address.—Bro. John L. Kauffman and wife, from New Holland, Pa., to Harrisonburg, Va.

Bro. A. D. Wenger and family of Harrisonburg, Va., spent their Christmas holidays at their former home near Fentress, Va.

The brotherhood of Walnut Creek, Ohio, enjoyed a series of Bible instruction meetings last week with Bro. D. D. Miller of Middlebury, Ind., in charge.

The Lord willing, a series of meetings will begin at Hanover, Pa., Jan. 10, with Bro. J. C. Clemens of Lansdale, Pa., in charge. Pray for the work. M. S.

Friday, Jan. 6, is the date set for a meeting of the Executive Committee of the Mennonite Board of Missions and Charities. The meeting is to be held at the Administration Building in Elkhart, Ind.

Sister Emma Shank, wife of Pre. Joseph Shank of Broadway, Va., answered the heavenly summons and was called to her eternal rest Dec. 25. May God's comforting grace abide with the bereaved family.

Those interested in the work at Tampa, Fla., and especially those interested in a personal correspondence with Bro. C. B. Byer who has charge of the mission at that place, will please remember his address: 1513 30th Ave., Tampa, Fla.

Johnstown Bible School will have a special superintendents' and teachers' week, beginning Jan. 15. Instructors: I. W. Royer, H. A. Snavely, Aaron Mast, S. G. Shetler. Bro. Leidy Hunsicker will have charge of the singing. A cordial invitation is extended to all Sunday school workers. S.

Bro. **Parke Lantz** and wife, missionaries on furlough from Argentina, gave interesting missionary talks to the following congregations:

Elkhart, Monday, Dec. 12.
Middlebury, Tuesday, Dec. 13.
Clinton Frame, Wednesday, Dec. 14.
Goshen College, Thursday, 4 o'clock.
Nappanee, Thursday, 7:30.
Topeka, Friday, Dec. 16.

They also expected to speak at Tiskilwa, Ill., Sunday, Dec. 18 and the congregations in Central Illinois the week preceding Christmas. R.

"The Menno-Knight" is the name of a new Mennonite monthly paper published at Los Angeles, Calif., with Henry J. Wiebe as editor. Judging from Vol. I, No. 1, which lies before us, we take it to be a well written, carefully edited paper, devoted to the cause of Christ in general and the interests of the Mennonite Brethren Church in particular. There being several other papers of a similar nature already published in that church, it remains to be seen whether this new venture will succeed.

REQUESTS FOR PRAYER

A young minister's wife asks the prayers of the brotherhood, that her husband may succeed in building up the congregation under his charge in accordance with the standards of the Gospel.

In some congregations strife exists, while in others there seems a manifest disposition to accept a compromise peace at the expense of Gospel unity. Pray mightily that in the former the strife may cease, while in the latter there may be brought about a unanimous striving for truth and righteousness.

This week regular work is resumed in all our church schools, including a number of special six-week Bible schools. Pray for the instructors and students, to the end that the cause of Christ and the Church may be greatly strengthened through the instrumentality of these special Bible terms.

In a number of congregations there are midweek meetings for Bible study and other forms of spiritual activity. Pray for all such, to the end that the attendance may be encouraging, the interest wide-awake, the instructions sound and edifying, and daily life in accordance with the instructions.

The congregation at Weavers Church near Harrisonburg, Va., not only enjoyed a Christmas service Dec. 25 in memory of our Savior's birth, but also a baptismal service in which eight young people were received into fellowship. It was a double joy—joy over the birth of our Lord, joy over the "second birth" of precious souls.

Correspondence

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings:—Our Sunday school was reorganized on Sunday afternoon, Dec. 19. The officers elected are: Supts., Bro. John Shetler, Bro. Jacob Schwartzendruber; Chor., Bro. Joe Schwartzendruber; Sec.-Treas., Omar Shetler; Mod. for Y. P. M., Bro. Henry Eichelburger; Mission Board, regular member, S. J. Miller; Bro. Allen Wideman and Bro. Henry Eichelburger, associate members. We trust this will result in the growth of the Sunday school, and the upbuilding of His Kingdom.

On Thanksgiving we had a mission program, at which time the Midland congregation was with us and took part. The day was spent in a very profitable way.

On Christmas some of us from the Berne and Pigeon River Church went to Midland and took part in the program. We pray the seed sown will bring forth much fruit, both in song and in talks. Bro. David Garber gave the morning message.

Bro. David Garber began a series of prophetic teaching with the Berne Mennonite Church on Dec. 26. Interest is good. Pray with us that it may be for His glory and for the saving of souls.

Yours in His glad service,
S. J. Miller.

Lancaster, Pa.

The Lord willing the congregation at Mountville will begin a series of meetings on Jan. 8, with E. W. Kulp of Bally, Pa., as evangelist.

We solicit the prayers of God's people and invite neighboring congregations to help by attendance as well.

Yours for Christ's Cause,
Dec. 21, 1927. J. K. C.

Jet, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—On Dec. 15 Bro. C. L. Graber, director of the Endowment Program for Christian Education stopped with us and gave an interesting talk on the plan of endowment funds for our Church schools.

Bro. P. J. Zimmerman and wife

and Sister Lavina Zimmerman, made a trip to Hesston, Kans., to visit the former's daughters (Mrs. Earl and Ross Cooprider). Sam Troyer and family intend to make a trip to McPherson Co., Kans., the latter part of this week to visit his parents.

Dec. 22, 1927. Cor.

Birch Tree, Mo.

(Berea congregation)

Greeting in Jesus' name:—Bro. Amos Kilmer of Oronogo filled the third Sunday appointment Dec. 18. We were glad to have the brother with us and he preached the Word with power admonishing us along the line of consecration. A very necessary point in this day and age.

Continue to pray for us. May God bless each and every Herald Reader.

Dec. 23, 1927. Mae Cowan.

Low Point, Ill.

(Metamora congregation)

Dear Herald Readers, Greetings:—Sunday evening, Dec. 18, marked the close of our revival meetings which had been conducted by Bro. S. E. Allgyer the past week. There were eleven public confessions at the church. For three nights it was impossible to have services because of weather and road conditions. During this time Bro. Allgyer held services at the Home for the Aged. Although it was hard to understand why our meetings should have been hindered, yet God doeth all things well; and just so we feel in this case because through the meetings which were held at the Home an old brother of eighty years accepted Christ as his Savior. We feel thankful for those who made the choice and trust that others who are under conviction may too heed the call ere it is too late.

The messages given by Bro. Allgyer were also inspiring to us as believers as he admonished us to press onward keeping our walk close with God.

In His name,

Dec. 23, 1927. Madeline Garber.

Washington, Ind.

(Berea congregation)

Dear Readers of the Gospel Herald:—Greetings in the worthy name of Jesus. Weather is fair now. The Lord has abundantly blessed us during the past revival meetings held by Bro. Ray Yoder from the Salem congregation. He came Dec. 14 and left Dec. 26. There were ten converts and nine who renewed their covenant. Pray for these young disciples that they might live true to Him.

The Sunday school officers for the following year are: Supt., Bro. Victor Knepp, Asst., Bro. Henry Swartz, Chor., Bro. Lewis Swartzentruber, Asst., Bro. Francis Graber, Treas., Bro. Jonas Graber, Secy., Sister Olive Bucher, paper distributors, Bro. Harold Bucher and Sister Rosetta Stoll. Pray for the officers the following year that they might willingly do His will.

A Sister in Christ,

Dec. 26, 1927. Bernadette Swartz.

Tiskilwa, Ill.

(Willow Spring congregation)

Greetings:—Again at the close of another year we feel a renewed debt of gratitude and loyal allegiance to our heavenly Father for the loving care He has manifested toward us in so many ways during the past twelve months.

On Sunday, Nov. 27, communion services were conducted by Bro. S. M. Kanagy of Chicago. We were glad to have Bro. and Sister R. R. Smucker present to partake with us. In the afternoon we had our annual missionary program in which Bro. Kanagy and Bro. and Sister Smucker also took part.

Sunday, Dec. 3, Bro. C. A. Hartzler was with us, and Dec. 11, Bro. Samuel Gerber was here. We appreciated their visits and the earnest admonitions and encouragement they gave us.

Christmas day was observed as usual by a special program in which chiefly the children and young people took part in speaking and singing the praises of Him in whose honor the day is kept. Bro. R. R. Smucker spoke on Christmas in India. We were made glad to hear how the Prince of Peace does impart the spirit of peace and good will to all His children regardless of race or color. May we also realize that in the true child of God this spirit is manifested not only at the Christmas season but throughout the entire year—and act accordingly.

Dec. 26, 1927. Cor.

Flanagan, Ill.

We wish all Gospel Herald Readers a happy and prosperous New Year, spiritually and temporally.

Since our last writing Bro. C. F. Derstine of Kitchener, Ont., was with us in the interest of the Bible school, and brought us a message from God's Word.

Nov. 20, missionary day was observed.

On Dec. 4, Bro. Sam Gerber of Tremont, Ill., preached an inspiring sermon on Christ's second coming, and in the evening on the life of Paul.

Our Sunday school has been reorganized with the brethren, Joe Davis and Noah Yordy, Supts., and Edd. Yordy, Prim. Supt., Bro. Roy Roeschley, Sec., Emery Schrock, Treas., and Bro. Sam Albrecht, Church Chor.

Bro. Walter Yoder of Washington is giving us instructions in the rudiments of music and in singing the songs in the new books. Pray for us.

In His name,

Dec. 27, 1927. Lydia H. Smith.

Johnstown, Pa.

(Blough congregation)

Dear Herald Readers:—The Blough congregation have enjoyed the blessings of having an interesting series of meetings from Dec. 6 to 18, when Bro. Wm. Jennings of Concord, Tenn., preached the Word with power accompanied by the Holy Spirit from night to night and visited through the day. Meetings were well attended with good interest and attention. As one visible result 10 young souls confessed their Savior and were baptized and received into the church on Christmas day, Dec. 25, by Bishop Saylor. It is encouraging when we see these dear young boys and girls received into the church to fill the ranks of the older ones as they are called away to their future reward. We ask your prayers in behalf of the welfare of the Blough congregation.

We also had an interesting Christmas program on Saturday evening, Dec. 24, which was pointing us to Christ and His mission, where old members past 70 years of age could take part in the exercises as well as the children of a few years of age.

Dec. 27, 1927. L. A. Blough.

Manheim, Pa.

(Kauffman's congregation)

Dear Herald Readers:—The meetings which had been announced to start at this place Nov. 13, by Bro. Amos Horst, were started on that date, but the health of one of the family would not permit Bro. Horst to be with us. Bro. John Gochenauer was secured who conducted the meetings until the 17th at which time Bro. Horst could be with us and took charge of the meetings.

The results of the meetings were five confessions. There are many more for whom we have been praying, and we hope it may not be long until they too will want something better than what they have. We thank the brethren for their labors, and God for the messages, and hope that they will bring forth fruit which has not yet ripened.

On Sunday, Nov. 20, Bro. John Risser, Hagerstown, Md., preached a very helpful sermon from I John 5:4. One of the vital points in his discourse was the great importance of holding fast the fundamentals of our faith.

Nov. 24 Bro. Jacob Hess of Millers-

(Continued on page 860)

Miscellaneous

OTHERS

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for **Others.**

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for **Others.**

Let "Self" be crucified and slain,
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for **Others.**

And when my work on earth is done,
And my new work in heaven's begun;
May I forget the crown I've won,
While thinking still of **Others.**

Others, Lord, yes, Others,
Let this my motto be:
Help me to live for **Others,**
That I may live like Thee.

—Sel. by E. N. Eby.

THE DUTY OF A CHURCH MEMBER

By Maude Shellenberger

For the Gospel Herald.

To become a member of a church, every individual, besides meeting the Gospel requirements, promises to support that church with his life, his talents, and his means. He is obligated to perform certain duties as a member of that church in order to be a true follower of Christ.

Every member should be loyal to the church to which he belongs. Whatever the church, in the name of Christ and in accordance with Gospel principles, asks of its members should be considered as a direct command from God. Every church that has Jesus Christ as its foundation will not give commandments that are grievous, but such as will bring honor and glory to His Name. Christ said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

Another duty of each member is to obey those in authority. God has chosen and anointed leaders and ministers to lead His people in paths of righteousness, and to feed them with the Bread of Life. The writer to the Hebrews says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief."

Again, every member should be a worker for Christ. If he has had a vision of the wonderful love of God, then he will willingly respond to every call to spread the Gospel message. Christ said, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." There are many different kinds of work in the church—preaching, teaching, singing, praying, testifying, etc.—so there are diversities of gifts bestowed upon different members. Whatever work may be assigned, each should perform his work faithfully in the name of the Lord, realizing that it is a call from God to serve Him. Sometimes people may think it is impossible to do a thing asked of them. Such people should remember that God does not ask anything of His followers above that which they are able to perform with His grace and strength.

It is the duty of each member to give of his means to support the church to which he belongs—that that church may successfully perform the work whereunto it was called. The New Testament teaches believers to give as the Lord has prospered, and then give it willingly in the name of the Lord. The widow gave much because she gave all her living in the right spirit.

Again, it is the duty of each member to pray for the Church and its members—that each member may be true and faithful to the Church and its Head—Christ. Paul admonished Timothy that supplications, prayers, and intercessions be made for all men. This is a service that every one can do. It is a service from which comes a power that changes things.

Every member should be conscious of the fact that he is a part of the body, the Church, of which Christ is the Head. Each one has a place to fill to carry on the work of spreading the Gospel. As the natural body is disabled to do its work without one of its members, so the Church of Christ needs all of its members to work together that it may fulfil its mission.

Limon, Colo.

WAS CHRIST TEMPTED IN ALL POINTS AS WE ARE?

By John H. Hartman

For the Gospel Herald.

If Christ was tempted in all points as we are, why could He not sin? Was it not because He was God? When the Word says "we," who does it mean? Does it mean the true Christian, or the one that is not true to his or her profession? When we are truly born of God we are not tempted to do the evil things that the world does. They are no temptation to us. Just so long as the seed God has sown in our hearts remains in action within our lives we cannot sin. Though we be subject to temptation, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God" (I Jno. 3:9). Was Christ tempted to go to ball games, to moving picture shows, or any other places of amusement? I say **no.** Neither does a true Christian have any desire at all for anything that is of a carnal nature. Therefore the true Christian cannot be tempted to do evil if God's Spirit is our constant guide. If the tempter comes we have the power through Christ to say, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Christ was not tempted as non-Christians, neither as those professing godliness and denying the power thereof. Would we think for a moment that Christ was tempted to walk after the fashions and every foolish thing that so many of our young brethren and sisters do? and even some older ones that for a long time had walked in ways that become men and women professing Godliness? I say, **no.** Let us consider this thing seriously and see where we stand. Can we not learn the lesson from Israel's many mistakes and how God did chastise them? How then shall we escape if we neglect the all-important things which God's Word teaches us? Dear brother and sister, speaking to each one of us individually, why can't we just fully submit our ways and lives to what God would have us do?

Harrisonburg, Va.

VALUABLE SERVICE

By Levi Blauch

For the Gospel Herald.

In this life we meet with a great many things on which we place a great value; but all these earthly things, valuable as they may seem to us, will perish some day. The most valuable thing found on earth is the Word of God, and it shall never pass away. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "But he that doeth the will of God abideth forever" (I Jno. 2:17). Doing the will of God is indeed a valuable service. But it must not be "eyeservice, as men pleasers," (such a service is of no value in the sight of God) "but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:6, 7).

Christ placed a great value on the lives of His followers. "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31). In

John 3:16, 17 we read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This shows plainly that God has a value on His people and their service. In Eph. 2:6 we see that He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This is not a service that is only valuable to God the Father, but is of great value to us who are His children.

What need we do to become of real value to God and the Church? Have we really repented? Have we made a complete surrender to our God? Have we come out from among the world? Have we separated ourselves as God desires? "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). Disobedience is sin; and if the Lord has not received us we are of no value in His service. Does our walk, conversation, and conduct in life correspond with the teaching of God's Word? "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:5). "This is the way; walk ye in it" (Isa. 30:21).

Let us remember that if we want to give valuable service to God and the Church we must walk in the light of the Lord. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). In this verse we are to ask first for the old paths, then we are to walk therein and find rest for our souls. Again, the holy prophet cries aloud and says, "Obey my voice and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you" (Isa. 7:23). Christ says, "He that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. 13:23). Valuable service given brings forth fruit, honor, and glory to a kind heavenly Father.

In Rom. 12:1, 2 we have these words from the pen of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here in verse one we are told to present our bodies a living (not a dead) sacrifice; not unholy, polluted with sin, but holy, acceptable to God. This then will be a valuable service. In verse two he gives us to understand that if we want to prove what is that good, and acceptable, and perfect will of God we must not be conformed to this world, but have our minds centered on heaven and spiritual things. Then our service will be of great value and we will grow spiritually.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). In order to give valuable service we must be justified, and that alone through the grace of God. Now if we want our service to be of value to God and the Church we need to comply with Titus 2:12, 13, "denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ. There is nothing of greater value than true service to God.

Johnstown, Pa.

DANGEROUS PLEASURES

By Cleo Cook

For the Gospel Herald.

Many times, if we are not careful, we will take part in pleasures which will in the end turn to a dangerous pleasure.

"Pleasure or entertainment is often what we make it." Some one may take part in an entertainment and it may do them no harm to speak of, but some one else may take part in the same pleasure and in the end turn from good to bad because of the entertainment they had taken part in. This would be called a dangerous pleasure because if the pleasure we take part in does some one no harm but may ruin another person it would be dangerous because it would cause one soul to fail.

Not in every case is a dangerous pleasure a worldly pleasure, because if we are not careful with the entertainment we have in our own home or community it can be made just as dangerous as some worldly pleasures.

Every pleasure has to have its limit. If certain rules are not laid down where a large crowd gathers, often each person carries the entertainment a step farther and farther until in the end it is nothing similar to what the evening started with. This often has to be watched, or we will be taking part in something we really do not care to take part in.

Pleasures at the beginning are often not dangerous but as time goes on a bad point is added frequently until in the end it is what we would call a dangerous pleasure. An example of this would be the starting of a dance in a small town. In small towns the dance is usually started with a good reputation having certain rules that the doors are to be closed at a certain hour and only respectable people to be present; but after this has been run for a short time intoxicated people are allowed to enter and the doors are open the largest share of the night. This is just an example of what has happened in our own small towns. Wherever such pleasures are going on, if you should pass by and notice what class of people join in at these pleasures, you will notice it is usually the low class while the high class have their entertainment in their homes such as card parties, dances, etc. So often at such parties we hear of some crime that has been committed because of a quarrel in the family or because of intoxication during the party. It makes us wonder why people are so anxious to take part in such pleasures.

There are so many things in the line of pleasures at the present day that it makes us wonder which ones are the best for us to take part in. As I have said before, "Pleasures are often what we make them." We can take a car and make a dangerous pleasure of it as well as a good pleasure. Musical instruments can also be made harmful and the many other things. If we would stop to think what the end might be before we enter into these pleasures we would often be in less trouble to find our way out. Because if we would look about us and see what other things are turning to so similar to what we are taking part in we would not have to think long before we would know what way to go.

Often when we are picking our entertainment in life we are not sure that we should **go** or **do** that certain thing but we make up our mind to go "just once" and see what it is like. After the first time our conscience does not condemn us so much, so we decide to go "once more;" and by this time we see no wrong in what we are doing, so we go **on** drifting farther and farther in our pleasures until in the end nothing is too bad to go to.

Let us now sum up what a dangerous pleasure is: a dangerous pleasure is a pleasure that will do no one any good, and do most people much harm.

Sterling, Ill.

If men had always been content with their lives, earth would be a dull and crude place to live in to-day. There is a good healthful discontent—there is a bad unwholesome discontent. If we are grateful, aid and encouragement will come to us to improve our situations.—Sel.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

SPIRITUAL FOSSIBILITIES

By C. K. Curtis

For the Gospel Herald.

TEXT: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance. Against such there is no law.—Gal. 5:22, 23.

Achievements in spirituality in the majority of Christian men and women are not what they might or ought to be. Let us consider some of the numerous appeals made in the inspired Word of God.

In Luke 11:13 Jesus said, "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" In Rev. 1:10 John said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." In this first scripture we have the authority and appeal of Jesus. In the other we have the experience of a spiritual communication with Christ in His glorified state—a privilege granted to spiritual men only. These scriptures are a strong spiritual appeal which ought to awaken our inner souls to aspiration and a sense of our need of living in the Spirit.

Spiritual aspiration lies at the foundation of development and enlargement in our capabilities, in spiritual growth and fruitage in and of the Spirit. There is a difference in being in or having the Spirit or bearing the fruit of the Spirit. The fruit of the Holy Spirit is the developing of those qualities characteristic of the Holy Spirit at His incoming, which necessitates an enthronement in the soul and conscience, also a supreme government over every faculty and interest we call and claim as our own.

In the incoming of the Holy Spirit we increase in efficiency and are enlarged in strength for better qualities in the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with affections and lusts. If we live in the Spirit let us also walk in the Spirit" (Gal. 5:22-25). By walking our natural body develops. By walking in the Spirit our spiritual body develops and increases in efficiency and strength. Spirituality is a necessity in faith. In prayer without the Spirit men seldom if ever awaken an interest at the throne of God to warrant a response that reaches the soul with heavenly animation, with unutterable groans. The indwelling of the Holy Spirit affects the soul, enlightens the understanding, educates the conscience, develops a boldness and clearness in utterance with sensibilities rightly directed and affections and emotions governed and controlled by the indwelling Holy Spirit. This increases our aspirations and love for the divine and sublime, which causes the soul to hunger and thirst for inspiration—not only inspiration but spiritual judgment, a faculty and quality much needed in this age of modernism, and unitarianism, denying the divinity of Jesus Christ and resurrection from the dead.

How much we need the spirit of discernment by which we can understand and know how to hold to the good and abandon the evil! "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I Jno. 4:1-3).

Wisdom is spiritual appropriation of the God-given graces and opportunities afforded us in consequence of our knowledge of salvation and spiritual relation with God. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17, 18).

Spiritual refinement is a needed degree of development in Christian work with humanity inexperienced in spiritual things pertaining to salvation and godliness in our conversation, in our relation with saved and unsaved men and women, abandoning of our former uncouth remarks in our conversation. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his spiritual body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

John the evangelist was chosen, called and commissioned by Jesus Christ Himself to a spiritual task of enormous magnitude pertaining to the possibilities and achievements in the coming of Christ to earth, in the vindication of the Bride, His Church. In nature all forces have their source and origin in systems which of necessity are centralized with its incorporate principles concerning its interest in the accomplishment of an end.

The spiritual realm, not unlike other systems, is centralized in heaven with abundant moral force, with its relative force and affinities on earth for the accommodation of humanity on earth. Communications are open at all hours for friends and aliens as well. Weakness or infirmities of any nature in mild or malignant form in saints will get immediate attention by a prayerful call at the Throne. Aliens who are conscious of moral corruption and are ready to enter the inquiry room and submit to a diagnosis and take prescription are guaranteed a permanent cure for time and eternity by complying with the prescribed conditions requisite in the plan of redemption.

Foraker, Ind.

CORRESPONDENCE

(Continued from page 857)

ville was with us in Thanksgiving services and preached from Psa. 116:12.

Dec. 25 Sunday school closed for the year 1927. The interest was good and the average attendance was about 70 or 75. If the Lord will, we expect to open again in April. Trust there may be some new ones with us next year.

Dec. 27, 1927. Cor.

Columbia, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings:—"The Lord reigneth: let the earth rejoice: rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness."

We have many reasons to thank our heavenly Father for the blessings bestowed upon us especially over the Christmas season. Our hearts are overflowing with joy in this that the work at this place has been so wonderfully remembered. The spirit of good-will has been manifested in the giving and helping and also in the receiving. We wish to thank all those who gave of the many good things to fill baskets that were given out to over three hundred homes. May He bless each one of you and richly re-

ward you for your kindness. One of the little Sunday school boys who came for his basket had been overlooked. He asked if he was not going to get a chicken; and as we still had several on hand, we gave him one. He was very happy as he walked down the street. We again thank all those who helped in this work. May you continue to hold us up to the throne of grace that we may be kept humble and faithful in His service.

On Christmas morning, about two-thirty, we left the Mission to sing on the streets, especially where people were sick. About thirty-one took part. On account of the cold we failed to sing at some places where they expected us, and they were greatly disappointed.

Sewing school will again be held every Saturday afternoon. As we missed the Saturday before Christmas, we look forward to a good attendance.

We will have a singing class every Thursday evening at seven-thirty, with Bro. Clayton Erb of Landisville in charge. We invite those from the rural districts to come in and join with us.

Sunday school every Sunday afternoon at one-thirty. We still need a large force of teachers as many children come at this time of year.

Sister Ruth Garman of Landisville is spending a few weeks, helping in the work. We are glad for her help. If there are others who would like to come we will be very glad as we have a number of sick, as well as many other homes, which we visit from time to time and which need the Gospel.

In His service,

Dec. 27, 1927. David B. Groff.

Ephrata, Pa.

Dear Readers, Greetings for the New Year. The semi-annual communion was held at this place Nov. 20, preparatory services the day before. Bishops Noah Landis and Benjamin Weaver officiated. About 250 members took part.

Election of officers for another year in the Sunday school last Sunday resulted in the following elections: Supts., Bros. Nathan Myers and Elam Stoner; Sec.-Treas., Bro. Jacob Burkholder; Chors., Bros. Titus Horst and Aaron Weaver. A few changes were made among the teachers, some new names were added. Let us enter this year and with God's help, let us be more regular in attendance every Sunday and show more zeal in this work than ever before.

In the children and young people lie the hope of the Church. The Bible says, "Train up a child in the way he should go and when he is old, he will not depart from it."

Our hearts are saddened this week by the death (very suddenly) of Bro. Jacob Stoner who was with us on Sunday and died on Tuesday, Dec. 20, aged 76 years. Funeral was held Dec. 26 in the church, largely attended. May God comfort the bereaved family.

We miss Bro. and Sister A. N. Wolf, who are visiting in the West at present. We welcome all our young people who are home again for the holiday vacation. We praise God for the partial recovery of four of our number from recent operations.

In His service,

Dec. 29, 1927. Lizzie Mengle.

Conway, Kans.

Dear Herald Readers:—Bro. J. A. Heiser of Fisher, Ill., came into our midst Dec. 13 and held a series of meetings, lasting till Dec. 22. He preached God's Word very earnestly. One soul confessed Christ and all were encouraged to live better and do more in the Master's service. May God bless the brother as he goes to other places to preach the Gospel.

Bro. Henry Hostetler and wife of Harper, Kans., were visiting here and attended the meetings.

Health is fair, with the exception of Bro. Levi Yoder, who was at the hospital several weeks but is home again; also Bro. Caleb Winey, who is at his daughter's home, Bro. and Sister Charles Cooprider.

Bro. Charles Good and Bro. Edd Landes and families have moved here. We are glad to have them come and make their home here.

Have been having cold weather but no snow to speak of so far this winter. Will close wishing all God's blessings and a prosperous New Year.

Dec. 29, 1927. Cor.

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald—Our Sunday school has reorganized for the coming year as follows: Supts., S. R. Blosser, Frank Hartman; Sec'y, Iva Sommers; Chor., Fanny Hartman; Cor. Sec'y, Henry Mueller.

On Dec. 27, through the kindness of the country brethren, we gave a Christmas dinner. 175 were fed beside baskets were given out after the dinner to those who were unable to attend.

Is this mission work some question? The Lord set the example when He fed the 5000 and others. Also when He said: Invite in the lame, the halt, and the poor; those who were unable to recompense. And them who would borrow do not turn away so all in all we believe this is one form of mission work and believe that some will seek for the food of the Word.

We are planning to open our Bible school Jan. 30 for 6 weeks, with J. B. Smith and J. D. Mininger as instructors. Also there were some plans laid for a fundamentals conference. Pray that if the Lord wills He will open up the way.

Pray for us.

Dec. 29, 1927. The Workers.

Scottdale, Pa.

This week was spent by the greater part of our congregation in a singing class under the leadership of Bro. H. B. Keener of Harrisonburg, Va. We believe that we are voicing the feelings of all when we say that these meetings are both enjoyable and profitable to all. Bro. Keener expects to remain here until Monday evening, Jan. 2, after which he expects to return home, stopping a day at Hagerstown, Md., his former home.

Last Sunday, Dec. 25, we had the privilege of listening to an interesting message delivered by Bro. William Jennings of the Knoxville, Tenn., Mission. He had been out on an extended evangelistic tour, and stopped here on his return home.

We are pleased to have with us, this week, our young people who are away this year attending school, as well as visits from former workers at the House. Among the latter are Bro. Ellrose Zook who left us last fall to attend the Eastern Mennonite School, and Sister Gladys Loucks Burkhart who came home to spend the holidays with her parents, Bro. and Sister George Loucks.

A number of our workers expect to be in attendance at the dedicatory services to be held in the new mission building in Altoona Jan. 2.

Dec. 31, 1927. Cor.

LIVING IN A GLASS HOUSE

In the history of Rome a workman once came to Livius Drusus and offered, for five talents, to build walls around his home to prevent his neighbors from seeing into his house. But Livius Drusus offered the workman ten talents if he would make the walls transparent, that all Rome might see how he lived. The crucial test of your character and mine does not depend upon the courtesies of our public life, but the courtesies of our private life; not upon whether we are courteous to other people, but whether we are courteous to our own people. Are we as fair towards our own children as we are towards the boys and girls of other folk? Are we as good as we want other people to think we are?—John MacBeath.

REPENTANCE

By Sarah J. Walker

For the Gospel Herald.

John the Baptist said, "Repent ye, for the kingdom of heaven is at hand." It is at hand for the pagan and the heathen who know not God. A future state for them to waste their time in fleshly lust is not so strange. But how sad and dreadful will be the doom of those who live under the Gospel, under the calls of God, under the striving of His Spirit, under offers of His grace, in following their carnal delights, in deafening their ears to His call, in grieving His Spirit and abusing His gracious offers of mercy! They shall have the hottest place in hell. O it is a sad consideration.

When these come to the judgment they will call out: "Oh, that I had spent my time better! Oh, that I had in time hearkened to the call of God and obeyed Him? Oh, the many days and nights that I have spent in rioting and drinking! Oh, the many hours that I consumed in playing and gaming! If I had but spent all that time in examining my heart and life, in fasting, in praying, in repenting, in weeping for my sins, in begging for pardon and mercy for the sake of Christ, in striving to help others on the way to heaven, and laboring to work out my own salvation! If I had but thus spent my time where might I now be? Oh, that the time past could be called back!"

When once they come to lie upon their death bed and see nothing before them but misery, they would give ten thousand worlds if they could call back the time which they so vainly spent. If people knew the worth of time they would put away their cards and spend every minute to the best advantage for their soul's eternal welfare.

It may be you think of repenting hereafter. Who knows but that you may die suddenly, as many do, without a moment to repent? "Behold, now is the accepted time" (I Cor. 6: 4). God who offers you grace to-day may not offer it again to-morrow.

Brandywine, W. Va.

A QUAKER COSMETIC

An elderly Quaker woman with beautiful complexion was asked what kind of cosmetic she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love." Who that has ever tried it found it to fail?—Sel.

TAKE HEED

(Continued from page 851)

in filling the Bible with **inspired nonessentials!!**

They twist the Scriptures to try to make out a case. They say that Christ Himself rebuked the Jews for wasting time in paying tithes of the mint and cummin of nonessentials, and people widely think it true. The fact is that Jesus said of the **small things** "THESE OUGHT YE TO HAVE DONE"—and of the greater ones, "AND NOT TO HAVE LEFT THE OTHER UNDONE" (Matt. 23:23).

Or, in other words, "OBSERVE ALL" as He commands in the Great Commission to the Church. Matt. 28:20.

Many who have sealed a solemn covenant with God upon their knees to keep the faith until they die, grow cold and careless and join in with keepers of a fractional (also **factional** —Ed.) Gospel and try to beat their crying consciences into silence and insensibility. Such should weigh the words of Christ to Peter when he refused feetwashing—**"thou hast no part with me"** (Jno. 13:8).

Note the perversity of human nature and the tendency to fly to one extreme or the other. Peter at first **refuses to go as far as the Lord** requires, then when he learns that such a course **means rejection** he immediately proposes to **go farther** than the Lord allows.

A serpent fastens itself upon Paul's arm and the heathen present say, **"Surely this man is a murderer;"** but when they see that no harm came to him they go to the opposite extreme and say, **"He is a god."**

It is very common for people to coolly reject some of the plainest doctrines of the Gospel—such as **nonresistance, nonconformity, feet washing, devotional covering,** and the **kiss of charity**—and defend with holy (?) rage a string of **doctrines of men** without foundation in Scripture or sense—such as, **purgatory, transubstantiation, praying to the dead, immersion, baby-baptism** and wholesale human butcheries called war!!

The forces of error are active and cunning. Many church leaders are giving an uncertain sound, and speaking **half in the language of Ashdod.** Neh. 13:24.

Take heed to the doctrine.

Denbigh, Va.

No one who has not suffered deeply has ever loved deeply, prayed deeply, enjoyed deeply. The plow which cuts the deepest, sharpest furrows in our hearts alone enables them to bear the richest harvest.—F. P. Cobbe.

SPECIAL MEETINGS

Lancaster, Pa.

Report of the Sunday school meeting held at Stumptown Mennonite Church, in Lancaster Co., Pa.

Following is a list of topics discussed, together with the names of the speakers assigned to them:

The Holy Spirit, Our Teacher, Guide, and Redeemer, by J. C. Clemens.

The Necessity of Home Teaching, by Amos W. Myer.

Blessings of Early Service, by Parke Book.

Talk to Children. Subject, **The Great Gospel Tree,** by D. Stoner Krady.

The Message-bearers in the Sunday School, by J. C. Habecker.

The Value of Unity, by Harry Longenecker.

True Magnanimity, by I. B. Good.

A Few Thoughts Gleaned.—If we walk in the Spirit He will guide us into all truth, giving us a foretaste of heaven, something which the worldling can not receive. It is necessary to teach our children in early childhood, that they may walk in the ways of God. To each child there comes a day of decision, and all need to be fortified against making a wrong decision. The true message-bearer must be one that is born again. The way of unity is given in I Cor. 13. Greatness of soul consists in being magnanimous, forgiving, humble, and honest.

Secretary.

Bowmansville, Pa.

Report of an all day Thanksgiving and Bible meeting held at the Bowmansville Church, Nov. 24, 1927.

Organization.—Mod., Moses Gehman; Chors., Barton Horning, Levi Weaver; Secy., Wm. G. Good.

Topics and Speakers.—Thanksgiving Sermon, by Abram L. Martin; Obedience, by John A. Kennel; The Church, Her Charge, by I. B. Good; Nonconformity, by Abram L. Martin; Nonresistance, by John A. Kennel; "Little Foxes that Spoil the Vines," by I. B. Good; Sermon, by John Kennel.

Gleanings.—We should observe the commandments, and teach them. Obedience is better than sacrifice. The bride consists of the members of the true followers of God. As soon as the church undertakes to run anything else than to preach the Gospel she is on forbidden ground. The charge of the Church is higher than any other institution in the world. The body that shall be presented to the Lord must be made holy through the blood of Jesus Christ. The person that is useful has prevented the little foxes to spoil the virtues.

Devotional services were conducted in the morning by George Horning, and in the afternoon by John Souder.

Secretary.

Elizabethtown, Pa.

Report of the Bible meeting held at Good's Mennonite Church, Oct. 29 and 30, 1927.

Bro. John W. Hess discussed, **Things Most Surely Believed Among Us, The Mystery of the Seven Stars and the Seven Golden Candlesticks, Sin and Its Consequences, Our Responsibility to God and the Rising Generation, Young People's Problems,** and **How May We Develop a Strong Christian Character?**

Bro. Amos W. Myer discussed **Essentials to Spiritual Power, Personal Work,** and **How May I Become a Soul Winner?** He also conducted the Sunday school and preached a sermon each evening. Bro. David B. Groff talked to the children at the close of Sunday school.

Some thoughts presented were: Every Christian can become a soul winner. Soul winning can be engaged in anywhere; it reaches all classes of people; it hits the mark; it meets a definite need; and it produces large results. Obedience, faithfulness and humility are some of the essentials of spiritual power. The Spirit of the Lord is seeking for a channel through which to work. Prayer has an important place in the Spirit-filled life. People are concerned more about the evil results of sin to themselves than considering it as a grave offence against God. It is hard to grasp the greatness of God and His attitude toward sin, but the Holy Spirit will help us. Our influence helps or hinders others. We ought to have spiritual things first in our lives. Right habits and associates are important factors in each life.

It is possible for a young person to be faithful to God and the Church. One ought always to say what he means.

Walter W. Ebersole.

Married

Hostetler—Marner.—On Sunday, Dec. 25, 1927, at the home of the officiating bishop Bro. John Y. Swartzendruber, Kalona, Iowa, Bro. Henry Hostetler and Sister Amy Marner were united in marriage. May the Lord abundantly bless them thru life.

Stutzman—Stauffer.—On Thursday Dec. 22, 1927, Bro. Clarence Stutzman and Sister Ada Stauffer, both of East Fairview congregation, near Milford, Nebr., were united in marriage, Bro. J. E. Zimmerman officiating. May God attend them in their new relation.

King—Detweiler.—Bro. Herman King, of Garden City, Mo., and Sister Genevieve Detweiler were united in marriage on Christmas Eve, 1927, at the home of the bride's parents Westover, Md., Bro. Geo. M. Hostetler officiating. We wish them God's blessings.

Cender—Stalter.—On Dec. 7, 1927, Bro. Emery P. Cender of Dewey, Ill., and Sister Mattie Stalter of Gridley, Ill., were married at the home of the bride's parents, Bro. and Sister John Stalter, Bishop J. D. Hartzler officiating. May God bless them through life.

Troyer—Yoder.—On Sunday evening, Dec. 25, 1927, at the Lower Deer Creek Church, near Kalona, Iowa, Bro. Ezra Troyer and Sister Martha Yoder were united in marriage, Bro. John Y. Swartzendruber officiating. May the Lord bless them abundantly through life.

Frey—Batterman.—On Dec. 22, 1927, Bro. Samuel A. Frey of Hanover, Pa., and Sister Susie A. Batterman of Mummasburg, Pa., were united in the holy bonds of matrimony by Bishop Noah H. Mack at his home in New Holland, Pa. May God's blessing attend them through life.

Wideman—Stalter.—On Dec. 14, 1927, at the home of the bride's parents, Bro. and Sister Simon Stalter, Bro. Menno H. Wideman of Tofield, Alta., and Sister Barbara K. Stalter of Gridley, Ill., were united in marriage by Bishop J. D. Hartzler. May God bless and prosper them in their journey through life.

Longenecker — Nissley.—Bro. Clayton M. Longenecker and Sister Loda K. Nissley, both of the Elizabethtown congregation, Pa., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Noah W. Risser near Hershey, Pa., on Sunday evening, Dec. 18, 1927. May God's many rich blessings attend them through life.

Burkey — Rediger : : Burkey — Rediger.—On Sept. 14, 1927, at the home of the brides' parents, Bro. and Sister David Rediger, occured the double wedding of Bro. Harry Burkey and Sister Katie Rediger, and Bro. Wm. Burkey and Sister Leah Rediger, all of the Thurman, Colo., congregation, Bishop N. M. Birky officiating. May God's richest blessing attend them through life.

Obituary

Miller.—Zelah Mae, infant daughter of N. E. and Hannah Miller, Springs, Pa., died Dec. 16, 1927, having lived less than three days. A short service was held at the home conducted by Bro. G. D. Miller, after which the small form was laid to rest in the Church Cemetery at Springs.

Herr.—Lester, infant son of Ira C. and Emma R. Herr, was born in Lancaster Co., Pa., Nov. 24, 1927 and died after the short stay of 10 hours. But even if his stay was short, he is sadly missed in our home. He is survived by the parents and 3 little brothers (Robert, Clyde, and Raymond). The little body was laid to rest in the New Providence Cemetery.

The parents.

Kendig.—Annie E., wife of Bro. Milton Kendig, was born Dec. 14, 1882; died Dec. 8, 1927; aged 44 y. 11 m. 24 d. She was a faithful member of the Masonville, Pa., Church for a number of years, a daughter of the late Pre. Abram Witmer. She leaves her husband, 3 small children, 2 brothers, and 1 sister. Though she suffered for a time she bore it cheerfully, and is now at home where suffering is not known.

J. K. C.

Charles.—J. Clayton Charles born July 21, 1866; died Dec. 15, 1927; aged 61 y. 5 m. 24 d. He was ordained a deacon in Habeckers congregation, Lancaster Co., Mar. 7, 1916. On the death of the deacon who served at the Mountville congregation Feb. 8, 1918, Bro. Charles served both congregations till the time of his death. He also served as a director of the Old Peoples Home at Oreville, Pa. He is survived by his wife and 3 sons, 4 grandchildren, and a host of friends. While he will be greatly missed here, we are sure our loss is his gain.

J. K. C.

Stoltzfus.—Lizzie E., widow of Isaac K. Stoltzfus, died Dec. 8, 1927; aged 66 y. 1 m. 12 d. She was found dead in her chicken-yard about 9 o'clock in the morning by her son (Ammon) residing on the home place. She is survived by 3 sons (Aaron, Isaac and Ammon), 1 adopted daughter (Barbara King), and 1 brother (Ben Beiler). Her husband died in June 1923. Funeral services Dec. 10 by Bros. Henry Lapp and Beiler. Burial in Beiler's Cemetery.

"Weep not that her time is over
Weep not that her race is run
God grant that we may rest so calmly
When our work, like her's is done."

A brother in the Church.

Handwerk.—Caroline Kinsinger Handwerk was born May 20, 1858; died Nov. 14, 1927; aged 69 y. 4 m. 24 d. Sister Handwerk was a daughter of the late Jacob Kinsinger. She was united in marriage to Elias Handwerk. To them were born 3 sons and 9 daughters, all of whom except one son, are living. Her husband is also living. There are 24 grandchildren and 3 great-grandchildren. Sister Handwerk had been in failing health for a year or more and for several months seriously sick, being afflicted with dropsical condition and weakness of the heart. She was a member of the Mennonite Church. The funeral was held at the home, conducted by N. E. Miller. Interment in Cemetery at Springs.

Engle.—Fannie Engle (nee Ebersole) was born in Lancaster Co., Pa., March 3, 1840; following a stroke she departed this life Dec. 13, 1927; aged 87 y. 9 m. 10 d. Her first marriage was to Levi Schaeffer. To this union were born a son and two daughters. In 1872 she was married to John Engle. To this union were born two sons and two daughters. She was a faithful member of the Churchtown Mennonite Church, Cumberland Co., Pa. Services were conducted by John Niesley, Paul T. Huddle, and Samuel Hess. Text, I Thess. 4:14. Interment in Mt. Zion Cemetery.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Zehr.—Anna Kemmel Zehr was born at Hamberg, Ont., June 26, 1862; died Nov. 24, 1927; aged 65 y. 4 m. 29 d. She united with the Mennonite Church in early childhood. She was married to Christian Zehr June, 1879, who died July 28, 1924. To this union nine children were born. One daughter and two sons preceded her in death. She leaves the following children: John, Mattie Kiser, Lydia Stevens, Edith Oswold, Clays Baker, and Irvine; also Jake and Allen (children by former marriage), eighteen grandchildren, and many friends. Sister Zehr has resided in Palmer since the death of her husband up until about two weeks before she died at the home of her son-in-law, A. B. McIntire, near Chapman, Nebr. Funeral services were conducted at the McIntire home by R. Dunbar and also at Kearney on Nov. 26. Interment in the Kearney cemetery.

Pontius.—Cornelius, son of John and Susan Pontius was born Oct. 26, 1838; died Dec. 10. 1927, at Eureka, Ill., aged 89 y. 1 m. 14 d. He was the youngest of seven sons and the last one to depart this life. He spent most of his long life in Elkhart Co., Ind., until five years ago he went to the Mennonite Home for the Aged at Eureka, Ill. Ten years ago Bro. Pontius was received into fellowship with the Mennonite Church at Olive, Elkhart Co., Ind., and was a faithful member until his death. A few days previous to his death a letter was received stating that he was in his usual health, and friends were thinking of what they would send him for Christmas; when word was received that he had passed away. His wife preceded him in death seven years. He leaves many relatives and friends. Funeral services were conducted at the Olive Church by C. A. Shank and D. A. Yoder.

Shultz.—Cathrine Shultz was born Feb. 2, 1866, in Lagrange Co., Ind., where she spent all her childhood days and grew to womanhood. She was married to Eli Shultz Jan. 1, 1890, and moved to Newago Co., Mich., in the spring of 1897. To this union six children were born. Three preceded her in death. She leaves her deeply bereft husband, two sons, one daughter; four grandchildren, and many relatives and friends. She united with the Mennonite Church in her early days and remained faithful until death. She died at her home near Newago, Mich.; aged 61 y. 11 m. 21 d. Funeral services were held at the Mennonite Church near White Cloud, Mich., by E. A. Bontrager of Midland, Mich. Text, Rom. 14:8. She was laid to rest in the cemetery near the church house.

"Rest on, dear mother, your labor is over,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we find."

McDowell.—Annie Fretz, beloved wife of Bro. Tilman McDowell, died suddenly at her home near Markham, Ont., Nov. 12, 1927, in her 66th year. Deceased was married in 1881 and about three years later was converted and united with the Mennonite Church. She was of a quiet, amiable disposition, and in a rare degree possessed those sterling Christian qualities which find expression in ministering to those in need. She suffered from heart weakness for nearly a year. She passed in an attack. She is survived by her husband (who has been afflicted for about 16 years), three sons (Edwin, Wesley, Allan), their wives, and

12 grandchildren. The funeral was conducted at the Wideman Church near Markham, Ont., on the 14th by L. W. Hoover and L. J. Burkholder.

"One by one our loved ones slowly
Pass beyond the bounds of time
One by one among the holy
Sing the victor's song sublime.
One by one we soon shall gather
Not as we have gathered here
Bowed and broken but the rather
In eternal youth appear."

BOOK REVIEW

MENNONITE HISTORY

By Daniel Kauffman

This is a book of 147 pages, just off the press. It contains a brief sketch of the History of the Christian Church from the time of its beginning at Pentecost. Special attention is given to the history of the Mennonite Church, from the time of its inception during the Reformation period, until the present time. The history of the various district conferences is given. Historical charts and biographical sketches of the leaders of the Reformation and later church leaders are some of the special features of the book. It is especially designed as a textbook for use in short-term Bible schools, but will make a valuable and readable book for home reading and study. It was published by direction of Mennonite Publication Board and sanction of General Conference. The book contains eleven chapters, ten of which are closed by a list of review questions for use in study classes. The book is a valuable contribution to our Mennonite literature. Price, $1.00.

Mennonite Publishing House,
Scottdale, Pa.

FAMILY ALMANAC FOR 1928

This is the fifty-ninth year of publication for this annual. It contains the usual astronomical calculations and weather forecasts by Bro. L. J. Heatwole. In connection with this are found a number of well-written articles pertaining to nature, Christian life, the home, the household, and the farm. A full list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite bodies is given. This is a publication that should not only find a place in every Mennonite home, but will be of interest to all who use an almanac, irrespective of church affiliations. Order enough to distribute among your friends and neighbors.

Price, each ..... $ .10
Dozen copies ..... .85
100 copies 6.00

Mennonite Publishing House,
Scottdale, Pa.

FAMILIEN KALENDER

The 1928 German Almanac is now off the press and ready for distribution. The actual calendar part is a translation of the English Almanac, but the printed material is entirely different. It was compiled by Bro. John Horsch and contains considerable material of interest to students of Mennonite history. All those who read the German language will find this an interesting and valuable publication.

Price, each ..... $ .10
Dozen copies ..... .85
100 copies 6.00

Mennonite Publishing House,
Scottdale, Pa.

It has truthfully been said that stubbornness is an indication of weakness, not of strength.—J. A. Ressler.

ITEMS AND COMMENTS

Official reports state that during the year 1927 there was a falling off in Japanese trade as compared with the previous year.

Europe, like America, has felt the advent of winter, with the northern regions buried beneath a heavy blanket of snow. Loss of life and much suffering because of the extreme cold are reported from a number of places.

"High special duty on fiction magazines is one method that Canada is using to protect herself against the flood of filth and trash that is rushing across the International boundary. Success to them. Would that we could find a device for keeping it out of our homes, which promised as much."—Ex.

From China comes the appalling news that millions there are facing starvation. It is a sad but impressive commentary on the effects of war. Had China devoted herself to the task of preserving the life of her people as vigorously as it has to keep up the civil war in which factions have been fighting each other to the bitter end, we might hear some different reports from that unhappy country.

"The following 22 states forbid the prescription of alcohol as a medicine, and it is notable that they are among the states having the lowest death rate: Alabama, Arizona, Arkansas, Delaware, Florida, Georgia, Idaho, Indiana, Kansas, Maine, Mississippi, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Tennessee, Utah, Washington and West Virginia." — The Christian Statesman.

After a week's sojourn in Mexico, Col. Lindbergh set sail through the air for countries farther south. His reception in Mexico and Central American countries is producing a favorable impression among the peoples interested and many are hoping that the relations between the United States and her American neighbors to the South will be very materially improved. The friendly feeling springing up between the United States and Latin-American countries lends encouragement to the hope that the forthcoming Pan-American Conference to be held in Cuba a few weeks hence will result in great good for all the nations interested.

There is scarcely a peace conference held between representatives of friendly nations but that the move is suspected to mean an unfriendly attitude toward rival nations which are not a party to such conferences. This fact lends emphasis to the importance of the widespread demand by the masses of people in many nations that nations disarm and enter into a general peace treaty outlawing war. But whatever nations may do with reference to this question, followers of the Prince of Peace should never forget that since "the weapons of our warfare are not carnal" nonresistant people can not consistently, under any circumstances, have any part in carnal warfare.

The trouble with so many church members is that they make the way so broad. They think that they can be engaged in any kind of business, can be foul-mouthed and indulge in any kind of sin and still be Christians.—J. W. Hess.

IF WE TRY

We can learn a useful lesson
From a single drop of dew;
For it sparkles to remind us
How to make our whole life true;
We should never waste our moments;
They are passing quickly by;
To improve them is a duty—
We can do it if we try.

Let us drop a gentle warning
By the wayside as we go;
And, perhaps, the germ of kindness
In a careless heart may grow;
Let our seeds be sown at morning,
For the night is drawing nigh!
There's a harvest for the faithful,
We may share it if we try.

As the bee is never idle,
And the brook is never still;
In the pleasant field of labor,
There's a place we all may fill.
Then be ready for the Master;
He is coming by and by;
There are starry crowns in Glory,
We may wear them, if we try.

—Sel. by Rufus W. Heisey.

Every bride wants to be in a condition that she can be seen. So must the Church be cleansed and sanctified, ready to meet Jesus Christ, the great Bridegroom.—Osias Cressman.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JANUARY 5, 1928 Interests of our Mission Activities

EDITORIAL

"And when they had seen it, they made known abroad the saying which was made known to them concerning this child.

"And all they that heard it wondered at those things which were told them by the shepherds" (Luke 2:17, 18).

* * *

This is being written December 26, 1927. Yesterday was the day that is celebrated all over the world as the day of the birth of our Lord Jesus Christ. Christmas Day is over for the year 1927, but its memory and its influence still linger. Could those shepherds forget what they had heard and seen that first Christmas Day? Could they have kept the secret if they had tried?

* * *

Much of the celebration that we have been compelled to see and listen to in the past few days and weeks is of the kind to sadden our hearts. There is so much of frivolity and foolishness and so little of Christ in it that the very name of Christmas has, to many people, lost its real meaning. And yet, with it all, the fact that for weeks and months men of all nationalities have been preparing for this day, the fact that even commercial houses have made strenuous efforts to meet the demands upon them by the public in celebration of the day of Christ's birth, the fact that thousands upon thousands of people who know little or nothing of the real meaning of the coming of Christ into the world stop their labors and give attention to the message of the Day—these facts are in themselves proof positive that Jesus Christ of Nazareth was and is a real Personage, and not a myth as some very learned ones in our day would have us believe. Myths do not produce results such as we observe each Christmas season two thousand years after the supposed myths have originated. Jesus Christ is real.

* * *

And from the haze and mist that surround the Day we may secure a point of contact that opens the way to the real spirit of the Christ of Bethlehem. Paul found a point of contact in heathen Athens in the altar to the unknown God, and he used it to point his hearers to the true and living God. We should use every means to purify the natal day of Jesus of its dross and rubbish and make it a day holy unto the Lord. But while the world waits for us to perform our reformers' part, we may gather many lessons from what is being done and said in the Christmas season to help us in our crusade for a pure and holy observance of the day.

* * *

Christmas is a season of good-will. It is a time for making up estrangements, for forgetting the wrongs and seeking the good in folks, a season when the joy of giving is emphasized rather than the pleasure of getting. Altho Christmas for this year is past, let us not forget these features of its spirit. We used to sing a song in school to the tune of Auld Lang Syne about "keeping Christmas all year long." I don't remember much of the song, but the theme it tried to present is a good and real one. If the spirit of giving and of sharing our good things with others is good for Christmas and its environment it ought to be good all the year long—and such is really the fact. If this part of the Christmas lesson is lost to us we have lost a very important feature of the great day. "On earth peace, good will toward men," is a very much needed message. This old, strife-torn world, groaning under its burden of hatred and envy, needs to hear and heed the angel-message of good will.

* * *

Christmas is a season of joy. Demonstrations of joy are all right or all wrong according to their cause. "Rejoiceth not in iniquity, but rejoiceth in the truth," is the way Paul shows this distinction. "Rejoice evermore," is another of Paul's expressions showing the propriety of joy in the Christian's daily life. The season of Christmas, with its custom of gift-giving, is a beautiful exemplification of the spirit that rejoices in the joy of others. The spirit of Christmas is essentially an unselfish spirit—the spirit of joyous giving—giving as God gave His only begotten Son to redeem a world in rebellion against Him. Paul says God loves a cheerful giver—we learn that at Christmas time, the joy of cheerful giving. If we could only get the meaning Paul wrote into that word "cheerful!" The Greek is "hilaron." And hilaron is the word from which our English word hilarious is derived. If you have forgotten what hilarious means take time to look it up in the dictionary. It will do you good. I have seen people hilarious over getting, children hilarious over a lively game, men hilarious over victory when the armistice was signed; but to see folks hilarious over giving is not so common. Let us acquire the habit at Christmas time, when this is comparatively easy, and then stick to the habit.

* * *

The shepherds made known abroad the joyous tidings that had been told them. For a few days—or weeks at the most—the world knows that something happened nineteen hundred years ago, for the whole world of Christendom is quivering with the preparation for the "big day." Now

that the day is over, let us who know the secret, follow the example of the shepherds and live on in the spirit of the glorious, happy day. The Christmas season and all that it really carries with it proclaim the missionary message of the Son of God as much as does His direct command to "Go, tell, baptize, teach to observe." Let us not forget. Let us neither "mope" nor "wait in hope" for the return of another Christmas, but carry the good news of the Son of God with joy and gladness, and gladly share with others the many good things He has given us.

HAVE CHRISTIANS A VITAL MESSAGE?

What have we to give to non-Christian peoples that is worth the priceless consecration of life and the expenditure of large sums of money? It is easier to discern the vital tenets of Christianity when we place ourselves in imagination in the midst of populations which do not know Christ at all and therefore have an outlook upon life which is radically different from that of men who have been influenced by a Christian environment. When I found myself among Hindus, Buddhists and Animists, some denominational beliefs that had hitherto appeared important shrank into relative insignificance, while others expanded into majestic proportions. "What then have we Christians to give to the non-Christian world?"

We must begin where Paul began in his message to the Athenians—with the Christian conception of God. This is the organizing principle of all true religious thinking. As soon as one enters a non-Christian land, he realizes that absence of the knowledge of God empties human life of much that is essential to its highest meaning. The higher classes seldom conceive of a supreme being in terms of personality. The lower classes go to the other extreme, peopling the earth and air with spirits, usually malignant and revengeful, who haunt men from the cradle to the grave. Religion is an attempt to propitiate or outwit these evil spirits. There is no realization of a supreme Power who can be loved and who has a kindly interest in men. W. Petrie Watson, in a profound psychological analysis of the Japanese, declares that "religion conceived as God, and as a final and sufficient explanation of all phenomena, is not an Asiatic notion—and that of religion, as it is held or conceived in Europe, there is little or none in Japan. Almost equally it follows that there is wide-spread superstition."

The Chinese are not atheists, but their conception of Deity is vague and impersonal. Practically, the religion of China ranges from animism to agnosticism.

In Korea, one often sees a tree with rags fluttering from the branches. He is told that there is a devil in the tree and that it is very curious. So the superstitious native tears a strip from his garment and ties it to a limb, and while the inquisitive devil is examining the rag, the frightened Korean dodges past. When an epidemic of cholera breaks out, the natives believe that a demon rat has gotten into the body, and they make paper cats and fasten them to their doors in the vain hope that the demons may be frightened away by their feline foes.

Have we any message for the man who either does not believe in a personal God, or who fancies that He is an evil spirit trying to injure him—this man who lifts piteous hands to a paper cat? We Christians know that God is a person—holy, just, merciful, our beneficent Sovereign, our loving Father. Will He hear us when we cry to Him? This is one of the profound questions of humanity. Anxious men, careworn women, suffering children, illness, adversity, bereavement—the world is full of them. In Japan's proud capital I saw a woman pitifully rub a cancerous breast against a bronze statue of Buddha. In India's metropolitan city I saw a mother prostrate herself in a temple court and carefully extend her arms before her. An attendant marked the spot which the tips of her fingers reached. Rising, she stood upon it and again prostrated herself. I learned that she had traveled in that way forty miles over the dusty highways and under the blistering sun in the hope that she might induce the bloody goddess Kali to save her child who lay at the point of death. Any one who can ridicule these superstitions surely does not have the divine pity in his heart. Rather we should see infinite pathos in such scenes and interpret them, not as evidences of willful wickedness, but as the blind searchings of the heart-broken for a help which they vaguely feel to be somewhere but of whose existence they have not learned. They

"....stretch lame hands of faith, and grope,
And gather dust and chaff."

Does God care? Their religions give no certain answer. The heavens remain brass and the earth iron. Christianity alone replies: "God is love;" "cast all your anxiety upon Him because He careth for you;" "in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" "like as a father pitieth his children, so the Lord pitieth them that fear Him." "His father saw him a great way off." Then he must have been looking for him, anxiously gazing far down the road up which he believed his erring son would yet come. We can endure the tragedies of life, bear its burdens, be undismayed by its hardships, if we are confident that over all is God who understands even if we do not, and that

"....we cannot drift
Beyond His love and care."

Amid all the hard materialism of modern life, we need to keep our faith in this vital concept of our religion. And is not this faith worth propagating throughout the whole world at any possible cost of time and toil and money?

Closely following the fact of God is the fact of the incarnation. To conceive of God as a spiritual Being is not enough, enormous as its advance is upon the non-Christian idea. Without an incarnation, man feels that God is distant, vague, intangible. Living in a world of physical phenomena which he apprehends by sight and sound and touch, man would find it difficult to make real to his thinking a God who had never manifested Himself to the senses which human beings are accustomed to use. Grant for the sake of argument that there are philosophers who could be satisfied without an incarnate God. Few men are philosophers, and even they are not always consistent. Thomas has been criticized as if he were a surprising exception; but he spoke in the voice of our common humanity when he doubtingly said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." Thomas wanted physical evidence of spiritual reality. The Lord knew it, and He very patiently said: "Thomas, reach hither thy finger and see my hands; and reach hither thy hand and put it into my side; and be not faithless but believing." Then it was that Thomas reverently exclaimed: "My Lord and my God!"

God manifest in the flesh, living visibly among men, sharing their burdens, clarifying their obscure ideas of the Divine, and exemplifying the life of service and self-sacrifice—that was what men needed. History tells us of the universality of that desire. Almost every race has ascribed divinity to one or more of its ancestors or contemporaries. The non-Christian

religions were built around deified men. Even the matter-of-fact Chinese called their emperors the Sons of Heaven and turned Confucius into an object of worship to an extent that would vastly astonish him if he could return to earth. It is true that there are intelligent Japanese who call Shintoism a patriotic cult rather than a religion, and educated Chinese who speak of Confucianism as a code of ethics. But Japanese and Chinese who have become Christians declare that, whatever may be the theory, the masses of the people make Shintoism and Confucianism religions. Buddhist writers insist that the images of Buddha are not actually worshiped, but the superstitious peasant worships them none the less. Humanity demands a God in the form of man, serve as guides to conduct and patterns of propriety. But we preach One who was and who is both "very man" and "very God" and therefore One who can not only tell weak and erring humanity what the right is but who can communicate to them the power to do the right and thus answer the deepest cravings of their souls.

"Jesus is God! If on the earth
This blessed faith decays,
More tender must our love become
More plentiful our praise.

"Worth while a thousand years of life,
To speak one little word,
If only by our faith we own
The Godhead of our Lord."

The Biblical teaching concerning man is another vital element in our ever hurled their men forward with greater disregard of human life. To the Japanese the life of the individual counts for nothing in attaining any purpose which the State may seek.

The Chinese are notorious for their callous indifference to human suffering. There are hundreds of thousands of blind and insane in China, but no one manifested any interest in them until the Christian missionary came. In 1913, General Luk, Governor of the Province of Kwang-si, had his soldiers shoot fifty-three lepers, throw their bodies, some still living, into a trench, saturate them with kerosene oil and set the awful mass on fire.

Of India, P. C. Mozoomdar says: "The idea of brotherhood and equality of mankind before God is not to



The Lepers

and where it does not have one, it proceeds to make one.

That Gautama and Confucius were good men in character and great men in ability Christians ungrudgingly concede. But who can think of them in comparison with Jesus? The difference is not one of degree but of kind. Goodness in Him became sinlessness, ability became omnipotence, character became perfection.

Historic Christianity presents a divine Christ and His "Gospel is the power of God." If we have only an ideal man to present as a perfect example, we have no message worth carrying to the non-Christian world. That world has its own sages who, though not claiming to be sinless, were so much loftier in character than the average man that they might

Christian faith. The conception of human brotherhood in a divine sonship is at a far remove from the thought of the non-Christian world. There is no sense of the sacredness of human life, little sympathy for the fallen. The Japanese set an example to the governments of the West by caring for the health of their troops during the Russia-Japan War. But the motive was not the rights of the men in the ranks as human beings but their efficiency as a fighting force. The Japanese authorities realized that sick men cannot fight, that the individual soldier, like his rifle, should be kept in good condition, and that victory is likely to be won by the side that brings into action the largest proportion of able-bodied men. When the battle opened, no other generals

be found in any of our ancient writings. The idea is decidedly foreign, western, and I think I might say Christian." The Asiatic is not naturally any more cruel than the white man; he is simply callous to suffering, makes little fuss about it in himself and is utterly indifferent to it in others.

Jesus was the first person on this planet who ever saw a man. Others had seen man in relations, man in position, man in power. Jesus was the first to see man as man irrespective of the clothes that he wore, or the position that he occupied, or the wealth that he possessed. He said that His followers were to love their enemies and do unto others as they would that others should do unto them. "One is your Father, even

God, and all ye are brethren."

This teaching concerning man struck at the root of slavery and all injustice. It elevated woman and dissolved barriers of caste. It is one of the mightiest altruistic forces in the world to-day. There are twenty thousand fallen women in Shanghai, the wretchedest of slaves. The divine conception of humanity led a few Christian women to open a rescue home for them. Word sped through the underworld that girls who could reach the home would be welcomed and cared for, and ere long it was filled. The news reached the highest official of the city and he took his wife to see this strange thing. As they walked through the building and saw the kindly ministries to those poor outcasts and the marked change in their lives, he exclaimed to his wife: "No one but a Jesus person would do this!" Was there ever a finer tribute to Christian work, ever a truer characterization of it?

In innumerable ways the followers of Jesus are exemplifying His teaching by helping the weak, feeding the hungry, healing the sick, and seeking the lost. The first hospitals in Asia and Africa were built by missionaries of the Cross; so were the first orphanages, schools for the blind and the deaf and dumb, asylums for lepers and the insane, and a variety of other philanthropic institutions and movements. It is a historic fact that humane sentiment never became strong enough to prompt men to altruistic effort on a large scale for other races until Christian teaching intensified it. To-day, the thousands of mission hospitals and institutions for the defective classes all over Asia and Africa are almost wholly dependent for support upon the followers of the Great Physician.

Imperfect yet is the white man's realization of our Lord's teaching. American treatment of the Negro and of Asiatic immigrants, the growing bitterness of the struggle between labor and capital, and the elemental passions which fiercely raged in the World War, sorrowfully prove that Western nations still have much to learn. But there is profound significance in the general conviction that such manifestations of race prejudice, class strife and ruthless militarism are radically at variance with the teachings of Jesus. Never before in all history has a war been so universally condemned as the World War of 1914-1918, not because it was more unjustifiable than others but because the world is beginning to see that the ambitions and jealousies and hatreds, which were the real causes of the war, were fundamentally un-Christian. The horrified protest of enlightened mankind was in itself a testimony, not that Christianity had failed, but that men had failed to be Christians in fact as well as in name.

Jesus' conception of man! His outlook upon humanity! "When He saw the multitudes, He was moved with compassion for them"—com-patio, to "suffer with one,"—"because they are distressed," or according to another rendering, "torn and bleeding." Careworn, sorrowing men and women, and the Son of Man grieving over them and entering deeply into their troubles because He loved them and yearned to help them. This spirit of sympathy with man as man, this catholic recognition of his need, this self-forgetting desire to succour him, is one of the great messages of Christianity to the world.

The truth regarding sin is also an element in the Christian message that cannot be ignored. This is a contribution of large value to the world, although it may appear at first glance to be one of doubtful worth. It is certainly not a pleasant one.

The non-Christian world had no more understanding of sin than it had of smallpox. One of the hardest things that missionaries have had to do is to convey a true conception of it. No word in any non-Christian language expressed the idea of sin in the sense of moral evil, and missionaries had to do what the disciples of the first century did—take some word or phrase and fill it with a new meaning. If one were to tell an Asiatic audience that they were sinners, they would think that he was calling them criminals or charging them with breaking some canon of etiquette. The perfect man is believed to be one who, like the Pharisee of old, punctiliously observes the prescribed rites and ceremonies of the ethnic faiths.

Non-Christian religions have never succeeded in establishing a causal connection between religion and conduct. Some of them have theorized about it; but no one of them has effected it. A man may meet all the requirements of modern Buddhist opinion and yet openly violate the most elementary laws of right living. Japan is the most advanced of non-Christian nations, but Ernest W. Clement, whose reliability will not be questioned by any prudent man, writes that the social evil is "not merely not condemned but actually condoned." It is considered no moral wrong for a Japanese to visit a house of ill-fame; and visitors hand in their cards and have their names registered just as if they were attending an ordinary public function. I myself have seen Buddhist priests coming out of brothels in Tokyo with no appearance of confusion when they saw themselves observed. It was told that when a new resort of vice is to be opened it is not uncommon for priests to dignify the occasion by religious ceremonies.

Other Asiatic countries are little if any better. The most obscene things that I saw in two journeys around the world were in the temples of China and India. Confucianism ignores sexual vice, which its adherents deem at most a venial offense. The Chinese may have a consciousness of sin; but Dr. Arthur H. Smith declared at the Edinburgh Conference that it had taken him twenty-five years to find a Chinese who had it. Mohammedanism puts a premium on lust and cruelty. Brahmanism has no term for chastity as applied to men. The most popular god in India is the god of lust; the next is the god of deviltry; and the third is the god of cruelty. Untruthfulness, gambling, and a number of other vices are hardly considered by adherents of ethnic faiths.

There is vice in America; but it is not to be found in our churches, nor is it condoned by Christian sentiment. A clergyman discovered to be immoral is instantly excommunicated. Gambling hells and brothels are not opened with religious ceremonies. Vice is known to be contrary to religion. It is banned by the law and must lurk in dark places. Christians at least know that sin is not merely external to a man, a failure to keep a ceremonial rite or custom, but that it is something internal, an evil that is always and everywhere and in all circumstances radically wrong. Surely we all need a keener perception of sin, a plainer declaration from the pulpit of Christ's teaching regarding it. God forbid that we should ever gloss it over or delude ourselves with the idea that any change in sociological conditions, any intellectual culture, can eradicate the sinful nature of man. Our prayer must be that of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me."

It is clear that another essential element of the Christian's message to the world is salvation. Of what avail to diagnose a disease if there is no remedy for it, to tell men that sin is ruining them, if we are not able to tell of a Savior from it? Here is the characteristic of our Christian religion that vitally distinguishes it from all other religions. Non-Christian faiths do not reveal a way of salvation. Brahmanism and Buddhism counsel men to do the best they can for themselves by a life of austerity and self-mortification. Buddhism imagines that the chief evil of life is pain, and its supreme object is to escape it. Christianity believes that the

chief evil of life is sin, and its supreme object is to save men from it. Buddhism, therefore, appeals to the feelings, while Christianity appeals to the conscience. Buddhism runs away from life; Christianity transforms it. Confucius wrote beautiful maxims about righteous conduct, but he admitted that unless a Holy One should appear, he saw no prospect that his moral precepts would ever be realized. The founders of the ethnic faiths did not themselves know what was the real trouble with humanity nor how it could be remedied.

In distinction from all these systems, the Apostle Paul defined the Gospel as power; not the power of man, but "the power of God." He used the word "dunamis" which has been translated in our common speech as "dynamite," and he states both its negative and positive action. "The Gospel is the power of God unto salvation,"—the stupendous, sin-shattering power of Omnipotence, the result of whose operation is not only the destruction of evil but the accomplishment of the supreme constructive good—"salvation."

It is not easy for us who have long known of this great truth to realize its wondrous meaning. It is too vast for our limited comprehension. We need often to read the fifty-third chapter of Isaiah and those chapters in the New Testament which tell how this salvation was achieved, to walk in imagination along the "sorrowful way" to the uplifted Cross, and to partake of the solemn sacrament which commemorates the Lord's giving of Himself for the sins of the world. Never let us obscure the clarity of this message or imagine that there is any substitute for it. Salvation is the transcendent need of humanity. So St. Paul felt. "The Gospel which I preached," he said; "wherein ye stand," "by which ye are saved;" "the Gospel of your salvation;" "hold it fast"—the Gospel "that Christ died for our sins," "that He hath been raised from the dead," "that He might redeem us from all iniquity." This is the central, the preëminent message of Christianity to a travailing world. "He will come" is the theme of the Old Testament; and the eyes of those who heard looked forward with wistful yearning. "He has come" is the exultant announcement of the New Testament. "Behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you a Saviour." And the men of that generation who received the message "went forth and preached everywhere" "the redemption that is in Christ Jesus;" that "He is the propitiation for our sins, and not for ours only but also for the whole world." This is the supreme message of the Church. "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is not a theological treatise, and therefore I do not pretend that I have given a complete list of the essential elements of Christianity or an adequate treatment of any one of them. Each might well have a separate volume, while a comprehensive statement would include a number of other subjects which are also held in common by all evangelical communions. I have merely outlined some of the most essential truths of Christianity in contrast with the dark background of non-Christian life and thought. An understanding of them helps to clarify our missionary motive, affords an answer to carping criticism, and strengthens our purpose to communicate these vital truths to all men.—A. J. Brown in The Missionary Review of the World.

A CHINESE FATHER AND HIS SONS

Recently a devout Chinese Christian, eighty-four years of age, suffered extreme persecution at the hands of his two sons. They said to him, "You follow the foreign devil; we will not support you. You will then become a second devil. You go your way and we will go ours." At times they would beat him, make him carry his own water, prepare his own food, and sleep in a cold tumbled-down hut. They would steal the little grain and vegetables he had and pull up his wheat. They devised every scheme possible to prevent him from attending worship on Sundays and mid-week prayer-meetings. They hid his Bible and song-book. He patiently endured but later appealed to the village-elder for assistance but in vain. Finally he decided to bring the matter to the Chinese court and walked forty miles to see the official. Just as he entered the large city gate, he seemed to hear a voice saying to him, "Why not travel the heavenly road to the little church on the hill-side instead of the worldly, devil's road?" He was obedient to his heavenly vision and when he came to the church, by God's appointment, the pastor with his smiling countenance was standing in the gate-way ready to meet him. After he had told his pathetic story, they both kneeled in prayer and his burden became one hundred per cent lighter. He went home rejoicing and praising God. His sons treated him differently and he urged them to study the sufferings of Jesus. A great change took place in their characters and they began to show a deep sympathy and love for their aged father. Before the faithful father died he had the glory of seeing his two sons received into the fellowship of the Christian Church.—**O. Braskamp,** Ichowfu, China.—Selected.

THE CASE OF THE MISSIONARY'S WIFE

"The missionary's wife" in Japan does not need to be explained to the community. It is taken for granted that "her parents have provided her with a husband," whereas in an unmarried state in the country the questions asked of a friend are revealing.

"Do you mean to say she has never been married! Why didn't her parents see to it that she had a husband? It is very queer! I can't understand it!"

In Japan to be a wife and mother is the normal state for a woman of twenty and older. During the first five years in this country the district in which the writer lived was reported to have one old woman resident who had never been married. She was regarded as a curiosity. In these later years, for economic and other reasons, the number of unmarried women has greatly increased, but it is still true that to be a wife is the normal condition for a woman.

The missionary's wife has to be all things to all men,—including women. In most cases she is a mother, with all that implies as head of the nursery and the home school in addition to the usual duties of housekeeper and home maker. To the missionary family in the country districts she is prime minister, and chief adviser to the touring missionary, interested in all his outside places and people and their problems. She must look after his business during absences, in addition to her own; attend to his correspondence; make appointments; and meet every one who comes to the house, from the beggar on the doorstep whom the servants are afraid to send away, to the head of the Educational Department of the Prefecture who has some request to make. These often at a time when she is supposed to be filling a teacher's place with her children.

The Japanese understand the family, and they love their children, so the children in the missionary home and every thing that pertains to their welfare—their dress, food, baths, hours of sleep, the training in the small everyday matters of honesty, courage, mutual helpfulness, and religion,—become avenues of approach to some mother and her children of benefit to both parties. They open

the way to friendship and mutual understanding of the problems and difficulties which every mother has to meet, be she Japanese or "missionary."

The missionary wife who acquires a good working knowledge of the language has opportunities to get close to a large number of people to whom English is an unknown tongue. This need not prevent her using the English language with and for students and teachers who could not be reached in any other way. Indeed, we all know women who have done a wonderful work and exerted wide influence with English as the only medium of communication. However, the ability to sit on the floor in the midst of a group of women, to listen to their experiences and the tales they tell, to share their troubles and their ambitions, until they forget you are a foreigner and know that you are just one woman like themselves, all trying to bring the kingdom of heaven a little nearer, has its compensations.

The wife with musical ability has wonderful opportunities in public and private to encourage the young people in their aspirations for good music, to bring together the young people from school and college and turn their musical abilities into useful channels. They are acquiring a knowledge of and a love for good music such as we never dreamed possible in the '80's.

Many a young Japanese wife, eager to learn foreign cookery that she might please her husband with some new accomplishment, has joined the cooking class in the missionary's home, and through that has found Jesus Christ for herself and her family, in addition to her new skill in cooking.

Sometimes an evening of wholesome, whole-hearted sociability in the missionary's home has brought together antagonistic and critical factions in the church, who, finding they could play and laugh together, have healed their differences and found they could pray together.

The wife besides her more formal entertaining of Japanese guests at well-planned dinners and friendly teas, has to be ready with refreshments at all hours for casual callers, and to "thin the soup" (figuratively speaking), at least to add an extra dish to the simple noon meal to make it go around when a Japanese friend from the country comes in with his family for a friendly visit. Perhaps she throws her house open to a country school on its first visit to the prefectural capital at the request of a teacher who in his student days was a frequent visitor. Contacts thus renewed often open the way for a "meeting" in that village, with the missionary as one of the speakers. During a dozen years in one city the writer opened her house to some 1500 such children, but we liked best to have the principal of a neighboring city high school bring his senior girls for an outing.

The avenues of approach, the methods of using the homes, are as varied as the wives who occupy them. When the children are away at school the wife often finds her field of service in some special direction,—a definite job of school teaching, superintending one or more kindergartens, directing a group of Bible women, visiting in homes, assisting in various forms of church and Sunday school work, or standing four-square with the Japanese women in their struggle with the social evil and other evils which menace the home and society.

Then there is the matter of public speaking, one of the forms of service that only the few can do really well, but for those who can, a valuable asset.

What Japan needs is the Christian home. The more the wife sees of the home life in this beloved country, the more she longs for the day of more Christian homes, and thanks God for those already established.

"The case of the missionary's wife" is by no means exhausted. Let others speak of and show how she is trying to follow the two commandments, "Love God" and "Love your neighbor."—Mrs. Martha Pedley in Japan Evangelist.

A MEDICAL TRIP TO KATEEF, ARABIA

The medical staff at Bahrain have just made a trip to Kateef, one of the loveliest spots in Arabia. Three hundred and sixty flowing springs water a narrow strip of date gardens extending along the coast for fifteen miles. The soil is good and the water flows into the gardens with no necessity for lifting it by means of donkeys.

Kateef has been the pearl of Eastern Arabia for centuries.

Kateefees are Mohammedans, but of the heretical Shiah persuasion. They are not persecutors, and it is easier to gain permission to live among them than among Arabs. Once they see the benefits of modern medicine they beg for a missionary hospital. But they will not eat nor drink with an "infidel," and it is harder to come into real contact with them than with any other class we meet in Arabia.

The Arab wears dirty clothes and lives in a clean house. Arab women must be wonderful housekeepers to maintain such a standard against such odds. The Kateefees wear clean clothes but live in unspeakable houses. Such dark, dingy rooms as Kateef women live in are scarcely to be duplicated elsewhere, and the rich are little better off than the poor. Some houses will remain engraved on missionaries' memories till those missionaries get to Heaven: a small cramped interior court roofed from the sun, shut off from all air, indescribably dirty, a pool of stagnant water in the middle, a cow eating a bundle of alfalfa in one unclean corner. Off from this twilight of filth open little square holes of utter darkness. In and out of these square holes women crawl.

"The trouble with you," I said to one of my Kateefee friends, "is that here in Kateef women are so cheap." "They are not," came the somewhat heated reply. "Far from it. We pay more for our women when we marry them than in any other section of all Arabia!"

It is in such communities that the Gospel must make its way. The people living in Kateef probably number 50,000 and those in Deman perhaps 10,000. Besides, Kateef is the first stepping stone to the interior, the goal of the Arabian Mission for thirty-five years. Miss Dalenberg, one of our party, brought with her a nurse from the Beirut Training School, and together they wrestled with between twenty-five and a hundred and fifty sick and impatient and unreasonable women every day. Mrs. Harrison came with the two small boys and spent all the time she had and almost more than that much strength in visiting Arab women.

The Gospel gets a wonderful hearing under such circumstances. The visitors are met with the utmost cordiality, and the missionaries' democracy in accepting the hospitality of the people and offering theirs in return wins as many hearts as the virtues of the medicine they give out.

Half of our job in Arabia is getting into the country, for up till now we are stationed only along the coast looking with the eyes of faith at the wall that keeps us out. A battering ram such as we managed to mobilize this time is somewhat ponderous. Risk to health, loss of time, and expense in money are all multiplied, but the purpose of these trips is not to furnish picnics for tired missionaries. It is to open tightly closed fanatical Moslem territory to the Gospel. Closed territory is opened only when permanent missionary institutions can be set up and the Gospel continuously presented. For that purpose such a party has an effectiveness quite incomparable.

The small boys were not useless impediments. They played with the Arab boys and had occasionally to be spanked just as happens in the climate of Bahrain. Missionaries of four and six are the best dissolvers of unreasoning hostility that can be found. The opportunity to see intimately the infidel's family life does more to disarm prejudice than any other thing that we can possibly bring to the Arabs. It is the women that keep us out of Inland Arabia. In the early days of Kuwait station, Mrs. Calverley and her baby did more to keep us in that bigoted place than all the rest put to gether. Mrs. Harrison spent six weeks in Hassa seven years ago, before the political situation had become so complicated, and at the end of that time, the request for a missionary hospital had the endorsement of the Governor himself. The same thing happened on this trip. When we left, probably not ten votes could have been mustered in the whole community against our return as permanent residents.

The King's business requireth haste! Everything except the affairs of the Kingdom of God seems to be moving fast. We did not go on this trip in a sail boat. We went in a motor launch, and took our Hospital Ford so we might work two towns in one trip. There is now a regular launch service between Bahrain and Kateef, and a company is being formed to connect the different towns for thirty miles up and down the coast by means of an automobile taxi service. Bin Saoud moves between Riadh and Mecca in motors covering in two days what used to require as many weeks. A fleet of perhaps a thousand autos carries pilgrims between Jiddah and Mecca. Men are beginning to agitate for modern schools in Hassa. Surely this is the time to preach the Gospel to the Arabs. The idols that sit on the thrones of their souls are changing, changing more profoundly and more rapidly than is easily realized.

There is nothing difficult to understand in this situation, for the pastor or layman who is burning himself out for Christ at home. The Arabs are bound by the same sins that bind men the world over. Pride shuts God out of their lives just as it does in America. Indeed, the sins of Arabia are coming to wear the same clothes as at home, and even to use the same vocabulary. But there is this difference—the impact of prayer sufficient to break men away from their environment and set their feet in the path of Salvation must come from ten thousand miles away. The Arabian Mission needs money. We need better missionaries even more. But neither of these is our deepest need. We need an outpouring of God's miraculous power. Nothing else will set men free in Arabia. The Arabs are interested in education at last and governments are providing it. They are interested in every Western luxury and convenience and their merchants are providing them. But what they need is Eternal Life. Only Christ can provide that and He only through us.—Paul W. Harrison in Christian Intelligencer and Mission Field.—Selected.

AMONG THE NOMAD ARABS

As the day differs from the night so the people who dwell in the desert lands of Palestine, Transjordania, and Arabia differ from the people of the west.

The very depravity of these desert people causes one who mingles with them to feel love and compassion.

One is impressed with the peculiar barrenness of Palestine and the neighboring lands. For about eight months of the year there is little of plant life to be seen except near a well or a water hole. Beside these spots there is nothing except the monotonous brown of the fields and the silent grey rocks of the hills and valleys.

Let us make two visits to Arabs whom I have seen. The first is to the wandering people who inhabit the plateau districts of Transjordania, and the second is to the Bedouins in the rolling plains to the east, south, and west of Beersheba, Palestine.

There is a great difference between the Arabs near Beersheba and those who wander here and there about Madaba, Transjordania, in dress as well as in customs. At the outset let us realize that there are no really educated people among these wandering tribes. They are simple-minded people who live near to nature much as animals. Their world is small and they are proud of it. When they chance to be visited by a foreigner who has not the same view of life as they, they marvel. They listen with their mouths wide open, so to speak, to stories of civilization, but the thought of the fact that they, too, might enjoy many of these blessings does not enter their minds. They are happy to talk and marvel over the new stories till sleep overtakes them and then to forget it all. The real value of life is something they do not understand.

When the first rain of winter comes, about November fifteenth, they plough their ground and plant it. After that all there is to do for three months is to sit in their tents and talk idly till harvest time comes. Then they reap their crop of wheat or barley, and pile it in heaps on hillsides or near villages where it remains a month or two. Then they thresh it and sell what is not needed to furnish their food and seed for the coming year. Some of them care for flocks of sheep and goats and herds of camels. They never look beyond their work at all except to fulfill their duty to Mohammed and his god. Their religious knowledge is as a rule summed up in the following words, "There is no God but God and Mohammed is the apostle of God." A few may know about Abraham and Moses and one or two of the other prophets, but mostly from some Moslem tradition which in the eye of Christianity is largely fable.

It is early in the morning in the month of June and we have spent the night in Madaba upon a hill overlooking a rather wide plain. It is slightly after sunrise and the air is hot for the sun is already at its daily task of making things and people as hot as it can. As we leave the village and start on our way westward toward Aaman, we can see black spots in the fields near by scattered in collections of from two to eight, ten, or more. Some of these spots are long and some appear to be round or even square. After traveling by auto about a half hour we turn aside from the path into the field which is very rough from being ploughed before the winter. We pick our way along, and a crooked way too, till we rise over a small knoll or hill, and see a little group of about a dozen black and dingy tents. Dirty, scantily-clothed children are playing about, who run to their tents when we appear, for they are afraid of the automobile. We stop our car and get out and several men approach us carrying guns and with knives of various shapes dangling from their leather belts. However we are not afraid, for they respect the foreigner and especially the American. We tell them we have come to visit them.

They at once order a place to be prepared for us in one of the tents. The dirty rugs are taken up, shaken, and replaced and we are asked to sit down upon them. Other rugs are brought and rolled up in a wad at our sides for us to lean upon.

We must not consider for a moment the fleas and lice which are living in these rugs and which soon get into our clothes and upon us. These things are all in the bargain and a few itches and bites have to be overlooked, for these people are doing all in their power to honor us. Neither will it do for us to complain if the fire near by is poked and new fuel of dried camel manure added, making a smothering smoke which fills the tent. They are preparing to boil camel's milk for the esteemed guests to drink.

I must tell you about the dishes. They are a sight to behold and have not been washed for some time as we speak of washing. The dried milk all around the sides of them is peeling off in scales a sixteenth of an inch thick. There are two dishes and the milk is in the larger one, for there is a large supply of it. This same dish is put on the fire, for the milk to boil. A third dish no better than the others is produced from somewhere. It is in reality a finger-bowl about one and a half inches deep, and four inches across the top. A little of the hot milk is dipped up and rinsed about in the smaller dish, then emptied and refilled to the brim with milk altogether too hot to drink. We receive cup after cup till the supply is gone. Then more is brought from a mother camel hitched near by with the little camel having his dinner. A man pushes him away and milks a quart and a half of fresh milk from her, which is served to us at once heaping up with froth. It is delicious but the thought of the dish does not sharpen our appetite. After this the usual bitter coffee is served in a little cup that holds about two swallows at a time. This is the sign of real welcome with them. Time after time it is served till you feel that you will burst. This is no time to say "No thank you," and you must drink for a long time or offend your host.

Our visit this time is not to preach the Gospel to this tribe. It is to hire from among them a guide who was one of Ibn Saud's men to take a party of our missionaries for five hundred miles southeast across the deadly desert from Aaman to a city called El Jouf to preach the Gospel. Don't think that we neglected this tribe by not preaching to them. If we had done so there would have been danger that they would not have allowed our guide to go with us to El Jouf, and there are not many men who know the desert trails. These tribes are often visited by our missionary in Madaba and thus they hear the message of life.

The result of that visit was that we were able to hire our guide and since that time three of our missionaries, a native interpreter and the guide have visited that city far within Arabia twice. The Gospel was preached and Bibles and Testaments were left.

Our second visit is to a tribe which at the time of our call was stopping to the west of Beersheba, Palestine, near the road to Gaza. I went with one of our native evangelists. We rode our bicycles due west for two and a half hours and then went to the nearest encampment we saw. We were received in all good fellowship and remained there for dinner. They served us in Arab fashion with stewed tomatoes, eggs fried in semine (a kind of oil), raw onions and the thin, paperlike whole wheat. We ate together with our host and his friends, dipping our bread into the same dishes with our fingers. The Arab is very cleanly. He will not eat without first washing his hands but it does not matter how dirty the dish is out of which he eats. That is never noticed. The latch string of the Arab is always out. We always receive a welcome.

We do not find these nomad farmers antagonistic to Christianity. They are pitifully ignorant even of the faith of which they profess. They listen to the Gospel most attentively and often ask questions. One blessing is that they never argue, for they don't know facts enough to do so. If you ask them why they are Moslems, you will be told, almost without fail, "My father was a Moslem and my grandfather and his fathers, therefore I am also." They live and do as they do because their forefathers did so.

We find it a fact that these simple-minded people are not able to grasp the meaning of Christianity after the first hearing nor after the second. One great reason for this is the lack of the knowledge of sin. Sin as we think of it and speak of it bears no like meaning to the Moslem. Especially these wandering farmers feel no need of salvation. They feel that they are good enough because they have not committed what they call sin. They may have killed men and robbed but that is nothing, that is no sin. The work among them is most discouraging if we look at the results. Results will come and are sure to come but it takes much time and energy. Follow-up work is necessary as very seldom we find one who can read or write. This makes printed matter useless.

We left this encampment and turned our faces homeward. We visited two other tribes that day. In one place we saw two tents near the road and turned aside to stop awhile. We were welcomed as usual, two men were there at first, but later two others came. Their ignorance was appalling, and we were spurred on by this fact to tell them simply but positively all we could about their souls' need. God helped us by His Spirit also. These men knew nothing about prophets or about God's message to men except that Mohammed was God's apostle. Of Abraham and Moses they had never heard, which is unusual for a Moslem. We told them of Jesus and one man said, "Jesus, who is He?" So for some time we told and retold the story of Life to those who had never heard.

It is not the opposition which makes preaching the Gospel among the Nomad Arabs hard, nor is it the hardship physically. These sink into oblivion before the fact of the incapability of these people to grasp the meaning and importance of the simplest message we can bring to them. They do live quite near to nature, in fact too near, but in what a mist they dwell as to their comprehension of God and His relation to mankind! To those who know God and the power of the blood of Christ, let me say that prayer is most essential for without prayer we can do nothing. Let us look to our God in prayer and receive the reward that eternity alone will reveal for those who are faithful in this ministry.—By Leigh F. Irish.—Selected from Missionary Review of the World.

A BEAUTIFUL MONUMENT TO HIS MOTHER

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. The teacher kept writing, however, that nothing had been accomplished and that Tim seemed bound to work and let school go. One day, in reproving him, the judge said: "Now, Tim, there will be time enough to work when you are a man." The boy replied like a flash: "My father was a man, and he didn't work. He went off and left Mother and me, and I guess that's what killed her, too." Finally, after breaking every instruction, Tim appeared in court one day with a changed expression, his face ablaze with satisfaction. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumpled up, and handed it up for inspection, saying: "I'm going to remember all the things you have told me, judge, and I am going to school regular now, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that little by little poor Tim had actually paid with pennies and nickels, fifty dollars for a headstone for his mother's grave. "My boy, is that what you have been doing while you have been missing school so much?" said the judge; and Tim answered as he wiped the tears from his dirty little face: "I wanted her to have a monument, too, judge, like the others had. She's done a lot for me; that's all I could do for her now."—Expositor.

The greatest task of the Christian Church is to bring the Gospel of Christ to the lost.—Harvey Shank.

THE CHURCH INVITES YOU

At Church Next Sunday

By D. Carl Yoder

For the Gospel Herald.

"This world is sure a busy place
And we must hustle in the race,
For social hours some are not free
The six week days, but all should be
At Church next Sunday.

"We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we're strong
At Church next Sunday.

"Don't knock, and kick, and slam, and slap
At everybody on the map,
But push, and pull, and boost, and boom
And use up all the standing room
At Church next Sunday."

Why not accept the invitation and GO TO CHURCH NEXT SUNDAY?

WORLD-WIDE GOSPEL GLEAMS IN DARK PLACES

Lowry Maxwell of the Sudan United Mission tells that he is living in the very atmosphere of Old Testament heathenism. "We have wizards that peep and mutter, people with familiar spirits, divination, high places, pillars, drink offerings, so-called communing with the dead, worship on every high hill and under every green tree. There are local Baals from whom are sought good crops and full fishing nets. The very name used for the beings worshiped is clearly akin to that used in Chinese, Gaelic, Arabic, and Latin. The system that I have to face among my Sudanese is no mere local superstition but a satrapy of the great empire of the evil one against whose tyranny Moses fought and Elijah and Isaiah and Paul and the long line of prophets and martyrs.

"These people are in bondage to evil spirits. A man close to my house was openly living with his father's wife. 'The demons had so ordered.'" Their very vocabulary bears witness to their mental and spiritual condition. "We have no word for light in my tribe, but we have a word for darkness. We have not found a satisfactory word for life, but there is one quite ready at hand for death. There is no word at all for hope, but suitable ones for sorrow, pain, mourning."

It is among such people that I. D. Hepburn has settled at Lezin Lafiya. They are called Madas and have given much trouble to the government, so that their land has been closed to Europeans. Mr. Hepburn is the first white allowed to reside permanently among them. He has a difficult task before him in learning their language, winning their confidence, and visiting them in their steep, rocky, mountain-top villages and towns.

Lambaland lies between the great copper and lead mining center of Broken Hill, Northern Rhodesia and the Katanga mining district of the Belgian Congo. The Cape to Cairo railway brings one right there. But when, in 1905, W. A. Phillips with his associates started to evangelize the Lambas, they had to march 750 miles from Nyasaland, through forest and swamp over rivers and mountains, facing wild beasts and reptiles in their habitats, carrying with them the burden of food for ten months. At a place called Kapopo Mr. Phillips was taken with dysentery. For weeks he hung between life and death, so that his companion looked up in the cable code the message which should announce his death in England. Fortunately, however, a trader named Ullman, a Bavarian Jew, took the sick man in, nursed him and brought him through. Then he secured from the government a permit for the missionaries to build on any site they chose. "So is Christianity in Lambaland doubly indebted to the Chosen Race."

The Lambas were a down-trodden, forlorn people whose life energies had been sapped by the cruelties of the slave-traders. Their language was first put into print by Mr. Phillips, short written translations of Scripture, hymns, and so forth being the first product. Now they have a vernacular literature leading in scope and quality that of all peoples in Northern Rhodesia. Meetings were soon initiated, but the earliest and most effective testimony lay in the cleaner lives of the Nyasaland Christian carriers who accompanied the expedition. This evoked the admiration of the unevangelized Lambas. After two years of faithful work, four young men and five lads waited on Mr. Phillips saying, "We are waiting to respond to the words of God." It was the beginning of the church in Lambaland.

Since then, Mr. Phillips has established a station at Lwamala, an unevangelized district. This is reaching out to the timorous, secluded Twa people who inhabit the Great Lukanga Swamp whither their forbears had been driven by slave-raiders. The Lamba field as a whole is larger than Scotland and the task of evangelizing and educating this nation of 70,000 souls lies entirely in the hands of this feeble band of missionaries.

In the early days of the mission, Mr. Phillips with a few native carriers was lost in the jungle when on an evangelistic tour. After eight miles' travel he found himself at the end of a path with very thick and tall grass towering above him, twelve feet high. It was in an elephant jungle, a dangerous place for life and limb if one runs across its denizens. The native carriers were greatly alarmed. They had been traveling four hours in the hot sun and were hungry and tired. Phillips told them to sit down and eat what food they had with them. When they had finished he said, "Close your eyes and we will ask our heavenly Father to direct our footsteps." So in simple Lamba language he put up an earnest prayer for guidance realizing no little responsibility, for in those days the people knew nothing or little of the reality of prayer. "Having said 'Amen,' I told them to pick up their loads as we should start."

When they demurred, insisting that they were lost, Mr. Phillips replied that the Father in Heaven saw their plight and would show them the way out. Then he started, they following dubiously. They had walked through the deep grass jungle about a mile, which under the circumstances seemed much farther. Suddenly they heard the crowing of a cock. "Didn't my heart go up in praise and thanksgiving! It meant people, food, water, and safety. When we reached the village we found that it was Kombe, where the Lamba chiefs were formerly buried in much secrecy. Needless to say we had a good meeting there."

Glimpses of "Ethnic Religion."—The Presbyterian Medical Mission, while received cordially in Afghanistan, was strictly forbidden to undertake religious propaganda. What happens to those who offend in this direction is illustrated in the case of a certain moulvi by the name of Ni'matullah Khan. He had become an adherent of the Ahmadiya sect, a small Mohammedan group that felt called to rouse the world of Islam to more active religious interest. Among other of their teachings which Moslems have found heretical is that which represents Christ as taken from the cross living, restored by a miraculous ointment, wandering to Srinagar in Kashmir and there buried in a tomb still to be identified. For having denied that Jesus "the Spirit of God" is not still alive in earthly body and to come again in second advent, Ni'matullah Khan was sentenced for blasphemy. On the last day of last August he was buried to the waist in the ground and then stoned until his body was invisible under a cairn of missiles.

A hunger and thirst after righteousness is not a common trait of the natural man. It is the Spirit which convicts of sin and righteousness and without this conviction men would never move toward God. The Chinese Recorder published some time ago the results of a questionnaire among visitants to a Chinese temple.

The worshipers were asked what they prayed for when they visited these places of devotion. Twenty five said for general blessings, sixteen for cure of disease, fifteen for wealth, twenty-two to live in safety and peace, six to get out of trouble, three for goodness, and two for forgiveness of sins. When asked concerning their purpose in life thirty-nine answered to enjoy wealth, thirty-eight to enjoy happiness, ten to make a living, three to give glory to ancestors, one to avoid pain, two to pass the days, and four to prepare for the next world. Not a single person expressed any responsibility for his fellow men, or any determination to devote himself to others.

More of the Tender Mercies of the Heathen.—Dr. McDowell of the American Presbyterian Mission in Teheran tells of a Persian eye specialist who, after concluding a cataract or other operation, spits in the eye. Infection is the natural result. When a Mohammedan lad with gangrene in the foot is brought in, Dr. McDowell advises amputation of a small part of the foot. But this is unthinkable to the Mohammedan. The gangrene proceeds upward and the boy is brought again. "I can still save his life if you will allow me to amputate the leg." The ignorant Mohammedan parents, intent only on burying their boy intact for the sake of his future in Paradise, say, "No! better to bury the boy as he is than to have him lose a limb and be crippled in the next life." The unconscious lad is borne away to his death.

Or take the following. It is reduced from Captain Noel's letters in the London Times, after his attempted ascent of Everest.

At Gyantse in Tibet there are great monasteries, the entrances of which are guarded from the invasion of evil spirits by stuffed yaks or buffaloes suspended in the air. On New Year's day the city is purified from the same spirit enemies and this is the fashion of their doing.

A beggar is stripped naked, covered with the putrified viscera of animals which are hung about his neck and body and then pushed out of a temple where the crowd greets him, beating drums and sounding trumpets to drive away the spirits. The unfortunate is pummeled and stoned until he reaches the open country unless he succumbs before he gets there.

Evil spirits are also placated by the annual dance in the Tendjellin monastery. This is supposed to familiarize the people with the demons and divinities they are to meet after death. The lamas clad in garments of Chinese silk and with frightful masks on their faces dance the measures which evil spirits are thought to use when dancing. The priests brandish a tambourine made of a skull, and the music, infernal in its discords, comes from trumpets made of leg-bones, cymbals, drums, and horns. This dull and sinister music becomes an insupportable clamor. The chief lama presides at the ceremony sitting all day long on his throne immovable as a Buddha.

From Cabinet-Maker to Medical Missionary.—Dr. John C. Young, for forty years medical missionary at Aden in Arabia was converted in an open-air meeting in the Cowcaddens, Glasgow. He was an apprentice to a cabinet-maker, but determined to prepare himself for the mission field. Ultimately, he took the medical course in Glasgow University, attending theological lectures at the same time and supporting himself by teaching. In 1868, he took up the medical ministry in the terrible Aden climate, which the death of Keith-Falconer had left vacant. During his long service, he performed thousands of surgical operations and his fame throughout Arabia was such that Arabs came great distances to avail themselves of the help of "this servant of God," as they called him. Dr. Young was unmarried, and in later years he renounced his endowed salary in favor of a colleague, himself working as a purely volunteer missionary.

The British Medical Journal recounts how Dr. Young secured the abolition of the custom, sanctioned by Moslem law, of chopping off the right hand as a punishment for theft. Bleeding was stopped by plunging the stump into boiling tar. Various



Girls' Orphanage (1924)

cases of this sort having come to the doctor's attention for treatment he interceded with the Sultan to prohibit the barbarous punishment in the future. His request was granted and faithfully fulfilled. Dr. Young had the friendship and gratitude of the Arabs, but there were also dangerous exceptions. One Arab dignitary, operated on for eye-trouble, disregarded directions and lost his eye through sepsis. Bitterly disappointed, he sent an agent to stab the doctor. Fortunately the latter was not at home, but his fine horse received the death blow intended for himself.

The Baptist Union of Russia, under the lead of the Rev. J. A. Golaieff, plans the evangelization of the pagan and Moslem populations of Russia, the motto of the Union for the present year being "Christ for the Pagans and Mohammedans in the Union of Soviets of Soviet Russia." There are three million Kalmuks, Buriats, Chuvashes, who are either pagan or Buddhist. The Mohammedan Tartars, Kirghises, and the like, number fourteen million.

Nineteen years ago Reginald Lorrain, a London clerk, went out to evangelize Lakkerland, which lies in the region between Burma and Hindustan. The country was then in Egyptian darkness; now very few even of the remote villages but have heard the word of life. None could then read; now there are several hundred readers, and they have the best of the New Testament in their own tongue. "Except for one advertisement in a religious paper no other appeal has been made for funds apart from the little organ of the mission, The Lakker Pioneer. Yet in all these years funds have come in from all over the world and as the need of the field has grown so have they too increased."—In the S. S. Times.

THE ALL-SUFFICIENCY OF JESUS CHRIST AS SAVIOR

By Phoebe Yeackley

For the Gospel Herald.

The man that rushes into a burning building and saves a life from the jaws of death—or the man that finds some wandering one in a desert or dense forest who is lost and starving and brings him safely home, is that victim's savior. How much more important when it comes to the saving of a soul for eternity.

Why does mankind need a Savior? From what does he need to be saved? From whom has he wandered or to whom is he lost?

God created man in His own image, holy and righteous. Was God not pleased with man after He had created him? Yes, "God saw every thing that he had made, and, behold, it was very good." When God sanctions anything we know it is perfect.

But man did not long remain in that perfect state. For what is this, who is this that is saying to Eve, "Hath God said?" Satan, who at one time had been the most beautiful angel in heaven and who had fallen, is now starting his work of deception! Eve listens, looks upon the tree, takes of the forbidden fruit and eats. She gives to Adam, he also eats. Then God comes with these words: "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" God now pronounces punishment upon man—the penalty of death; but did Satan not say, "Ye shall not surely die?" It has been well said, "Sin has many tools, but a lie is the handle that fits them all."

From that day man in his natural state has been disobeying God's commandments. "All we like sheep have gone astray" (Isa. 53:6). "There is none righteous, no, not one" (Rom. 3:10). Man, through his fall, became a victim of Satan. It is from Satan and his eternal punishment that man needs be saved. He became a wanderer, who needs to be called home. He is in bondage to his worst enemy and must be set free. He is lost in the wilderness of sin separated from his God. Was anything ever sadder than when the penalty of death was pronounced upon man? Can we imagine seeing a darker picture than a world steeped in sin; man wandering to and fro, seeking peace, yet finding none; looking for hope and finding despair; seeking for freedom, yet never free; waiting for pardon, yet none awaits him; seeking for life, yet meeting death? But thank God the picture grows brighter, by His mercy He opens a way whereby all who accept that way might escape that punishment.

God's love and power were not to be thwarted even if all men were following in the steps of Adam their father. He planned a way of redemption. He first ordained the law of sacrifices and burnt offerings. But these were substitutionary and never intended that they should take away sins. Every year at the Passover feast many animals were sacrificed; much blood was spilled, and people were reminded that they were sinners. However sincerely man may have come with his offering this year, next year it was again necessary for him to come and again be reminded that he was a sinner and needed redemption. "For it is not possible that the blood of animals should take away sins." What then was the use of bringing these offerings? It was to teach men that they were sinners before a holy God and that they needed outside help, help that had no part in their sins but had power with a living and righteous God. Thus when men had only the sacrifices of animals to depend upon they were left in a wretched condition, conscious of being sinners, offering sacrifices that were not pleasing to God, nor were able to take away sins—like Paul in Rom. 7—where he says, "Oh wretched man that I am! who shall deliver me from the body of this death?"

The picture still grows brighter when, four thousand years after God created man, His vision of the world moved Him to the manifestation of Christ in His own flesh. Now one steps in with these words, "Lo, I come to do Thy will, O God." What was impossible for the law to do in that it was weak through the flesh is accomplished in and through Jesus Christ, for whom a body was prepared. God says, "In Him I am well pleased." The priest continually offered sacrifices; but Christ was one Sacrifice, which is effectual before a holy God, once for all makes men holy before God. There is no other sacrifice for sin, because there is no need for any. The sacrifice of Jesus Christ was all-sufficient to reinstate man back to his holy and righteous condition as he was created.

Christ came of His own free will to give up His life. He gave it up to the end that He might effect a release of those who were in bondage. The very fact that God's own Son had to die, shows that nothing but a perfect righteousness would do; a righteousness so perfect that God's pure eye can not see a single flaw in it. The price of redemption was paid on the cross. He who knew no sin became sin for us. "The blood of Jesus Christ his Son cleanseth us from all sin." We are set free. But oh, the price was great.

Christ is to-day the passage-way between the sinner and God. It is useless to pay a priest money thinking he may "buy your salvation." Peter in the midst of rulers, scribes and high priest preaches Christ and declares, "There is none other name under heaven given among men whereby we must be saved." Jesus saves, if we only believe. The keeper of the prison came to Paul and Silas with these words, "Sirs, what must I do to be saved?" They answer, "Believe on the Lord Jesus Christ and thou shalt be saved."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness—perfect cleansing from "all unrighteousness."

Jesus Christ is all-sufficient. He is all we need to remove every bit of sin from our hearts. He is not only

all-sufficient, but the only sufficient one. A teacher at one time asked a little boy if there is anything that God could not do. He answered, "Yes, God can not see my sins through the blood of Christ."

We need only observe the lives of sincere, devoted Christians to gain a convincing witness that Jesus Christ is an all-sufficient Savior. Don't they tell us that Jesus satisfies? How peaceful and full of joy they are. That longing which all normal persons possess for something which satisfies is filled when Jesus reigns within. Many are trying desperately to fill that longing amid the pleasures of this world but find no lasting enjoyment. "Jesus Christ the same yesterday, and to-day, and forever"—satisfies forever. At the sea of Galilee Philip was troubled, saying, "Two hundred pennyweight of bread is not sufficient for them; but Jesus says, "My grace is sufficient for thee." No, material things never suffice; but Jesus does.

Jesus is able not only to save at the time of conversion, but He is able to keep us. A doctor may save his patient for a time, but the outcome is left in more powerful hands. There is a limit to a doctor's sustaining power, but Jesus Christ not only saves us but keeps us saved, if we accept His graciousness. It is wonderful to have our lives entrusted to one whose keeping power is unlimited. Jesus is able to keep us from falling (Jude 24), to keep us from evil (II Thes. 3:3), to keep us from temptations (I Cor. 10:13), and, best of all, to keep us for eternal glory (Jno. 17:12).

Sinner, if you are lost it will not be because there was no way of escape, no Savior, no one to save you; but because you refused to be led out of self into Christ and into glory. You are the only one to blame. Why stay away longer from such a Savior, who will in no wise cast out any that come unto Him?

God has done everything that He could do toward your salvation. You need not wait for God to do anything more. The ransom price has been paid for your soul. Christ died for all. There's not one unredeemed soul but can look to Calvary's brow and see there a price paid for his redemption—a price sufficient, a power manifested to save his poor undying soul from eternal despair—because Jesus paid it all. If a man is not willing to go to heaven by the way of Calvary he can not go there at all.

Have you decided to accept or reject Calvary's price for your undying soul? On that decision depends your answer to the following question;—Eternity, where?

"Eternity!—where?" it floats in the air:
Amid clamour, or silence, it ever is there.
The question is solemn: "Eternity!—where?"
With redeemed ones in glory, or friends in
"Eternity!—where?" is well worth a care;
Oh, shall we, oh, can we, e'en venture to dare
Do aught till we settle: "Eternity!—where?"

"For God so loved the world" (Jno. 3:16)—you are one of the world, **"that he gave his only begotten Son,"** —was ever a greater gift given to man, **"that whosoever believeth in him** ('Whosoever' includes you) **shall not perish, but have everlasting life."** Believe on Jesus Christ, and you will not perish. Accept Christ as your Savior **now.** Salvation is a gift as free as the air you breathe. A Savior and salvation will solve the problem of "Eternity!—where?"

Kansas City, Kans.

THE VOICE

This way and that, the road leads out,
Through tangled trails of haze and doubt;
The pilgrim, dulled with grief and care,
Is stumbling, groping here and there—
Above the blinding gloom and gray,
The Voice comes clear, "I am the Way."

Amid the maze of human creeds
That promise cures for all earth's needs,
The seeker, caught in error's snare,
Is struggling, grasping here and there—
The Voice, a-thrill with love and ruth,
Sounds firm and sure, "I am the Truth."

Beyond this earthly house, what then?
Oh, shall we live and love again?
And souls, perplexed and in despair,
Are asking, searching, here and there,
For hope that reaches past this strife—
The Voice rings forth, "I am the Life."

—Anne Porter Johnson, in S. S. Times.

FROM OUR MISSION STATIONS

La Junta, Colo.

To the Readers of the Gospel Herald:—Last Friday was a notable day for us here. We held a public sale of all the personal farm property of the Mennonite Sanitarium. For many years the institution has operated a farm. The profit in this operation was contributed toward the care of charity patients in the Sanitarium. Many workers of the Church have given some time in this work and they will probably all recall many hours of labor which they gladly gave for this noble work. The proceeds of the sale was over $5000. This will be used in the purchase of equipment for the new hospital such as sterilizers, refrigerators, stoves, water-softeners, operating equipment, etc.

Another soul has testified of the grace of God in salvation. How happy he was to have been ministered unto in a way that his soul could have been saved.

Bro. Roupp, our contracting builder, and Sister Nora Miller, our nurse instructor, are going to Kansas to spend vacation. Bro. Roupp will be gone only two days.

Bro. B. F. Miller and family who have spent five years in service on the farm have left for Kansas. They expect to spend some time with relatives in Kansas after which they will likely make their home at Pryor, Oklahoma. May they be as great a blessing to that community as they have been in the work here.

Yours for the welfare of the sick,
Dec. 23, 1927. The Workers.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Dear Herald Readers:—This was monthly report day for all of the mission pastors. The last Monday of each month we must get our reports out and send them to the treasurer. If we fail to do this, the treasurer may delay sending our monthly mission check.

The spiritual revival conferences are over. At three of the stations evangelistic services were continued for some time. Bro. Luayza held meetings in America and Madero and Bro. Shank in Pehuajo. The weather was not the most favorable for meetings. Rainy weather always cuts the attendance because people here do not have autos, top buggies, raincoats, nor umbrellas—at least very few of them have any of these. However, most of the meetings were well attended and a fine interest was manifested. The results were not shown by many conversions but we felt that some real heart-searchings were experienced. It is perhaps best that we do not always know to what extent our efforts are fruitful.

We overheard remarks from one of the sisters in charge of the orphanage that they were very short of funds. They have more children than when the budget was made out, but so many can hardly be supported without a substantial increase. The stations have been sending in monthly contributions that amounted to fifty or more pesos each month. That helps much but it is not sufficient. We must get our budget changed to suit the present need, for the children must be clothed and fed. A very nice garden is growing on the orphanage grounds, due to the persistence of the sisters in charge and the children.

This month we are not able to publish the usual number of the Camino Verdadero (True Way) because of shortage of funds. We hope it will be possible to publish next month's number. We need this little paper. It is our principal tract for distribution. We will appreciate gifts for the publishing fund.

Pray for the Argentine churches.

Nov. 28, 1927.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for November 1927

GENERAL

Fairview Cong Oreg	$ 12 96
Enos Miller	5 00
Mount Pleasant SS Va	20 00
Gulf Haven Cong Miss	49 98
Schellsburg Cong Pa	2 00
Kolb Cong Holmes Co O	8 00
Salem SS Tofield Alta	42 46
Cresston SS Mont	6 17
Sugar Creek Cong Ia	77 10
Manson Cong Ia	19 30
Manson Cong Ia	26 40
	$269 37

INDIA

General

Womens Miss Soc O	$ 385 00
O H King	5 00
Madison Co SS Miss Off O	11 17
Belleville A M Cong Pa	15 00
Springdale Cong Va	23 00
Hopedale Cong Ill	40 00
Oak Grove & Pleasant Hill Cong O	26 00
Matt 6:3	5 00
Canton Cong O	2 77
A Sister O	20 00
East Bend SS Ill	55 00
Millers Cong Md	69 60
Oak Grove SS O	6 24
Souderton T. M. Pa	25 00
Lower Salford SS Pa	50 00
La Junta Cong Colo	13 50
Mt. Zion Cong Mo	2 50
Bethel & Sycamore Grove Congs Mo	28 00
Salem SS Tofield Alta	116 36
Plum Creek Cong Nebr	10 00
E Fairview Cong Nebr	108 44
Poole A M Cong Ont	70 00
Hagey Cong Ont	7 00
Shantz Cong Ont	22 50
Zurich Cong Ont	4 25
Blenheim Cong Ont	30 60
Hagey SS Ont	10 33
Lancaster E Chestnut St Cong Pa	35 84
Frazer SS Pa	87 50
Mt Joy Y P Meeting Pa	12 70
Interest on Amanda Kendig Legacy	20 00
Interest on Hettie Bachman Legacy	8 00
	$1,326 30

Missionary

Indiana-Michigan S C	$ 75 00
Lancaster Dist Bd Pa	150 00
Friends Ohio	150 00
Goshen College Cong Ind	34 54
E Holbrook Cong Colo	45 00
Lockport SS O	29 10
Perkasie Miss-Meet Pa	100 00
Blooming Glen Cong Pa	112 50
Yoder Cong Kansas	75 00
Spring Valley Cong Kan	37 50
Stahl Cong Pa	15 00
Kaufman Cong Pa	15 00
Blough Cong Pa	30 00
Elkhart Cong Ind	34 27
	$902 91

Missionaries' Children

A Bro & Sister Ind	$100 00
Metamora S C Girls Ill	20 00
Waldo S C Ill	40 00
Forks S C Ind	37 50
Elkhart SS Ind Miss Col	125 41
Stahl SS Pa Miss Col	31 15
Fairview SS Mich	11 80
Larned SS Kans	7 50
SS at Salix Pa	4 50
Mrs M L Plank & Daughters	5 00
Salem Cong Nebr	46 05
E & W Fairview Cong Nebr Miss Off	82 07
Cressman Miss Meet Ont	79 09
	$590 07

Junior Earnings

Charles B Detweiler	$ 50
Stahl SS Pa	25 40
Willow Springs SS Ill	38 05
Hopewell SS Ind	36 75
Clinton Frame SS Ind	21 75
Freeport SS Ill	80 63
Salem SS Alta	270 00
Waterloo SS Ont	56 50
Elkhart SS Ind	9 16
	$538 74

Junior Savings

Canton SS O	$ 25 11
Stahl SS Pa	9 15
Ivan W Brunk	3 24
Pleasant View SS O	6 50
Hopewell SS Ind	2 32
Clinton Frame SS Ind	75
Freeport SS Ill	1 00
Elkhart SS Ind Jr & Adult Savings	46 68
	$94 75

Adult Savings

Stahl SS Pa	$61 30

Total Missionaries Children	$1,284 86

Evangelist

J D Byler	$ 12 00
A Sister Pa	12 50
Waterloo Y P Ont	12 50
Berlin Cong O	12 80
A Brother Penna	15 00
Markham Y P M Ont	22 50
E S Elverson Pa	37 50
East Petersburg SS Pa	15 00
E Petersburg SS Y M B Class Pa	7 50
Manheim Bible S C Pa	11 00
	$158 30

Bible Women

Old Sisters Cl Oak Grove SS Champaign Co O	$15 00
Rufus P Horst & Wife	15 00
Aged Sister Cl Oak Grove SS O	15 00
Clinton Frame SS Ind	15 00
Aged Sister SS Cl Bethel SS O	10 00
Martinsburg S C Pa	25 00
No. 12030 Pa	10 00
Anna Hoover	50 00
Bowne Cong Mich	4 17
Cl 19 Holdeman SS Ind	12 00
	$171 17

Teachers

Beech SS Ohio	$ 62 00
8 Sisters Lanc Pa	16 00
Several Sisters Landis Valley Pa	8 25
Mary & Esther Herr	3 45
A Sister Mellinger Cong Pa	7 50
Mary Zimmerman	7 00
Elizabeth Frankhauser	6 00
Lanc SS Mollie Weavers Class Pa	6 00
A Bro & Sister Pa	5 00
Ethel M Meyer	7 40
Landisville SS Girls Cl 7 Pa	5 00
Elizabethtown SS Benj Keeners Cl Pa	10 00
Seven Sisters Lanc Pa	14 00
Several Sisters Landisvalley Pa	8 25
Esther & Mary Herr	3 45
A Sister Mellinger Cong Pa	5 00
Mary K Zimmerman	7 00
Elizabeth Frankhauser	6 00
Lanc SS Mollie Weavers Class Pa	6 00
A Bro. & Sister Lanc Pa	5 00
Erisman SS Pa	37 16
Elkhart Y P S & L A Ind	30 00
Class No 13 Elkhart SS Ind	2 75
	$268 21

Orphan

G. Monroe Miller	$ 30 00
J Kurtz	15 00
Daniel D Hooley	7 00
Mrs. J C Landes	14 00
Cl 14 Nappanee SS Ind	10 00
Mothers Cl Bethel SS Mo	7 00
Mr & Mrs C A Wenger	21 00
Cl 2, 3, & 4 Berlin SS	14 50
Rufus P Horst & Wife	7 00
Mr & Mrs Harv Handrich	4 00
Martins SS O	10 00
Int Girls Cl Martins O	7 00
Joe B Stutzman	7 50
Ervin Stutzmans Cl Walnut Creek SS O	15 00
Jr Dept Sterling SS Ill	18 36
Primary Dept Pa SS Kan	52 00
Burr Oak SS Ind Jr Erns	4 70
Clinton Frame SS Ind	37 50
Harmony SS Ill	16 02
Alvina Springer & Ada Smith Cl Ill	30 00
Mothers Cl Howard-Miami Co SS Ind	7 00
Weaver SS Pa	39 17
Stahl SS Pa	15 88
West Union Cong Ia	4 20
Plum Creek Cong Nebr	28 00
Weber SS Ont	28 00
Lauver SS Pa	30 00
C E Lehmans Cl Yellow Creek SS Ind	7 50
Olive Cong Ind	72 50
Cl 12 Elkhart SS Ind	14 51
Olive SS Ind	28 00
	$602 34

Widow

O Sisters Cl Cham Co O	$12 50
A Sister Ill	15 00
Nancy Leibold	10 00
A Sister Yellow Creek Cong Ind	3 00
	$40 50

Medical

A Friend Ore	$ 10 00
A Bro & Sister Calif	20 00
Mens Cl 23 E Union Cong Ia	4 00
Martins Cong O	3 00
Sterling S C Ill	3 00
Sonnenburg S C Ohio	25 00
Mary Richer	15 00
E Zora A M Cong Ont	24 30
A R Miller	5 00
	$109 30

Boys Hostel

Y P C A Hesston College Kans	$100 00

Hospital Building

A Bro & Sister Ind	$100 00

Hospital Furnishings

A Bro & Sister Ind	$100 00

Hospital-Childrens Ward

A Bro & Sister Ind	$100 00
Elizabeth E Blosser	5 00
Bethel & Guilford Congs Ohio	14 00
Ada Burkhart	10 00
	$129 00

Evangelist House

A Bro & Sister Ind	$100 00

Medical Ward

A Bro & Sister Ind	$100 00

Sunderganj-Church Benches

A Bro & Sister Ind	$100 00

Kitchen-Sunderganj Bungalow

A Bro & Sister Ind	$100 00

Friesen Truck

A Bro & Sister Ind	$500 00
SS Cl per Mary A Beck-Kans	10 00
Hopedale S C Ill	1 00
Sterling S C Ill	8 00
	$519 00

Personal

Zion S C Ore	$ 10 00
Zion SS Children Ore	5 00
Orrville S C O	25 00
Friends Pa	15 00
T E Brubaker	25 00
Perkasie Miss Meet Pa	50 00
	$130 00

Lepers

M Lena Kreider	$ 5 00

Balodgahan Dispensary

Oak Grove SS O	$25 00
J Lehman	5 00
A J Stutzman	10 00
	$ 40 00

Native Nurse Training

Midland S C Mich	$ 10 00

Sankra Dispensary

West Union S C Ia	$ 25 00
West Union Cong Ia	63 07
Manson S C Ia	24 00
	$112 07

Ghatula Dispensary

Anna N Ranch	$ 5 00

Primary School Support

Yellow Creek Cong Ind	$20 00

Special Literature

Willow Springs Cong Ill	$51 02
Birthday money Willow Springs SS Ill	3 50
Haffert Joseph	1 00
Christian Burkey	1 00
Schertz Bros	5 00
	$61 52

Total for India	$6,595 48

SOUTH AMERICA

General

O H King	$ 5 00
Freeport Cong Ill	54 31
Matt 6:3	5 00
Canton Cong Ohio	2 76
East Bend SS Ill	50 00
Union SS Ill	11 75
Willow Springs Cong Ill	12 50
North Lima SS O	42 00
Bethel SS Ohio	13 60
Tri Co SS Conf Orrville O	43 43
La Junta Cong Colo	13 50
Bethel-Sycamore Grove Cong Mo	28 00
Kaufman Cong Pa	16 62
Thomas Cong Pa	15 16
Salem SS Alta	116 36
Thanksgiving ofg Bethel and Guilford Congs O	14 00
Plum Creek Cong Nebr	10 00
Liberty Cong Ia	13 50
E Fairview SS Nebr	35 14
Woodriver SS Nebr	25 00
Weber SS Ont	22 00
Hagey SS Ont	8 93
Rutt Baby Burial: Risser Cong Pa	45 00
Stauffer Cong Pa	3 00
Goods & Bosslers Cong Pa	54 65
Lanc E Chestnut St Cong Pa	38 83
Int on Barbara Mc Allister Legacy	20 00
Malachi 3:10	17 00

Berea Cong Ind	7 00
Middlebury Cong Ind	32 14
Anna Hoover	10 00
	$786 18

Missionary

Lancaster Board Pa	$450 00
Souderton T M Pa	37 50
Pleasant Valley SS Kan	20 00
Goods Cong Pa	18 00
Elizabethtown Cong & SS Pa	154 31
	$679 81

Missionary Children

A Bro. & Sister Ind	$100 00
Martins Cong O	10 00
Chambersburg SS Pa	75 00
Crown Hill SS Children Offg Ohio	6 43
Salem Cong Nebr	46 00
Bertie Cong Ont	10 50
Elizabethtown SS Pa:—	
Saml Longeneckers Cl	12 50
Alta Nunemakers Cl	12 50
	$272 93

Junior Earnings

Beech SS Ohio	$45 75

Junior Savings

Shantz SS Ont	$13 00
Beech SS Ohio	8 58
Mable Hostetler	3 18
Waterloo SS Ont	28 20
	$52 96
Total for S Am Miss Children	$371 64

Evangelist

J D Byler	$ 11 00
A Bro & family Colo	13 00
Mr & Mrs A S Hamsher	5 00
Howard-Miami Co Cong Ind	21 94
Shore Cong Ind	15 00
East Union Cong Ia	50 00
Yellow Creek Cong Ind	35 00
	$150 94

Bible Readers

A Sister Ont	$25 00
Cherry Box Cong Mo	5 00
Daniel Weaver	2 00
Mrs. Woomert	50
	$32 50

Orphans

A Sister Ont	$ 25 00
Springs Y P B M Pa	8 25
Zurich SS Prim Dept Ont	4 00
Rhea Schissler	5 00
Welesley A M SS Ont	48 47
Mount Joy SS Pa	132 82
Frazer SS Pa	28 00
Lancaster SS Pa Mrs Rohrer's Class	14 00
Esther and Mary Herr	21 90
F. M. Stauffer	25 00
	$312 44

S. A. Personal

Orville Sew Cir O	$15 00
East Zora A M YPM Ont	17 25
A Sister Millersville Pa	9 00
	$41 25

Literature

Mr & Mrs B F Hartzler	$15 00
A Sister Ont	25 00
Sister Krupp	5 00
A Bro & Sister Lanc Pa	10 00
	$55 00

Bible Coach

A Sister Ont	$25 00
Howard-Miami Co Cong Ind	2 23
Souderton Cong Pa	173 77
Mr & Mrs M C Cressman	50 00
Welsley A M Cong Ont	29 25
Elizabethtown SS Pa Anna Gishs Cl	5 00
	$285 25

Orphanage Beds

Hagey Wanner YPM Ont	$30 00
Total for So. America	$2,745 01

CITY MISSIONS

Detroit, Mich.

Middlebury Cong Ind	$ 19 11
Olive Cong Ind	30 14
Maple Grove Cong Ind	23 00
Anna Hoover	10 00
Pigeon River SS Mich	32 84
	$115 09

Altoona, Pa.

Allensville Cong Pa	$17 00
Glade Cong Md	3 11
Scottdale Cong Pa	26 84
	$46 95

Altoona Mill Run Work

All-Day Mission Meet	$155 46
Mattawana Cong Pa	72 12
	$227 58

Canton, Ohio

Bethel & Guilford Congs Ohio	$19 00
Mr & Mrs M B Yoder	10 00
Mr & Mrs A S Hamsher	5 00
Shore Cong Ind	15 70
Robert Nase	5 00
Bro. & Sister Joe Yoder	5 00
Oak Grove and Pleasant Hill Congs O	10 00
Martins Y P Meeting O	6 50
David Hurst	1 00
Canton Cong O	5 30
	$82 50

Peoria, Ill.

Roanoke Sew Cir Ill	$ 2 00
Freeport Sew Cir Ill	2 00
Metamora Cong Ill	30 49
Willow Springs Cong Ill	5 30
	$39 79

Peoria New Building

Contractors & Building Supply Co Ill	$5 87

Lima

Howard-Miami Co Cong Ind	$20 00
SS Offgs Lima Ohio	11 61
A Shenk	1 00
	$32 61

Peoria New Building

Cong Fulton Co O	$115 00
Vineland Cong Colo	12 50
Crystal Spgs Cong Kan	30 00
Bethel Cong Mo	21 35
Carver Cong Mo	3 00
Salem Cong Tofield Alta	186 00
Sharon Cong Guernsey Sask	41 50
	$409 35

Ft. Wayne, Ind.

Shore Cong Ind	$ 5 00
Salem Cong Ind	7 83
Holdeman Cong Ind	19 60
	$32 43

Toronto, Ont.

Geiger Cong Ont	$30 00
Shantz Cong Ont	18 30
Mrs Chas Koch	1 00
A Friend	2 00
	$51 30

Chicago, Ill.

Willow Spgs Cong Ill	$ 5 30
Middlebury Cong Ind	19 11
R Buchanan	17 50
Mrs Smith	1 00
Mary Royer	1 00
Ferne Miller	1 00
Mrs. Ulrich	2 00
V E Reiff	5 25
	$52 16

Kansas City, Mo.

Mr & Mrs M B Yoder	$ 10 00
Barbara Stalter	5 00
Mt Zion Cong Mo	10 25
Lena Stalter	5 00
Plum Creek Cong Nebr	10 00
Mrs Ed Gerber	5 00
E Fairview Cong Nebr	32 99
Mrs W H Miller	4 00
Maple Grove SS Pa	9 00
Sycamore Grove Cong Mo	25 00
E A Rediger	50 00
Lower Deer Creek SC Ia	10 00
Special Support	256 75
Garret Nice	25 00
Providence Cong Pa	16 00
Crown Hill Cong Ohio	27 00
John Schrock	5 00
	$505 99
Total for City Missions	$1,601 62

CHARITABLE INSTITUTIONS

Children's Home Kansas City

Primary Dept Freeport SS Ill	$ 5 00
Wichita SS Kans Offg	17 90
Pleasant V Cong Kans	13 00
Milan Valley Cong Kans	7 75
Penna Cong Kans	22 00
Mt Zion Cong Mo	15 00
Larned Cong Kans	18 00
Cherry Box Cong Mo	4 65
W Liberty Cong Kans	16 78
Washing Machine Fund:	
Protection Kans Cong	11 00
Sycamore G Cong Mo	85 54
Schellsburg Cong Pa	3 00
Plum Creek Cong Neb	8 31
Plum Creek SS Jrs Neb	28 00
Alpha SS Minn	6 39
	$262 32

Jr. Earnings

Salem SS Alta	$51 76
Fred & Robert Cressman	2 00
Manson SS Iowa	81 13
	$134 89

Jr. Savings

Wichita SS Kans	$11 37
Manson SS Ia	30
	$11 67
Total for Children's Home Kansas City	$404 88

Orphans' Home Ohio

Oliver Byler (Oct)	$ 25 00
A Bro & Sister Del (Oct)	4 00
Elmer Liechty	25 00
Mrs Willie Wyse	5 00
Mrs John Miller	2 00
J W Headings	100 00
Mission Meet of Logan & Cham Cos Ohio	3 00
A Bro and Sister Ind	100 00
A Sister Ill	2 00
Stahl SS Pa Miss offg	5 37
Beech Cong O	45 80
Oak Grove Ohio	48 13
Shore Cong Ind	15 00
Thanksgiving Offg Freeport Cong Ill	37 50
Blough Cong Pa	8 00
Schellsburg Cong Pa	3 00
Stahl Cong Pa	3 82
Plum Creek Jrs Nebr	19 56
Nappanee Cong Ind	40 00
	$492 18

Jr. Earnings

Maple Grove SS Ind	$13 85

Jr. Savings

Shantz SS Ont	$13 00
Maple Grove SS Ind	42 00
	$55 00
Total for Orphans' Home Ohio	$561 03

Home for Aged, Ill.

Waldo Cong Ill	$ 25 76
Josephine Haynes	26 00
J B Rockwood	31 50
J M Nofziger	43 33
V S Byler	10 00
Emma Groening	20 00
Will Camby	26 00
Andrew Eash	20 00
Rosa Watkins	25 00
Sarah Speicher	35 00
Grover Engel	25 00
August Binhaught	100 00
M Miller	1 00
Produce Sold	48 23
Springs Cong Pa	2 29
Glade Cong Md	75
	$439 86

La Junta Hospital Bldg

Oliver J & Glada Miller	$ 15 00
E J Roggy	20 00
Donald Bachman	2 00
G A Birkey	7 50
Mr & Mrs Curt Headrick	20 00
C B Sonnanstine	5 00
J E Lawson	12 50
A B Wallis	25 00
G E Calonge	100 00
Wiswell Creamery	75 00
A C Riddering	45 00
E H Rourke	40 00
Otero County Gas Co	27 50
J. L. Robinson	50 00
J T Headrick	15 00
C T Tyler	50 00
P Schleich	7 50
T S Switzer	25 00
W L Mullikin	5 00
Henry Deinken	2 50
Dave Wright	7 50
Oldham	50 00
E D Engler	5 00
Geo. Lorenz	5 00
J McLaren	15 00
W C Morris	2 50
Gladys Gilchrist	2 50
L E Matzenbacher	5 00
Poors Cash Grocery	5 00
Colo Sav & Trust Co	50 00
L J Credit Assn.	18 75
E C Glenn	12 50
L J Trading Company	62 50
L J Democrat	50 00
Fred Malouff	37 50
O A Jackson	5 00
Mrs M H Crowley	3 00
Hanagan Bros	37 50
Alex Schneider	1 25
A J Bass	2 50
Amercian Legion	12 50
Julia Bradish	10 00
John Larson	7 50
Hoods Baking Co	50 00
David & Anna Kauffman	5 00
Benj Baker	20 00
Roseland Cong Nebr	80 25
Howard O Stauffer	20 00
Woodriver Cong Nebr	38 50
Jonathan Zook	50 00
John G Hostetler	10 00
David R Johnson	25 00
Walter A Schertz	200 00
Edward C Slabaugh	3 00
Aaron M Leatherman	50 00
Kathryn Leatherman	10 00
Some Brethren of Thurman Cong Colo	42 00
Mrs Iva Cook	5 00
Susie Miller	5 00
Crystal Spgs Cong Kans	30 00
Sycamore Cong Mo	40 00
Hospital Fees (Sept)	519 76
Farm Income (Sept)	1,000 00

Sundries (Sept)	16 00
Hospital Fees (Sept)	294 96
Farm Income (Sept)	1,000 00
Hospital Fees	1,766 74
Sundries	25 00
Hospital Fees (Oct)	996 35
La Junta Hospital Asso (Oct)	300 00
Hospital Fees (Nov)	1814 70
Terra Bella SS	17 49
Certificate of Deposit	1500 00
Interest	60 00
Merchandise	15
Miscellaneous	72
Hospital Fees	949 40
Farm Income	1,000 00
Merchandise	5 00
Miscellaneous	45 00
Total La Junta Hospital	$12,952 52

LaJunta Hospital-Nursery Equip.

Burr Oak SS Ind Jr Savings	$ 13 12
Sycamore Grove Cong Mo Jr Eavings	16 84
Sycamore Grove Cong Mo Jr. Earnings	46 72
	$ 76 68

Millersville Orphanage

Deep Run Cong Pa	$44 00
Total for Charitable Institutions	$14,478 97

OTHER FUNDS

Rural Missions

Otto Beach & Wife	$ 5 00
Schellsburg Cong Pa	2 00
Thomas Cong Pa	14 09
Nappanee Cong Ind	40 00
Anna Hoover	5 00
Shore Cong Ind	5 00
	$71 09

Menn. Publishing House

Delaware Cong Pa	$2 00

Annuity

Peter Garber	$1200 00
Henry & Emma Landis	4000 00
W M & Mary Headrick	500 00
	$5700 00

Menn. Board of Education

Roanoke Cong Ill	$13 24
Sugar Creek Cong Ia	36 94
Blough Cong Pa	16 00
Stahl Cong Pa	7 63
	$73 81

General S. S. Committee

Hopedale Cong Ill	$ 20 00
E Holbrook SS Colo	4 87
Spring Valley SS Kans	20 15
Salem SS Alta	10 00
Sharon SS Sask	7 00
Duchess SS Alta	5 65
Mount View SS Alta	4 00
Sugar Creek Cong Ia	36 93
	$103 60

Evangelistic Fund

Mount Zion Cong Mo	$ 4 50
Yoder Cong Kans	35 87
	$40 37

Mo.-Kans. Dist. Mission Board

Palmyra Cong Mo	$11 50
Bethel Cong Mo	12 90
	$24 40

Hesston College

Bethel Cong Mo	$5 00

Hesston Endowment

Jacob Brenneman	$200 00
E W Bricker	25 00
	$225 00

Conference Fund

Casselman Cong Md	$3 42

Good Samaritan Fund

Sew Cir S W Pa Conf Dist Pa	$15 00

Students Aid Fund

Paul Miller	$17 30

Church Buildings

Hopewell Cong Ind	$ 7 62
Holdeman Cong Ind	27 82
	$35 44

Ind.-Mich. Colportage & Tracts

Berne Cong Mich	$23 98
Good Samaritan Cl Elkhart SS Ind	4 50
	$28 48

Ind.-Mich. Conf. Expenses

White Cloud Cong Mich	$4 00

General Fund

Shore Y P B M Ind	$ 9 75
Emma Cong Ind	18 00
Crystal Spgs Cong Kans	38 91
Howard-Miami Co Cong Ind	16 80
Spring V Cong Kans	48 85
Shore Cong Ind	6 46
La Junta Cong Colo	30 42
Midland Cong Mich	12 38
Bowne Cong Mich	20 21
Hopewell Cong Ore	4 22
Nampa Cong Ida	5 60
Springs Cong Pa	4 56
Pleasant Grove Cong Pa	5 00
Glade Cong Md	1 90
	$223 06

S W Pa SS Conf Mission Fund

Blough SS Pa	$12 00
Kaufman SS Pa	14 90
Stahl SS Pa	11 69
	$38 59
Total for Other Funds	$6,615 56

RELIEF FUNDS

Near East

Franconia Conf Pa	$369 70
Spring City Cong Pa	122 00
Souderton Cong Pa	78 84
Deep Run Cong Pa	32 96
Providence Cong Pa	15 00
Towamencin Cong Pa	21 82
Swamp Cong Pa	11 50
Worcester Cong Pa	5 00
	$656 82

Russia

Cl 19 Belleville A M Cong Pa	$2 50
Cls 7 & 8 Bowne SS Mich	5 00
	$7 50

Canadian Russians

Plain Cong Pa	$279 36
Lower Salford Cong Pa	216 22
Franconia Cong Pa	208 51
Rockhill Cong Pa	115 00
Spring City Cong Pa	12 00
Providence Cong Pa	52 00
Worcester Cong Pa	7 00
Doylestown Cong Pa	28 00
Boyertown Cong Pa	18 00
Line Lexington Cong Pa	236 00
Hereford Cong Pa	30 50
Perkasie Cong Pa	66 35
Blooming Glen Cong Pa	66 50
Towamencin Cong Pa	47 75
Deep Run Cong Pa	70 00
Souderton Cong Pa	287 00
Plumstead Cong Pa	16 00
Swamp Cong Pa	17 50
Skippack Cong Pa	90 00
Clinton Frame Cong Ind	59 12
	$1922 30

General

Cresston Mont SS	$7 78
Total for Relief Funds	$2,594 40

SUMMARY

Alta-Sask Dist Bd	$ 1,118 79
Franconia Dist Board	3,132 77
Ind-Mich Dist Board	993 27
Illinois Dist Board	275 36
Iowa-Nebr Dist Board	872 39
Lancaster Dist Board	1,086 51
Missouri-Kans Dist Bd	601 34
Ohio & E A M Dist Bd	242 96
Ontario Dist Board	666 97
Pacific Coast Dist Bd	27 12
S W Penna Dist Bd	785 56
Wash Co Md Franklin Co Pa Dist Board	144 60
Menn Bd of Missions and Charities	24,952 77
	$34,900 41
India Missions	$ 6,595 48
S America Missions	2,745 01
City Missions	1,601 62
Charitable Institutions	14,478 97
Annuities	5,700 00
Gen & Other Funds	1,184 93
Relief Funds	2,594 40
	$34,900 41

GLEANINGS

Transformed Malagasy Women

That there is no land in which the Gospel has so changed the status of women as in Madagascar is the opinion of Miss Margaret Gale, of the London Missionary Society, who says that the women are the backbone of the Malagasy Church. By contrast she thus describes their condition as heathen: "The woman is the slave of her husband, one of several, and very little more important than the oxen. As long as she can work, he will support her, but when she can work no longer, she is cast aside as a useless garment. She is driven out then, and just goes from village to village fighting for the refuse with the village dogs, and finally lies down and dies with no one to pity or help."

Miss Gale thus summarizes the story:

The word "without" might be written across the life of the heathen Malagasy woman—girlhood without innocence; womanhood without honor; marriage without love; motherhood without joy; sorrow without a Burden Bearer; sickness without succor; death without hope of a beyond.

Sunday Amusements in England

In order to test the feelings of its constituency on this question the Manchester Evening News issued voting papers in a recent number, and in addition provided the cinemas (moving picture houses) and the churches of the city with copies of the voting-sheet. The questions submitted ran: (1) Are you in favor of Sunday games in public parks at times not interfering with the hours of divine worship? (2) Are you in favor of the opening of cinemas on Sunday after the hours of divine worship? In filling up his sheet every voter had to give his name and address, otherwise his paper was disqualified. Nearly a quarter of a million papers were sent in. They produced this surprising result: after deducting spoilt papers, out of upwards of 235,000 votes cast, only 37,609 were in favor of Sunday games, and 30,028 in favor of the opening cinemas. That is to say, the voting was more than five to one against Sunday games and nearly seven to one against Sunday cinemas. The Evening News confesses to much surprise at the overwhelming majority in favor of the maintenance of the English Sunday, and contends that municipal councils ought not to ignore the strong sentiment to which the vote gives evidence, and that advocates of the introduction of the continental Sunday will now know that the voice of the people is against them. It is believed that a similar sentiment to that expressed in Manchester prevails in other parts of the country.—The New Outlook.

Church Membership in Germany

While the number of German church members has increased during the last fifteen years, the percentage of the population professing religion has dropped. According to an official report compiled from the last census, the adherents of the two principal religions in 1925 represented only 96.5 per cent of the population of 62,400,000, against 98.3 per cent in 1910. In the opinion of a correspondent of the New York Times, who gives these figures, the decrease is due to the fact that many Protestants and Catholics have renounced connection with religious bodies in order to escape the payment of the mandatory

church taxes. The movement is especially strong in Berlin, where the number of people not belonging to any church increased from 63,000 in 1910 to 353,000 in 1925. Growth of the so-called Free Thinkers is still more pronounced in Saxony, where their number jumped from 4,000 to 272,000, an increase of more than 4,000 per cent.

The total number of communicants at the time of the census was about 40,000,000 Protestants, 20,000,000 Catholics and 564,000 Jews.

An African Woman Made a Deacon

Chungu is a woman of whom one of the missionaries of the London Missionary Society at Mbereshi, Central Africa, writes: "Chungu is back with us as our cook and house capitao and general stand-by. She has won back the respect of the whole village. She really has triumphed gloriously. And the crowning joy of the year for her and for me came this very week at our New Year's church meeting; Chungu was unanimously elected a deacon of the church. I watched her when her name was proposed, tears came into her eyes. She looked at me with fear and wonder, and later on when all the children were in bed, she came to me and said, 'Have they forgotten my sin? Is it a sign of God's forgiveness? I have not much wisdom, I am not very old, but if God has called me to this holy work in His Church, then here I am, O Lord,' and she rose and stretched forth her hands as if she saw Him before her. She said in parting, 'It is a day of joy for me, but more joy for you and for Our Chief.' Just to look at Chungu with her quiet, serene face and gentle way with the girls is gloriously worth while."

Palestine, a Jewish Homeland

At the World Zionist Congress, held in Switzerland during the past summer, which celebrated the thirtieth anniversary of the founding of the movement, encouraging reports were given of the progress made in the restoration of Palestine as a homeland for the Jews. Since the Balfour Declaration, which was agreed to by the French and Italian Governments, large areas have been put under cultivation by homesteaders. Local cement plants and other factories are supplying much of the material used in the construction of the new and modern cities around Jerusalem. Extensive orange groves have been cultivated and increased by the installation of irrigation systems. Poultry raising and dairy farming have been successfully carried on in sections that were formerly useless and not under cultivation. Schools have been established, both Jewish and Arab, and Great Britain contributes twenty per cent of the cost of the Jewish schools and so far the entire expense of the Arab schools.

Moslem and Jew Study the Bible

The American School for Boys in Baghdad is one of the outstanding activities of the United Mission in Mesopotamia. Rev. Calvin K. Staudt, its principal, reports these two unusual cases in connection with the school: "The brother of a Moslem boy called the other day to find out how his brother was getting along, especially in his study of the Bible. To my surprise, he told us that he wants his brother to study the Bible much and that he would be pleased if we would ask his brother to recite often so that he would have more of an incentive to study his Bible. One of our teachers is giving private lessons to a Jewish boy after school, in his home. The father has requested this teacher to devote fifteen minutes each day out of the lesson period to the study of the life and teachings of Jesus. The father knows that his son is morally weak and, having himself been educated in a mission school and in the University of Beirut, he feels that nothing can straighten out his son better and make a man of him than such teaching."

The Turkish Woman's Religion

According to John B. Ascham, writing in World Neighbors, the new women of Turkey do not attend the religious services of the mosques. They no longer are attracted by the old religious life of Islam. Once they could attend the public prayers secreted behind screens. Many mosques did not have these screened places for the women. They said their prayers at home. Women now, if they wish, can go to the mosques. "I have seen them in St. Sophia separated from the men by a single cord to indicate their place. I have not seen women worshiping in any of the mosques which I have visited in Anatolia. But the new woman, like her husband, will have little to do with the mosque. It is associated with the tyranny of the old social order. Religion has little significance to the leaders of modern Turkey."

A Great Lack in Hinduism

Rev. John E. Norton uses the response of the American people to the Mississippi flood disaster as an illustration of the difference between Hinduism and Christianity, and further proof of why India needs Christ. He says: "Although wickedness does abound, yet America is a Christian land and Christian sentiment prevails. As soon as it was known that there were flood sufferers, help was rushed to them immediately. The whole country from the Atlantic to the Pacific was stirred to help. Nobody said, 'They are not my caste, why should I worry about them?' If the Ganges River had flooded all its low-lying plains and washed away thousands of its villages, would the whole of India rush to help them? The probability is that the whole of India would not give five minutes to thinking about the sufferers. Most of the people would never know about it, for they cannot read. If it was a great enough calamity the Christian Government out here no doubt would do something, but as to the people on the whole it would never occur to them that they had any duty in the matter."

Preparing for Blindness

The school for the blind carried on in Bombay by American Congregationalist missionaries is a helpful institution of long standing. The annual report of the Marathi Mission says of one pupil: "Gulabi was one of the sweetest, happiest little orphans in the Methodist girls' school at Talegaon. One day it was noticed that she seemed to be having trouble in reading; her eyesight was failing. She was sent to the Presbyterian hospital at Miraj and everything possible was done, but she came back with the verdict, 'No hope. Blindness ahead.' I wonder how we would meet that verdict, if it came to us? Gulabi wasted no eyesight on tears, but said at once, with a cheery smile, 'Well, I just can't stop studying. I'd better go to the Blind School now and begin to learn while I can still see; then by and by perhaps I can be a blind Bible woman'..... Her cheery smile, sweet voice and loving, helpful spirit are a spot of sunshine in an already cheerful place."

Slavery Contract in Rajputana

H. B. Sarda, in an article quoted by the Antislavery Reporter, describes the slavery of the Darogha caste in Rajputana states. Mr. Sarda says that, in exchange for food, clothes and marriage dowry from the master, the Daroghas bind themselves to render any service that he may demand and not to leave his service. Their children are similarly liable to render service to the masters. The daughters of Daroghas are given away in dowry in the marriage of the master's daughters. The master can also dispose of the surplus Daroghas under him, but retains the right to requisition their services whenever necessary and to give away their daughters in dowry. A Darogha can buy his freedom by paying back to the master all the expenses incurred on his behalf by the former. A Darogha naturally has no scope to earn money and the master sees to it that he gets none. He therefore remains a slave all his life and transmits his slavery to his children.

Amusements in Germany

Supplementing the recent law suppressing obscene and trashy books the Reichstag is now considering a similar decree to protect youth from danger to morals through drama, dancing and other amusements.

The measure prohibits persons under eighteen years of age attending dances or amateur shows in their own home, if the shows are judged to be detrimental to their moral well-being and the police are authorized to disregard the old idea that a man's home is his castle and enter it if they deem such action necessary.

The longer the Christian experience the greater the joy, the fuller and brighter the experience.—J. W. Hess.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth) (Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 12, 1928 (Gospel Witness) (Established 1905) No. 41

EDITORIAL

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

It is said that while "wise men sometimes change, fools never do." Some people quote this to justify themselves in turning aside from the Word of God to embrace the fallacy of liberalism. Thus they would pin their faith to a fool's maxim as justification for turning away from the unfailing and unchangeable Word of God.

There are times when men ought to change their minds. Being human, we are subject to error. God's Word is infallible, as perfect and wise as it is true. When therefore we find our opinions contrary to God's Word, we should not hesitate to change our minds immediately. Only a blind zealot clings to error when fuller light shows him to be wrong.

But we should never change our minds so long as the Bible sustains us in our opinions or judgment. Recognizing that "forever, O Lord, thy word is settled in heaven," we recognize that the tenets of Christian faith held and taught by Christ and the apostles are the same to-day that they were the day they were first promulgated, and being established in these tenets of faith we should NEVER change in those things. It is folly to sacrifice these eternal principles for the sake of agreeing with men who in the name of "science" are "teaching for doctrine the commandments of men." The fact that God's Word is unchangeable serves notice on us to continue steadfast in the faith.

We are pleased to note many forms of active Christian service being carried on in the Church at the present time—revival meetings, Bible conferences, special Bible terms in nearly half the states where we have organized congregations, mid-week devotional meetings, regular preaching services and Sunday schools in nearly all our houses of worship, missionary work, homes for the helpless, teacher training, and (we are constrained to believe) diligent Bible study in many homes. Our people have learned that it is not only practical to carry on these lines of activity in winter time, but that this is the most fruitful season of the year during which to do it. May the good work go on—and increase.

Not the least in importance, in our various forms of Christian service and activity is the matter of overcoming the enemy. Christian service is a result of evangelical conversion, a companion of and not a substitute for real salvation. It is our duty to struggle with the forces of sin, our privilege to overcome. When once the victory of salvation is won, the victorious life is (or ought to be, and **will** be if we are true to our promises to God and the Church) a daily experience. "This is the victory that overcometh the world, even our faith." They who, through faith in God and the power of the Spirit, have the experience of victory in their own lives, are thereby empowered to win others to God and help them to a life of victory and holiness in the Lord.

STRENGTHENING THE CHURCH

VI. Its Relationship to the Secular Affairs of Life

Life's duties are twofold: secular and spiritual.

Our highest and chief duty in life is to serve God—to worship and adore Him, to yield our lives and obey Him, to serve Him faithfully to the best of our knowledge and ability, to do all we can to bring the greatest possible number of people into this happy relationship with Him. Duties along this line we classify as spiritual.

But so long as we are in this world we must of necessity use the things of the world. Food, clothing, shelter, supplying the necessities of life for the needy, money needed to supply both the secular and spiritual needs of self and fellow men, all these things call for secular toil, for human relationships that are not wholly spiritual. Duties along this line we classify as secular. It is this phase of life to which this message is devoted.

The question before us is: What may be done by us as individuals, and by us as a church, to keep the secular affairs of life upon a Heaven-approved, God-honoring basis? to safeguard the membership, to strengthen the Church, to "lift up a (right) standard for the people" of the world? Briefly let us note a few points in answer to the question:

1. **"Seek ye first the kingdom of God and his righteousness."**

The promise to those who faithfully obey this admonition is, "All these (necessary secular) things will be added unto you." "YE" here means those who conscientiously desire such a standard—the rest we shall endeavor to notice later on. Truth, uprightness in heart, living for the good of others, "in honor preferring one another," a life of un-

questioning obedience to God, a life "unspotted from the world," all these things belong to the "righteousness" which our Savior enjoined upon His followers. Let your light shine along these lines, and you set an example which can not be otherwise than helpful to others.

2. **"As you go, preach."**

In other words, carry a faithful testimony wherever you are. "Lift up a standard for the people." From the pulpit, in our homes, in the Sunday school, in business circles, in social circles, in our church schools, everywhere and on all occasions where there is opportunity, let the standards of righteousness as held forth in the Bible be diligently taught, by example and by precept. Scores of precepts covering these points are found in both Old and New Testaments. People need to be taught, and need to be shown how; and there is nobody in better position to perform this service than the consecrated Christian who is burdened with the thought of maintaining the Gospel standard of righteousness among all people. Turn on the light, and do it constantly, if you would have it reflected in the lives of the people.

3. **"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."**

It is an admonition of such far-reaching importance that the latter phrase is necessary lest we go about the task in "holier-than-thou" air of superiority. Now let us examine this admonition a little. Who is included? **"Ye which are spiritual."** Does that include me? you? If it does not, we should get on our knees and stay there until we have made the entire surrender to God. Having made the surrender, and being able to testify of a truth that we belong to the spiritually-minded children of God, we are confronted with a commission: "RESTORE" the erring. The question is sometimes raised whether this includes the erring outside the Church as well as those inside. We believe it does; but we had better stay inside our own fold until an honest scriptural effort has been made there. Then, if we have time, we may go outside and continue the work of reform.

Let us notice that we are here confronted with a positive command to RESTORE; and the expression, "Ye which are spiritual," makes it clear that others besides preachers and deacons are included—unless it is held that no other members in the Church are spiritual. So the only question that is left is that of determining the best methods of bringing about the restoration. Even on this point the Scriptures are often specific, and the Church has suffered much in not putting into practice all these specific instructions which may be clearly understood if we but read them obediently. We said that this admonition is very far-reaching. The "fault" to which the Scriptures here refer may be impure thoughts, vulgar language, unclean habits, the unequal yoke with unbelievers, covetousness, extortion, worldly conformity, dishonesty, social impurity, disloyalty to the Church, spiritual indifference, or dozens of other things in which the Word of God is often ignored or disobeyed. Space will not admit of an extended discussion of methods in dealing with the matter of restoring the erring, but we want to take up room enough to say three things: (1) In view of this clear scripture admonition to "ye which are spiritual" to "RESTORE" the erring, it behooves every one of us who lay any claims to spirituality to be diligent in working on the job. (2) And in so doing let us not lose sight of the important warning: "IN THE SPIRIT OF MEEKNESS"—lest our well-meaning efforts be thwarted by impatience and soul-winning be turned into mote-hunting. Matt. 7:1-5. (3) That our work may be effective and our methods both scriptural and wise, it is needful that we keep in daily fellowship with God—which includes the prayer life and a daily study of and meditation upon the Word of God which is full of practical instructions as to how to deal with these matters.

While the Church, as an institution, should never assume to take charge of secular enterprises—such as farming, merchandising, trades or professions—it has a right to expect that its members engaging in such callings conduct their business in harmony with Bible standards, and owes it as a duty to both members and non-members to keep the light of truth turned on the important question as to what Christian people should or should not do in the matter of choosing the avocations of life and of scriptural and unscriptural methods of conducting business. That congregation is fortunate when it is awake to the importance of constant "house-cleaning"—and very unfortunate when its overseers and disciplinarians neglect their opportunity and duty along this line and allow inconsistencies and sinful practices to accumulate among members until the body is reeking with (the weaker members perishing in) the filth and stench of worldliness and sin. Let us be awake, and do our full duty, as God gives us light and opportunity.

4. **"Teach all nations....to observe all things whatsoever" our Lord commanded His disciples to do.**

In other words, let the full-Gospel standard be maintained among the membership, and the world may see what God actually wants all men to do. This is a missionary theme as well as a theme for Church standards. The blessings of salvation and of a holy life are for "all nations," for "every creature;" and the more fully we are awake to our obligations in giving to the world the whole Gospel of Jesus Christ the more we can accomplish as messengers of the truth in bringing the light of the glorious Gospel to all men. When the Church is composed of members who are filled by the **Spirit** of God and obedient to the **Word** of God in its fullness, who can doubt that the **power** of God will rest as a benediction upon that body of people?

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

FAITH

By John L. Horst

For the Gospel Herald.

The word "faith" is a translation of the Greek word, "pistis," which means to believe, to trust, to rely upon. The word "believe" is translated from "pisteuo," which is a variation of "pistis." In general, we can say that from a language standpoint faith means belief, confidence, trust, reliance. Let us now turn to the Bible and see what is the Scriptural teaching concerning faith.

1. **What is Faith?** (1) It is receiving Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). From this reference we can readily see that to believe on the name of Christ is to receive Him as our Savior. This is true Christian faith. Other kinds of faith need not enter into our discussion here. (2) It is the door through which we enter the Christian life. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). This was the occasion of the return of Paul and Barnabas from their first missionary journey, and they told how the Gentiles had believed upon Christ, and thus had entered through the "door of faith" which God, through the preaching of the Word, had opened for them. Faith has always been, and always will be the door through which people enter the

kingdom of God. (3) It is an inward work of God in the heart which supplements the knowledge which we get through our natural senses. The writer to the Hebrews calls it "the substance of things hoped for, the evidence of things not seen" (11:1). Through faith the simplest child of God may know more of spiritual things than the most learned man of the world can possibly know through the sources of knowledge apart from faith.

2. **Whom or What to Believe.** (1) In the Lord. "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). Abraham is noted above all things for his faith. Had he not believed in the Lord he would never have dared to leave his native country to go to a land that the Lord would show him. (2) In the words of the Lord. "Then believed they his words; they sang his praise" (Psa. 106:12). We need to believe in the Word of God and it alone, of all literature, is worthy of our unquestioning belief and trust. (3) On the Lord Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Christian faith naturally implies belief in the Author of Christianity. Since He is our Savior we can have trust in Him with a faith that is unwavering and absolute. (4) In the Gospel. "Repent ye, and believe the gospel" (Mark 1:15). Faith in Christ also implies faith in the Gospel, or the good news, which tells us about what He has done for us. We should have implicit faith in the Gospel of Jesus Christ. (5) In the prophets. "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). These are Jesus' own words, in which He tells us that those who do not believe the prophets are fools. The prophetic writings of the Bible are worthy of our fullest degree of faith.

3. **How Faith is Received.** By hearing the Word of God. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); "He that heareth my word, and believeth on him that sent me, hath everlasting life" (Jno. 5:24). Faith, after all, rests upon knowledge and evidences. People can not have faith in anything of which they have no knowledge, nor should they have faith in things of which they have no evidences of trustworthiness and reliability. People must hear the message of the Gospel before they can have faith in it or its Author. Other references on this point are Jno. 8:30; 17:8. Faith also comes through prayer and the operation of the Holy Spirit. Luke 17:5; I Cor. 12:9.

4. **The Power of Faith.** "Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23). What a sweeping assertion! Yet it was made by the Master Himself. How few there are, that have an adequate conception of the power of faith! We read in the Bible of the wonderful things that were accomplished by the heroes of faith in earlier days, and we are thrilled by them, but has faith lost its power to-day? Indeed, no; it is we who have lost power because we do not exercise faith as we should. It is our lack of faith that accounts for our lack of power in our Christian life and service. Well may we pray with the apostles of Jesus, "Lord, increase our faith" (Luke 17:5).

5. **Results of Faith.** (1) Salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Through faith we receive salvation; apart from faith there can be no salvation. How important, then, that we spread the Gospel message that people may believe it, and receive salvation from sin! (2) The righteousness of God. Even as Abraham's faith was imputed unto him for righteousness, "the righteousness of God which is by faith of Jesus Christ" is attributed "unto all and upon all them that believe" (Rom. 3:22). See also Rom. 4:5. (3) Blessing. "And blessed is she that believed" (Luke 1:45). Faith is a wonderful source of blessing. From the first hour that we believed upon our Savior we have received great blessings, and so long as we continue to exercise ourselves in the faith of God we will receive blessings untold. Faith brings the blessing of God as surely and as naturally as sunshine brings warmth and health. (4) Eternal life. "Whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:15, 16). The greatest things of time and eternity come through faith in God. What a wonderful thing is faith!

"Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!"

Scottdale, Pa.

"LOVEST THOU ME?"

By Chas. M. Kelly

For the Gospel Herald.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—I Jno. 3:1.

"He (Jesus) is not ashamed to call them brethren." He gives us a share in His inheritance to the throne. We are made heirs of God and joint-heirs with Christ, and we shall reign with Him forever and ever.

How He must love us, to do that for us! "What manner of love!" What have we done to merit such goodness, such infinite love? What **have** we done?—naught but rebel against Him and sin against Him all our lives (that is, before He saved us). But, notwithstanding that, through faith which worketh by love, He makes us one with Himself: one with Him in His victory, and one with Him in His heirship. Can we ever realize the depths and heights of such a love as that? There is nothing on earth to be compared with it—it is infinitely above even a mother's love for her child.

"We love Him because He first loved us." Do we? Oh, do we really love Him? "He that hath My commandments and keepeth them, he it is that loveth Me." He is asking us to-day, as He did Peter so long ago, "Lovest thou Me?" And we answer as did the impulsive disciple, "Lord, Thou knowest all things; Thou knowest that I love Thee." Then, as if He desires a **proof** of our love, He says, "Feed My lambs, feed My sheep." Love is—in part—a feeling, an emotion; but whatsoever is nothing **more** than feeling, is not true love.

"Feed my sheep." "Other sheep I have.....them also must I bring." What about those "other sheep?" Though there are **ninety and nine** safe in the fold, the heart of Jesus will never be satisfied—and neither should ours—till the **one** lost on the cold, bleak mountain of sin is brought back to the fold of the Good Shepherd.

Jesus came "to seek and to save that which was lost," and He was faithful in doing the work assigned Him, for He said, "I have finished the work which Thou gavest me to do." Just before His expiration on the cross He said, "It is finished." Did He mean that there remained nothing more to be done? No, He simply meant that He had finished **His** part. Luke (Acts 1:1) speaks of his gospel as "a treatise of all that Jesus **began** both to do and to teach." He has left the work for us to finish, and ours is a colossal task, for this is our commission: "Go ye into all the world, and preach the gospel to every creature." But to this He has comfortingly added, "And lo I am with you alway, even unto the end of the age."

Our Lord did His part well. The apostle Paul followed in His steps; for when he was soon to leave this earth he gave this testimony: "I am now ready to be offered, and the time of my departure is at hand. I have

(Continued on page 894)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.
(739 Savier St.)

Dear Herald Readers, Greetings:—At this another Christmas season we are again reminded of God's great love for mankind in sending His dear Son to earth to die for us that we might live. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". (Jno. 3:16).

The Christmas programs were given Dec. 18. In the forenoon the children rendered a program in the main auditorium of the new hall. It was the first meeting held in this part of the hall. Many of the parents from the district were present. The children of the Sunday school at 185 Russel St., gave their program in the afternoon. A song program and sermon conveying the Christmas message of the Christ was very clearly presented at each service of the day.

The Christmas dinner was served on Dec. 24 to approximately three hundred people. After the dinner about a dozen baskets were taken to aged people and families who were unable to be present. Practically all the provisions for the dinner were sent in from the churches on the coast. A number of the brethren and sisters from the country came in to help with the work. We wish to thank each one who has made it possible to serve this dinner.

Will you continue to remember us at the throne of grace

In His service,

Dec. 30, 1927. Bertha Troyer.

West Liberty, Ohio
(Orphans' Home)

Dear Christian friends and Herald Readers, Greeting:—The Orphans' Home has been blessed in many ways during the months of November and December. Good health in general is always appreciated. We have a few cases of chicken pox, and also had one case of pneumonia, but at present there is no serious illness.

Sister Viola Baer of Archbold, O., who has given some over a year of valuable time in the work, has returned to her home for a rest. Her sister, Cora, is spending a few days with her parents this week.

A number of children have again been admitted to the Home so that we have forty-seven inmates here now. This is almost double the number that were here last summer for awhile. Naturally we need more support in many ways. We appreciate the continued support that has been given.

Following is a report of donations in provisions received during November:

Sewing C., Goshen, Ind., clothing	$12.00
Sewing C., Elkhart, Ind., clothing	6.00
Bethel & Oak Grove S. C., West Liberty, Ohio, clothing	16.00
Shore S. C., La Grange, Ind., clothing	15.00
Dorcas S. C., Buda, Ill., clothing	20.00
Holdeman S. C., Wakarusa, Ind., clothing	7.00
Walnut Grove & S. Union S. C., West Liberty, O., clothing	29.00
Martins & Pleasant View S. C., Orrville, Ohio, canned fruit	30.00
John King, W. Liberty, O., potatoes	1.00
Perry Dannuels, W. Liberty, O., potatoes	2.00
Isaiah Hartzler, W. Liberty, O., potatoes	1.00
Robert Myers, W. Liberty, O., potatoes and cabbage	3.50
A. I. Yoder, W. Liberty, O., potatoes	1.00
U. K. Hostetler, W. Liberty, O., potatoes	1.00
H. N. Hostetler, Millersburg, O., apples	8.00
Salem S. C., Foraker, Ind., clothing	6.00
Walnut Grove & S. Union Congs., W. Liberty, O., Thanksgiving dinner	45.00

We hereby express our heartfelt "Thank you" for the above donations, especially for the Thanksgiving dinner, it was enjoyed by all.

The following is also a report of the provisions received in December. We are glad for the kindness of those from a distance who remembered us at Christmas time. We had a special Christmas dinner donated by the Oak Grove and Bethel Congregations, this was much appreciated.

Mrs. A. L. Buzzard and S. C. Class Metamora, Ill., (Christmas supplies)	$3.90
Girls' S. C. Class, La Junta, Colo., Christmas gifts	10.00
A friend of the children, candy	5.00
Frame & Pike S. C., Elida, O., a treat	5.00
Sewing Circle, Topeka, Ind., Christmas supplies	3.50
A friend, W. Liberty, O., for Christmas cheer	1.00
A Sister, Morrison, Ill., Christmas gifts	2.00
Earl Miller, Middlebury, Ind., Christmas treat	5.00
Prim. & Jr. S. S. Class, Eureka, Ill., handkerchiefs	2.00
Young people, Elkhart, Ind., Christmas gifts	1.60
Sisters, Seville, O., one suit of clothing and candy	2.00
Martins & Pleasant View Congs., Orrville, Ohio, box of fruit	14.00
Oak Grove & Bethel Congs., West Liberty, O., Christmas dinner	35.00
George Kenagy, W. Liberty, O., potatoes	1.00
A brother, W. Liberty, O., potatoes	2.00
Moores' Home Bakery, Bellefontaine, O., large cake	3.00

We thank you all and trust that by your prayerful coöperation we may be able to have another year in this work that will be a blessing to the unfortunate and homeless children.

Pray for us,

Dec. 30, 1927. The Workers.

Job, W. Va.

Dear Herald Readers, Greeting:—We praise the Lord for the blessed experience of having souls added to the congregation here from time to time.

On Sunday, Nov. 27, eight precious souls were received into church fellowship by water baptism, and one reclaimed at the Pennington schoolhouse.

On Jan. 2 we were made to rejoice when a man who is the father of a large family came to the Mission Home and said he wants to reunite with the people of God. May the Lord give grace and strength to all of these, that they may prove faithful unto the end.

Sister Ruth Speigle, one of the workers here, left on Monday, Jan. 2, for the Eastern Mennonite School at Harrisonburg, Va., where she expects to attend the special Bible term.

On account of weather and road conditions here in the mountains we have closed the Sunday schools at the Lambert and Pennington schoolhouses until April 1. We have an evergreen Sunday school here at the Bethel Church, and aim to fill regular appointments at four schoolhouses all winter.

The following items were donated since July:

Middle Districts, Harrisonburg, Va., two auto loads of provisions; Mabel Blough, Hollsopple, Pa., one woman's coat and three dresses; Kaufman Cong., Johnstown, Pa., 69 second hand Church and Sunday school hymnals; Salem and Oak Grove Congs., Ohio, five barrels and one box of used clothing. Some outside friends of same community gave some clothing and barrels for above shipment. Sewing circle of Salem and Oak Grove Congs., four new comforters and some new clothing. These clothing are about all distributed and will be a great help to the needy ones here. Rudy Stauffer of Marshallville, O., $5.00; E. M. S. Sunday school, Harrisonburg, Va., $38.15; J. D. Esch (E. M. S.), Harrisonburg, Va., $1.00; a Sister, Broadway, Va., $1.00; Two Sisters, Smithville, Ohio, $3.00. The last amount was given especially for Sister Hoover.

Gratefully acknowledged,

Jan. 3, 1928. Hiram Weaver.

Detroit, Mich.
(Mennonite Mission)

Gospel Herald Readers, Greetings:—We have many reasons to rejoice in the Lord this past year for his blessings and care. The work in Detroit is growing slowly but steadily. Since we have the new church building the attendance has been much larger than before. There are souls here that have a growing conviction that their condition with the Lord is not all right and that they must do something soon. Then there are some that are considering coming back to the Church, which they left some few years ago, but in the case of one the

husband is standing in the way and is rather objecting to his wife coming back. But there is one way of winning and that is by coming to the Father Who is all powerful and against Whom no one can stand.

Last Sunday, Jan. 1, we had the privilege of having with us our five missionaries on furlough—Bro. and Sister Smucker and Sister Wenger from India, and Bro. and Sister Lantz from South America. Among the others who attended the Student Volunteer Convention who stayed with us were Bro. Elvin Snyder and Sister Mary Fretz, William Hallman, Bro. and Sister V. E. Reiff. We surely are glad to have had these brethren and sisters to be with us and especially the missionaries. Their messages were very much enjoyed by all who heard them.

We wish that more of our fellow men would pay the Mission in this city a visit. Although it is to one side of the city, yet it is only about one-half hour's drive from the main part of the city.

We would that all who are interested in the saving of souls would pray for those whom we have mentioned and for the work as well as the workers.

Yours in the Master's service,

Jan. 3, 1928. Clarence King.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Readers, Greeting in Jesus' Name:—We wish you all A Happy New Year.

Our hearts rejoice for the blessings temporal and spiritual and the kind Providence the Lord is still favoring us with. We have been exceptionally busy this fall, especially over the holiday season, building a church at Mill Run, with the Christmas Day which always brings with it extra activities. During Christmas week the parcel post man brought in a number of packages—the express man the boxes and barrels · the mail man the letters with the checks, money orders, and greeting cards which made it possible for us to give to a number of families a basket of eatables for a Christmas dinner. The members' families were furnished with aprons for the mothers and underwear for the children, which were furnished by the Slate Hill and Churchtown, Cocolamus, and Cross Road, Belleville, Allensville, Thomas and Johnstown sewing circles.

Christmas morning the mission workers went to the Mill Run vicinity and sang a number of Christmas songs. Though the weather was very cold, we received a spiritual blessing which filled our hearts with joy. Oh what a sight it must have been when the angel and the heavenly host appeared and made the announcement and sang the chorus, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," to the shepherds which were abiding in the field. The morning services consisted of Sunday school, followed by a short sermon. Text, Matt. 1:21. The gifts for the Sunday school children were given by the Weaver's Sunday school, Johnstown district. The Sunday school in a rising voice said, "We Thank You." In the evening a children's program was followed by a sermon.

The Allensville congregations in Mifflin Co. and the Weaver's congregation, Johnstown, supplied the dressed chickens, cookies, etc.—besides the following individuals: Dennis Short (Ohio), John Lehman (Basswell), Harry Kauffman (Hollsopple), J. D. Byler (McVeytown), A. N. Byers (Martinsburg), and Banks Weaver (Cocolamus). Cash contributions for the Christmas baskets:

Mabel Shertzer	$3.00
G. S. Nice	10.00
Emma S. Stoltzfus	2.00
J. J. Keim	1.00
R. P. Newhouser	1.00
J. G. Brubaker	10.00
Salome King	2.50
J. B. Stutzman	10.00
Bro. & Sister	50.00
Sister	2.00

We want to thank you all that have made this possible to cheer the hearts of these families. Wishing you the Lord's blessings.

Your Brother in the Master's service,

Jan. 4, 1928. Joseph M. Nissley.

Lancaster, Pa.

(112 Vine St.)

Dear Herald Readers:—Do we fully realize that it is only through the goodness and the grace of God we could step out of one year into another?

I suppose there is no one who would not like to do better and more efficient work for the Master. I am sure I come far short and desire to press onward and upward.

The Lord has again opened the hearts of our brethren and sisters in a liberal offering in clothing, food, and money in behalf of the needy of this city. This brings a great responsibility upon us as faithful stewards so that it may go into the most needy homes. Many people will become dependent if not dealt with wisely.

We need much of the grace and wisdom of God to perform our duty faithfully. We wish to express our heartfelt thanks to the brotherhood far and near who participated in the Christmas joy. Many homes were made happy.

Two souls have confessed Christ as their Savior. Pray for them, and for the work here. May the Lord bless all of you to the saving of many souls.

In His service,

Jan. 4, 1928. D. S. Krady.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does the Sermon on the Mount including the Lord's Prayer belong to this age or to the millenium?

E. W. B.

While the Gospel according to Matthew is especially designed to win the Jewish mind to an acceptance of Jesus as the promised Messiah, it is significant that of the four evangelists, he alone records Jesus' mention of the Church—"I will build my church" (16:18); and again "tell it unto the church" (18:17). These passages evidently have a direct application to the Church; and if these "belong to this age," why not the entire book? It should be remembered too that Matthew wrote his Gospel a number of years after the Jews had rejected Christ and He had rejected them.

It is noteworthy that James, probably the earliest New Testament writer, addresses his epistle to the Jews of the dispersion, "'to the twelve tribes which are scattered abroad") and yet the epistle is manifestly intended for the Church, for he directs the sick to "call for the elders of the church" (5:14). The apostle Peter likewise addresses both his epistles to the "strangers scattered" throughout various provinces (I Pet. 1:1; II Pet. 3:1) and yet it is universally recognized that his messages are vitally related with the interests of New Testament believers. The same is true of the epistle to the Hebrews.

It should be clear, therefore, that certain books of the New Testament, while specially designed to win one class to Christ or to build them up in Christ, are equally applicable to another class.

With reference to certain doctrines involved in the issue—such as nonresistance, swearing of oaths, and the use of the Lord's Prayer,—it should be noted that Luke, who addresses his Gospel to the Greek Theophilus, likewise teaches nonresistance (6:27-29) and the use of the Lord's Prayer (11:2-4), while Paul in his letter to the Romans teaches nonresistance (12:19, 20). Note also that James in his epistle teaches non-swearing of oaths in the immediate context of his reference to the elders of the church (5:12).

J. B. S.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A YEAR UNTRIED

A year untried before me lies
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God my Father knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's word I rest,
Whatever shall be will be best.

No ill can come but He can cure,
His Word doth all of good insure:
He'll see me through the journey's length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illume my way;
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.

O Year untried!—thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love!

—R. M. Offord, from a tract.

THE FIRST THREE YEARS OF CHILDHOOD

Sel. by Rosa V. Weber

They come to us, these dear little ones, fresh from the Father's love. Can we not almost hear His great commission as He says to each mother, "Take this child and train it for Me?" To the mother is the responsibility, the privilege, of training the little one. Alas, so many mothers do not understand child nature, child needs.

"But how can one train a baby who cannot even think?"

Ah, but baby can feel. He feels any physical discomfort, he also feels the changes in mother's voice, firmness, or its lack, joy, sorrow, fear, all produce a reaction. Mother's No must always be No, and Yes must always be Yes.

Children have so much to learn in these first three years,—the use of eyes and ears, how to balance oneself to walk, how to use the tongue to talk, the meaning of at least three hundred words and—hardest of all, how to adjust oneself to the wishes of those about.

Teach the child obedience—it can be done by the voice in the first weeks of its life. If neglected then, it will be harder, but it must be done. We saw a little three-year-old child crushed beneath a car because she would not heed her mother's warning cry, but laughed wilfully. "Oh, if I had only taught her to mind," wailed the heartbroken mother.

Teach the little ones to make choices. It is the right of choice that differentiates humanity from all other orders of created beings, for we alone can choose to say "Our Father—God." Let baby choose whether it will have the red or the blue ball, the blocks or the picture book. Then take the other things away. Frequent changes of choice make for a weak, vacillating character.

Use simple words and be sure baby understands them. If you were learning to speak English, which would you find easier to understand, "Want a drink?" or "Want a refreshing draught of nice water?" So for the baby, "Baby want water?" or "Will my darling little precious have a drink of nice cold water?" "Look out" may mean look out of the door or window, or to beware of danger, only the tone of the voice can tell which.

Teach ownership — not generosity in these early years. This is mother's. Baby must ask if he wants it. This is baby's. May mother take it? Some things are just to be looked at —the fire, the light, the ornaments. Some are to be heard with the ears, the birds, the music box, the clock. Some things are to be tasted—not handled. Some are to play with—and mother can help build a block house that will tumble with a delightful crash.

Babies like rhythm, hence a gentle swaying ball will delight the baby eyes. A baby has almost no memory, therefore, its delight in repetitions. It has no sense of time or space; hence we cannot tell the little one "in ten minutes" or "just a little ways."

We must train in truthfulness not punish for untruths, for baby has come into a strange new world and doesn't know the right names for many things. A little child was whipped for telling a lie when he said there was a big black bear in the yard. It was a big black dog. He hadn't learned the right word. Childhood is a time of imagination. The world is so new, so strange, anything might be true. But not until the second period of brain-growth, just before six, does any sense of accuracy develop.

From the very beginning, talk to the little child about God who loves baby, God who put the little lights in the sky at night, God who made the flowers to blossom, the birds to sing. Teach the little lips to say "Thank you, God," "I love you, God." Let love for God fill the little life, surround it so that it can never have the least fear of God, the least doubt of God's love, so that from its very birth the child may grow in the love of God, as flowers in the sunshine.

Help baby to find ways to make sunshine. Show a sunbeam across the rug, then show how baby can be like that sunbeam in doing some little thing. Of course, all this is work for mothers, but every one in the family can find ways of resting the tired mother, of encouraging the disheartened, during the precious three years of character formation.

SEVEN PRECIOUS JEWELS

(To be cherished in every home)

1. "The ornament of a meek and quiet spirit, which is in the sight of God of great price."
2. "Holiness unto the Lord."
3. Christian parents who love their children, devoted to the pleasure of bringing them up "in the nurture and admonition of the Lord."
4. Children who are obedient to "the first commandment with promise."
5. Purity in thought, speech, and life.
6. The family altar.
7. Christian hospitality.

DOING GOD'S WILL

There is an old motto that I have in the front of one of my Bibles and I hope it is otherwhere too—"The will of God, nothing less, nothing more, nothing else." And it expresses vital truth. Once a man knows what God's will for his life is, he must do it. He must do it even if it costs him his life. He must do it though the sky falls. And he must do nothing else. When once God has asserted His claim upon any life there is no uncertainty about it. For the Holy Spirit has not abrogated his functions. He still speaks to men "by the word of the Lord."—J. Stuart Holden.

Hallow ye the Sabbath day as I commanded your fathers.—Jer. 17:22.

Hold fast to the dear old Sabbath
To the day of peaceful rest:
Look back to the days of childhood
That its tranquil glories blest.—Sel.
"More like Thee, we would aspire
Clean and pure within desire;
Contented, happy our lives be
With thanksgiving Lord to Thee
This peaceful Sabbath day."

SUNDAY SCHOOL LESSON

Lesson for Jan. 22, 1928—Mark 2:18-3:6

JESUS AND THE LAW

Golden Text.—Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.—Matt. 5:17.

Introductory.—In previous lessons we had Jesus of Nazareth held before us as a great miracle-worker, with occasional references to His authority. In this lesson we look upon Him as a law-giver and One having authority, and incidentally as a miracle-worker. A number of doctrinal points are held before us which may well receive our careful and prayerful attention.

1. **Fasting.**—The Pharisees were ever watching for an opportunity to cast reflections upon the work of Jesus and, if possible, to ensnare Him and get Him into trouble. Coming to Him on one occasion they said: "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" Notice their clever trick designed to influence the disciples of John to take sides against Jesus and with the Pharisees. It is still a trick of the enemy, trying on similar lines to turn laity against ministry, youth against old age, children against parents, and vice versa. But Christ handled them easily, just as He did on other occasions. He reminded them that the children of the bride-chamber fast not while the bridegroom is with them but defer their fasting until after the bridegroom is taken away. Jesus as the great Bridegroom of the Church as His bride, was still with them and therefore the time of fasting had not yet come. He reminded the Pharisees, however, that the time of His taking away would come, and then His disciples would fast. From this reference we gather: (1) that the day of ceremonial fasting had passed; (2) that this does not mean, however, that there should be no fasting among His disciples, but, on the other hand, there are great things which can be accomplished only through fasting and prayer. While the Gospel of Christ enjoins no such thing as ceremonial fasting upon the disciples of the present dispensation, there is much room for the exercise of it on the part of active disciples in all generations. Fasting and prayer means both a spiritual uplift for those who practice it, and power to accomplish great things for God. We have need of them so long as the Bridegroom delays His return for His Bride.

2. **The Law and the Gospel.**—The effort to compel the Church of Christ to carry on its work in accordance with the standards of the Law rather than the Gospel is likened by our Savior to patching up old garments with new patches or filling up old bottles with new wine. It will never fit. The Law was all right in its place—perfect, holy, sacred, applicable to conditions under the dispensation for which it was given—but the new dispensation having been ushered in under Christ, He wisely gave us a Law (the Gospel) adapted to our times. We look to the Gospel, not to the Law, as our rule of life in the present dispensation.

Sabbath Day Observance.—On one occasion, while Christ was in the synagogue on the Sabbath day, there came a man with a withered hand. The fame of Jesus as a miracle-worker naturally made the Pharisees wonder if now He would violate the law of Sabbath-keeping and heal that man's hand on this sacred day. Should He attempt anything of the kind, they thought, they would finally have something against Him. Jesus knew what was in their hearts, but this did not deter Him from improving His opportunity to do good. On the other hand, He used this as an opportunity to give some needed teaching with reference to the uses and abuses of this sacred day. To say nothing about the hypocrisy of the Pharisees, it is clearly shown in the teaching of Christ on this subject that in doing well on the Sabbath day Christ did not do any more out of the way than did the Pharisees and others in lifting an ox out of the ditch and in other ways exercising privileges that stand the test of both Scripture and common sense. Summarizing the teachings on this point by our Savior, we are safe in coming to this conclusion: (1) It is right to do deeds of mercy and things that are necessary on the Lord's day. (2) It is wrong to do things on this day that are not necessary, and which could be done as well on some other day. In trying to get away from the idea that the Jewish Sabbath is yet in force, some well-meaning people have chosen to put a more liberal construction on what is proper or improper to be done on this day than the Scriptures warrant. There is a woeful laxness, even on the part of Christian professors, in the keeping of this day that is appalling. We need an awakening on this point, and faithful teaching until the whole Christ-professing world is committed to the idea of keeping the entire day sacred to the memory of the Lord of the Sabbath day.—K.

Bible Meeting Topic

CHRISTIAN STANDARDS IN LIFE—ASSOCIATIONS.—Eph. 5:1-21

Topic for January 22

MOTTO

"Walk in the way of good men, and keep the paths of the righteous."

OUTLINE STUDY

I. Personal Contact.
1. For good.—Prov. 13:20; Eccl. 4:9-12; Luke 6:19.
2. For evil.—Prov. 12:11; 14:7; 20:19; I Cor. 15:33.

II. The Yoked Company.
1. Not with unbelievers.—II Cor. 6:14-18; Ex. 23:2.
2. Fellowship with the Righteous.—Psa. 119:63; Matt. 18:19; I Cor. 1:9, 10.
3. Applications:
   a. Marriage.—Mark 10:6-9; I Cor. 7:39; Ezra 9:14.
   b. Business.—II Chron. 19:2; I Tim. 5:22.

III. For the Welfare of Sinners.
1. Eating in a social way.—Matt. 9:11-13.
2. Seeking to save.—Luke 19:1-10; I Cor. 5:9, 10.
3. To rebuke the erring.—I Cor. 5:11-13; II Thes. 3:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, "Fellowship."
2. Keeping Good Company.

For Young People.
1. How Associations Affect Our Lives.
2. Associations that Are Helpful to Others.
3. Purity in Association.

For Older People
1. Keeping Fellowship With Jesus as we Associate with Fellowmen.

PERSONAL THOUGHT

Let my life be kept by the grace of God in the fellowship of the Spirit and in such associations with fellow men that I may be free from all guilt and defilement and may shine for Him at all times.

SEED THOUGHTS

"Keep thyself pure! Christ's soldier hear,
Through life's loud strife, the call rings clear.
Thy Captain speaks: His word obey;
So shall thy strength be as thy day.

"Keep thyself pure! for He who died,
Himself for thy sake sanctified;
Then hear Him speaking from the skies,
And victor o'er temptation rise."

—Adelaide Plumtre.

"Follow the path of Jesus,
Walk where His footsteps lead;
Keep in His beaming presence
Every counsel heed;
Watch while the hours are flying
Ready some good to do;
Quick while His voice is calling
Yield obedience true."—Sel.

II. **The Text.—Eph. 5:1-21.**—This Scripture sets forth the life which characterizes a true follower of the Lord. He has no fellowship with the unfruitful works of darkness but rather reproves them. But He lives in fellowship with the Spirit in which fruit of all goodness and righteousness and truth are brought forth.

Gospel Herald

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THURSDAY, JANUARY 12, 1928

Field Notes

Bro. O. O. Miller, Akron, Pa., will talk on the subject of Peace, at the Johnstown Bible School, Saturday evening, Jan. 14, 1928. S.

The Short Term enrollment at the Eastern Mennonite School has reached 96 in number to-day with a good prospect of reaching 100 in a few days. H. B. K.

A brother from Kitchener, Ont., writes: "We have organized our Bible school again for another term, and indications are for the largest enrollment in its history."

Bro. J. B. Smith of Elida, Ohio, at present conducting a special Bible term at Allensville, Pa., preached for the congregation at Martinsburg, Pa., on Sunday morning, Jan. 1.

Bro. J. Irvin Lehman of Chambersburg, Pa., one of the faculty members of the Johnstown Bible School, is filling appointments in the various churches of the district on the different Sundays. S.

The Lindale congregation, Lower District in Virginia, had a three-day Bible conference during the holiday week. Bro. Jno. L. Stauffer with some local brethren served as instructors. H. B. K.

Arrangements have been made for a Bible instruction meeting at Landis Valley Church, Lancaster Co., Pa., Jan. 14 and 15, with Brethren Jacob Moyer of Souderton, Pa., together with Brethren I. B. Good, N. W. Risser, and John H. Mosemann as instructors. Everybody welcome.
I. D. L.

In last week's Gospel Herald we stated that the Executive Committee of the Mennonite Board of Missions and Charities was scheduled to meet Jan. 6 in Elkhart, Ind. We should have said Goshen instead of Elkhart.

Bro. Elias Walter, a minister in the Hutterite community in Alberta, Canada, died Jan. 1, 1928, aged 78 years. He became known to some of our people during the World War, having been a visitor at the Publishing House a number of times.

Good interest, a fair attendance, live instruction, are reported as among the high spots in the Bible conference at Martinsburg, Pa., during the holiday week. Brethren J. A. Ressler, Harry G. Kauffman, and A. J. Metzler served as instructors.

The recent evangelistic meetings held at the Columbia, Pa., Mission by Bro. Ira Hershey resulted in seven public confessions of Christ as Savior and Lord. The Lord has been blessing the work at that station in a way that makes the souls of the faithful joyful in the Lord.

REQUESTS FOR PRAYER

For the instructors in our several special Bible terms now going on, that they may be equal to the responsibility resting upon them.

For the bereaved families which have lately been called upon to give up loved ones whom the Lord called into eternity.

For the series of meetings now going on in a number of our churches.

For Bro. D. B. Raber and son, who are spending the winter months in the cause of the Master in the southern field.

For the congregations which have been bereft of their shepherds whom the Lord called home since the beginning of the new year.

The initial enrollment at the Kitchener, Ont., Bible School was 90, with more in prospect. Along with this news comes an order for 75 copies of "Mennonite History," which indicates a healthy desire for information concerning the record of our people in past and present generations.

A very marked interest was manifested at the recent Bible conference held at Springs, Pa., during the Christmas holidays. The house was filled to overflowing, at times, and a number of conversions are reported. Brethren C. F. Derstine and J. F. Grove were the instructors. The meetings closed Friday evening, Dec. 30.

Bro. Henry Longenecker of Salunga, Pa., answered the heavenly summons and was laid away on Jan. 4. His 48 years of faithful ministerial service will long be remembered by his coworkers in the ministry and by his congregation. His obituary notice will be found on another page in this issue.

The Annual Instruction Meeting for all members of Middle District of Va. Conference was held at the usual time, (the last Saturday of the year) at the Weaver church with more than usual interest. Nearly all of the ministers of the district had a topic assigned and the church realized a spiritual strengthening. H. B. K.

A letter from Doylestown, Pa., says: "Our meetings begin on Saturday night (Jan. 7) with Bro. Aaron Mast in charge. There are a number of young people in this community who need salvation, as well as members who need to be helped into a deeper spiritual experience. Do not forget the Doylestown congregation at the throne of grace."

Bro. C. R. Strite of Maugansville, Md., passed to his eternal reward Wednesday night, Jan. 4, after a number of months of failing health. His passing away will be keenly felt, especially in his home congregation and conference district, where for many years he was one of the leading and most active brethren in the ministry. Obituary notice later.

A very interesting meeting was held at the new mission building in the suburbs of Altoona, Pa., on Monday, Jan. 2. Besides the local workers and attendants, there were others present from surrounding congregations and counties, this being the opening service in the new building. May many souls be won for the Master through the instrumentality of His servants in that community.

One of the latest additions to the historical library held in trust for the Mennonite Church by the Mennonite Publishing House is "The Strassburger Family and Allied Families of Pennsylvania." It is a large book of 519 pages, throwing light on the early history of Mennonites and others in eastern Pennsylvania, especially the Franconia district, a book which we appreciate very much.

"We enjoyed our Christmas vacation in our soul-saving efforts," writes Bro. L. C. Miller of Limon, Colo., who was with the brotherhood at Larned, Kans., in a series of meetings during the Christmas holidays. That is one good way to spend such

holidays. The birth of Christ, instead of suggesting ideas of levity and folly, should awaken a feeling of gratitude as well as joy, and help in winning sinners for Christ and salvation. The memory of the birth of Christ should serve as an incentive to sinners to seek and to accept the "second birth."

Bro. Ray Shenk was recently called to the ministry in the Washington, D. C., congregation. Bishops Isaac Brubaker, Benjamin Weaver, and Noah Landis of the Lancaster Conference district had charge of the ordination service. This congregation has recently passed under the jurisdiction of Lancaster Conference, with a view to building a mission at the nation's capital. May the Lord bless our young brother in his responsible calling, and prosper the work to which he and his coworkers have dedicated their lives.

Information Desired.—Bro. A. C. Kolb of Herbert, Sask., for the time being at Elkhart, Ind., is interested in aiding Bro. J. F. Funk of Elkhart, Ind., in preparing an autobiography of his life. He has devoted considerable time and labor to this enterprise, and would appreciate any help which others who are interested in this work might be able to give him. Thinking that there are those among our older brethren and sisters still living who could furnish reminiscences of incidents that occurred during the early ministry of Bro. Funk, he desires us to announce that whoever is moved to send him such information will confer a favor by sending it in. Address all communications to A. C. Kolb, 1229 Eden St., Elkhart, Indiana.

Correspondence

Kokomo, Ind.

Dear Herald Readers:—On Dec. 6 Bro. B. B. King came in our midst to hold our revival meetings. His wife came also, and helped in singing, which was a great help. Bro. King preached the Word of God night after night until Dec. 22. A number stood for the Lord and confessed their sins; also the whole congregation was strengthened.

On Dec. 25 Bro. I. E. Burkhart came in our midst in behalf of Goshen College. He preached Sunday morning and evening.

On Dec. 27 we as a congregation met and held our business meeting and organized our Sunday school. The following officers were elected: Supts., Bro. L. M. Miller and Bro. Paul Myers; Chor., Bro. Dan Hershberger; Sec.-treas., Bro. Raymond Sommers; trustee, Bro. M. L. Frey.

Dec. 29, 1927. J. E. Troyer.

Alpha, Minn.

Dear Readers of the Gospel Herald:—On Sunday, Dec. 4, we reorganized our Sunday school for the coming year. The officers are as follows: Supts., James Bute, Noah Landis; Sec.-treas., Emma Garber; Chor., Mattie Bute, Nettie Garber.

On Wednesday evening, Dec. 28, the annual business meeting was held. John Garber was elected Mission Board member and Irene Garber was appointed to take care of the money for the India Orphans support.

On Dec. 25 we gave our Christmas program. In the forenoon we enjoyed a short program by the children and a Christmas sermon. In the evening the young people rendered a program.

The weather has been ideal for the past week and a half. The first part of December we had several blizzards which left a great deal of snow. The past week and a half has been so warm that a great deal of the snow is gone. It is getting somewhat colder now. The health in general has been quite good.

Pray for the work at Alpha.

Dec. 29, 1927. Emma Garber.

Brutus, Mich.

Dear Herald Readers:—We have much snow for so early in the winter, but it has been quite nice. It is thawing again now and so will settle this some.

Bro. John Lehman of Tofield, Alta., is with us. He preached our Christmas sermon for us. Bro. Joe Riel and Sister Fannie Riel, also from Tofield, and Bro. and Sister C. Babcock of Midland, Mich., and Bro. and Sister A. Gregory of Flint, Mich., were with us over Christmas. We are glad for these visits from other churches.

We wish you all a happy and prosperous New Year.

Dec. 30, 1927. Cor.

De Soto City, Fla.

It may be of interest to our many friends to learn that we are again located in our little cottage in De Soto City, Fla., for the winter months.

Nov. 19, we left our home in Souderton, Pa., with Bro. and Sister C. B. Springer and two children in their Chrysler sedan. Stopping with friends along the way, we didn't reach our destination before the 27th.

We are now enjoying summer weather, but have had several cold days in December, with light frosts. Not much damage to crops here, but some sections are frozen. Vegetables will be put out again, and in less than 60 days another crop will be ready.

We were surprised to have Bro. D. B. Raber and son Roy arrive Thursday afternoon. Arrangements were soon made for services to be held in the Lutheran Church nearby on Friday evening, Dec. 30. We appreciated to have at least 40 come out and listen to Bro. Raber expounding the Word.

Bro. and Sister Walter Hygema are located in Sebring, (7 miles from here). Sister Hygema's parents (Bro. and Sister Myers of Wakarusa, Ind.) are here for the winter months. They with us would appreciate to have other ministering brethren visit us when in Florida. We prefer to have a few days' time to make the announcements for services. Thus far this community has encouraged us to have services with them. To any others passing through this place we would welcome you to stop with us. De Soto City is only a small place, and thus we can easily be located.

Jennie Ebersole and mother.

Jan. 1, 1928.

Archbold, Ohio

Happy New Year greeting to all Gospel Herald Readers:—We have abundant reasons to be grateful to our heavenly Father for the many blessings bestowed upon us through the year 1927, which has now passed into history, and for the blessed privilege of stepping into the new year. May God bless us this year in His service so we can be a blessing to others.

On Monday morning, Dec. 26, our Bible conference began and continued until Friday evening. Brethren Aaron Mast of Westover, Md., J. K. Bixler of Wakarusa, Ind., Levi Miller of Garden City, Mo., and Oscar Burkholder of Breslau, Ont., were the instructors. The Word was held forth with power and all sincerity; and we pray that it will yield much fruit. A number of precious young souls confessed Christ, as one of the visible results. May the Lord bless these dear people that they can gain the victory, and live the overcoming life.

Jan. 2, 1928. S. D. Grieser.

Elmira, Ont.

(Elmira congregation)

Dear Herald Readers, Greetings:—Another year has passed and gone, and we are standing upon the threshold of a New Year. As we look back over the past year we have many reasons to be thankful.

We are glad for the progress of the Church at this place. On Sept. 1, 1924, this church was dedicated to the Lord, with a membership of 67. Our membership at present is 135. The Sunday school has an enrollment of 132, the average attendance this year being 107. We also feel that the Sunday school has the missionary spirit of giving. Our offering this year through the envelope alone by

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Miscellaneous

EN ROUTE NORTH TO SOUTH

By E. S. Hallman

For the Gospel Herald.

I left my home Guernsey, Sask., Canada, on Dec. 5, for Falfurrias, Texas; and after a journey by rail covering about 4400 miles arrived safely at my destination in 19 days including stop-overs at points on the way.

My wife and I agreed that I take this trip south for my health, while she and our daughter Anna take a trip east to Indiana and Ontario to our children and relatives for the winter months. We left the same day over the Canadian Pacific Ry.; their train taking them east and my train taking me west.

My first stop was at Calgary, Alta., where communion services were held with the members in the city at the home of Bro. Daniel Wenger. In the evening a Gospel service was held in the City Library Assembly Hall which was arranged by Bro. E. W. Bricker. While the weather was very cold (about 30 below zero), we realized the warmth of the Spirit in Christian fellowship. The same night I took the train for Vancouver, B. C., arriving there the second day, where I remained one day. The next day I took the Great Northern to Seattle, Wash. The route lay along the Pacific Ocean, and with a stiff west wind blowing it threw up the surf and spray of the white caps against the window of our moving train. I arrived late in the evening at Portland, Oreg., where I was met by Bro. Allan Good.

I stayed there till Sunday, where I had the fellowship with the saints at the Mission. It would take too much space in the Gospel Herald to describe all the feelings and impressions which came to me there, especially in describing the very serviceable new mission building which so many of the readers have made possible. We worshiped in the basement which has a row of closed Sunday school class rooms along one side. The building is heated by an economical heating system. We appreciate the activity of the workers and the results of their labor of love for the Master.

I took the evening train for Woodburn, where I was met by Bro. Henry Wolfer who took me to their house of worship, at the Hopewell Church, where services were held. The next evening, Monday, we had services at the Zion Church. We appreciated visits with our ministering brethren —Fred. Gingerich, Dan. Kauffman, Edward Yoder, and others. Glad for the visit with Bro. J. M. Kreider, who was holding meetings at the Bethel Church. The next day (Tuesday) I took the train for Albany, where I had only a half-day stop, and visited Grandpa Brenneman and his children. In the evening we had services at the Albany Mennonite Church where I was pleased to meet Bro. N. A. Lind and others.

I then took the Southern Pacific midnight train for Reedley, Calif., where I arrived the second day on this trip, and where I was met by Bro. M. B. Fast, former editor of the Mennonitsche Rundschau. Here I was the guest of Bro. H. J. Krehbiel. In the evening I spoke in the First Mennonite Church in the interests of the colonization and immigration work of the Russian Mennonites in western Canada.

The next day I left for Lower California, crossing over the Sierra Nevada Mts., through 30 tunnels (I am told) down into the large city of Los Angeles. Here I was met by Bro. J. P. Bontrager, who took me the next day to Orange, Calif., to the home of my old friend Bro. J. M. Brubacher. I could only stay the rest of the day with them (for the next day was Sunday) and he took me back to Los Angeles where I spent the day hearing messages and preaching the Word. During the remainder of my stay here I was the guest of Bro. Frank B. Showalter, (formerly of Virginia) who lives about 24 miles from the centre of the city, yet in the city. Here also I met Bro. D. H. Bender, with whom I passed away the few days' time in Christian fellowship very quickly. The next day we called at Bro. Kauffman's, who took me to Bro. Noah Weaver's, who took me to Bro. B. P. Swartzendruber's at Upland, where I stayed for the night.

The next day, after a few calls, I took the train for Redlands where I visited at the home of Mr. J. M. Porn (married to Ellen Rudy of Ontario). From this place I took the train for Falfurrias, Texas, arriving on Dec. 24th, being met by Bro. H. Frank Reist. Thanks be unto God for this safe journey. Of course you will understand that the change in climate is great—from 30 below zero to 30 above freezing. The weather here, however, had been at the freezing point but it did not last long. Other reports of this place will be found from time to time by correspondence items in the Gospel Herald, by members now living here.

Falfurrias, Texas.

It sweetens every bit of work to think that I am doing it in humble, far-off, yet real imitation of Jesus. —E. Prentiss.

FIRST IMPRESSIONS AT FALFURRIAS

By Menno Esch

For the Gospel Herald.

I arrived here from Oscoda, Co., Mich., Dec. 15, 1927. As I stepped from the train I at once realized that I was in different climate, and wanted to get rid of some winter clothing. But Dec. 17 the wind changed to the north, ushered in a "norther," and remained there for over a week—they say about three days longer than usual. At times it was cold enough to form icicles on a leaky watering trough, but no harm done. To-day the air is balmy. Some children are barefooted, gardens are growing, peach trees are in bloom, and to one from the North it does not seem like winter.

At present there are three Mennonite families here, besides Bro. E. S. Hallman, and the writer. Counting children, there are twenty in all. The families are Bro. and Sister H. F. Reist and three children, Bro. and Sister Clarence Diller and five children, (Sister Diller's mother also being with them. They arrived here about Dec. 1, from the Medway congregation near Dayton, Ohio), and Bro. and Sister Ezra Kropf, and three children from Shelbyville, Ill., who came some weeks ago. Bro. E. S. Hallman arrived here Dec. 24 from Guernsey, Sask., by way of Oregon, Washington, and California.

Dec. 24 Bro. Reist and family motored to Tuleta, to minister to the needs of the congregation there. Bro. Reist has regular appointments at Tuleta every two weeks. Our people here have been worshiping with the Brethren at Falfurrias. They have Sunday school and preaching services regularly.

On Christmas evening we met at the home of Bro. Diller and had an impressive service—Bro. Diller reading an opening lesson and leading in prayer. After which Bro. Hallman preached to us from Luke 2:11 and Heb. 11:9, 10. This being Christmas our brother brought to our minds afresh what it means to us and to the whole human family to have such a wonderful gift given to us. And this also being the first preaching services held here, he spoke from the text in Hebrew, telling us though we are in a strange land a land of promise, where we still have the blessed privilege of looking for a city with FOUNDATIONS whose BUILDER and MAKER is GOD. My message was from Psa. 1:1, 2.

We are indeed in a strange land, with the Mexican on every hand and nearly everywhere we have been a strange language is heard. May the

Lord speed the day that this humble people will have the Gospel. If the Lord wills, we will have regular services at this place from now on. There is a vacant school building on the ground that can by a little work be arranged for that purpose.

First impressions of this place look promising. The South in some sections is noted for mosquitoes and rattlesnakes. The writer has walked some miles over improved and unimproved land and has yet to see the first snake of any kind, and not a mosquito has he seen.

Those coming here for their health are well pleased with results they are getting so far, but will be able to tell more as time goes on.

Falfurrias, Texas.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

A profitable lecture on Evolution was delivered at the College on Dec. 6 by Dr. J. W. Simmons of Simpson, Kans. Dr. Simmons presented in a convincing manner facts from biology and from the statements of biologists which forbid the possibility of organic evolution. This was the first number on our 1927-'28 lecture course.

The College literary societies gave a public program on Dec. 9.

The primary department of the Hesston Sunday school gave a missionary program at the time of the regular Sunday evening meeting on Dec. 11.

Bro. C. C. Culp of Chief, Mich., conducted chapel on Dec. 12.

Bro. D. H. Bender took a trip to California during the first part of December.

On Dec. 14 Dr. J. T. Axtell of Newton, Kans., gave an interesting account of some of his experiences on a recent trip to Palestine. He showed a few pictures he had collected, which helped us to visualize several of the places of interest to all Bible students.

The annual College freshman-sophomore debate occurred on Dec. 16.

Part of the public speaking class gave a program of interesting addresses on Dec. 20. The remaining members of the class will give their speeches on Jan. 6.

Bro. C. L. Graber stopped at Hesston on Dec. 10 and again on Dec. 22. In the meanwhile he visited congregations in southern Kansas and Oklahoma in the interests of the Endowment Program.

Bro. Milo Kauffman spent part of the holiday vacation at Kansas City, helping out at the mission stations. Phoebe Yoder, Paul Mininger, and Ruth Mininger also helped with the usual extra Christmas work at a City mission.

Bro. Paul Erb conducted a series of revival meetings at Oronogo, Mo., during the holiday vacation. Three student boys —Menno Snyder, Paul Roupp, and Philip Kreider—accompanied him to help with the singing.

Bro. Alvin Yordy conducted a singing class at the church near Roseland, Nebr., during vacation.

Brethren M. D. Landis and John Warkentin drove to Larned for the latter part of the holiday week to help with the revival meetings in progress there, with Bro. L. C. Miller of Limon, Colo., as evangelist.

The work of the young people's section of the Endowment Program for Christian Education has been organized in the West Liberty, Pennsylvania, and Catlin congregations. Bro. Paul Bender, member of the Young People's Section Committee is in charge of this work in Kansas. Special meetings for the Young People's Section in the Harper congregations were postponed from Jan. 1 to Jan. 8 on account of stormy weather.

Bro. David L. Yoder and family of Tofield, Alta., have come to Hesston to live for a few months. Their daughter Edna is a student in the Academy.

Crowded conditions in the library have made necessary some changes in the Administration Building. One class room has been refurnished for use as a reading room for College students. Since the class room space was already crowded some classes may need to meet in the Dormitory.

To-day is the last day of the holiday vacation. Most of the students spent the vacation at home or visiting with friends. A few stayed at Green Gables.

The reopening of school on Jan. 4 marks also the opening of the annual six weeks Special Bible Term. Bro. J. K. Bixler of Elkhart, Ind., is the special instructor for the term. We are expecting a good attendance and a profitable term.

Jan. 3, 1928. Paul Bender.

GOSHEN COLLEGE

Our evangelistic meetings in charge of Bro. John L. Stauffer of the Eastern Mennonite School closed Dec. 11. These meetings were an inspiration and a source of strength to the student body and the congregation at this place. During the course of the meetings five young people confessed Christ as their personal Savior. Bro. Stauffer's stay with us was very much appreciated.

Communion services were held Dec. 18 instead of Dec. 4, as announced in last month's notes. This service was in charge of Bishop D. D. Miller. Bro. C. Z. Yoder of Wooster, Ohio, was also with us at this time and preached the communion sermon. Two hundred twenty brethren and sisters partook of the sacred emblems.

Bro. S. C. Yoder spent a number of days in the community at West Liberty, Ohio, in the interests of the College, returning Dec. 12. He also assisted in Bible conference work at the Yellow Creek Church west of Goshen from Dec. 21 to 23. On Dec. 24 Bro. Yoder was at Bloomington, Ill., in the interests of the Mennonite Board of Missions and Charities of which he is Secretary. On the evening of the same day he preached at the Home for the Aged in Eureka, Ill., and the following morning at the Roanoke Church. On the afternoon of Dec. 25 Bro. Yoder preached the dedicatory sermon at the new mission church in Peoria, Ill. He then spent the week from Dec. 26 to Jan. 1 in evangelistic meetings and Bible conference work with the East Union congregation near Kalona, Iowa, of which he is bishop, returning to the College Jan. 2.

The Special Bible Term opened Jan. 3. Seventeen students have enrolled for this course. This brings the total number of registrants for the year up to 218. Bro. S. M. Kanagy of Chicago is serving as a special instructor for the six weeks.

A number of important committees met at the College in the early part of the month. On Dec. 2 the Peace Problems Committee of the General Conference and the Endowment Committee of the Mennonite Board of Education were in session. On the day following the Executive Committee of the Education Board met.

Among those who paid us a visit during the past month and took part in one or more religious meetings are noted the following: Aaron Loucks of Scottdale, Pa.; E. L. Frey of Wauseon, Ohio; A. A. Landis of Ephrata, Pa.; and D. Parke Lantz and wife of South America. Bro. Lantz conducted chapel on Dec. 15 and both he and Sister Lantz spoke at the devotional meeting on the afternoon of the same day.

Bro. C. L. Graber, Endowment Director, returned from a trip to points in Oklahoma and Kansas on Dec. 24. The endowment program is now well under way, and it is hoped that the coming months will prove fruitful for this new venture on the part of the Board of Education.

Bro. H. S. Bender of the College faculty spent Jan. 5 at Orrville, Ohio, taking part in conference work at the Orrville Church.

The December issue of **The School Review** contains an article on "The Junior High School in Connecticut before 1872," contributed by Bro. Silas Hertzler of the College faculty.

A number of students especially interested in foreign mission work attended the Student Volunteer Convention held at Detroit Dec. 28 to Jan. 1.

The January issue of the **Mennonite Quarterly Review** will soon be ready for distribution.

Jan. 5, 1928. Guy F. Hershberger.

EASTERN MENNONITE SCHOOL

Under the blessings of God another new year and another Special Bible Term have begun.

Yesterday morning Bro. N. E. Miller conducted the opening chapel exercises and Bro. Noah H. Mack gave a short but very interesting Bible Term address. After this the registration of Bible Term students was begun. We have enrolled 96 so far, and four others are expected for late registration. A number of them have been Special Term students and even regular students here before. We are glad for their return to Bible study and Christian fellowship. It has been requested that we publish the number of regular students and of Correspondence students to date also. So far 163 regular students and 150 correspondence students have been enrolled. The Special Bible Term enrollment is the highest we have ever had, and that in the correspondence department shows a marked increase over many of the recent years. We rejoice with the other Church schools and special Bible schools throughout the Church in the increased desire for the study of the Word. While iniquity is abounding in the world, and the forces of evil are more active than ever before, it is gratifying to observe that the people of God are manifesting a growing interest in the things of God. May the Lord bless all these young people that when they return home they may all be more willing and able workers, more sympathetic to the simple faith of our fathers, better able to understand and cope with the problems facing the Church, and more set for the defense of the gospel.

Bro. Keener, a regular member of the Special Bible Term faculty, recently spent about two weeks at Springs and Scottdale conducting singing classes. Some of the work was on the new Church Hymnal. Bro. Keener is conducting three music courses in addition to Personal Work in our Special Bible Term. One is on Rudiments, one on Chorister Training, and one also on Hymn Study, using the Church Hymnal.

The Wednesday Chapel services each week for some time have included fifteen-minute talks by members of the faculty. Dates, subjects discussed and speakers are as follows: Oct. 26, "Millionaires," Sadie Hartzler; Nov. 9, "A Glass of Water," D. R. Hostetter; Nov. 16, Term Address, J. L. Stauffer; Nov. 23, "The Advance of

Atheism," Ernest G. Gehman; Nov. 30, "Will There Be Another World War?" Harry A. Brunk; Dec. 7, "Literature and Life," Elizabeth G. Gish; Dec. 14, "The Business Side of Life," H. D. Weaver. Bro. A. D. Wenger is listed for a talk on "The Force of Personality" to be given soon.

The school was deeply saddened when on Dec. 4, death took from us Bro. Joel Bower of Souderton, Pa. He was seized with pneumonia during the Thanksgiving intermission and was at once taken to the Rockingham Memorial Hospital; but in spite of the best care died early Sunday morning a week later. His parents were here at the time. On Sunday afternoon a memorial service was held at the school. Bro. Wenger preached the funeral sermon (Text: "Precious in the sight of the Lord is the death of his saints"). Final services and interment took place at Souderton on the following Wednesday. Joel was respected and loved as a sincere and consecrated Christian, quiet and unassuming in his manner but greatly interested in the spiritual welfare of the boys in the dormitory. We miss him, and, as a school extend our sympathies to his parents and kin, whose loss is even greater.

Strangers who preached here in the last month were Brethren Lewis Shank, Perry Shank, and David Garber.

On Dec. 8 Bro. Garber also gave a most interesting report in Chapel on a nine-weeks' tour of evangelistic services in the West and Middle-west. We appreciate this aged bishop's concern for the purity of faith and practice in the Church, as well as his consecrated willingness to be used wherever the Lord's work calls him.

During Christmas vacation those members of the school family who stayed here enjoyed many very spiritual and instructive Bible conferences, programs, old folks singings, etc., held in the vicinity—at the Bank, Lindale, Weaver, Bethel, and Zion Hill churches.

Bros. A. D. Wenger and S. H. Rhodes who were taken by Bro. John E. Heatwole on an eleven-day preaching tour through Franconia, Lancaster and Washington Co., Md., and Franklin Co., Pa. Conferences, report good interest in the work of the Church as well as growing interest in the work of Church schools. May the Lord bless the Church and her various institutions to the cause of Christ in the great work of extending the kingdom.

Jan. 5, 1928. Ernest G. Gehman.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A COMING WORLD CATASTROPHE

By L. J. Heatwole

For the Gospel Herald.

TEXT: Heaven and earth shall pass away, but my word shall not pass away.—Mark 13:31.

Human history and Bible accounts testify that the world was once destroyed by one great and universal flood of waters. That it awaits final destruction by a far more general and consuming element, is testified to by scientific deduction and is abundantly confirmed by divine announcement and backed by divine authority. When statements of the Bible and the deductions of rightly applied science are held up in the light of truth and soberness, the statements coming from both sources are found to harmonize and meet on a common friendly ground.

The passing away of the earth below, and all the heavenly hosts of the upper skies—the firmament, the sun, the moon, with all the constellations—as stated in Isa. 34:4 and other passages which are here referred to; "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all the hosts shall fall down as the leaf falls off the vine." Peter, of the apostolic days, describes the same great and coming scene in the following graphic account: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." In a succeeding verse appears this timely admonition: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:10-12).

Lastly, the revelator contributes to the above the startling and awful statement given in the past tense. "And, lo, there was a great earthquake, and the sun became black as sackcloth of hair—the moon became as blood, and the stars of heaven fell unto the earth.....And the heaven departed as a scroll when it is rolled together;.....the kings of the earth, and the great men, and the rich men, and the chief captains, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said.....Fall on us, and hide us from the face of him that sitteth on the throne" (Rev. 6:14-16).

With these and other records from Holy Writ, we have the results of scientific investigation to confirm these prophetic utterances. For instance, the scientist tells us that the envelope of air surrounding the world is about forty-five miles deep, while the water area on its surface at the deepest places attains nearly five miles, and covers nearly three-fourths of said area, and since we are told that water is generally speaking, a colorless, tasteless fluid, and is a little more than 800 times heavier than air. The properties of both are adjusted at a balance of 21 parts of oxygen and 79 parts nitrogen. Associated with these two properties is a 2,000th part of carbonic acid gas, that produces the sparks that feed our fires and maintain the artificial light and heat of our homes and workshops.

The three properties of oxygen, nitrogen, and carnonic acid gas remain at exactly the same proportion at the earth's surface as they do for forty-five miles above its surface. The lightning flash, the blaze of a meteor, or the fiery train of a falling star, become quickly extinguished, but the scientist has discovered that were either one of these properties—oxygen, nitrogen or carbonic acid gas—increased or diminished in intensity, a single flash of lightning, the falling of a meteor, or even the lighting of a candle would set the world ablaze!

This startling truth is also proved by the unequal elements of the air in caves, mines, and deepest wells, where conditions arise known to the scientist as **dead air,** in which the striking of a match or the turning on of a light, produces an explosion and concussion of the earth, that is felt for many miles away. Occasional accounts reach us of widespread and destructive fires that have their origin in a single flash of lightning. All these circumstances serve not only as a hint or suggestion, but as an overwhelming proof, of what is coming, and how by the merest touch from the hand of God, the elements of earth and air, may be set out of harmony and the world enter on the list of one of the Star-bursts of the universe!

Then, from the language of II Pet. 3:11 may we all with reverence and godly fear take heed: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Dale Enterprise, Va.

CORRESPONDENCE

(Continued from page 889)

the Sunday school scholars has amounted to $407.00.

On Dec. 25, the Sunday school was reorganized. The officers elected for 1928 are: Angus Weber, Supt.. Reuben Detwiler, Asst. Supt., Norman Snider, Chor., Addison Snider, Sec'y-treas. May the Church and Sunday school keep on working together for

the advancement of His cause. We ask an interest in your prayers in behalf of the work at this place.

Jan. 3, 1928. Norman Snider.

Carver, Mo.

Dear Herald Readers, Greeting:—We are now in the midst of some real winter weather. Since the last items from this place Bro. E. C. Bowman of Freedom, Mo., and Bro. Joe C. Driver of Garden City, Mo., have been here to bring to us the message of Life. Last week we were favored with a short visit from Bro. Jesse B. Martin and wife of Waterloo, Ont. Because of inclement weather and sickness in the community Bro. Martin did not get to preach for us. We have not yet been able to get an evangelist for this field. Pray for us and with us, that perishing souls may be rescued.

Jan. 3, 1928. Clara M. Shank.

Lake Charles, La.

Dear Herald Readers, Greeting:—We enjoyed a visit from Bro. C. A. Bontrager of Lyman, Miss., who came Sunday morning (New Year) to preach for us. He earnestly instructed us to take a view over our lives in the old year and to look forward into the new year to walk closer with our Lord. "Eye has not seen nor ear ever heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

We had very nice weather last week but on Saturday it turned colder and in the morning we had ice and the water pipes were frozen. On account of the cold we had but a small crowd, but it wasn't too cold for the Lord to be with us. "Lord, who shall abide in thy tabernacle, and who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

The brother left us Sunday night. Our prayers are that the Lord may bless him in his work wherever he may be. We ask the brotherhood to earnestly pray for us at this place; as there are many that know not God, and we have never known for Satan to take a vacation. Therefore, pray.

Jan. 3, 1928. Sarah B. Leidig.

Kalona, Iowa

(East Union congregation)

Greeting of love to all:—We have been especially blessed with a spiritual feast the past week. We had a series of meetings conducted by Bro. S. C. Yoder of Goshen, Ind., and a three-day Bible conference Dec. 29-31. Bro. Silas Horst of South English, Iowa, assisted Bro. Yoder in the Bible conference work. Bro. Yoder gave four lessons on the Sermon on the Mount and Bro. Horst gave lessons on doctrinal subjects. We appreciate the work of these brethren very much. As a result of these meetings several have renewed their covenant with the Lord and we have a class of young people under instruction for discipleship and all have been strengthened in the faith.

"Bless the Lord, oh my soul; and all that is within me, bless his holy name."

Jan. 4, 1928. Cor.

Nappanee, Ind.

(N. Main St. congregation)

Friday evening, Dec. 30, the members of the North Main St. Mennonite Church met and reorganized for the coming year. The following officers were chosen: Trustee, Bro. Eli Hess (to serve three years); Sunday School Board, Bros. Lewis Bleile (to serve three years), L. L. Hershey (to serve two years), and Harve Stahly (to serve one year); Delegate to S. S. Conf., Bro. Maurice Long; Church Chors., Bro. Jesse Bleile, Bro. Wm. Hochstetler; Mission Committee, Bro. Jno. Miller, Sister Martha Herr—third member to include one of ministry; Y. P. M. Committee, Bros. Jno. Miller, Lewis Bleile, and Roy Miller; Cor. Sec., (for next three years), L. L Hershberger.

While the past year has been one of increased accessions to the church and more harmony and unity has been expressed among the brotherhood than for many years, we behold the new year as an open book, revealing new harvests, and with a greater desire for greater consecration to Christ and His cause.

Jan. 4, 1928. Cor.

Newton, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings:—We have many reasons to thank our heavenly Father for His watchful care over us another year.

Sunday, Nov. 6, we were permitted to enjoy another communion service. Bro. D. H. Bender of the Hesston congregation assisted Bro. T. M. Erb in this service.

From Nov. 24 to Dec. 5 Bro. Jesse Martin, wife and baby of Kitchener, Ont., were in our midst. Bro. Martin preached an inspiring sermon each evening. As a result of these meetings there were twelve who came out on the Lord's side. On Jan. 8 we expect to have baptismal service.

On Thanksgiving day we enjoyed an all day meeting. Brethren D. H. Bender, Maurice Yoder, and Jesse Martin spoke in the morning service. In the afternoon Sister Alta Erb conducted a children's meeting. At this time the children brought their returns from their quarters.

On the evening of Dec. 25 the primary department gave their Christmas program.

On Sunday evening, Jan. 1, we held our 108th quarterly Sunday school conference. Bro. Earl Buckwalter was elected moderator for the next meeting. Hattie Sommerfeld.

Jan. 4, 1928.

Birch Tree, Mo.

Dear Gospel Herald Readers:—The year 1928 with its known changes and opportunities is before us. If we as human beings had to meet these changes and grasp the opportunities in our own strength the task would seem hopeless; but we take courage in claiming the promise of Isa. 41: 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

The year 1927 brought to us many rich spiritual blessings. On Dec. 17 Bro. Amos Kilmer of Oronogo, Mo., came to us. While here he preached two very inspiring and helpful messages. On Sunday, Dec. 18, he used the subject, "Sanctification."

We thank God for the faithfulness of Bro. Lekoy Cowan, our home minister, in bringing to us the messages as the Holy Spirit leads him to speak. Bro. Lekoy fills two appointments each month at out-stations—one at a schoolhouse about three miles distance from the church, and the other at Inn Wood where Bro. and Sister Stanley Carr labor in the great cause of bringing the Gospel to the lost. Pray for the work at these stations.

We were encouraged to have Bro. Samuel Detwiler of Hesston with us during the Christmas holidays. Bro. Samuel helped in the Sunday school reorganization which resulted in the election of the following officers: Supt., Bro. Lekoy Cowan; Secy., Sister Anna Johnston; Chor., Bro. John J. Detwiler; Libr., Sister Ruth Cowan; Cor., Esther Detwiler. We are praying that our Sunday school may be a real factor in bringing salvation to the lost of our community.

Sister Fannie Schrock of Albany, Oreg., was a very welcome visitor over the Christmas season. She gave us some helpful and spiritually uplifting thoughts at our Y. P. B. meeting on Christmas. Her subject was, "The Christian's Christmas."

We welcome any one coming near us to stop and encourage us.

We are having very cold weather. The temperature has fallen lower this season than has been known for years.

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"LOVEST THOU ME?"

(Continued from page 883)

fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Oh, that we may be able at the close of our life on earth, to give a victorious testimony like that! Now Jesus is saying to us—and if we listen we shall hear His voice—"As the Father hath sent me, even so send I you." If we are faithful unto death, we shall receive the crown of life, and when we reach our heavenly Home, we shall hear our Master's greeting: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Huntington Park, Calif.

SPECIAL MEETINGS

Mechanicsburg, Pa.

The twenty-third annual Bible Reading was held at the Slate Hill Mennonite Church near Shiremanstown, Pa., Nov. 29-Dec. 1, 1927.

Organization.—Noah Mack Mod., Wm. Strong Secy., and J. L. Stauffer and E. F. Hartzler instructors.

Subjects and Speakers

Inspiration of the Bible, J. L. Stauffer.
The Supreme Call, E. F. Hartzler.
Gleaning from Gospel of John, J. L. Stauffer.
2 lessons on **Faith,** E. F. Hartzler.
2 lessons book study, **Acts,** J. L. Stauffer.
The Christian Relation to the Church, E. F. Hartzler.
Substitutional Death of Christ, J. L. Stauffer.
2 lessons on **Fulfilled Prophecy,** J. L. Stauffer.
The Victorious Life, E. F. Hartzler.
The Wages of Sin, J. L. Stauffer.
Unequal Yoke, E. F. Hartzler.
Children's Meeting, E. F. Hartzler.
Problems of our Young People, E. F. Hartzler.
Sermon **II Tim. 3:1-5,** J. L. Stauffer.
Sermon **Mark 14:72,** E. F. Hartzler.
Sermon **II Pet. 1:16,** E. F. Hartzler.

Some Thoughts Given

The Bible is the Word of God. It was given by divine inspiration. The words were inspired, even to letters. Gal. 3:16. The Scripture cannot be broken.

The Supreme Call is from God to man. Be careful how you deal with God's call. You cannot honor God without the Son.

Faith is the taking hold of or the moving out upon the evidence that God has given us.

Keeping the commandments is not living under the law, but above it.

When people say, "I could not help it" (referring to some sin), they attribute more power to the devil than to God.

The trouble to-day is that the standard is too low.

Prophecy is pre-written history. God can record events before they occur better than man can write history. Fulfilled prophecy is one of the strongest testimonies to the divinity of the Scripture.

The risen Savior is the foundation of Mission work.

We need to be concerned about a victorious life.

To the unsaved: Quit sinning before pay day comes, or you will reap the eternal consequences.

Be true to God always. It will help you over many hard places.

Sin is the most horrible thing in thee world. It turned Eden into a wilderness.

Some of the visiting brethren that assisted in devotions and closing prayer were: Harry Longenecker, Benj. Keener, Paul Graybill, David Miller, Ira Miller, Bro. Frey, Joseph Nissley, Bro. Shank, Bro. Lehman, Bro. Garber.

May the Lord bless the divine truth that was sown. Secretary.

Tofield, Alta.

Report of the forty-second quarterly meeting held Dec. 18, 1927.

Officers.—V. L. Roth Mod., J. J. King Chor., Fannie Bender Secy.

Order of Program.—Devotion (Isa. 61), M. D. Stutzman; **The Need of Trust in God to Carry Out a Life Choice,** N. E. Roth; **God's Call to Service and Our Response,** Joe Burkholder; **The Underlying Cause and Remedy for Discouragement in the Service of God,** Phoebe Lauber; **God's Attitude Toward Sin, J.** T. Kauffman; **His Mercy,** Hettie Huber; **Children's Exercises,** conducted by Ezra Stauffer; **The Scriptural Recognition of Another's Welfare,** A. A. King; **Poem,** Edna Dettwiller; **The Need of God's Counsel in Our Daily Life and Worship,** W. H. Wideman, Joe Voetglin.

Some Thoughts Presented

God may have a special work for us. He calls in different ways to different individuals and then through the church. Lack of faith and trust in God as in the case of Elijah under the juniper tree is the underlying cause of discouragement in the service of God. The remedy is taking heed to the still small voice and busying ourselves in His service.

God is just. Therefore He must deal justly with sin. He shows His mercy in rebuke as well as in kindness. He is no respecter of persons.

We must love our enemies, observe the "golden rule," and bear one another's burdens. We need God's counsel in everything, and the way to get it is to read the Bible.

Beware of false counsellors. We should not wait to call on God as a last resource. Secretary.

Married

Detweiler—Bowman.—Enos S. Detweiler and Lucinda Bowman, both of the Elmira, Ont., congregation, were united in marriage at the bride's residence on Nov. 16, 1927. May heaven's richest blessings be theirs.

Graber—Roth.—On Dec. 1, 1927, Bro. Noah Graber of Wayland, Ia., and Sister Lydia Roth of Beaver Crossing, Nebr., were united in marriage at the West Fairview Church near Milford, Nebr., Bro. J. E. Zimmerman officiating. May the Lord's blessing attend them through life.

Nofziger—Johnson.—On Dec. 4, 1927, at the home of the bride's foster parents, Bro. and Sister Fred J. Gingerich, Bro. Louia Nofziger and Frances Johnson of Aurora. Oreg., were united in marriage, Bro. Gingerich officiating. May the Lord be their guide and stay through life.

Slonecker—King.—On Dec. 8, 1927, Bro. David E. Slonecker and Siser Lena B. King, both of Logan Co., O., were united in holy matrimony at the home of the officiating minister, Bro. N. E. Troyer. May the Lord protect and the Spirit guide them through their earthly pilgrimage.

Graber—Krabill.—On Dec. 22, Bro. Harvey D. Graber of Creston, O., and Sister Sylvia Krabill of Louisville, O., were united in marriage, at the home of the bride's parents Bro. and Sister David Krabill, Bishop O. N. Johns officiating. May God's choicest blessings be theirs as they go through life.

Detweiler—Steiner.—On Nov. 11, 1927, Bro. Chester Detweiler and Sister Cevilla Steiner, both from the Fairview congregation, Fairview, Mich., were united in marriage by Bro. M. S. Steiner at the home of the bride's parents, Bro. and Sister Menno Steiner. May the Lord bless them through this journey of life.

Beck—Short.—On Dec. 22, 1927, Bro. Olen Beck and Sister Myrtle Short, both of the Lockport congregation near Stryker, Ohio, were united in matrimony at the home of the bride's parents, Bro. and Sister Henry Short of Archbold, O., bishop E. L. Frey officiating. May heaven's richest blessings be theirs.

Miller—Frey.—On Tuesday, Dec. 27, 1927, at the home of the bride's parents, Bro. and Sister J. C. Frey of Archbold, O., Bro. Charles Miller and Sister Bessie Frey, both of the Clinton congregation, were united in marriage, bishop E. L. Frey officiating. May the Lord's blessings attend them through life.

Breuiser—Miller.—On Dec. 25, 1927, Bro. Lester Breuiser of the Middlebury, Ind., congregation and Sister Elnore F. Miller of the Emma, Ind., congregation were united in holy bonds of matrimony at the home of the officiating minister, Bro. Silas Yoder. May God's blessing rest upon them through life.

Riehl—Lehman.—On Dec. 6, 1927, Bro. Henry Riehl and Sister Mabel Irean Lehman were united in the holy bonds of matrimony at the home of the bride's parents, Bro. John Lehman's, near Columbiana, O., Bro. Moses G. Horst of Wadsworth, O., officiating. May the Lord's richest blessing be theirs through life.

Deter—Landis.—On Dec. 28, 1927, at high noon, occurred the marriage of Bro. Ira S. Deter of Morrison, Ill., to Sister Mary Ellen Landis of Chambersburg, Pa. The ceremony was performed by Bro. A. C. Good at the home of Bro. and Sister Noah Le Fever, a sister of the bride. May the Lord bless and prosper them through life.

Gingerich—Gahler.—On Dec. 25, 1927, at the Zion Church near Hubbard, Oreg., Bro. Daniel L. Gingerich of the Bethel congregation and Sister Clara M. Gahler of the Zion congregation, both of Aurora, Oreg., were united in the holy bonds of matrimony by the bridegroom's father, Bishop Fred J. Gingerich. May heaven's richest blessings attend them through life.

Brenneman—Martin.—On Christmas day Bro. Noah V. Brenneman of the Lower Deer Creek congregation and Sister Lula Martin of the West Union congregation of Kalona, Iowa, were united in marriage at the home of the bride's parents, Bro. Edward Martin's, Bro. Abner G. Yoder officiating. May the Lord bless and prosper the union.

Horst—Kurtz.—On Dec. 27, 1927, at the home of the officiating Bishop, Bro. E. F. Hartzler of Marshallville, O., Bro. D. H. Horst of Orrville, O., and Sister Fannie Kurtz of Wooster, O., were united in holy marriage. May the Lord bless their walk in life to His glory.

Kehl—Rosenberger.—On New Year's day Bro. Herbert C. Kehl and Sister Mary Rosenberger, both of the Sharon congregation near Guernsey, Sask., were united in marriage at the Sharon Church. Bro. Isaiah Rosenberger, father of the bride, officiated. May the blessings of God attend them through life.

Obituary

Miller.—Mary Kathryn Miller died at her father's home in Mountville, Pa., Oct. 11, 1927; aged 39 y. 9 m. 21 d. She leaves her father, a sister, and 3 brothers, B. F., being her twin brother. She was in poor health for several months, yet the end came unexpectedly.

Funeral on the 14th at Masonville Mennonite Church. Sermon by Bro. J. K. Charles who was assisted by Pre. Dundore. Text, Heb. 2:3.

Carver.—Joseph Irvin, son of Sam and Lessie Carver, Carver Mo., died Dec. 30, 1927; aged 6 m. 18 d. He leaves 2 sisters, 3 brothers, 3 half-sisters, 1 half-brother and the parents. Funeral conducted by J. R. Shank. Text, Matt. 18:10.

White.—David Austin, infant son of Bro. and Sister Harry White of Dry Fork, W. Va., died Dec. 8, 1927, aged 8 m. 2 d. David as a little jewel, has gone to be with two members of the family who had gone before him to their heavenly Father. He leaves his father, mother, a brother, and a sister. Though it seemed hard to give him up, God's way is the best. The funeral services were conducted by Bro. Hiram Weaver at the Bethel Church, Job, W. Va. Text, II Sam, 12:23.

Bender.—Mary Ann Elizabeth, daughter of Bro. Ezra and Sister Katie (Lebold) Bender, Waterloo Co., Ont., died Dec. 29, 1927; aged 15 d. She leaves her sorrowing parents, 1 brother and 1 sister. 3 brothers and 2 sisters preceded her to the great beyond. Funeral service conducted at the home by Jacob R. Bender in English and at the church by Brethren M. Kipfer, P. S. Zehr, and D. S. Jutzi. Interment in East Zorra A. M. Cemetery Dec. 31.

Jacob R. Bender.

Holden.—Mattie Ann Holden, daughter of Jonathan and Barbara Zook was born in Wayland, Iowa, Nov. 6, 1884; died at her father's home near Thurman, Colo., Nov. 23, 1927. In 1923 she was married to William Holden. To this union were born two daughters, who with her father, 1 brother, and three sisters remain to mourn her departure. Her husband, mother, one brother, and three sisters preceded her to the spirit world. She loved her Savior and was ready to go when He called her.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Erb.—Mary, daughter of Louis and Louise Hankey was born near Wooster, O., Oct. 12, 1858; died at the place of her birth, Dec. 27, 1927; aged 69 y. 2 m. 15 d. On Jan. 11, 1877; she was united in marriage to John Erb, of Smithville, O. To this union were born 7 sons and 6 daughters. About 23 years ago she with her husband confessed their Christ and united with the Mennonite Church, in which faith she continued until death. She leaves 6 children, 6 grandchildren, and 1 sister. Her husband and 7 children preceded her in death. Funeral services were held at the Paradise Church Dec. 29, conducted by Brethren Rudy L. Stauffer, E. F. Hartzler, and C. Z. Yoder. Text, John 11:28. Interment in cemetery nearby.

Stoner.—Jacob Stoner was born Nov. 15, 1851; died Dec. 20, 1927, of paralysis of the heart; aged 76 y. 1 m. 5 d. His sudden death was a shock to the community, as he had been in apparently excellent health during the day and expired, at about nine o'clock in the evening, after having complained of feeling distressed about his chest. Dec. 3, 1872, he was married to Barbara B. Snyder who died Jan. 27, 1914. To this union were born four children (Mary wife of Jacob L. Pfantz, Ada wife of Jonas N. Horst, Stella and Mattie, who preceded their father to the spirit world. On Sept. 19, 1918, he was again married to Barbara L. Metzler, who remains with two daughters and nine grandchildren who mourn the loss of a kind husband, father, and grandfather. He was a member of the Mennonite Church for many years, and his seat was seldom vacant when health permitted. Funeral services were held Dec. 26 in the home, conducted by Amos Horst. Further services at the Ephrata Mennonite Church, conducted by Bros. N. L. Landis and A. A. Landis. Text, Matt. 14:44, first clause.

"Rest, dearest companion, father and grandfather,
Thy work is done;
Since it is God's Holy will
We must be parted for a while,
In sweet submission all in one
We say, our Father's will be done."

By a Granddaughter.

Bickel.—William H., son of Henry and Cathryn Bickel, was born in Coshocton Co., Ohio Aug. 4, 1865; died at his home in Middlebury, Ind., Dec. 26, 1927; aged 72 y. 4 m. 22 d. He came with his parents to DeKalb Co., Ind., when a child and here he grew to manhood. He was united in marriage to Louise Coyle in 1879. To this union was born nine children, who with his wife survive him (Mrs. Orilla Weaver, Wilson, Edith, Linna, Della, Lester, Ralph, Elta, and Arthur). He also leaves 13 grandchildren and 2 great grandchildren. In 1912 he come to Middlebury, making this his home. He united with the Mennonite Church in 1884, remaining faithful till death. Funeral services were held Dec. 28 (in the forenoon) at the Mennonite Church in Middlebury, conducted by Earl Miller and Silas Yoder and in the afternoon at the Fairview Church in DeKalb Co., Ind., conducted by Silas Yoder. Burial in the nearby cemetery.

Birky.—Elizabeth, daughter of John and Susan Beechy, was born in Holmes Co., Ohio, June 28, 1896; died Dec. 12, 1927; aged 31 y. 5 m. 12 d. In her early youth she was converted and united with the Mennonite Church, being faithful until death. On Oct. 9, 1924, she was married to Henry Birky, of Iowa Co., Iowa. During this time they made their home with his mother, Sister Lydia Eash, near Wellman, Iowa. She had been in rather delicate health for some time, especially during the last 2 years. On Thanksgiving day she went to the Watts hospital in Williamsburg, where she underwent a very serious operation, which for a time seemed to be quite successful. But on the eve of Dec. 11, about 18 days after the operation, she suffered a relapse, and the next morning she peacefully fell asleep. She leaves her husband, father and mother, a grandmother, mother-in-law, 3 brothers, 4 sisters, and many other relatives and friends. She bore her suffering with much patience, being fully resigned to the Master's will. She was entirely conscious until one-half hour before death. She frequently expressed her interest in the Church, for whose welfare she was much interested. She was also concerned for the welfare of others, especially for the boys of her S. S. class. She was of a quiet, cheerful, unassuming disposition, sympathetic, peace-loving, and inoffensive, always striving to exemplify the teachings of her Lord, endeavoring to be a good steward of the manifold grace of God. She will be greatly missed in the home, in the Church, and in the community. Funeral services were held at the West Union Church, in charge of Abner G. Yoder and P. P. Swartzendruber. Text, Jno. 5:28, 29. Interment in Upper Deer Creek Cemetery.

Geider.—David S. Geider was born in Waterloo Co., Ont., Nov. 9, 1837; died at his home in Campden, Ont., Dec. 12, 1927; aged 90 y. 1 m. 3 d. Bro. Geiger was born on the old Geiger homestead near the site of the present Geiger Mennonite Church. He was married to Mary Anne Winter, Nov. 8, 1857. To this union were born three daughters and two sons who, with the aged widow, survive him. Soon after attaining his majority Bro. Geiger was converted and has ever remained a faithful and earnest servant of the Lord. For many years he has been associated with the Mennonite Church, and has been faithful to her teachings. He was a man of prayer, and as such has been used of the Lord in special intercession for others. He greatly enjoyed the fellowship of God's children, and in the testimony of the Lord he delighted in a special way. For about twenty-five years he suffered lameness as a result of a fall. Much of the time he was scarcely able to be about, and thus was confined to his home. Communion services were held with him and his companion regularly, and these seasons were looked forward to with great desire, and were greatly enjoyed by all who were privileged to join in those services. It was a blessing to be with these aged children of the Lord and enjoy spiritual fellowship with them. Sister Geiger, who now resides with her daughter in Compden, has nearly reached her ninety-first year. Their companionship of sixty-eight years is ended here, but her hope is strong to see her loved one again who lives now with the Lord. Funeral services were held at the home and at the Evangelical Church nearby, and interment in the family lot in Mount View Cemetery. Services were conducted by —— Litt and S. F. Coffman. Text, Gen. 5:24.

Swartzendruber.—Elva Ellen, wife of Lloyd C. Swartzendruber and daughter of Menno and Mattie (Rhodes) Kempf, was born in Johnson Co., Iowa, March 16, 1895; died at the Washington Co., hospital, Washington, Iowa, Dec. 26, 1927; aged 32 y. 9 m. 10 d. She entered matrimony Oct. 12, 1916. To this union were born two sons and one daughter (Ivan Lee, Olin Ora, and Edna Fern). She leaves the bereaved husband, the children of tender years, her parents, two brothers and three sisters. (Lee Roy, Mary, Cora, Ralph, and Dora), four uncles, two aunts, and a number of more distant relatives. One aunt preceded her in death as well as several of like relationship who died in infancy. At the age of 16 she united with the Amish Mennonite Church where she remained a faithful member until death. She had been ailing for some time, but bore her suffering patiently, and performed her household duties until the first of November when her pains became almost unbearable at times. On Dec. 16 she was taken to the hospital, where five X-Ray pictures were taken, an operation for gall-stones and other complications was performed, and all that human hands could do was done to relieve her. She suffered intensely at times after the operation, but never complained because she had her trust in her loving Savior that He would spare her to help her companion care for the children if it so be the Lord's will. Her desire to be anointed according to Jas. 5:14 was granted, after which she said she felt greatly refreshed and quietly passed away a few hours later.

"Can it be, she has left us, Mother
Who always had a smile
Yes, she's gone and soon we'll meet her
'Twill only be a little while."

Funeral services were held at the East Union Church Dec. 28, conducted in the German by Jonas B. Miller, Grantsville, Md., from the latter part of Matt. 26:42 and in the English by Sanford C. Yoder from II Cor. 1:3, 4.

Schlegel.—Barbara Schlegel, daughter of Jacob and Magdalena (Brenneman) Bender, was born near New Hamburg, Ont., on Nov. 16, 1837. She was joined in holy wedlock to Nicolas Schlegel of Perth Co., Ont., Feb. 2, 1858, and moved on the homestead in South Easthope where she resided till her death for nearly 70 years. This union was blest with 5 sons and 4 daughters (Magdalena, Nicholaus, Barbara, Jacobina, Jacob, Christian, Catherine, Joseph and Aaron—of whom Barbara and Jacobina preceded the mother in infancy, and Christian died in 1908. They lived in matrimony 38 y. 9 m. 10 d., when her husband died, and in widowhood she lived 31 y. 1 m. 4 d., till Dec. 16, 1927; aged 90 y. 1 m. She was called to the heavenly home, which was her great desire. She leaves 4 sons, 2 daughters, 16 grandchildren, and 4 great-grandchildren. She accepted the Lord Jesus Christ as her Savior in her young years and was a faithful sister in the East Zorra Amish Mennonite congregation near Tavistock, Ont., of which she was a life-long member. She was of a cheerful, kind

and loving disposition, always had a kind word for every one, and was beloved by every one. Grandma Schlegel, as she was called by every one, is the last of above named family, and relatives are scattered all over the United States and Canada. Pre. John Warye of Ohio and Christ Warye of Iowa were her first cousins. She was laid to rest by the side of her husband in the East Zorra A. M. Cemetery, adjoining the church, Dec. 20, 1927, when services were conducted by Brethren D. S. Jutzi (1 Pet. 1) Peter Boshart (Rev. 14:13) and Jacob R. Bender (John 14:6) where a large number of friends were gathered together to pay their last tribute to the departed.

Jac. R. Bender.

Layman.—Anna Bailey Layman was born in Henry Co., Ohio, Jan. 7, 1866. On Tuesday morning, Dec. 27, 1927, she was stricken with paralysis and on the evening of the same day she passed away; aged 61 y. 11 m. 20 d. In the year 1891 she was united in marriage with Henry Layman. She leaves 3 children, 7 grandchildren, 8 brothers, 4 sisters, and many relatives and friends. Her husband, 1 child, and one grandchild preceded her in death. Funeral services were held at the Central Church near Archbold, Ohio, conducted by Aaron Mast, Westover, Md., and Eli Rupp and S. D. Grieser of Archbold, Ohio. Interment in Eckley Cemetery.

Kauffman.—Elizabeth (Speicher) Kauffman was born near New Castle, Pa., April 4, 1863; died Dec. 28, 1927; aged 64 y. 8 m. 24 d. She was united in marriage to Solomon Kauffman Jan. 6, 1886. To this union were born 7 children: Charles, Mrs. Nannie Byler, Mrs. Lillie Zook, Frank, Mary, Michael, and Roy. There are three brothers and one sister (John Speicher, Joseph Speicher, George Speicher, and Mrs. Jonathan Kauffman) She was the daughter of Michael and Nancy Speicher. She resided in Lawrence Co., Pa., all her life. She was a faithful member of the Mennonite Church. She had a kind and loving disposition and was a kind, loving mother, always ready to help in need. The funeral was held at Maple Grove Church, Dec. 30, conducted by the home ministers. Text, Mark 13:35.

"Mother, thou art sweetly resting
Here thy toils and cares are o'er
Pain and sickness, death and sorrow,
Never can distress thee more."

By a Brother.

Longenecker.—Pre. Henry E. Longenecker of Salunga, Pa., was born April 9, 1853; died Jan. 1, 1928; aged 74 y. 8 m. 22 d. He is survived by his wife (Catherine Bomberger before marriage), three brothers, and two sisters (Fannie Burkholder, Samuel, Abraham, Annie Landis, and John). Bro. Longenecker was ordained to the ministry at Chestnut Hill, Feb. 19, 1880. He was in the ministry 47 y. 10 m. 12 d. being the oldest in the Lancaster Conference since the decease of Bishop Abraham Herr, and was permitted to be present at every session, twice a year for 47 years. He delivered his message in a mild way, and spoke only what the Spirit revealed to him. By precept and example he was of the meek and lowly ones. With few exceptions he had been at his appointed place of worship since his call to the ministry, as well as at Kraybills and Landisville and Salunga Churches. Aug. 15, 1918, the writer was called as his helper which have been nine years of pleasant service together. The last few years he has not taken the main part of the services but was always in his seat, except the Sunday he died. To him we looked up as the father of the bench. His end come very unexpectedly—only in bed three days. His ailment was neuralgia of the heart. Brief services from his late home, with further services at the Salunga Church, services were conducted by Bros. Isaac H. Brubaker. Hiram Kauffman, and Seth E. Ebersole. Text, Matt. 25:23; John 17:4. Besides the 36 ministers and bishops and 9 deacons present, the meeting house was crowded. His remains were laid in the cemetery adjoining. "He being dead, yet speaketh." Our loss is his eternal gain.

S. E. E.

ANNOUNCEMENT

The 33rd semiannual meeting of the Associated Sewing Circle of Lancaster Conference District will be held at Chestnut St. Mennonite Church, Lancaster, Pa., Monday, Jan. 30, 1928. Everybody interested is invited to attend.

Mrs. E. D. Leaman, Secy.

CORRESPONDENCE

(Continued from page 893)

We as a small band of workers solicit the prayers of God's faithful, that we may be faithful in the service as He directs.

Jan. 4, 1928. Esther B. Detwiler.

Springs, Pa.

Dear Herald Readers, Greetings:—On Sunday evening, Dec. 25, the Sunday school here rendered a Christmas program. Every one that had a part in the exercises did their parts well. Bro. H. B. Keener of Harrisonburg, Va., was musical director. From here Bro. Keener went to Scottdale. Ideal winter weather on Christmas Day and the house was filled with earnest listeners for a good while before the program commenced—I believe we are safe in saying th largest crowd that ever attended any similar meeting here. Fine winter weather continued to Dec. 31.

On Dec. 27 a four-day Bible conference opened with Bros. Clayton Derstine of Kitchener, Ont., and John F. Grove of Mason and Dixon, Pa., as instructors. Owing to ideal winter weather, good roads, good ways to travel, and the good health of the community, the house was full at about every session. Both speakers gave very able lectures, which made us feel our littleness in the sight of God and may each one that attended try to live more nearly as we ought. Let us all try to live more faithful than we ever did before, God helping us. Sister Lovita Ash went with Bro. Derstine to attend the short term Bible school at Kitchener.

On Jan. 2 the regular quarterly council met. The usual business was transacted and the sermon preached by Bro. G. D. Miller.

On Jan. 3, Bro. N. E. Miller left for Harrisonburg, Va., as an instructor for the six-weeks Bible school. The scholars who are going to school there were all at their homes here during vacation, also went back on the 3rd.

Quite a number from other congregations attended the meetings here, for which we were all glad. Come again.

Health of the community good with the exception of Bro. Ben Tressler, one of the oldest members of this congregation now. He is suffering with heart trouble. Bro. Joe Hutzell, who had been very sick, is able to be about again. Several doctors could not quite agree as to what his sickness was.

May the brethren who have labored so earnestly here be blest in their labors as they go from place to place. There were 8 confessions the last evening of the meetings.

Jan. 6, 1927. Cor.

Scottdale, Pa.

In our message last week we failed to chronicle the presence, for a few hours, of Bro. C. F. Derstine, editor of the Christian Monitor. He was on his way to Springs, Pa., where an interesting Bible conference was held during holiday week. Other visitors during the week were Bro. P. C. Hiebert of Hillsboro, Kans., interested in Russian relief; Bros. Gideon Yoder and John W. Gingerich and Sisters Marie Martin and Katie Yoder, all of Parnell, Iowa, who were on their way to Harrisonburg, Va.

The singing class led and instructed by Bro. H. B. Keener held its last meeting on Monday evening, Jan. 2, after which Bro. Keener returned to his home at Harrisonburg, Va., where he is now serving as one of the special instructors in the short Bible term at the Eastern Mennonite School. We greatly appreciate his work while among us, as well as the visits by the other brethren and sisters who have favored us with their presence during the past few weeks. Come again.

A number of our young people are attending special Bible schools at several places.

Jan. 7, 1928. Cor.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 19, 1928 (Gospel Witness Established 1905) No. 42

EDITORIAL

"My son, if sinners entice thee, consent thou not."

In other words, beware of the influence of those who are themselves disobedient to God, living in violation of His commandments.

This reminds us of the testimony of the psalmist when he says, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Radicalism and Truth.—The word "radical" is a very convenient word to hide behind, on the part of those not willing to accept the truth. When the truth is presented with telling force, some are ready to discount it by pronouncing it "radical." Now we admit that radicalism often gets people in bad, but our objections to it should not permit us to allow the false alarm of radicalism to blind us to the truth. Much of the present-day radicalism is objectionable, not because it is radical but because it is untrue and unwise. Here is a rule that will keep us straight on all issues: "Prove all things; hold fast that which is good."

The Time of Harvest.—A brother, sending in a death notice of a child, adds this information concerning conditions in his community: "There are many funerals here this fall. Two men were buried in——in less than two weeks. One was 52 years old, the other 78. Both died suddenly. It all sounds like Amos 4:12." A glance at the last pages of the Gospel Herald shows that the number of deaths is unusually large. The harvest of souls is going on. The important question is not, Will the harvest be reaped? but, Is the crop in proper shape for the Master's great garner? Speaking of the natural harvest, this is not the usual time of the year for that; but when it comes to the spiritual harvest, that goes on the year round. Two questions are of interest to us all: (1) Am I ready? (2) Am I doing what I can to help others get ready?

We were impressed recently by a message brought to our desk by a leaflet giving us two views of the foreigners now in America. One was a quotation from one of their own papers showing that with the ever increasing tendency toward "birth control" by native Americans and with large families being the rule among foreigners it is only a question of time until the latter will be the ruling element in America. The other was a recital of underworld experiences in which the names mentioned were principally foreigners. Putting these two together, we wonder how long it will be until the underworld will be the ruling class in America. This awakens a number of thoughts:

1. There is a day of retribution for any people who evade the responsibility of parenthood and neglect the building up of the Christian home.

2. There is not only an opportunity but an urgent duty for the people of God in America to be diligent in doing "foreign mission work at home."

3. God pronounces a woe upon all those who "are at ease in Zion." "Whatsoever a man (a church or a nation likewise) soweth, that shall he also reap."

4. There rests upon us an obligation to not only the present generation but also to generations yet unborn.

5. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

STRENGTHENING THE CHURCH

VII. Its Fight against the Powers of Evil

The Church is God's institution on earth to bring the light of life and the message of salvation to all men. Christ's last and greatest charge to the Church was to "preach the gospel to every creature," to "teach all nations.....to observe all things whatsoever" He commanded His disciples to do. For us the practical question is, "What may we do to get the Church in the best possible shape and enable it to be of greatest possible usefulness and power in overcoming the forces of evil and winning souls for God? On this question we might express opinions, but we have chosen to let the Lord speak, while we shall content ourselves with commenting on the things which He says. Following are a few things to keep in mind as we consider the question:

1. **"Without me ye can do nothing"** (Jno. 15:5).

Without Him we may succeed in building up magnificent organizations, erect cathedrals that command the admiration of the world, raise the moral and ethical standards of society and of business, pile up endowments of astounding proportions, and fill our pulpits with men who astonish the world with their eloquence. But all this is but chaff which perishes with the rest of the transitory things of time. Wealth, imposing numbers, oratory, intelligence, and other things which command the admiration and respect of man are a curse rather than a blessing (Luke 16:15) unless they are all upon the altar of the Lord, subject for use as He directs. When, "Lord, what wilt thou have me to do?" expresses our attitude in all that we do, it is then that we can rise in the strength of the Most High and say with the beloved apostle, "I can

do all things through Christ which strengtheneth me."

2. **"Keep the unity of the Spirit in the bond of peace"** (Eph. 4:3).

It was the burden of Jesus that His disciples "all may be one" (Jno. 17:21). But notice the kind of unity for which He was pleading: "....as thou, Father, art in me, and I in thee, that they also may be one in us." In other words, He was praying for a condition that would not only mean a unity among His disciples but that this unity might be a "unity of the Spirit." It is the only kind of united effort that is worth considering. A unity of the Spirit invariably brings about a unity of the faith, an essential element of power on the part of God's people. "If we walk in the light as he is in the light, we have fellowship one with another," a fellowship which enables us to say that "our fellowship is with the Father, and with his Son Jesus Christ." It is true in religion as well as in the affairs of State that "united we stand, divided we fall." Only let us keep in mind that the only kind of union that brings the blessings and power of God is "the unity of the Spirit," a union which includes Father, Son, and Holy Ghost as well as a united body of members.

3. **"Purge out....the old leaven"** (I Cor. 5:7). Paul was instructing the Church at Corinth to get rid of that influential sinner who had brought reproach upon the Church. Turning to the Old Testament Scriptures, we have a similar illustration in the stoning of Achan. Unconverted, sinning, worldly-minded, God-dishonoring members are not only out of place in the Church of God, but they are a positive dead-weight to the Church, for "a little leaven leaveneth the whole lump" if not gotten rid of. Let the Achans, the incestuous persons, the Simon the Sorcerers, the Ananiases and Sapphiras, and other types of sinning members be either converted or gotten rid of. Faithful discipline is needed in every live church—it is an essential element of power.

4. **"Put on the whole armor of God"** (Eph. 6:11). Reason: "that ye may be able to stand against the wiles of the devil....to quench all the fiery darts of the wicked." The girdle of truth, the footwear of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, the power of prayer, all are needed in our conflict against the forces of the evil one.

5. **"The weapons of our warfare are not carnal"** (II Cor. 10:4), nevertheless they are "mighty through God." Too many people make the mistake of undertaking the fight of faith with carnal weapons. In this we may well afford to ponder over the methods used by our Lord Jesus Christ in His struggles against the forces of evil. He overcame the devil by simply sticking to the printed Word (Matt. 4:1-11) not resorting to violent measures of any kind. In dealing with men, He did indeed declare for truth and righteousness in such emphatic force that the forces of evil finally arose and crucified Him. But in none of these struggles did He resort to violent means, neither did He at any time try to overcome evil by resorting to physical force. On the other hand, He allowed His enemies to heap all sorts of indignities upon Him, not lifting so much as a finger in His own defence—and this in face of the fact that all power was in His hands (Matt. 28:18), that He might have called to His assistance more than twelve legions of angels (Matt. 26:51-53), His whole miracle-working record proving that He had ample power to physically overcome any foe that might come against Him. Was He therefore defeated, or overcome? **NO.** The victory of the Cross is the outstanding achievement of all history. The millions of souls who will share His triumph and glory in eternity will bear ample testimony that while evil men overcame His body, He lay hold on a POWER which all the combined forces of earth and hell can not overcome.

When it comes to His followers, the instructions which He gave in His Gospel, and the life and teachings of His disciples bears abundant proof that God intends that His followers should "follow his steps." Because His kingdom is not of this world, therefore His servants do not fight (Jno. 18:36), knowing only "the good fight of faith." History has proved that whenever the Church attempted to take hold of the affairs of government—as in the days of Constantine, in Reformation times, and in more recent times when churches that were once nonresistant fell for the idea that it is the duty of Christian people to take hold of political affairs and run things, that instead of the Church purifying the State, the Church became corrupted by the State. We are out of our sphere when we take hold of carnal weapons to accomplish desired reforms. We can do more at the Throne, by righteous living, by suffering persecution rather than by trying to overcome by physical force, by a consistent testimony, by being about our Father's business and confining ourselves to methods held forth in God's Word.

It is not only our privilege but our duty to keep the powers that be in state or nation informed as to our exact attitude on all questions pertaining to our privileges and duties as citizens. On the question of nonresistance, for instance, when our law-makers know our exact attitude they are in better position to legislate intelligently than if they had to guess at what we would or could, and what we could not, conscientiously do. Our church has done the proper thing, in times past, in sending petitions to state, provincial, and national legislatures, in times of national crises, stating our convictions with reference to the leading issues and asking to be permitted to serve our God and fellow men in accordance with what we believe the Bible teaches. But it never was the place of the Church, and is not now, to maintain a lobby to the national capital with a view to bring presence to bear upon governments in shaping their policies. Any part that we take in shaping state and national policies involves the responsibility of taking care of results. Governments not being nonresistant, they can not under existing circumstances adjust themselves to a nonresistant policy. While we should at all times be ready with a testimony whenever called upon, we can render better service in the methods already indicated than by actively participating in the affairs of government.

6. **"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"** (Matt. 5:16). In harmony with this advice, Peter also advises us: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:11, 12). If the community in which you live is not helped, morally and spiritually, because you live in it, you are not living up to your privileges, or to the standards which the Scriptures enjoin upon God's people. Consecrated Christians are a benediction to any community in which they live. Since "ye are the light of the world," be sure that it is the heavenly light that is thus allowed to shine out. "Christ in you" should not only mean "the hope of glory" for yourself, but also an enlightening influence over others.

7. **"Pray without ceasing"** (I Thes. 5:17). This is one of the Christian's most effective weapons. Devils are cast out only by "prayer and fasting" (Mark 9:29). When the Church got together in praying for Peter he was more effectively delivered than if his brethren had sworn out an injunction or tried to get him out by habeas

corpus proceedings. It will be remembered that Pentecost came after a prolonged prayer meeting in the upper room in Jerusalem. It is our Savior's positive promise that petitions offered up in accordance with the Divine Will should be answered. It is at the Throne that we get the real power, and we neglect a precious privilege, to say nothing of duty, when we fail or neglect this means of grace and of power. And let us not forget that this admonition to prayer is that we exercise the privilege "without ceasing." Morning, noon, and night; "in season, out of season;" as individuals, as family groups, as congregations; in every time of trial and of opportunity and need, let us not neglect this avenue to the Throne of power. A praying church is always a powerful church.

"HOW TO CURE WAR"

By M. B. Dombach

For the Gospel Herald.

From what we may hear and read daily we comprehend that there is an effort put forth by the governments of the different nations of the world to compromise among themselves that armament may be laid aside and that wars may cease.

This subject is often discussed and numerous plans are mentioned by which it might be accomplished; but I believe if the effort is made over the majority of these plans, the success in cancelling wars will not be reached. This subject I saw explained some time ago in an article entitled, "How to Cure War." The writer suggests a method that will not end war. He says that men fight because they want to fight, and because it is human nature to fight. He also suggests education as a remedy to prevent fighting. We differ from this writer. The remedy we believe is simple. The most illiterate have the same opportunity.

The remedy is so plain that "the wayfaring man, though a fool, cannot err therein." This remedy is love—love to God and love to man. This will end all warfare. Who has ever heard of love injuring any one? Christ is our teacher, unto whom we must look for the remedy that will stop war with the individual. If it stops with the individual, then war will cease with every child of God no matter how great the number. Our Savior says, "My kingdom is not of this world; if it was, then would my disciples fight, that I should not be delivered to the Jews."

Is it not remarkable that Christ during His mission upon earth with His peace-loving doctrine failed to impress the majority of mankind with this unfailing remedy that would end war with all those who loved Him, followed Him and obeyed His commands? One can easily see that war will only cease with those who have enlisted in His Kingdom, who must be born again, who will as Christ commanded Peter put his sword in the sheath as an evidence of love, never to be used in the spiritual kingdom in which he enlisted, and where he must remain if he ever expects to enter the Kingdom of heaven.

Lancaster, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

When a person is cursed or scoffed at by professing Christian people, should such an one remain there or do like Christ said: "When they persecute you in one city, flee to the next?" Why should some people be compelled to stay in such places until they are discouraged and feel like giving up? A young sister.

Circumstances must determine the answer to the first question. It should be every one's desire to be in the place where he or she can do most for God and fellow men. Persecution may be a reason why we should "flee to the next" city, or it may be a refiner's fire to bring us to where we ought to be spiritually. Two things we should never lose sight of: (1) "All that will live godly in this life shall suffer persecution." (2) "All things work together for good to them that love God;" for He has promised, "I will never leave thee nor forsake thee." Burdens borne in the spirit of meekness and faith make one strong in the Lord. "The trial of your faith worketh patience. But let patience have her perfect work; that ye may be perfect and entire, wanting nothing." Our moving from one place to another should be determined by the open door of opportunity and service. In case there is no open door to another field, in case of trial and persecution, it should be taken as a direction from the Lord to stand by our post, bear our burdens to the glory of the Lord and the strengthening of His cause—in which case many have realized that "if a man's ways please the Lord, he maketh even His enemies to be at peace with him."

What is the meaning of Christmas? L. K.

We do not understand the sister who asked the question to be inquiring after the meaning of the word, which every one understands to be the day set apart as a festival in the Christian Church in memory of the birth of Christ. But the manner in which many people observe the day indicates that they have failed to comprehend the real meaning of the day.

The first traces of the keeping of this day are found in the history of the Christian Church during the second century. Later the ceremonies connected with the feast were combined and confused with festivals in honor of their deities by the ancient Germans before their conversion to Christianity. This association not only helped to fix December 25 as the established date of its observance, but it also helped to associate the idea of the drama, the Christmas tree, and other things of idolatrous origin, with the Christmas festival. As the name signifies, Christmas day is a day set apart in memory of the birth of Christ, and Christian people should eliminate from their activities everything that is out of harmony with the message which Christ brought to earth, and with the joys which thrilled the hearts of the angelic hosts and of the shepherds on the night when His advent was first announced.

I would like an explanation of Matt. 24:19. A sister.

In our understanding of the prophecy foretelling future events, as given in this chapter, it is essential that we keep in mind the question asked by the disciples which called forth the Savior's discourse: "When shall these things be?" Whatever may be the interpretation placed on the latter part of the chapter, the fore part (including V. 19) refers to the time of and immediately preceding the destruction of Jerusalem, which took place in A. D. 70. In such times of dire distress and hardship it adds to the intensity of sufferings when people are physically burdened in a way that they can not readily get out of the way of the persecutor or enemy.

SACRIFICE OR WILLING SERVICE

When James Calvert went out to cannibal Fiji with the message of the Gospel, the captain of the ship in which he traveled sought to dissuade him. "You will risk your own life and all those with you if you go among such savages," he said. Calvert's magnificent reply was: "We died before we came here." And yet he would have been the last to talk about a sacrifice; it was not a life of sacrifice, but of real pleasure.—The S. S. Chronicle.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Jan. 8 was an unusual day at the Lima, Ohio Mission. During the meeting in the forenoon, the voice of the congregation was taken regarding the ordination of Bro. Maurice O'Connell, Supt., of the Mission, to the ministry. The regular course of procedure having now been completed, the ordination service was held in the afternoon, in the presence of a well-filled house of interested people, Brethren S. E. Allgyer and A. I. Yoder officiating. May the Lord richly bless our brother in this responsible calling. Cor.

Los Angeles, Calif.

(339 W. 57th St.)

Greetings in Jesus' name:—We started out the new year with a mission meeting and received very much spiritual food. One sad fact was given by one of the speakers that one million people in Los Angeles do not go to Church and of the other 300,000 many belong to cults that are not true Christians. May we all read our Bibles more and know the times we are living in.

On Christmas morning we took baskets to the needy and also sang Christmas songs for them. May they realize their real need.

Our aged brother, Jacob Lind, has been confined to his home the past few weeks. He is trusting in Him who doeth all things well.

On Dec. 18 Bro. D. H. Bender preached for us in the morning and Bro. E. S. Hallman of Guernsey, Sask., preached for us in the evening.

There are not many tourists coming in this winter.

Jan. 4, 1928. Harry G. Erisman.

Hannibal, Mo.

(Mennonite Gospel Mission)

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction: and sayest, Return, ye children of men" (Psa. 90:1-3).

On Friday evening, Dec. 23, we had our Christmas exercises, a service that we had been looking forward to for several weeks previous. There were about sixty present, and all enjoyed the services, especially the children.

We wish to thank the different sewing circles for the liberal offerings they sent for these poor children. I wish you could have seen the expressions of joy on the faces of the little children as they received their gifts. Many of them came from very poor homes. We also had enough to treat all the older people, which they appreciated very much.

Sunday afternoon, Dec. 25, after Sunday school, we were shocked when a young man came to the Mission door and told us one of our Sunday school girls was run over by a street car. We ran to the place of the accident. It was a sight long to be remembered. Little Eveline Rickey, six years old, lay across the tracks, with her head and one arm cut off, cold in death. In a few minutes a large crowd of people had gathered from the village to witness the scene. Some took it as a warning to them to live different, others blamed the conductor, etc., etc. There is no doubt but that God overrules everything for some good. One man said, "This is a warning to us older people to live different, I am not living right myself." This man has been under conviction different times. Pray for him and his wife and children.

Sunday, Jan. 1, the thermometer registered around zero all day. We did not expect to have a very large attendance at Sunday school. There were twenty-two present, and we had a good lesson. One little boy came on the street car from the south side all alone. He is a regular attendant and does not like to miss Sunday school.

"The harvest is great, the laborers are few." Homes need to be visited, besides the sick in the hospitals, etc. Many must be neglected because there are not enough workers. We were asked to visit a lady in the hospital who is not expected to live and is unsaved. We could not get time to visit her. She may be dead and buried by this time, or before we can get to see her. Who is responsible if she is lost? also the many others who are neglected?

Pray for the work—and then help to answer your own prayers by God's grace. Yours for the needy,

Jan. 6, 1928. Ruth E. Buckwalter.

Washington, D. C.

(Mission congregation)

Dear Herald Readers:—"The Lord hath done great things for us; whereof we are glad." The work is continuing with good interest. The attendance at Sunday school is larger since some of the brethren bring children in from the country and the neighborhood.

Since our minister, Newton Weber, left us last fall we have been wishing and praying for a resident minister. New Year's day our wish was granted and our prayer answered when Bro. Ray Shenk was ordained to the ministry. Bros. Benjamin Weaver, Isaac Brubaker and Noah Landis, bishops from the Lancaster Conference, were with us and conducted the services. Up to this time, since the Lancaster Conference had taken this congregation under their care, they have been supplying us with a minister every two weeks.

In the afternoon of Jan. 1 a young mother was baptized here. In the evening of the same day we had ordination services.

We keenly felt the presence of God in these meetings and felt assured that He was directing the work.

We are looking forward to a series of meetings to be held here in the near future. Pray for the meetings—for the unsaved in this community, and for the workers.

Jan. 7, 1928. Eva Burkholder.

Toronto, Ont.

(2174 Danforth Ave.)

"Blessed be the Lord, who daily loadeth us with benefits" (Psa. 68:19). "Thou crownest the year with Thy goodness."

Our hearts rejoice in the untold blessings of the past Christmas season, and in the privilege of stepping over into a new year with the consciousness of God's presence and guidance in the past and the assured promises of His perpetual grace and favor.

Our Christmas service for the children of the Sunday school was one of the best in the experience of the present workers. After spending much time and effort in training the girls and boys, they gave their messages concerning the birth of Christ and its various meanings and consequences to the world, in recitations, exercises, and songs. They had faithfully brought their parents and friends to hear these Gospel truths, which we feel assured will not be fruitless. Over 300 attended the service, crowding our little chapel to its utmost capacity. Through the kind offerings by the various Sunday schools in Ontario and western New York, we were able to give a little treat to all the children present. We have already acknowledged these contributions, but we wish to thank the donors again for making this work possible. The various classes in the Sunday school brought money which was used in sending baskets of Christmas provi-

sions into a dozen needy homes. This was greatly supplemented by the surplus from the country Sunday schools, insomuch that we could send out about 50 baskets into homes where Christmas would have been dreary without this help. To God be the glory for it all.

About 25 of our people with the workers spent the last hour of 1927 in a watch service. We felt that our reasons for rejoicing and praise were more genuine than those who would forego their sleep to celebrate in a worldly way. We cast a look backward, with gratitude remembering the past blessings. We looked upward, in faith to Him who is ever faithful. We looked inward, into our own hearts in a searching inventory. We looked outward to our fellowmen, to whom we can show love and service. And we are looking forward, in hope for the guidance of the Lord in the untrodden paths, and also for the glorious appearing of our great God and Savior Jesus Christ.

The Sunday school attendance is higher than it has been for a few years. Last Sunday there were 164 present. The attendance has been increased by the help of our scholars. We have been giving a nice little Testament to each one who has brought a new scholar for three consecutive Sundays. This is serving two purposes. It is bringing boys and girls to a good place on Sunday, and it is placing the New Testament into many homes where formerly there was none. A slightly different plan has been employed in connection with our Children's church which meets each Lord's day at 6 P. M. We announce to the children in the Sunday school that each one who will come to the evening service at 6 will be given a little tract with an interesting Gospel story and a picture. This plan has more than doubled the attendance at children's services. It also serves two purposes. It places a good message into the homes, and it brings the children out to listen to the Bible stories and object lessons. We trust that you will join us in prayer that we may win these girls and boys for Christ and His Church. Pray especially for the spiritual blessing upon special services to be held soon under the ministry of Bro. B. B. King.

Jan. 10, 1927. The Workers,
Per L. S. Weber.

Detroit, Mich.

(Mennonite Mission)

Gospel Herald, Greetings:—As we undertake to write a few lines we find that we have many reasons to rejoice in the Lord for both spiritual and material blessings. The blessings of the Lord always ought to increase the faith of His children, but sometimes we forget the past blessings when things do not go as they did before.

Sunday, Jan. 8, marked a red letter day in the history of the Detroit Mission—when the Brethren Troyer and Christophel came into our midst to organize the work here and at which time one young man was accepted by baptism into Church fellowship. This young man was the first convert of the Mission to be baptized here. However, there was another who accepted her Christ here and we understand that she has been baptized in another church of like faith. We surely praise God for these young souls. There are two more who stood during our meetings who have not as yet expressed their desire to unite with the Church. We would that all who are interested would unitedly pray for them. Again, there is one who would like to be reinstated but there is another who is standing in the way. Pray that God will remove or else bring this one into the fold.

At present there are brethren and sisters from other parts of Michigan and Illinois coming into the city to find work, and that all these will be an asset to the work is the greatest blessing we could wish for. The fact that work is gradually picking up in the city may mark the coming of more.

We would solicit an interest in the prayers of all God's people to the end that this work may go down to the glory of God and all connected may say or do nothing contrary to God's will.

Yours in His services,
Jan. 11, 1928. Clarence C. King.

Altoona, Pa.

(2504 4th Ave.)

January 8 was the opening day for the Mill Run Sunday school, at which time seventy-two pupils were enrolled, with good prospects for fifteen or twenty more students to enroll later. This field has all the prospects of a normal needy and neglected field. Both old and young are eager for the Gospel. Twenty-five children were present one hour prior to the announced time for the opening of the school. The evangelistic meetings in charge of Bro. Nissley since January the third are well attended with good attention and interest.

Jan. 12, 1928. The Workers.

Contentment comes neither by culture nor by wishing. It is reconciliation with our lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

WEEKLY LETTER FROM SOUTH AMERICA

(Dec. 12, 1927)

By Edna Swartzentruber

For the Gospel Herald.

At almost the close of this year we are again glad for another opportunity to write a few lines about our work.

We have no special news from the other stations—but know they are about all as busy as can be in their vacation Bible schools.

At Bragado, where Bro. Shank has charge of the work, he has as teachers in the vacation Bible school his daughter Elsie, and Inez Hamilton, the daughter of a Canadian who came to this country a good many years ago. While another one of the Hamilton girls is supposed to help in Trenque Lauquen.

These girls became converted and are members of our church for some time, and we expect them to be a real help to our work in future years. They with Elsie Shank attended school at Pehuajo during the past year, having their home with Bro. and Sister Hershey.

Here at Tres Lomas we are very much pleased with our vacation Bible school. We have about eighty children enrolled from five to sixteen years of age. For teachers we have our two Bible readers and kindergarten teachers.

At America where Bro. and Sister Rutt have charge of the work, it was necessary to enlarge their hall. This is very encouraging. Bro. Rutt also writes that the Sunday school attendance is increasing in both America and Medriano Q.

Bro. and Sister Lauver spent several days at the mission at Santa Rosa. Bro. Lauver being scheduled for several nights of meeting. This will probably be the last time they can visit Bro. and Sister Luayza before they return to North America. We expect at least one more visit from them at all the stations before they leave.

We were very much pleased to have with us Noemi and Betty Luayza for more than a week. They are the daughters of our native pastor of Santa Rosa. Ever since they had moved with their parents to Santa Rosa, they had never left the town; so this was a real treat for them. They also visited Pehuajo and Trenque Lauquen.

We had a very nice rain again yesterday, and the farmers around here are very much pleased with the harvest this year, the first good harvest in several years. We are praying for a spiritual harvest in all our towns. Will you pray to this end?

Tres Lomas, Argentina.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

OUR HOPE

By Mary Alice Kauffman

For the Gospel Herald.

Oh, glorious hope that our Savior has given!
He's opened the way to the mansions of heaven.
He died for our sins and he rose from the dead,
That all might be saved thru the blood that He shed.

Our friends pass away and are lain in the tomb—
The babe and the aged and the maid in her bloom.
'Tho hearts are grieved sore when we think of our loss,
We know they were saved by His death on the cross.

He rose from the dead—Yes, and they too shall rise!
The last trump shall sound thru reverberant skies—
Then He shall appear—the first fruits from the dead—
And all rise to meet our dear Master and Head.

AS A YOUNG CHRISTIAN, HOW CAN I PREACH CHRIST IN THE HOME?

By Stella Detwiler

For the Gospel Herald.

Home is the first institution that God founded. Therefore too much emphasis can not be placed upon it. Love was also instituted, and there is no better place to manifest this than in the home.

It is in the home that we get our first training, where we learn right from wrong. So we should respect our parents enough to live up to the teaching which they have given us.

I can preach Christ by being Christlike, kind, thoughtful, patient, quiet, modest, and friendly. I can preach Christ by telling Bible stories in such a way as to impress upon the younger children the beauty of Christianity. I can place good books on my book-shelves, hang mottoes with scripture verses on the walls, and when neighbors or friends come in I can treat them with hospitality as I myself would like to be treated.

But in any of these things I need the consolation of Christ Himself, to make them really effective.

Harold, Md.

AN ALTAR IN THE HOME

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.—Josh. 24:15.

Every person must make a choice of the gods or God whom he or she will serve. If their fathers served the gods of this world—mammon, etc.—the children are very likely to follow their example. Therefore, there is great responsibility upon every parent as to the future of his boys and girls. Joshua did not say he would serve the Lord and the youngsters might do as they pleased, but he said, "As for me and my house, we will serve the Lord." He did not just exhort, but he set the example, and further than that the Word implies that he ruled his own house.

Fathers and mothers who know the Lord as their Savior, and who long for the good of their children, should see the necessity of having a family altar in their home. They should realize that it is their duty to gather the whole family together at the most convenient time of the day (preferably in the morning, before the cares of the day) for united prayer. "No child can be given the full opportunity for growth, development and use of the powers within him—powers that in time will result in the building of a 'four-square man'—who is denied the strength, encouragement and incentive which are derived from the godly example of pious and praying Christian parents." No time in life will prove more precious and profitable than that spent in prayer with the children around the family altar.

Some of the most precious memories of the writer's life are those of the fireside altars. In the home of both our paternal and maternal grandparents and the homes of different uncles and aunts we were gathered around the family altars. We did not regularly have one in our home, though the precious memories of the times our mother gathered the children around her knee and read the Word and prayed are still fertile spots in our memory. How safe and secure we felt when mother committed us to the care of the heavenly Father. We would have felt unsafe to have gone to bed without having said our good-night prayer.

In reading the Word the hungry soul is fed and in prayer the soul-life is strengthened, and many times the physical body as well. In later life the sons or daughters may wander away from the father's house as did the prodigal of old, but in time of need they will remember the good things they had back here and many times will return "where there is bread and to spare."

If you, dear reader, have no family altar, right now, at the threshold of the new year, is the time to set one up in your home. If you feel that you have not grace enough, God has an abundance; call upon Him. If your life has not been all it should be, and it seals your lips to the home folk, repent; ask God to help you, and then ask the family to forgive you and declare your good intentions for the future by the help of God. You will doubtless be surprised at the effect for good it will have.—Herald of Light.

A BEDTIME PRAYER

'Ere thou sleepest, gently lay
Every troubled thought away:
Put off worry and distress
As thou puttest off thy dress:
Drop thy burden and thy care
In the quiet arms of prayer
Lord, Thou knowest how I live;
All I've done amiss forgive;
All of good I've tried to do,
Strengthen, bless, and carry through:
All I love in safety keep,
While in Thee I fall asleep.

—Cottager and Artisan.

WHO CAN BE SAVED?

Only sinners can be saved. There is no Gospel for the righteous. "I am not come to call the righteous," said the Lord Jesus, "but sinners to repentance." There is hope, therefore, for any one who is sure he is a sinner. Canon F. E. Howitt, of Canada, has told how he found Christ as his Savior. Before he was saved, years ago, there was a time when he was in agony because he believed he was going to die. Then he remembered, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). "I saw," says Canon Howitt, "that I was in the right class to get saved." It is blessed suffering when any man realizes, with intolerable certainty, that he is a sinner. He is likely to be ready, then, to listen to the Good News, the Gospel, and to believe it. Only sinners can be saved: but what a salvation God offers sinners! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).—The Sunday School Times.

Never compare thine own lot with that of another.

SUNDAY SCHOOL LESSON

Lesson for Jan. 29, 1928—Mark 3:7-12; 6:53-56

THE GROWING FAME OF JESUS

Golden Text.—The common people heard him gladly.—Mark 12:37.

Introductory.—Jesus was now in the height of His popularity. His success as a miracle-worker could not be gainsaid. People thronged Him from every quarter. From Jerusalem, from Tyre and Sidon, as well as from various points in Galilee, people came to be healed, and none was turned away without being blessed. On every hand men sounded His praises, and the Pharisees durst not resort to open violence against Him, lest they should come into conflict with the people. Even the evil spirits quailed before Him, crying out, "Thou art the Son of God." All this makes the denseness of the envy and prejudice on the part of the Pharisees seem all the more marvelous. Two typical cases are mentioned in to-day's lesson as illustrations of His wonderful powers.

Multitudes Healed (3:7-12).—It was in the vicinity of the Sea of Galilee that the events recorded in this day's lesson occurred. Besides the multitudes in Galilee there were people from Judea, from beyond Jordan, from Tyre and Sidon, all attracted by the marvelous stories told about His wonderful miracles and gracious words which He spoke. It is noteworthy that He was fully up to the occasion, no matter what was brought before Him. There was no weakness manifest in all that He said and did. So remarkably successful was He in healing those who were brought to Him that the multitudes pressed upon Him, so that they might simply touch Him. To get relief He proposed to His disciples that they take a ship and cross over to the other side of the sea. While the healing of the body was a great opportunity for Him to give a practical demonstration of His power, that was not the purpose of His coming to earth. Not once do we read that He came to heal the body, but in a number of places we read that He came "to seek and to save that which was lost." That He was not seeking notoriety is evident from His request to the disciples that they should not make Him known.

His Healing Touch (6:53-56).—But His getting away from the crowds did not bring Him the desired rest. It should be born in mind, however, that while the two scripture references found in the lesson read as though one followed the other, there were a number of events that came between. On more than one occasion was Jesus compelled to withdraw from the multitude because of the press, but in each case the people followed Him and clamored for further attention and blessings. In this connection it would be well to read His Bread of Life sermon recorded in John 6. Just before the events recorded in the scripture now under consideration Christ had miraculously fed a multitude of five thousand men beside women and children. While subsequent events proved that many of these people followed Jesus out of selfish motives, they nevertheless proved the readiness of Jesus to bless and to heal all who came to Him in faith, and His power to cope with whatever problem that confronted Him. So great was His healing power that His fame spread throughout that region, "and whithersoever he entered, into villages, or city, or country, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment: and as many as touched him were made whole."

Gleanings from the Lesson.—So wonderful was His power and His love, so widespread and pronounced was the feeling in His favor, that one must in astonishment reflect that there could be any opposition against Him. But why should we marvel? When people are determined not to be convinced, they are smitten with a blindness that no other blindness can equal. But let us pause long enough to glean a few thoughts for meditation:

1. No one who seeks the blessed Savior in faith will ever go away unblessed.
2. The power and love of Jesus are so evident to all who will receive the truth and are open to conviction, that only blind prejudice can stand in the way of an acceptance of Him as our Savior.
3. Christ needed no "boosters" to establish His fame.
4. His blessings extend to **both** Jews and Gentiles. "In every nation, he that feareth God, and doeth righteousness, is accepted with him."
5. God never **compels** people to worship Him. The Pharisees closed their eyes to the truth and remained outside His Kingdom. Millions today are doing the same thing. But the day will come when "every knee shall bow....and every tongue confess."
6. "Whosoever calleth upon the name of the Lord shall be saved."

—K.

Bible Meeting Topic

OUR NEAREST CITY MISSION.

Psalm 96

Topic for January 29

MOTTO

"Give....in the name of a disciple."

OUTLINE STUDY

I. What City is It?
1. How many people in it?
2. What industries are carried on?
3. What conditions financially, socially, spiritually are there:
   a. Among the poor?
   b. Among the wealthy?
   c. Among the middle class?

II. Our Mission in this City.
1. How long has it been there?
2. Who are the present workers?
3. What lines of activity are conducted?
4. How the country churches can help:
   a. Materially.
   b. With workers.
   c. By prayer.
5. Opportunities untouched in the city. (Study Matt. 25:31-46 for suggestive lines of opportunity.)

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Serve."**
2. Something to Do for Christ.

For Young People.
1. The Aim of Our City Mission.
2. Opportunities for Service in the City Mission.

For Older People.
1. Our Contribution to the City Mission.

PERSONAL THOUGHT

Am I following the Lord's program for the spreading of His truth to everyone in all the earth? Am I concerned to do my part?

SEED THOUGHTS

"I thank God that the Gospel is to be preached to **every** creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him."—D. L. Moody.

"Men may glorify the fatherhood of God, and the brotherhood of man, but such beliefs will never send missionaries to face the malarial belt of Africa, or the cannibals of the South Pacific. Only such tremendous truths as gather around Sinai and Calvary—man's redemption, life, death, heaven, and hell—can inspire to such undertakings."—W. M. Taylor.

"Our country's voice is pleading
Ye men of God arise!
His providence is leading,
The Land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields for harvest whit'ning,
Invite the reaper's toil."

—Mrs. G. W. Anderson.

MEDITATIONS ON THE TOPIC

II. **The Text.—Psa. 95.**—This Psalm is an appeal to all the earth to worship the Lord. In order that this may be done, people everywhere are exhorted to tell the nations that the Lord reigneth. The entire psalm breathes a missionary spirit looking to the glory of God.

Gospel Herald

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THURSDAY, JANUARY 19, 1928

Field Notes

Bro. Mark Swanenburg, minister at Frazer, Pa., has been suffering with a bad foot for several weeks but trust he will be able soon to return in the work again. H. G. B.

Bro. S. C. Yoder of Goshen, Ind., filled the pulpit in Scottdale Mennonite Church on Sunday, Jan. 9, morning and evening. He left Sunday night for points farther east.

Baptismal services were held at the Plain congregation near Lansdale. Pa., on Sunday, Jan. 8. Eight precious souls made the vow and were received by water baptism. May they prove faithful is our prayer. C.

Bro. Aaron Mast, Westover, Md., is laboring with the congregation at Doylestown, Pa., in the interest of the lost in that district. He worshiped with the congregation at Souderton, Pa., on the afternoon of Jan. 8. C.

Bro. John W. Weaver filled an appointment at Frazer, Pa., in the morning, Norristown Mission in the afternoon, and Philadelphia Mission in the evening of Jan. 8. His help was much appreciated at all three places. H. G. B.

A brother writing from Hesston, Kans., informs us that "Special Bible term is getting into swing. 23 regular students registered so far. Three new ones also in Academy courses." Many more are expected to be in attendance during Ministers' Week.

Latest reports from the Eastern Mennonite School tell of an enrollment of an even 100 special Bible term students with possibly a few more to enter later. This makes a total enrollment of 413, to date, including 150 correspondence students.

Bishop Denton Martin of Smithburg, Md., preached an impressive sermon at the double ordination services at Gingrich's church Lebanon Co., Pa., when Bro. Martin Weaver was chosen minister, and Bro. Tobias Bomberger deacon. U.

Bro. Jos. M. Nissley, superintendent of the Mennonite Mission in Altoona, Pa., sends us the following under date of Jan. 2: "Evangelistic meetings at Mill Run well attended with good interest. Three adults confessed Christ. Others under conviction. Praise the Lord. Pray for us."

Mennonite Board of Missions and Charities.—It has been officially decided to hold the annual meeting of our General Mission Board this year with the Walnut Creek congregation, Holmes Co., Ohio. The exact date of the meeting has not yet been determined.

Change of Address.—Bro. Homer F. Lehman and family, from 1103 S. 6th Ave., Acadia, Calif., to 326 E. 93d St., Los Angeles, Calif. Bro. Lehman is remembered by many friends as a former active worker in the Churches near Leetonia and Columbiana, Ohio.

Bro. J. K. Bixler of Elkhart, Ind., special instructor during the short Bible term in Hesston College and Bible School, is filling appointments at other churches within reach. On Sunday, Jan. 8, he filled the pulpit at Hesston, his theme being "Victory through the Blood."

Work on our forthcoming Mennonite Year Book and Directory is proceeding at a satisfactory rate. When completed it will show, among other things, a net gain of about 1200 members for the Mennonite Church in the United States and Canada during the past year. A faithful record of united prayers and labor during the present year ought to result in several times that number of additions by the time another Year Book is published.

We are in possession of a program of Ministers' Week (Jan. 22-27), work done during the Six-weeks Bible School at Stahl Church near Johnstown, Pa., also of the Christian Workers' Conference to be held at the same place Jan. 25. Both programs are laden with important themes for discussion, and if all the ministers whose names appear on the programs will be present it will mean a most interesting and profitable meeting. Those interested will please remember the date—next week.

Bro. Stephen A. Yoder of Harper, Kans., whose ordination to the ministry is noted in the correspondence from Harper, expects to serve the congregation at Protection, Kans., as the Lord directs. As the active workers at Harper will speedily fill up the gap left in that congregation by Bro. Yoder and family, we expect to see the congregation at Protection strengthened without materially weakening the congregation at Harper. May the blessings of God rest upon the work at both places.

An important meeting was held in Lancaster, Pa., Jan. 10, with members of the Eastern Mennonite Board of Missions and Charities, bishops of the Lancaster Conference district, and the secretary of the Mennonite Board of Missions and Charities, Bro. S. C. Yoder, present. Such meetings, when conducted in the Spirit of Him who commissioned us to "preach the gospel to every creature," can not fail to be helpful to the great Cause to which we are all devoted.

Two new periodicals have recently come to our desk. One is a monthly paper called "Jews and Christians," published in New York, with B. A. M. Schapiro in charge as editor and chief promoter. The purpose of the paper is to bring about a better understanding and warmer feeling between Jews and Gentiles, and lead the Jews to Christ as Savior and Lord. The other is "The Christian Fundamentals Magazine," published by the Christian Fundamentals League of Los Angeles, Calif., devoted to an exposition of Scripture, especially setting forth the fundamentals of the Christian faith.

An Appreciation is extended by the management of the Mennonite Publishing House to all who have contributed to the commendable record of business done in the past three months through the Mail Order department of the House and the Weaver's Book Stores in Lancaster County. The total amount of business done probably exceeds the amount done in any similar period of the past. We trust the service given has been satisfactory. It shall be our constant aim to increase the efficiency of this service, and in this we solicit your hearty coöperation as in the past.

Aaron Loucks, General Manager.

Correspondence

Hubbard, Oreg.
(Zion congregation)

Dear Readers of Gospel Herald, Greetings:—Praise the Lord for His rich blessings, both temporal and spiritual. Recently our Sunday school was reorganized as follows: Supts., Ralph Lais and Roy S. Troyer; Chors., Silas A. Yoder and Grace Burck. A series of special Gospel meetings was conducted by Bro. J. M. Kreider of Palmyra, Mo., from Dec. 19 to Jan. 1. The pure and unadulterated Word was preached with power and no uncertain sound. Again we were reminded that periods of time and some people do change, but God and His Word remain just the same yesterday, to-day, and forever.

Eleven young people were willing to accept Jesus as their personal Savior and live for Him. May each one prove steadfast and faithful for His cause both at home and abroad, East and West, North and South, in distant lands or the Island of the Sea.

On Jan. 2 the six-weeks Bible School opened at above place with Samuel Honderich, M. D. Stutzman, and Viola Wenger as the faculty.

Saturday, Dec. 31, the icy blast from the North rendered a touch of winter here. Some snow fell and rain for a day which froze, and caused a large damage to wire lines both electric and phone, also many trees were drawn down and others broken.

Jan. 3, 1928. Albert D. Erb.

Hubbard, Oreg.
(Hopewell congregation)

Greeting in Jesus' name:—We have reasons to be thankful to our heavenly Father for the many blessings He is bestowing upon us continually.

Bro. J. M. Kreider of Palmyra, Mo., was with us yesterday. He gave us a lesson on the subject, "The Christian in Society," which was enjoyed very much by all.

In the evening he gave us a message on Psa. 144:15, which was given in no uncertain sound. He will begin a series of meetings this evening at the Fairview Church near Albany, Oreg. We pray that the Lord will use him to the ingathering of the lost at that place.

In the afternoon we held our annual business meeting with the following results: Bro. Carl Greiner was elected Trustee for 3 years, Bro. J. B. Yoder Treas., Chors., Sister Minerva Hostetler, Bro. O. W. King; ushers, Bro. James Bond and Bro. B. F. Kauffman. J. B. Mishler was elected correspondent. Young people's Com.: Bro. Will Bond, Bro. D. W. Hershberger, Bro. O. W. King; Children's meeting com.: Sisters Dorthy Bond, Mary Bond, and Mary Wolfer.

We have been having one of the severest silver thaws we have seen since we are in Oregon. Telephone and electric wires are down.

We ask an interest in your prayers.

Jan. 3, 1928. J. B. Mishler.

Johnstown, Pa.
(Stahl congregation)

Dear Herald Readers:—Bro. Wm. Jennings of Concord, Tenn., preached for us on Wednesday evening, Dec. 21. Though the weather was cold and the roads were very slippery, the attendance was fair. All felt encouraged by the practical sermon they were permitted to hear.

The aim of the congregation is to make this a revival year rather than only a special revival meeting. The Lord is blessing the efforts. Three baptismal services have been held since the last conference. The last was on Sunday when John Haughton and wife, formerly from England, were baptized and received into the Church. It was a season of great rejoicing to see them accept so cheerfully the plain teachings of God's Word.

Another sister, Lizzie Livingston, was called away after ailing for several years. Obituary gives more complete report.

The Bible school opened on Jan. 2 with the largest enrollment at its opening in the history of the school. It surely caused joy to see so many face the zero weather in coming to further prepare for service.

The special week beginning Jan. 15 for superintendents and teachers promises to be a very profitable week. A number from different parts of the state have already expressed their intention to attend.

The ministers' week, beginning Jan. 23, will have an enrollment from Maryland, Pennsylvania, and Ohio. An all-day meeting will be held Jan. 25. Among those who will be present for the week or for the all-day meeting are J. M. Nissley, E. L. Frey, J. A. Ressler, Aaron Mast, J. F. Grove, A. W. Myer, A. J. Metzler, A. O. Histand, J. B. Zook, John W. Hess, C. A. Graybill, J. Irvin Lehman, I. B. Witmer, David Groff, Jacob E. Martin, E. B. Stoltzfus, O. H. Zook, and about all of the ministers and deacons of the Johnstown district. Others have expressed a possibility of their coming.

Jan. 4, 1928. S. G. Shetler.

Lancaster, Pa.
(New Danville congregation)

Dear Herald Readers, Greeting:—The year 1927 has passed into history. It brought to us many varied experiences. Some of them were dark and gloomy, "but every cloud has a silver lining." The Lord only knows what trials and difficulties we will meet throughout the coming year, but we trust the promises of God to be with us in our labors for Him.

On Dec. 18 Bro. Elias Kulp came into our midst to conduct a series of meetings. He preached the Word with power night after night until Jan. 1, when the meetings closed. The attendance and interest were good. One of the visible results of the meetings was that 27 souls confessed Christ. May they prove true and faithful to their high calling, that they may be a real help to the Church and the community.

Our Sunday school was reorganized Jan. 8 with the following results: Supts., Bros. Jacob K. Mellinger and Jacob B. Thomas; Chors., Bros. Martin B. Thomas and Abram Hershey; Secy., Bro. Aaron G. Shank; Treas., Bro. Harry L. Herr.

May the Lord continue to prosper us at this place spiritually, that we may continue to grow and be bright and shining lights for Him.

Jan. 8, 1928. Cor.

Tofield, Alta.

Dear Herald Readers:—We have had considerable cold weather this winter. Owing to the extreme cold on Jan. 1st at which time the temperature was 40 below, we postponed reorganizing our Sunday school until to-day Jan. 8. We have experienced a complete reversal in weather and to-day it is 40 above zero. We thank the Lord for it. Nearly all members were present to-day in reorganizing our Sunday school. Bro. John B. Stauffer and Bro. Elmer Maureo were elected Supt. and Ass't Supt., Bro. Joe C. Stauffer Sec., and Bro. Jake J. King and Sister Elvera Riel Choristers. The writer was appointed correspondent. We ask an interest in your behalf for these that the work of the Lord might prosper.

Bro. M. D. Stutzman is at present engaged in Bible school work on the Pacific Coast and Bro. J. K. Lehman is visiting his aged father in Michigan, leaving our bishop, Bro. N. E. Roth, as the only minister here at present. Weather is beautiful at present.

Sincerely,

Jan. 8, 1928. Ezra Stauffer.

Goodfield, Ill.
(Goodfield congregation)

Dear Readers of the Gospel Herald:—On account of the heavy snow we did not have the privilege of worshiping in God's house on New Year's day. To-day we had beautiful

(Continued on page 909)

Miscellaneous

WE KNOW NOT WHAT IS BEFORE US

Sel. by Elizabeth N. Weaver

I know not what shall befall me,
God hangs a mist o'er my eyes,
And each step in my onward path
He makes new scenes to rise,
And every joy He sends to me
Comes as a sweet surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand besides its brink.

It may be He has, waiting
For the coming of my feet,
Some gift of such rare value,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

O, restful, blissful ignorance!
'Tis blessed not to know:
It keeps me still in those arms
Which will never let me go,
And hushes my soul to rest
In the bosom that loved me so!

So I go on—not knowing;
I would not if I might,
Rather walking with God in the dark,
Than going alone in the light;
Rather walking with Him by faith
Than walking alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word, **"He knows!"**

—Mary G. Brainerd.

COURAGE

By Allen B. Christophel

For the Gospel Herald.

Whom when Paul saw, he thanked God and took courage.—Acts 28:15.

The Occasion

Paul was on his journey to Rome to be tried before Caesar. While he was still 40 or 50 miles out of the city, brethren came to meet him. At that time travel was slow, difficult, and dangerous. When Paul saw these "he thanked God and took courage." He was in the midst of adversity, but he could still find abundant reason to "thank God and take courage." The reason for this was that he could look beyond the clouds and see the Sun (of Righteousness) still shining.

Discouragement

Discouragement is common to all people, but it does not come from God, rather from looking too much at earthly surroundings. It should be resisted because it unfits for leadership, it hinders usefulness, and, in its serious stages, it discounts God's promises. Discouragement is caused by harboring sin, persecutions, failing to trust God, a reaction from a high spiritual experience (when God accomplishes a good work, Satan always comes with his attempts to counteract it), and continued inactivity. It may be cured by removing sin, hope and confidence in God, spiritual activity, and getting in touch with Jesus.

"In trials of every kind,
Praise God, I always find
A little talk with Jesus,
Makes it right, all right."

Real Courage

Real courage does not consist in ignoring danger, but in seeing and conquering it. The person who wins is not the one who has no opposition; it is the one who bravely and courageously, goes forward and overcomes opposition. It has been pointed out by good historians that Washington was a very mediocre general, as far as ability is concerned, but it was his indomitable courage and his ability to collect the scattered remnants, unite them, and go on in face of seeming impossibilities that made him the great leader he became. Victory is more dependent upon courage than upon strength. Contentment comes not from being in ideal circumstances, but in the ability to adjust oneself to circumstances and in improving them. Cheerfulness and courage do for humanity what sunshine does to flowers—that vitalizes the very elements of food and strength. They are infectious; if our life shines, the next one to it must catch the gleam. Chronic fault-finders usually find plenty of improper conditions, but the greatest thing they find is their way into misery and out of usefulness. A real optimist is not blind to sin, but he sees it, but looks higher and also sees the remedy. Even "Christ came not to condemn the world, but that the world through him might have life." Real optimism and courage come through faith in God and His works.

Occasions for Encouragement

1. **The Fellowship of Saints.**—Our fellowship with Christians is a stepping-stone to fellowship with God. Our love to God is proved by our love toward brethren. Too many people hide away by themselves, when discouragements come. It were far better at such times to commune with saints. One of the greatest occasions for joy is to fellowship with people who have been really partakers of Christ's nature.

2. **Afflictions that Further the Gospel.**—Paul speaking of his persecutions says, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel;" "And many of the brethren, waxing confident by my bonds are much more bold to speak the word without fear;" and "Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." The God-spent life is the happy life. When Paul and Silas were in jail, and in misery, they sang praises to God and their deliverance was speedy. There can be no greater blessing than the realization that we are helping some one closer to God, cost what it may.

3. **In Ministry for Saints.**—"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." Brooding brings misery; Christian service brings joy. The happiest lives are the most useful lives.

4. **For Old, Middle-Aged, and Young Christians.**—Each class has a place to fill. The older people bring gravity and Christian experience; the middle-aged bring ripening judgment and activity; the younger people bring zeal and activity. When these can be properly blended and coördinated, they create an irresistible force for good.

5. **For Young People who are Loyal and Faithful.**—We have often heard older ministers rejoice in the fact that younger ones are dependable. It gives them occasion to look into the future with hopefulness. A young person who really is loyal to God can exercise, if anything, a greater testimony than an older one. Incidentally, there would even be more place for joy on this point.

6. **For Christian Unity and Different Abilities.**—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Any useful organization is fortunate when it has people of various talents, when all work for one purpose. A variety of gifts are the strength of the Church, provided there is unity of Spirit. And there may be unity of Spirit when all partake of the same food—the life of Christ.

7. **In the Generosity of God's People.**—Paul had received a gift from the Church at Ephesus. He appreciated the gift, but he appreciated more the fact of their liberality (Phil. 4:10). It brings real joy to a Christian to see fellow-Christians who possess the consecration that leads to sacrifice.

8. **When We Can Make the Most of Circumstances.**—"For I have learned in whatsoever state I am, therewith to be content." A sculptor can

make or mar the material with which he works. A good sculptor can convert an unsightly rock, of proper material, into a beautiful statue. Christ can convert all circumstances into blessing, and people can too if they lay hold of Him. Paul "learned" contentment, not at the university of Tarsus, nor at the "feet of Gamaliel," but at the feet of Jesus.

9. **Salvation is of Grace, not of Works.**—"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God." Were salvation of works, all would be lost; since it is by grace, all may be saved. Works alone are a burden; grace is a fountain. Christian fruits grow when the life of the soul is Christ. Fine Christian fruits do not grow at the tree of falsehood, but at the "tree of life" of Christ.

10. **That Heaven is Our Reward.**—"If so be that we suffer with him, that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "If in this life only we have hope in Christ, we are of all men most miserable." The joys of the Christian life are many times greater than the sorrows that come therefrom; but compared with the bessings of heaven, earth's most blessed Christian experiences are but misery. One glimpse of heaven will repay all our sacrifices for God on earth, and heaven is not a matter of one glimpse, but of eternal ages.

"When I look in His face, His wonderful face,
In heaven that beautiful place;
All the trials of earth will seem nothing,
When I look in my dear Savior's face."

Goshen, Ind.

EVANGELISTIC WORK IN FRANCE

Many of our readers recall the tragedies and hardships which the Mennonites of France, Switzerland and Germany suffered during the late war. They also remember the prompt and sympathetic response when a call was made for men and money to assist in the rehabilitation of the war-torn sections in which many of the Mennonites lived. Some of those who labored among these people came back to testify to the losses suffered in a material way as a result of the war. We then felt it our duty to assist all people, but especially those who had their faith and ancestry in common with us, and we gave freely to help reëstablish them in a material way. This was worth while indeed and probably no one regrets any sacrifice that was made for that purpose at that time.

These people not only suffered in the loss of material things, but spiritually as well. They were scattered, some were impressed into the army, others fled from their homes and are even now living in exile. Religious services in some instances had to be abandoned. This can result in but one thing—spiritual decay. Beside this, many of the people became poor through the loss and destruction of their property.

A few of their most live and energetic ministers saw the need and gave themselves freely to the work of the Lord, but were handicapped on account of a lack of funds. Consequently an appeal was made through some of the brethren for help. In response to this the Mennonite Board of Missions and Charities opened communication with the Conference Committee of the Mennonites in this section with a view of rendering some assistance until they could again handle the work themselves. It was agreed that if this conference (French, Swiss, and German) would appoint a man sound in the faith who would give himself freely to the work of gathering the scattered remains together, and building them up in the faith, the Board would do what it could in the way of securing support for him.

Accordingly their conference appointed Pierre Sommer, who gave up his farm and business and is giving all his time to the work. The following quotation from a recent letter explains what he is doing:

"I have not yet been able to visit all our French speaking families—will require a number of months to do so. I look up all who in any way are descended from Mennonites, and often find families who were forgotten entirely and have for years not attended any meetings, but who are glad to again see some one who brings them a message about God. Many have intermarried with Protestants or Catholics, and even though they have not accepted the faith of their companion they are lost so far as our faith is concerned. I find families who are entirely surrounded by Catholics and here and there I find entrance into Catholic homes. Everywhere I preach the glad tidings of salvation through the blood of Christ. My experience is one of mingled joy and sorrow, but God gives me grace and liberty to witness for Him and will bless the seed that is sown."

Beside this, Bro. Sommer also has begun the publication of a monthly paper known as "Christ Only." He is also conducting weekly Bible courses as he goes from place to place wherever he finds it possible to do so.

After going over the situation with Bro. Sommer their conference committee feels that about $125.00 per month is the least that would be required to support this brother and his work. He travels many miles by rail, auto and otherwise and has a family to support. It was also thought that the people among whom he labors might be able to do something for his support, but until there is a greater interest among a larger group and they are able to improve their financial circumstances this will not likely exceed $25.00 per month and may not reach that amount.

The purpose of this article is to solicit contributions and support for this cause. After the war we gave freely to rebuild their homes and reëstablish them on their lands, but so far the most important has received but little attention. The spiritual has been left unprovided for. If there are friends or interested ones who wish to contribute to the support of this work send your remittance to V. E. Reiff, Treasurer, Elkhart, Ind., where it will be gratefully received and forwarded to the European brethren.

Executive Committee,
Mennonite Board of Missions & Charities,
S. C. Yoder, Secretary.
Goshen, Ind.

OUR TRIP TO EASTERN PENNSYLVANIA

By Osias Cressman

For the Gospel Herald.

We wish to express our heartfelt thanks to all the brethren and sisters with whom we met. May the blessings of our heavenly Father rest upon you in testifying to the grace of God, that sinners may be warned to flee the wrath to come and saints encouraged and built up in the most holy faith. As the Apostle puts it, "Be ye strong in the Lord, and in the power of his might."

To mention all the places we (wife and I) visited would make this message too long. So we will simply give a list of the churches which we visited.

The first day was spent at Stumptown, Lancaster Co., in an all day Sunday school meeting. From here we were taken to Franconia Conference district. The names of the churches are as follows: Salford, Souderton, Old People's Home, Rockhill, Blooming Glen, Doylestown, Line Lexington, Plain, Towamencin, Skippack, Norriston Mission, Vincent.

From here we returned to Lancaster Co. A few stops along the way to Gettysburg were at Goodville, New Holland, Mountville, Children's Home at Millersville, Old People's Home, Columbia Mission, Stonybrook, Mummasburg. Here we met a first cousin of my wife, Sister Martin Boyer. We found them all well. Our next stop was at the Altoona Mission and from there we went to Scottdale. Our aim was to be in Canada by Christmas.

Thanks be to God for His all-protecting care. He brought us as far

as Vineland by the 25th, and we came home on the 26th, in good health. We feel like the psalmist and say, "Bless the Lord, oh my soul, and forget not all his benefits. Who forgiveth all thine iniquities, and healeth all thy diseases. Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." These lines are memories of nineteen twenty-seven.

If all the year just past was spent to God's glory our memories may bring us sweet moments; but if spent in helping the cause of the evil one these will or should make us draw closer to the truth.

New Hamburg, Ont.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"WHAT IS MAN?"

By S. C. Yoder

For the Gospel Herald.

TEXT: What is man, that thou art mindful of him?—Psa. 8:4.

We recognize the fact that the writer to the Hebrews applies this Scripture to Christ. Christ being the God-man, the psalmist could well speak of Him as a man, for He was the incarnate Son of God, having taken upon Himself the form of humanity. In another sense, however, I think it is legitimate to apply this Scripture to mankind as a whole, and it is in this light that we want to consider it at this time.

I think the question that the psalmist asks comes home to every one of us at some time or other. Perhaps some evening as we stood out under the open sky and gazed into the heavens at the myriads of stars shining in all their splendor, we took time to think of the immensity of the universe, and then thought of man as an insignificant speck of matter when compared with the earth and the thousands of worlds that are greater in size than our own. At such a time we could well ask, What is man, that God should take any note of him and his doings?

On the other hand we recognize that man is the crowning work of God's creation, for he alone was made in the image of God. Man is more than a physical being; he is intellectual. He is more than an animal. His powers of mind have given him dominion over the animal creation, as God said that he should have. He can go to the jungle and subdue the wild animals that are many times as fleet of foot as he, and many times larger than he in size and weight, but because of his superior mental powers he can take them captive and make them do his bidding. Man also has the power to harness the forces of nature and make them his servants. He reaches out into the sky, so to speak, and gathers the lightning into his hands and makes it his servant. He masters forces that are infinitely stronger than he and puts them to such uses as he pleases. All this is possible because of the intellectual powers with which God has endowed him.

But man is more than an intellectual being; he is also a spiritual being. Man may be said to be a combination of the earthly and spiritual, a little lower than the angels who are purely spiritual beings. As a spiritual being he has great possibilities. Although he is by nature in rebellion against God and not a part of His family, he has within him the possibilities of becoming a son of God right here upon the earth. The apostle John emphasizes this fact in his first epistle, chapter 3, verse 2, in these words: "Beloved, now are we the sons of God." Some people think they will become sons of God when they stand before Him to be judged at the last day. The truth of the matter is that unless we are sons of God upon earth here and now, we will have no opportunity of becoming such after we have passed from this life. Paul emphasizes the same truth in Eph. 2:19: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." If we are of the "household of God," we must be His sons, or members of His family. That is a wonderful position of which man is capable and which Christians occupy right now.

The question now confronts us, "How do we get that standing before God?" Do we grow into it? The Bible teaches us that we should grow **in** grace, but it nowhere says that it is possible to grow **into** grace. On the other hand, the Bible teaching is clear that we become sons of God by adoption. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). Do you say that an adopted child has no legitimate standing in a family? This is not true, for in some states, at least, it is possible for an adopted child to have a better standing in the family than a child by birth. Children born to a home may be disinherited if the father so wills. But if a binding contract is made with a child when it is adopted, it may never be disinherited.

God's agreement with His adopted children is that they shall be joint-heirs with His own Son of His undivided estate. Rom. 8:15-17. All who accept Jesus Christ as their Savior will be adopted as the sons of God. It is the highest position to which any one could aspire. You may aspire to the great things of this world —wealth, and fame, and pride. But even if you should get a title to the whole world you could not take it with you when your time came to die. But the inheritance which God has in store for His children will never pass away. Listen to the words of Peter (1:3, 4): "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Here is something that is real and lasting. Time cannot corrupt it nor efface it. It is incorruptible and eternal.

The test of the reality of a thing is not whether it **looks** real, but whether it **is** real when you get hold of it with your hands. Out on the plains of the western states we used to see cities and lakes of water in the distance, but when we got there they vanished into thin air. They looked real enough, but they were merely reflections caused by unequal heating of the air. The inheritance which God is keeping for His children is real. He is merely holding it in trust for us now, as a guardian holds in trust the property of a minor.

He is not only holding the inheritance in store for us, but he is keeping us for the inheritance. Peter says in the same connection (I Pet. 1:5): "Who are kept by the power of God through faith." I am glad that it is by faith and not works. God does not impose an impossible test that we cannot meet. It is not a question of physical or mental powers or achievements. If that were the case many of us would have to fail. But the condition of faith we can all meet. We can all become the sons of God and have the assurance of His keep-

ing power through faith. It is a high standing that God gives us. We are joint-heirs with Jesus Christ, the only begotten Son of God.

What are we going to give in return for what God has done for us? The answer is beautifully given in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What could be more reasonable than that we should give our lives to Him who has done so much for us? The day of dead sacrifices is past. They served their purpose in the Jewish economy. But what the Lord wants now is living sacrifices that can give their lives into His service and spend their days and years in working for Him. Let us lay our all on the altar as a sacrifice to Him who made us and redeemed us.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 905)

weather, so we could meet again for worship. We have reorganized our Sunday school with the following officers: Supts., Alvin Wolber and Jacob Oyer; Sec'y., Roy King; Chors., Harold Oyer and Ada Heiser.

On the evening of Dec. 23 we enjoyed having Bro. D. Parke Lantz with us to give us a very interesting and helpful talk about mission work in South America. Both his message and his visit with us were an inspiration to us. Visits by our missionaries bring us into closer touch with the great work, and make us feel more keenly our great responsibility of bringing Christ to the world.

A number of our members spent Christmas day at the dedicatory services at the new mission in Peoria, Ill.

Pray that we may become a true missionary church, that lost souls in the community may come into its fold.

A sister in Christ,
Jan. 8, 1928. Martha Zehr.

Milford, Nebr.

(Milford A. M. congregation)

A happy Christian greeting to all as we once more enter the New Year. It is our duty and aim with the help of the Holy Spirit to help make this year more successful. "And he shall be like a tree....that bringeth forth fruit" (Psa. 1:3). We should build up our churches, Sunday schools, young people's meetings, prayer meetings, or whatever divine institution it may be. We may only be a scholar or listener but we can all help in singing the Christian songs,—in lifting our voices to Jesus.

Let that Christian smile and New Year greeting be to love one another, to help the fallen sinner, to heal, to make happy the sorrowful, to make Christians happy in this world. That was the greatest effort of our forefathers. "A new commandment I give unto you that ye love one another; as I have loved you" (Jno. 13:34). Pray one for another and by that spirit and attitude will come greater success in winning souls for Jesus. Brothers and Sisters in Christ, let us take that stand.

Christmas evening the congregation was blessed with a children's program, consisting of recitations and songs. They were all glad to tell the story of Jesus in Bethlehem. Let us pray for our dear children and teachers of the children in all our churches: the children who will make our future Church.

Our Sunday school has been reorganized as follows: Supts., Bro. Amos Yantz, Bro. Warren Eicher; Prim. Supt., Bro. Wesley Stutzman; Sec'y-Treas., John Stutzman; Y. P. M. committee, Bro. J. C. Roth, Bro. Wesley Stutzman, and Bro. Jake Kramer; Church trustees, Bros. Peter Burkey and Andy Kramer.

Jan. 9, 1928. J. W. Roth.

Minier, Ill.

(Hopedale congregation)

To all Herald Readers, Greetings:—The Lord has abundantly blessed us the past year, both spiritually and temporally, for which we are grateful. As we are entering in the new year, may we strive to put forth greater effort for the cause of Christ and His kingdom.

On Dec. 29 we reorganized our Sunday school. The following officers were elected: Supts., Bro. C. E. Martin, Bro. Elmer Martin; Church Chor., Bro. C. E. Martin.

Our young people's meeting has been discontinued for the present because of road conditions.

Sisters Esther Good and Esther Litwiller are among those from this place who are attending the Short Bible Term at Goshen College.

Jan. 9, 1928. Cor.

Bowmansville, Pa.

On Jan. 15 we expect to have our bishops, brothers, Benj. Weaver and Jno. M. Sauder, with us at Bowmansville, on which occasion votes will be taken for a deacon.

Bro. Noah M. Bowman, who has served faithfully for nearly 47 years in this capacity, is at present not able to attend services.

The lot will be cast Thursday, Jan. 19. Remember the work in your prayers.

Jan. 12, 1928. M. A. A.

SPECIAL MEETINGS

Millersville, Pa.

Report of the Bible instruction meeting held at the Millersville Mennonite Church Dec. 24-26, 1927.

Organization:—Mod., Amos Kauffman; Secys., Phares Kemrer, Landis Brubaker; Chors., Clayton Erb, D. M. Wenger.

Order of Program.—Book Study **Epistles of Peter,** N. E. Miller; **All Scripture is Profitable,** E. W. Kulp; **Prophecies Relating to the Coming of the Messiah,** Henry Lutz; **Sermon,** John H. Mosemann; **S. S. Lesson,** Frank Newcomer, J. W. Hess; **Sermon,** Ira Landis; **The Second Coming of Christ and its Effect on the World in General,** E. W. Kulp; **Sermon,** N. E. Miller; **God's Love for the Human Family** (John 3:16), John K. Charles; **Sermon,** Jacob Hershey; **Prayer,** John Gochnauer; **Home Bible Study,** Elmer Martin; **Trend of Modernism and Liberalism of Our Day,** Ira Landis; **How can We Stem the Tide of Worldliness,** A. S. Horst; **Sermon,** N. E. Miller.

Some Thoughts Given.—People are inclined to study **about** rather than **in** the Bible. The Word of God is revealed to us only as we are willing to have it revealed. We would flee from the devil as a roaring lion, but as an angel of light he may cause us to doubt His Word. When the world lines up with the Bible on every point then we can line up with the world. The humble circumstances of the coming of Christ are distasteful to the world at large. Most of our struggles against sin are mental. If things are right at home they will be right everywhere. The leader should be willing to go farther than the flock. The older we get the less we can do as we please. Modernism would destroy the miraculous. Some say there is nothing in dress, but there is so much in it that they are not willing to fall in line. Discipline can only affect for good as the body accepts it.

Secretary.

Westover, Md.

Report of the Bible instruction meeting held at Holly Grove Church near Westover, Md., Dec. 29—Jan. 1, 1927-8.

The instructor was Bro. J. C. Clemens of Lansdale, Pa., who discussed the following subjects: **Inspiration of the Bible, Regeneration, Confession and Restitution, Nonconformity a Vital Bible Principle, Importance of the Proper Selection of Literature, Our Secular Occupation as a Help or Hindrance in Serving the Lord, Social Purity.**

There was a sermon each evening and also on Sunday morning, Sunday afternoon was devoted to a children's meeting at 1:30, followed by a young people's program at 2.

Following are a few of the many thoughts given:

Reformation is white-washing while regeneration is washing white.

Books have a great influence in moulding our lives. The Bible is God-inbreathed, and a Christian can find any wide variety of helpful reading among its 66 books.

There is no religion in plain dress, communion, or baptism, but they are all in true religion.

Any secular occupation which will come under I Cor. 10:31 and Col. 3:17 is good work for a Christian.

To be socially pure we must have pure thoughts, pure conversation, and pure actions.

The meetings were well attended and many truths presented that space will not allow reporting.

Secretary.

Altoona, Pa.

Dedication services were held at the new Mennonite Chapel built at Mill Run near Altoona, Pa., on Jan. 2, 1928.

The following subects were discussed: **The Purpose of Opening Work at Mill Run,** J. M. Nissley; **Dedication Sermon,** J. A. Ressler; **Children's Meeting,** conducted by Lura Lauver; **The Value of a Soul,** A. J. Metzler; **The Power of the Gospel,** C. A. Graybill; **The Great Commission,** John Schlabaugh; **"The Mennonites," Who They Are, and What They Believe,** Aaron Loucks; **Evangelistic Sermon,** Joshua B. Zook.

The following are a few of the many good thoughts given at this meeting:—The work at Mill Run is opened as an answer to prayer. God has planned the building and the work now opened at Mill Run. Christ has redeemed lost souls with His blood; thus we should place value where value belongs (Mk. 8:36). The Great Commission offers only a full Gospel. The work here at Mill Run is a part of the work enjoined upon us by the Great Commission. The Mennonites were from their beginning very evangelistic in their efforts to teach and practice the doctrines of Christ as outlined and upheld in the New Testament. The greatest sin of all, is rejecting Christ who came to set us free.

J. A. Ressler, Mod.
C. B. Shoemaker, Chor.
Orie D. Yoder, Sec'y.

Lancaster, Pa.

Report of the Annual S. S. Meeting held at East Chestnut St. Mennonite Church, Lancaster, Pa., Jan. 2, 1928.

Forenoon Session.—Devotional, conducted by Jacob H. Mellinger. **New Year Sermon,** by Jacob H. Mellinger. His text, Heb 12:1, 2—from which he taught us plainly how that any one can qualify to enter the race set before us, and how that we should win it lawfully according to God's Word, enduring hardness as good soldiers of Jesus Christ. The next subject was, **Home Training as an Aid in Sunday School Work,** by Elias Kulp. He showed us plainly how that the home is the greatest institution in the world; and how important it is to train up a child in the way he should go. God holds us responsible for these little jewels. The next subject was taken up by Henry Garber; **How Secure more Consecrated Workers in Sunday School.** He gave Paul as an example of a consecrated worker. We then had a short talk by John H. Mosemann, after which Bro. Stoltzfus led us in prayer.

Afternoon Session.—Devotional, conducted by Frank Herr. The first subject of the afternoon was, **Man's Doing Vs. God's Plumb-line,** by Elias Kulp. God's eternal Word is the Plumb-line, we should live up to it. It is a perfect line. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The next subject, **The Worker's Joy,** by Henry Benner, surely brought joy to our hearts to hear some of the many blessings that we enjoy as God's people. **The Sunday School's Relation to Mission Work** was discussed by Harvey Shank. The brother showed us some of the great needs of mission work, and then showed us how we should be consecrated at home in the work as well as those in foreign fields. We then had a short talk by Bros. Stoner Krady, Benjamin Weaver, and John Bressler. Bishop Benjamin Weaver then led us in prayer.

Evening Session.—Devotional by John W. Weaver. The subject, **Making the Best Use of Our Talents,** was discussed by Clarence Lefever. We all have talents, and God wants us to use them. Let us not hide our talents but give of our best to the Master. The last subject of the day was **Freedom of a Spirit-filled Life,** by Harvey Shank, in which he told us that if we want to enjoy the Christian life we must give up all, empty out the worldliness in us, so God can fill us. We must daily crucify the old man.

I am sure those of us that enjoyed this meeting went to our homes determined by God's help to live closer to Him in the New Year than we did in the past.

Daniel Forry, Mod.
J. Ross Goldfus, Sec'y.
Ezra Brubaker,
Daniel Lehman, Chors.

QUARTERLY REPORT
Of the Mennonite Home, Lancaster, Pa.

(Oct., Nov., Dec.)

The following contributed to the Home fruit, eatables, and wearing apparel: Bro. and Sister Walter Oberholzer, Annie Ranck, Bro. Seigrist, David Ebersole, Daniel R. Lehman, Ben Zimmerman, Bro. and Sister Israel Nissley, Amos Hershey, Barbara Miller, Daniel Kohr and wife, and the Gunzenhauser Baking Company.

The following sisters helped to clean house one day: Lillie Kauffman, Lizzie and Stella Stoner, Mrs. Warren Farmer, Mrs. Harry Frank, Mrs. Martin Swarr, Mrs. Raymond Moyer, Susan Shank, from the East Petersburg Church; Mary E. Umberger, Esther Hershey, Mary B. Hershey, Lizzie Douple, from the Manheim Church; Clara Harnish, Anna Mourer, Mrs. Amos Brenneman, and Martha Brenneman from the Landisville Church.

We have received the following cash contributions: Sister Swanenburg, $1.00; Christ Herr, 1.00; Moses Hershey, 10.00; Lydia Hershey, 3.00; David Rohrer, 2.00; Lizzie Herr, 1.00; Susan Flinchbach, 1.00; Sister Groff, 1.00; A sister from the Home, 2.00; Iva Herr, 5.00; Sister Martha Strickler, 2.00; Seth Ebersole, 1.00; Sam Eby, 1.00; Anna Graybill, 5.00; Elizabeth Aucker, 1.00; Isaac Brubacker, 1.00; Daniel Metzler, 1.00; Harry Lehman, 1.00; Frank Gabel, 1.00; Contribution Box, 6.00.

Services

Oct. 2—Regular services and council were held this afternoon by Joseph Boll, D. S. Metzler and John Brubaker. Peace was confessed and communion desired. Text, Matt. 18:1-22.

Oct. 16.—Regular services were conducted this afternoon by Bros. Amos Herr, Daniel Miller, and Amos G. Kauffman. Text, Josh. 1:9.

Oct. 18.—This afternoon we held funeral services over the remains of Sister Emma Conrad who entered into rest Oct. 15, aged 72 y. 1 m. 25 d. Services were in charge of Aaron Harnish and Deacon H. L. Herr. Text, Zech. 14:7.

Oct. 26.—This afternoon we held funeral services over the remains of Bro. John K. Meyers, in charge of Bro. John H. Mosemann. Text, Heb. 2:6.

Oct. 30.—Regular services were held; also the funeral services of Bro. James Musser who entered into rest Oct. 29, aged 82 y. 3 m. 13 d. Services were in charge of Bros. John K. Charles and Clayton Charles. Text, Psa. 121:1.

Nov. 13.—Regular services were conducted by Bros. Samuel Lehman, Henry Haegy, and D. S. Metzler. Text, Heb. 4:14-16.

Nov. 23.—This morning we held the funeral services over the remains of Sister Julia Getz who entered into rest Nov. 20, aged 83 y. 8 m. 23 d. Services were in charge of Bros. Maris Hess and Harry L. Herr. Text, I Cor. 15:12-26.

Nov. 25.—This afternoon we held preparatory services, in charge of Bros. Seth Ebersole, Norman Newcomer, and D. S. Metzler. Text, Matt. 6:1-26.

Nov. 27.—This afternoon communion services were held by Bros. Abraham Martin and Amos Kauffman. Communion was observed by all the members and feet washing by all who were able.

Nov. 29.—This afternoon we held double funeral services over the remains of Sister Eliza Stauffer, aged 94 y. 3 m. 18 d.; and Jacob Mauck, aged 85 y. 4 m. 14 d. Services were in charge of Bro. Martin Metzler. Text, John 14.

Dec. 11.—Regular services were conducted this afternoon by Bros. David Mosemann and Daniel Gish. Text, Hos. 14:4.

Dec. 25.—Regular services were conducted by Bros. Isaac Brubaker and D. S. Metzler. Text, Isa. 9:6. We had with us about 100 brothers and sisters, with the Vine Street Mission workers, who gave song and praise services for us. May the Lord bless them for their labor of love.

This ends another year of labor, and we wish to praise our heavenly Father for the many blessings we enjoyed from Him. All the dark hours we have gone through are nothing compared with the blessings and health the workers have enjoyed. A number of our aged pilgrims are losing their minds. One had to be taken to the County Home because we were not prepared to keep him in his condition. This last quarter we had almost as many deaths as the whole year before, so let us all remember that sooner or later the death angel will come.

Remember us at the throne of grace.

Gratefully acknowledged,
T. E. Moyer, Supt.

Married

Schweitzer—Barnett.—On Jan. 1, 1928 Bro. Ralph Schweitzer and Sister Vera Barnett, both of Milford, Nebr., were united in marriage at the Milford A. M. Church by Bishop L. O. Schlegel. May the Lord bless this union.

Riehl—Auker.—On Dec. 8, 1927 Bro. John M. Riehl and Sister Ida C. Auker, both of the Ephrata, Pa., congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God bless them through life.

Frey—Rudy.—Bro. Albert H. Frey and Sister Anna H. Rudy were united in marriage on Saturday evening, Jan. 7, by John H. Mosemann at the home of brother Frey. May the Lord bless them abundantly in their new relations.

Spangler—Earhart.—On Dec. 10, 1927, Bro. Earl H. Spangler and Sister Mabel M. Earhart, both of the Hammercreek congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God bless them through life.

Kramer—Stauffer.—On Dec. 8, 1927, Bro. John Kramer and Sister Ruth M. Stauffer, both of the Ephrata, Pa., congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's blessing accompany them through life.

Bender—Miller.—Bro. Earl Bender of Greenwood, Del., and Sister Kathryn Miller of near Topeka, Ind., were united in marriage Dec. 24, 1927, at the home of the officiating bishop, Bro. O. S. Hostetler, Topeka, Ind. May God's blessings attend them through life.

Mohler—Sechrist.—On Nov. 24, 1927, Bro. Martin Mohler of the Ephrata congregation and Sister Barbara Sechrist of the Landis Valley congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God bless them through life.

Redcay—Metzler.—On Nov. 17, 1927, Bro. Mahlon S. Redcay of the Metzler congregation and Sister Louisa D. Metzler of the Hess congregation were united in marriage by Bro. N. L. Landis at his home in Neffsville, Pa. May God's blessings attend them through life.

Kreider—Huber.—On Nov. 24, 1927, Bro. Benjamin S. Kreider of the Mountville congregation and Sister Lizzie B. Huber of the Hammercreek congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God abundantly bless them through life.

Myers—Detwiler.—On Dec. 7, 1927, at the home of the officiating bishop, Bro. A. O. Histand, Doylestown, Pa., Bro. Abraham M. Myers and Sister Katie L. Detwiler, both of Bucks Co., Pa., were united in holy marriage. May God bless them with much joy and happiness and a prosperous life in His service.

Sensenig—Oberholtzer : : Horning—Oberholtzer.—On Nov. 10, 1927, at the home of the brides' parents near Bareville, Pa., occurred the double wedding of Bro. Noah B. Sensenig and Sister Elizabeth Oberholtzer, and Bro. Franklin M. Horning and Sister Barbara Oberholtzer, Bishop Joseph Hostetter officiating. May God bless them through life.

Burkhart—Rohrer.—On Wednesday, Nov. 23, 1927, Bro. J. Harland Burkhart, of the Groffdale congregation, and Sister Mary Irene Rohrer of the Strasburg congregation were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Sister Frank Rohrer of Lime Valley, Pa., Bishop C. M. Brackbill officiating. May God's blessings attend them through life.

Obituary

Durst.—Emery E., son of the late Emanuel and Susan Durst, who had been a sufferer for several years with cancer and tuberculosis, died Dec. 22, 1927; aged 64 y. He is survived by his wife (who has been an invalid for about 20 years), one son, and two daughters. Funeral services were held at the house for the benefit of the invalid wife. Services were conducted by G. D. Miller assisted by H. B. Keener. Interment at Springs, Pa.

Shelley.—Ezra Richard, infant son of Bro. and Sister Marshal Shelley of Richfield, Pa., died Dec. 12, 1927; aged 1 m. 2 d. He leaves his sorrowing parents, 2 grandmothers, 2 grandfathers, 1 great-grandmother, 5 uncles, 4 aunts and many other relatives and friends. Funeral was held at the Lauvers Mennonite Church, by J. G. Brubaker and W. W. Graybill. Text, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21), which was selected by the family.

Gingerich.—Simon Leroy Gingerich was born July 2, 1927, near Stuttgart, Ark.; died at the Julius Gingerich home near Kalona, Iowa, Dec. 20, 1927. He leaves his mother, 5 brothers (Vernon, Clayton, Eldon, Ralph and Wayne), aged grandparents (Mr. and Mrs. J. J. Stutzman and George D. Gingerich), and a host of near relatives and friends. His father preceded him in death July 9, 1927. Funeral services were held at the East Union Mennonite Church near Kalona, Iowa, Dec. 21, 1927, conducted by Bros. Amos Gingerich and D. J. Fisher. Interment in the East Union Cemetery.

Bachtel.—Daniel Bachtel of near Wakarusa, Ind., was born Feb. 24, 1855 at Waterloo, Ind. He was married to Emma Shoup of Wooster, Ohio, Jan. 7, 1893. To this union were born three sons and two daughters. He had been in failing health for a number of years and died Dec. 28, 1927; aged 72 y. 10 m. 4 d. He leaves a sorrowing widow, three sons, and two daughters (Monroe F., Mrs. Geo. W. Pletcher, Marvin F., Mrs. J. Maynard Hoover, and Merrell F.). He also leaves two sisters (Mrs. Jerry Mast and Miss Harriet Bachtel), an uncle (Peter Bachtel) and 11 grandchildren. Daniel and his companion lived at their present home for 33 years. On Dec. 17 Bro. Bachtel realized his need of a Savior, confessed his Christ, and was received into fellowship with the Mennonite Church by water baptism. Funeral services conducted at the Olive Mennonite church by C. A. Shank and D. A. Yoder. Burial in the cemetery adjoining.

Miller.—C. J. Miller was born near Walnut Creek, Ohio, Apr. 5, 1857; died near the same place Dec. 27, 1927; aged 76 y. 8 m. 22 d. He was united in marriage to Elizabeth Schrock. To this union were born five sons and four daughters. One son and one daughter died in infancy. His wife preceded him in 1910. He leaves 3 sons, 3 daughters, 27 grandchildren, 15 great-grandchildren, and 1 brother. He united with the Walnut Creek A. M. Church in his younger years. His sickness lasted for a number of years. Services were held at the Walnut Creek A. M. Church and burial in the cemetery nearby. He had marked the text to be used; namely, I Thess. 4:13 to the end of the chapter. Services were in charge of D. M. Freidt, D. D. Miller, and Alvin N. Miller.

Miller.—Noah E. Miller was born Nov. 15, 1861; died Dec. 17, 1927; aged 66 y. 1 m. 2 d. Noah united with the Old Order Amish Mennonite Church in his youth and was a faithful member until death. He was married to Susan Schrock Feb. 24, 1885. To them were born 5 sons and 4 daughters. His wife died Feb. 23, 1904. He was married a second time to Elizabeth Hostettler Dec. 21, 1910. Elizabeth died May 29, 1924. He was married a third time to Elizabeth Ann Shrock, Oct. 23, 1927. He leaves his wife, 5 sons (Eli, Jacob, Jeff, Abe, and Noah Jr.), 4 daughters (Mrs. Eli Hershberger, Mrs. Moses Mast, Mrs. Jacob M. Beachy, and Mrs. John J. Yoder) and one sister (Mrs. John Nisley). Funeral services conducted by Robert Troyer and Benjamin Troyer.

Heisey.—Edward L. Heisey was born Sept. 16, 1868; died Dec. 31, 1927; aged 59 y. 3 m. 16 d. He is survived by his companion (who was Annie M. Erb before marriage), also two children (Ella E. wife of Benjamin Miller and Chester E.), 4 grandchildren, 4 brothers, and 2 sisters. He was preceded in death by a daughter (Minnie M.). He was a member of the Mennonite Church serving as janitor and usher for a number of years. Services were conducted at the late home by Bro. Samuel Fry and at the Elizabethtown Church by Bros. Benj. Keener and Noah Risser. Text, II Cor. 6:1. Interment in Kraybill's Cemetery.

"Like mist on the mountain,
Like waves of the sea,
So quickly the years
Of our pilgrimage flee."

The Family.

Biehn.—Abram Biehn was born Jan. 5, 1850, in Waterloo Co., Ont.; died of heart failure at his home near Guernsey, Sask., Dec. 20, 1927; aged 77 y. 11 m. 22 d. He was confined to his bed only a few days, although he had been suffering from congestion of the lungs for some time. He was a consistent member of the Mennonite Church. In 1879 he was married to Mary Cressman and resided on a farm near Freeport, Ont. In 1906 they moved to Guernsey, Sask., which has since been their home. He is survived by his widow, 5 sons, 2 daughters, and 1 foster granddaughter: namely, Mrs. Manassah Toman, Ervin, Milton, Mrs. Noah Weber, Alvin, Anthony, Delton, and Mrs. Addison Gingerich; also 23 grandchildren. Funeral services were held Dec. 20 at the Sharon Mennonite Church conducted by Bros M. H. Schmitt and I. S. Rosenberger. Text, I Cor. 15:55-57. Burial in adjoining cemetery.

Lapp.—Elizabeth Lapp (nee Yoder) was born in Logan Co., Ohio, May 2, 1848; died Dec. 27, 1927; aged 79 y. 7 m. 25 d. In early life she united with the Amish Mennonite Church and remained faithful throughout life. On Mar. 29, 1866, she was united in marriage to Daniel Z. Lapp. Fourteen children were born to this union, four sons and ten daughters. Two daughters preceded their mother in death. Besides her children she leaves her aged companion, 29 grandchildren, and 3 great-grandchildren. Sister Lapp suffered much in her last years and more and more appreciated the comfort of the Word of God and prayer. She passed away with a farewell greeting to her loved ones who had tenderly cared for her in her long illness. Funeral services Dec. 30 at South Union Church in charge of S. E. Allgyer and A. I. Yoder. Interment in Fair View Cemetery.

Layman.—Henry Layman was born near Pettisville, Ohio, Aug. 9, 1862; died (at his home north of Pettisville after an illness of two years) August 22, 1927; aged 65 y. 13 d. He was united in marriage to Anna Bailey in the year 1891, and to this union four children were born—three sons and one daughter. He leaves his devoted companion, two sons, one daughter, 7 grandchildren, 1 brother, 2 sisters, and many relatives and friends. Funeral services were held at the Central Mennonite Church near Archbold O., conducted by H. Rychener and Eli Rupp. Interment in Eckley Cemetery.

King.—Grace Belle, daughter of David and Viola Stayrook, was born in Logan Co., Ohio, Dec. 1, 1892; died at her home in Union Twp., Dec. 30, 1927; aged 35 y. 29 d. At the age of 29 years she accepted Christ and united with the Mennonite Church, remaining faithful and active in the interests of the Church till the end. She was united in marriage to Nelson L. King April 26, 1915. Seven children were born to this union, six of whom with the father are left to mourn the loss of a devoted mother and companion. She also leaves father, mother, one brother and one sister. For a year or more Sister King had been in failing health, resulting in a nervous breakdown and a period of insanity, followed after a number of days by hemorrhage of the brain, from which she suffered for a few days and then peacefully passed away. Funeral services were held at the South Union Church in charge of A. I. Yoder and Pre. Good of the Brethren Church.

Yohn.—Samuel Frederick Yohn was born near West Liberty, Ohio, Aug. 3, 1870; died at his home in West Liberty, Dec. 26, 1927; aged 57 y. 4 m. 23 d. He spent his entire life in this community. He was married to Gertrude De Coursey, and to them two children were born. The mother and one son preceded him. He was later married to Martha Streicher. To this union twelve children were born. Three of these preceded their father in death. Those who remain in the home with their mother are Theresa, Frances, Effie, Carl, Florence, Bertha, Ella, Julia and John. The brothers and sisters remaining are David, Otto, William, Henry, Joseph and Effie. Father, mother, two brothers, Charles and Oak, and one sister (Mrs. Nettie Jackson) preceded him in death. He was a kind husband and father. Funeral services were held at the South Union Church in charge of Levi Plank and A. I. Yoder. Burial in Wesley Chapel Cemetery.

"The golden gates were opened wide,
A gentle voice said, Come,
And angels from the other side,
Welcomed our loved one home."

Musser.—Samuel G. Musser was born Dec. 22, 1848; died Jan. 7, 1928 at the place of his birth near Bowmansville, Pa. His illness (some kind of lung affection) was of four weeks duration. Three weeks prior to his death he filled his place in Church and Sunday school, a place never vacant when health permitted. He was one of our gray-haired Sunday school scholars, the kind whose piety means so much in shaping the character of our smaller scholars by their presence. His family hearth was cheered by 3 sons, 5 daughters, (Henry, Israel, John, Lizzie, Susanna, Sarah and Hettie—one died in infancy). He had a clear testimony to the saving power of Christ to the very last. His age was 79 y. 15 d. Bros. George Horning and Isaac Geigley had charge of the funeral services which were held in the Bowmansville Mennonite Church. Texts, Psa. 37:37; I

Pet. 1:4, 5; Heb. 11:8-10. Bro. J. M. Sauder had the burial and benediction.

"Freudenvoll, freudenvoll walle ich fort,
Hin zu dem Lande der Seligen dort;
Land der Verheiszung, wo lieblich bist du,
End meiner Pilgerschaft, selige Ruh'."

Sensenich.—Amos W. Sensenich, was born July 12, 1862, and was instantly killed Dec. 16, when the truck which he was driving was struck by the 9 o'clock passenger train at the private grade crossing near Lickdale, Lebanon Co., Pa., about 40 mile away from home. He left home the day previous, spending Thursday night with his daughter (Mrs. Amos Erb) of Lebanon and left there Friday morning, taking his three grandchildren and a few others along to school; and then within a short distance to where they were dredging coal, the truck was struck by the train and overturned, throwing him out and pinning him beneath. What remains a mystery is that he stopped about 50 feet from the crossing and then proceeded. His view was obstructed by a pile of wood and box car. "In the midst of life we are in death." His sudden death leaves a warning for all to be prepared. He was a member of the Mennonite Church for many years. He was the first to break the family circle. He is survived by his wife (Hettie) and these children (Abram, Mrs. Amos R. Erb, Mrs. Jacob B. Garber, Elam, Amos, John, Ira, Fannie, Hettie, Harry, Martin and Bertha); also nine grandchildren. Funeral services were held at the Lititz Mennonite Church, by Jacob Hershey, John Hess, and Noah Landis. Texts: "Thy will be done," and "For what is your life."

"Father, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrow heal."

Lapp.—Elizabeth Hooley Lapp, (nee Yoder) was born May 2, 1848, died Dec. 27, 1927; aged 79 y. 7 m. 25 d. In early life she became a member of the Amish Mennonite Church, to which she remained faithful throughout life. On March 29, 1866, she was united in marriage to Daniel Z. Lapp, and with him made her home in West Liberty. In 1867 they moved to Wayne Co., where they spent five years and then returned to Logan Co., where they have since lived, the last 37 years of their life being spent at the present family home one mile west of West Liberty. To them, the following children were born: Emma, Malinda, Lydia, Jacob, Fannie, Sarah, John, David, Mary, Kathryn, Alvan, Nellie, Celesta, and Saloma. She was a great sufferer for many years, but through it all, she never lost faith in her heavenly Father, her suffering drawing her all the more closely to Himself. More than a year ago cancer developed in her already diseased body and many times her pain became so intense it was difficult, indeed, for her family to witnness it while striving to render to her the best possible care. Two daughters (Mrs. W. B. Crockett, and Mrs. J. H. Musser) preceded their mother in death. 4 grandchildren, one brother (Christian Yoder) ane sister (Mrs. Christian Zook), one half-sister (Mrs. Isaac Hartzler), and one step-brother (Robert Williamson) also preceded her in passing. Funeral services were held at South Union Church, with Bros. S. E. Allgyer and A. I. Yoder in charge. Burial was made in Fair View cemetery, West Liberty.

Yoder.—Elizabeth Brenneman was born near Accident, Md., Oct. 30, 1857; died at the home of C. W. Bender, near Salisbury, Pa., Dec. 21, 1927; aged 70 y. 1 m. 21 d. She was married to Christian Selders Dec. 4, 1880—being his second wife. To this union were born two sons and two daughters. Her husband died Dec. 8, 1896. With heroic fortitude and resolution, she took up the family cares and duties and succeeded in providing for the needs of those left to her care. She was married to Deacon Elias Hershberger July 23, 1905, and thus came into the occupancy of the home where most of her after-life was spent. Bro. Hershberger died Aug. 12, 1908. She was married to Solomon D. Yoder May 12, 1912. He died July 10, 1926. She was noted for her industrious, energetic, resolute characteristics and for her neighborly helpfulness. She professed her faith and allegiance to Christ and united with the Amish Mennonite Church early in life and died loyal to the faith. Funeral services were conducted at the Flag Run M. H. by C. W. Bender in German (text, Job 14:14-17) and by Noah Brenneman in English (text, Psa. 23). In the afternoon, funeral services were also held at the cherry Glade M. H., her earlier church home and region of her earlier life, near Bittinger, Md. Services by C. W. Bender in German from II Tim 4:6-8 and by Noah Brenneman in English from Psa. 23. Her remains were buried in the cemetery adjacent, by the side of her first husband. Two sons, two daughters, one step-son, a number of grandchildren, one brother, and as far as is at present known to the writer, three sisters survive.

J. B. Miller.

Hartzler.—Lydia A., eldest child of John H. and Barbara Fry Diener, was born Dec. 22, 1875, in Lancaster Co., Pa.; died Dec 14, 1927; aged 51 y. 11 m. 22 d. Nov. 15, 1899 she was united in marriage to Jesse C. Hartzler. This union was blessed with five children (Olive, Grace, John, Lloyd, and Glen) all of whom reside at home. A brother (Hiram) resides in Bellefontaine. She had one sister who died in infancy. Her father and mother also preceded her in death. She was a faithful companion, a devoted mother, a good neighbor, and always ready and willing to lend a helping hand where help was needed, often going beyond her physical strength. In her early youth she accepted Christ as her Savior, united with the Mennonite Church, to which she remained faithful to the end. As long as health permitted she was active in Sunday school and Church work. She was secretary of the Sunday school for a number of years and was teacher of the beginners' class when compelled to give up her class on account of her bodily affliction. For several years her health was failing. She finally submitted to an operation, on Nov. 1925, for cancer. For a time hopes were entertained for her recovery, but it seemed that recovery was impossible. On Jan. 24, 1926, she took to her bed because of her affliction, from which she never recovered. But through it all she showed an unusual degree of patience and cheerfulness.

"God needed one more angel mother
Among His shining band,
And so He bent with loving smile
And clasped our mother's hand."

NOTICE

All readers of the Christian Monitor, who are interested in the columns of historical data under the caption of "Old Settler Stories" are herewith invited to coöperate by referring to early established Mennonite families in the United States and Canada, of which some early data can be supplied on the following nature: A brief genealogy with dates of birth, marriage, and death; early persecutions, hardships, pioneerings; and early settlements, customs, distribution to the building of the Church, characteristics, etc., are intensely interesting and instructive.

Some of these columns demand an inestimable amount of labor and time. There are quite a number of sketches under way, and we kindly beg to hear from descendants of the early Nafzingers, in Illinois and other states, and also of those residing in Canada.

There are several houses of this family. We have an account of one pioneer ancestor, known as Peter Nafzinger, who was born June 7, 1790, at Illbach, Germany, and died on this voyage while sailing to America with his wife Jacobina Schwartzentruber, who was born at Weinsheim, Germany in July, 1793, and died Jan. 15, 1869.

The widow arrived at Philadelphia Sept. 26, 1827, and among the children born at Illbach (except the youngest) were: Daniel, Elizabeth, Magdalene, Mary, John, Peter, and Jacobina.

This family had started for America with the intentions of joining a number of their relatives of the same surname in Canada. Owing to the death of the husband they settled in Lancaster Co., Pa., where many of their offspring are found at present. Any person furnishing the writer with data will be credited by name in the columns of the Monitor as an expression of true gratefulness for such assistance.

Fraternally yours,
C. Z. Mast.

A CORRECTION

In a letter recently sent to a number of ministers inviting them to attend our Ministers' Week at the Eastern Mennonite School in February a mistake was made in the date. It should have read February 6-10, instead of a later date. Write us of your coming and ample room will be provided.

A. D. Wenger.

ANNOUNCEMENT

The 33rd semiannual meeting of the Associated Sewing Circle of Lancaster Conference District will be held at Chestnut St. Mennonite Church, Lancaster, Pa., Monday, Jan. 30, 1928. Everybody interested is invited to attend.

Mrs. E. D. Leaman, Sec'y.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." — **JANUARY 19, 1928** — "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The following reference to His disciples, as Christ was interceding with the Father in their behalf, is worthy of our most thoughtful consideration: "While I was with them in the world, I kept them in thy name.....I have given them thy word; and the world hath hated them, because **they are NOT of the world,** even as I am not of the world. **I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.** They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

If space permitted, we would like to call attention to a number of heavyweight articles which appear in this number of the Supplement. As it is, we will confine ourselves to a general comment of approval and call the kind reader's thoughtful attention to the messages as they appear on these pages. One thing that impresses us with these messages is the admirable harmony that exists among them, a harmony not only among themselves but with the entire Gospel of Christ. And whether you read the message from Grandfather Shoemaker or the young man Andrew Glick (which we believe represent the limit in point of age) you will find the same sturdy loyalty to the whole-Gospel faith and messages laden with truth that makes it all wholesome reading. Don't pass any of the articles by because they seem too long. They will seem short enough when once you get interested in reading them.

"Take Heed."—"Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Notice, this text begins with "wherefore." Read what goes before, and the full force of the word becomes manifest.

When we take a look into our own lives, and take observations as we study the lives of other people, there are not wanting a multitude of illustrations that bring to us a message of warning to take heed lest we fall.

In our Sunday school lessons we have been studying the life of Christ during the time of His great popularity. The difference between Christ and ourselves is that while He was able to stand this we too often fail. It is well, therefore, that we study His life with the idea of getting at the secret of His success.

Things which God intended as blessings are often turned into a curse. Such things as a temperate life, studious habits, a soul radiant with peace and love, a disposition given to kindness and hospitality, a mind willing to serve (all of which belong to a Christian life) tend to produce good health, sturdiness of character, the development of an agreeable and attractive personality. These things are not only desirable, but they are an asset which is quite valuable in advancing the cause of Christ as well as serving our own highest interests.

But Satan is not willing to leave it at that. Just as he appeared as an angel of light in Eden, so he is to-day whispering into the ears of people blessed with happiness or success, flattering them by calling attention to their accomplishments, endeavoring to draw their minds away from the Source of these blessings and tempting them to admire themselves instead of giving God the glory. Here is humanity's weakest spot. The lure of popularity has made a shipwreck of faith and life on the part of thousands of people.

Now for a look at the life of our Savior to see how He met this danger. He was at all times about His Father's business. He abode in the truth. He "made himself of no reputation." "He went about doing good." He was diligent in proclaiming the truth, in denouncing sin, in warning sinners, in preaching repentance, in a constant prayerful life, in continuing steadfast in daily fellowship with the Father. As a result, people through the influence of His life and preaching were either converted to God or turned against Him as an individual. He could not consistently accept the kind of a crown which the people at different times tried to thrust upon Him, but He wore uncomplainingly the crown of thorns which His enemies placed upon His head.

Here is our pattern. Follow Him, and the lure of popularity will not draw you away. And if, for any considerable length of time, you hear all men sound your praises, take warning lest you may have already departed from the way which Jesus marked out for you. You can not be true to God and long remain popular with people who are the enemies of God. Either people will be converted to Him, or they will turn against you—if you are faithful to God and a follower of the meek and lowly Jesus.

Two Standards.—On the question of war, people are divided into two classes: militarists and pacifists.

If you were to put the question to all intelligent people in all nations: **Do you favor war?** probably three-fourths of them would answer without hesitation, **NO.** Of those favoring war, probably the majority would evade the question, mumbling something about preferring an honorable war to a dishonorable peace.

Again, lovers of peace are divided into two classes: pacifists and non-resistants. Pacifists are advocates of

peace, denounce war, are against large standing armies and navies, and work for peace among the nations. But when the testing time comes, when nations become involved in war, most of the pacifists are found side by side with militarists in support of "this war," deluding themselves into the hope that it will put an end to all other wars.

At the present time there is a decided militant attitude on the part of pacifists against war, and numerous organizations are active in their propaganda of peace. The position of this class of people is well and forcibly stated in the following which we copy from "Our Dumb Animals:"

Outlawing War

"Mr. Coolidge thinks that the Constitution will not allow Congress to enter into any compact with France or any other nation that would agree with us never to start fighting over any matter whatever, but to settle all disputes by arbitration. Mr. Borah doesn't agree with him. Now if there is anything in the Constitution of the United States that prevents the United States from doing the greatest thing possible for itself and for the rest of humanity, abolishing so far as it can war, then in Heaven's name let us change the Constitution. The men who wrote that great historic document never dreamed of making it an obstacle to progress or a barrier to the nation's highest good.

"If the men and women of the world have ever learned anything from bitter experience it has been that war is the maddest, saddest, most senseless act of nations —no, not of nations, they have never had anything to say about it. A few men in places of power have sent the nation's citizens into battle to kill and be killed. Is the day never to come when the people themselves will demand that they shall decide whether or not they want to settle their differences with their brothers of some other country by powder and shot and poison gas and bombs and every other means of crippling, mutilating, and killing each other, or by the only sane and righteous way, namely, arbitration?"

To the thought of opposition to war we say, Amen. It is sound logic; it sounds good. Even from a rationalistic standpoint war is unwise, destructive, suicidal, a savage expedient which nations should by all means avoid.

But the nonresistant goes a long step farther than this. He takes the position that since "the weapons of our warfare are not carnal," and since Christ the Prince of Peace, followed by His apostles, declared so emphatically against carnal strife and peaceableness under all circumstances, that therefore the followers of the Prince of Peace should hold aloof from every form of carnal strife; should be kind to both friend and foe, should love enemies as well as friends, should under no circumstances avenge themselves upon their enemies, should suffer themselves to be defrauded, rather than attempt to take the life of others.

In times of peace these two classes do not seem so far apart; but when war comes, the real testing time finds the voice of pacifism stilled while only nonresistant people stand the test and suffer themselves to be defrauded or imprisoned rather than lend a hand in support of carnal strife.

THE CHRISTIAN SABBATH OR THE LORD'S DAY

By J. S. Shoemaker

For the Gospel Herald.

The word "Sabbath" is a Hebrew term signifying rest or cessation from labor. The Scriptures plainly teach that one day out of seven is to be observed as a day of rest, in which things secular are not to be engaged in unless absolutely necessary. It is to be observed by God's servants as a day of devotion and religious service, thus acquiring spiritual food and strength for life's duties.

The omnipotent God having created the world in six days, rested on the seventh and sanctified it. Gen. 2:2, 3. From that early period He has designed that every seventh day shall be set apart by humanity as a day of rest and worship.

The Hebrews were commanded to strictly observe the Sabbath as a day of rest, and as they journeyed through the wilderness, they were not even to gather food for their needs on that hallowed day. Ex. 16:22-30. On Mount Sinai the Lord of glory not only spake to Moses and said: "Remember the sabbath day, to keep it holy;" but He also wrote the same on a table of stone, thus making it clear to Israel that the Seventh Day was to be kept sacred in all the generations of the Hebrews as a nation. They were to observe it as a day of rest and keep it holy. Ex. 23:12; 31:13, 16, 17; Lev. 23:3; Ezek. 20:12, 20. Note the nature of the penalty which was to be meted out to those who were guilty of violating the Sabbath law. Ex. 31:14, 15; 35:2. It is encouraging to know that divine blessings ever followed its strict observance. Isa. 56:1-7; 58:13, 14.

The question has arisen in the minds of various religious leaders as to the continued obligation of the original Sabbath under the Christian dispensation, but by comparing Scripture with Scripture relative to the observance of either the seventh or first day of the week as the day of rest and worship, it seems very evident that it has been divinely arranged that under the Gospel dispensation the first day of the week is to be observed as the Christian Sabbath.

The seventh day, as originally set apart and sanctified as a day of rest by God the Creator of the universe, was to be observed in memory of the finished work of creation. The Sabbath day, as ratified and written by the finger of God on a tablet of stone was to be observed by Israel in memory of the beginning of their nation, and from what is revealed to us in the New Testament Scriptures we believe that the first day of the week, namely Sunday, is to be observed in this dispensation as the Christian's sacred day of rest and devotional activity in religious work, and in memory of the finished work of redemption, as completed in the glorious resurrection of our Lord and Savior early in the morning of the first day of the week. Mark 16:9; Jno. 20:19, 20, 26; Acts 20:7, 8.

From the time of Christ's resurrection on the first day of the week, that day has been almost universally recognized as the rest day of the Christian Church, in which all secular affairs of life are to be laid aside and the day devoted to purposes and service of a religious nature. All business transactions, and manual labor of every kind (except that which is absolutely necessary) should be refrained from on the Lord's Day.

This sacred day should be kept in accordance with the divine plan, and in no way desecrated by any act, or work intended to enhance self interest. When the Israelites desecrated the Sabbath, which they did as a nation under the reign of some of the kings, they lost out spiritually and every other way. See Ezek. 20:13, 16, 24; 22:8, 26; 23:38; 44:24. What has been true of Israel as a nation has been true of individuals, communities, and classes of people in various parts of the world in the past ages. The foregoing being true, we should with one accord ask the question in all seriousness:

How Shall I as a Christian Observe the Lord's Day?

1. **Keep the day holy.** That is, keep it sacred by doing only such things as will tend to build up Christian life and character and bring glory to God the Father, and the Lord Jesus Christ our Savior in whose memory the day is considered sacred. Every professed Christian should take as his or her Lord's day motto the following passage of Scripture, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Those who accept this sublime passage as their motto and seek by God's grace to exemplify it each Lord's Day and on every other occasion, will observe the Christian Sabbath as a special day of prayer and worship both in the home and in the Lord's sanctuary,

providing the way is open to attend religious services in the House of the Lord. As opportunities present themselves efforts will be made to help others by encouraging them in their Christian life and conduct, and engage in such other service as will be helpful to humanity along various lines. Those who live true to the aforesaid motto will not sleep any longer on Sunday morning than they do on the week-day mornings, neither will they crowd any of their secular affairs over into the Lord's Day, such as washing and greasing automobiles and other vehicles; securing gas, food, and other supplies; remaining at home from church and Sunday school to entertain company; failing to attend religious services in order to prepare a sumptuous meal for expected visitors; going by train on pleasure excursions, or going joy riding in an automobile; engaging in any kind of labor or merchandise for the sake of making money, whether it be selling milk or any other kind of marketable product. Dear reader, may you in all seriousness ask yourself the question: Can I glorify God, and keep the Lord's day holy, if I do any of the things mentioned in the foregoing list?

2. **Make it a day of worship.** The Lord's day of course is to be observed as a day of rest from secular toil, but not a day of rest from God's service. It is clearly shown in the New Testament Scriptures that the Apostolic Church met together on the first day of the week to worship the Lord, preach the Gospel and observe the communion in the breaking of bread. Our worship on the Lord's day should not be confined exclusively to the religious services held in the Lord's sanctuary or church, but the time spent in the home and other places should be given to inspirational reading and edifying conversation as opportunity affords.

If the heart is filled with the spirit of devotion toward God, our part in the public religious service will indeed be of the worshipful kind which inspires one to walk worthy of the Lord, and seek to please Him in all things. Those who are inattentive and apparently disinterested in a religious service are certainly void of the spirit of worship.

3. **Make it a day of spiritual edification.** Each week brings with it certain trials and perplexities which require special illumination and God's sustaining grace to meet the same patiently and solve them wisely. There is nothing that helps one to stand the tests of the soul more effectively, than the moral and spiritual refreshing one receives through a sacred observance of the Lord's Day. Those who, to the greatest possible extent, refrain from all secular work and business affairs on the Lord's Day, are recuperated physically, and are better prepared to bear their physical and mental burdens during the six days that follow, and the spiritual strength that is acquired through a proper observance of the Lord's day in attending religious services, and engaging in that which is good, noble, pure and sacred in helping others will help to equip one in a marvelous way to stand proof against the trials and temptations which beset us from day to day as we sojourn in this world of sin. To neglect the sacred opportunities of God's Holy Day means to make one an easy victim to the hurtful snares and seducing temptations of a corrupt business world.

4. **Solve all problems relative to the Lord's day in harmony with I Cor. 10:31.** Questions of various kinds are asked both by Christians and non-Christians as to what extent one is justified in buying and selling, and doing certain other things on the Lord's day. By a careful study of the life and teaching of our Lord and Master we conclude that it is not only commendable but absolutely right to lend a helping hand to others on the Lord's Day. He went about doing good on the Sabbath, by healing the sick and giving relief to the needy, and even justified the act of rescuing of brute beasts on the Sabbath if they had fallen into a pit. (See Luke 14:5.) Hence we conclude that any act of mercy, and the doing of things that are absolutely necessary for our own best interests, and the best interests of others is justifiable on the Lord's Day.

It is a lamentable fact that there are many who heartily agree with the statements made in the foregoing paragraph, who however fail to have any conscientious scruples in doing certain things which in the opinion of the most devoted servants of the Lord are considered questionable; such as engaging in certain lines of secular work and business, which is done and carried on to supply what they consider to be some of humanity's most essential physical needs. Namely, the purchasing and delivering of food supplies, such as milk and other food supplies which are said to be very much needed on the Lord's Day for children, invalids, etc. Those supplies, if at all possible, should be provided for the day previous. This usually can be done, even in making provision for the needed milk supply, either by securing an extra supply on the previous day and sterilizing it, or laying in a supply of condensed milk.

The statement is frequently made by those who engage in the marketing of dairy products, that less work is incurred in delivering and marketing those products than in taking care of them at home. That may be true in some instances, but in pursuing the latter course one would not be instrumental in causing some one else to violate the sanctity of the Lord's day. If space would permit it might be well for the writer to discuss other points as to what the Christian should do, or leave undone on the Lord's day. In conclusion, we entreat the reader to keep each Lord's day in accordance with the divine plan, and in no way desecrate it by an act intended to enhance self interests, on the other hand, may each one constantly endeavor to observe each Lord's day in a way that God may be glorified.

Dakota, Ill.

SCRIPTURAL REASONS WHY

For the Gospel Herald.

In our faith and practice two things are important: (1) that in our tenets of faith we are in harmony with the teachings of God's Word; (2) that those who administer the rites of the Church should be able to give sound scriptural reasons for these tenets of faith and for the way church ordinances and rules are observed. Several weeks ago we sent to a number of brethren a list of about 15 or 20 points, with the request that they submit sound scriptural reasons briefly stated for the points they chose to discuss and why they believed as they did. Four brethren responded. Following are their answers:

Why Converts should be Instructed before Baptism

Converts are baptized on their confession of belief. Acts 8:35-38: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus....and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest."

Mark 16:16: "He that believeth and is baptized shall be saved." Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

When Paul and Silas were in the Philippian jail, the jailer said, "What must I do to be saved? and they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that

were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Converts should be taught and then baptized. Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."—B.

Why We Teach the Prayer Life

We teach the prayer life because Jesus taught it by example and precept. His last command was that we should teach whatsoever He taught. May we notice some examples.

1. While at the height of his popularity the people wanted to take Jesus by force and make Him king. He drew away from the crowd and went into the mountain alone. Jno. 1:15.
2. Christ blessed the loaves and fishes before He fed the multitude. Mark 6:41.
3. Just before raising Lazarus He called upon His Father in prayer. Jno. 11:41, 42.
4. In concern for His followers He commits them to His Father. Jno. 17.
5. In the garden He prayed until He sweat as it were great drops of blood. Luke 22:42.
6. On the cross He prayed three times.

Christ also taught prayer by precept. When asked by His disciples, "Teach us how to pray," He gave them a pattern. Luke 11:2. He said we should not pray as the hypocrites do to be seen of men, but in secret. Matt. 6:6. Again He says, "Men ought always to pray, and not to faint" (Luke 18:1); and, "Watch and pray, that ye enter not into temptation" (Matt. 26:41).—D.

Why We Emphasize the Importance of True Evangelical Repentance

The first message of John the Baptist was repentance. Jesus began to preach and to say, Repent. The foundation of the apostles' preaching was repentance. Real genuine evangelical repentance mellows the heart, bends the knee before the Throne, opens the lips for confession, and cries out to God for mercy and pardon and deliverance.

"Except ye repent ye shall all likewise perish." True repentance is the forerunner of grace, peace, and eternal life. Peter's answer to enquiring souls was, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of your sins, and ye shall receive the gift of the Holy Ghost."

Thus we see that repentance prepares for baptism, merits remission of sins, and makes room for the Holy Ghost the final seal of the believer.

First, because it was taught by Christ (Mark 1:15), and the apostles, (Mark 6:12) and is commanded of God (Acts 17:30).

Second, there is no pardon or safety outside of true repentance. Luke 13:3-5. Man may confess that he is a sinner, but that will not blot out past sin or atone for future sin. Even though all sin has been atoned for and it were possible to have all past sin blotted out, yet the individual would still be under the condemnation of present sin. The child that is playing in the mud may be washed ever so often, but as long as it is allowed to get in the mud its condition will not be changed. The fountain may be polished until it shines but if the source of supply is filthy the water will be filthy. The Savior condemns the Pharisees for cleaning only the outside of the platter and not the inside also.

Third, God demands repentance of us as a mark of good faith on our part that we will fulfill our part of the plan He has given. He loved us first in that He led us to repentance and then He asks us to turn our back on sin in order that grace might not be bestowed on us in vain. God wants not only a changed form but also a renewed mind. Rom. 12:2.—C.

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Jesus said, in Luke 13:5, "Except ye repent, ye shall all likewise perish."

Acts 17:30: "Now commandeth all men every where to repent."

Jesus preached repentance (Matt. 3:2) saying, "Repent ye: for the kingdom of heaven is at hand."

Peter preached repentance (Acts 2:38) saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Paul preached repentance (Acts 26:30) and "shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

Jesus commanded the twelve apostles to preach repentance (Mark 6:7, 12): "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.....And they went out, and preached that men should repent."

Jesus included repentance in the Great Commission. Luke 24:47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

This commandment to repent is heralded from three worlds: From above (by God the Father); from the earth (by Christ and all His faithful messengers); from hell beneath (by the rich man).

True evangelical repentance is to have a Godly sorrow for sin, (not for results of sin) that leads us to confess and forsake our sins. We emphasize it because we know it is the only way to be forgiven and to have a Christian experience.—B.

Why do we take Affirmation rather than the Oath

Jesus said, "Swear not at all....but let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34-37). James said, "Swear not at all ....but let your yea be yea, and your nay be nay; lest ye fall into condemnation" (Jas. 5:12).

According to these scriptures to use the oath means condemnation. Then, if we will be happy, obedient children of God we must heed this admonition as well as any other. Saul was condemned and lost his kingship, his life, and his soul because he obeyed only in part.

The words "yes" and "no" are more powerful than all the oaths which men may invent to their own condemnation.

Truth needs no protection with an oath because truth is the most powerful weapon on earth and is able to stand alone, but a lie shielded by an oath brings double condemnation.—S.

(To be continued)

One day I went out with a thousand tracts to distribute to a large gathering of people, but the Spiritualists were there with two thousand.—D. Parke Lantz.

THE PLAN OF SALVATION

By Oscar Burkholder

For the Gospel Herald.

I. God's Part

That God made salvation from sin possible is evident in many hearts. That His part of the salvation plan is distinctly different from that of the man's part is everywhere stated in the Scriptures. The scarlet thread of redemption by blood begins with our first parents and is necessary to-day to cleanse man from sin. There is no other way by which man may be freed from the bondage of sin. Realizing, then, the extreme importance of recognizing this divine plan, and recognizing the futility of even considering any other, we wish to consider God's part under the following

four divisions: (1) God's Attitudes, (2) God's Provisions, (3) God's Promises, and (4) God's Rewards.

God's Attitudes

There is one thing in this world, no matter where it is found, that God will not tolerate, as far as His attitude towards it is concerned. That one thing is SIN. He allows it to exist until His appointed time; but in Him there is no sin, neither does He sanction it in the human heart. Every one who retains sin in his life does so against the will of his Creator. Knowing God's absolute intolerance towards sin, may we recognize a few characteristics of this attitude:

1. **God hates sin.**

When Isaiah began to prophesy, his kinsmen had fallen into the great sin of religious hypocrisy. They performed many religious ceremonies, but were continually disobedient to God, whom they professed to serve. "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me: I am weary to bear them" (Isa. 1:14). And as God hates the sin of hypocrisy so He hates every other manifestation of disobedience to His will. Even Solomon recognized this attitude and saw its effect when he said, "A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame" (Prov. 13:5). God not only hates all sin, but it is loathsome, disgusting, nauseous to Him, and because He is affected thus He said to the Laodicean church, for their sin of lukewarmness, "I will spue thee out of my mouth" (Rev. 3:16). But this is not the only way in which God manifests His hatred of sin. Going back to Isaiah 1:15, He says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." So absolutely is God against sin that He will not hear the petition of the one who persists in harboring it (Jno. 9:31) yet this attitude is not taken towards the sinner.

2. **God Loves the Sinner.**

Unbelievable and inconsistent though this may seem to the unregenerate mind, this actually is God's relation to the rebellious and disobedient. It is definitely stated in John 3:16: "For God **SO** loved the world," that any one who believes the Bible to be the Word of God need do no further searching. But because there seems to be a prevalent conception that one must hate the sinner to prove our hatred for his sins, it will be well to note a few more passages declaring God's great love for the transgressor: "He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I Jno. 4:8, 9). "Hereby perceive we the love of God, because he laid down his life for us" (I Jno. 3:16). But this is not all. It is comparatively easy for the believer to accept just what the above scriptures say, but to know that the transgressor is actually the object of God's love is sometimes hard for him to understand; or, in other words, that he may be convinced that Jesus "came not to call the righteous but sinners to repentance." Paul recognized this as plainly as any one could when he said to Timothy in his first letter (1:15): "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" —as well as in his letter to the Romans (5:8): "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." It is very clear then that while God detests the sins of men, He yet greatly loves them who commit sins. Unlike man, who endeavors to love God and hate his brother, God wanted to prove the greatness of His love for fallen man, and did so in making provisions for man's delivery from sin's bondage and his complete freedom from its guilt.

God's Provisions

God is not inconsistent. His mighty acts are in harmony with His attitudes. Because He must hate sin, and does love the sinner, it is entirely in harmony that He make a way of escape for all who wish to be free. The moment that Adam sinned the way to reconciliation was open. God's invitation to leave sin and follow Him has always been open to acceptance by man. It still stands, and will stand until the end of this dispensation of grace. May we note two outstanding evidences that the way to God is a reality.

1. **Mosaic Law.**

It has often been stated that no man could keep the law of Moses, that it was a physical and moral impossibility. This is true, with one exception, God's only Son. Yet it was God's intention that the law should point men to redemption. "Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3:24), and Jesus said in Matt. 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." It after all remains, even though the law was not, in the fullest sense, the way to life eternal, that they who were willing to accept it, and prove their acceptance by their obedience, were given a vision of the coming Messiah, King, Redeemer, in whom that which seemed obscure in the law would be made complete. It was not the law that made the Pharisees hypocritical and unbelieving, but rather their misapplications and traditions. Moses, under law, was taken home to God, and proves that under law a man could find the way from condemnation to freedom from guilt, for did he not appear on the Mount of Transfiguration, alive forevermore?

2. **The Cross of Christ.**

The law had its place in God's plan. It has not been annulled. It never was God's purpose to take away all restraint from man. While man is a free agent, if there were no limitations to his fleshly desires, this earth would be more unsafe for human life than the jungles of Africa, and there would be no opportunity for a spiritual salvation. But men were disobeying the law. They desired to do that which was right in their own eyes. They were influenced by heathendom around them and not only discontinued their worship of God according to law, but lost their vision of the coming Christ. This was so evident that when "in the fulness of time" Jesus was revealed, they did not know Him. More than this, for when Jesus of Nazareth the Son of God, the Redeemer of Israel, begun his great mission, "He came unto his own, and his own received him not." To prove that He was the Messiah He preached that marvelous Sermon on the Mount, the fullest and most complete exposition of the law found anywhere; demonstrated his omnipotence over men, seas, and demons; and suffered His life to be brought to an ignominious close, so that God's plan of redemption might be made clear to all men. Paul's "I am determined to know nothing among you, save Jesus Christ and him crucified" is final evidence that the law, now being fulfilled, was made perfect in the shed blood on Calvary. Every shadow of an excuse is now gone. The demands of the law have been met for all; no more sacrifice for sin; no more shedding of blood; free access to the holy of holies; a perfect, complete provision for the salvation of the human race.

God's Promises

Salvation through Jesus' blood, shed on the tree, did not end the relationship of God to man. He has made ample provision, after the experience of redemption has become a living reality in the human heart, for the journey to the heavenly goal. The blessings along the way are the fulfillment of what God will do for all who accept His Son as their Savior. What God promises those who accept His Son is much more and of better quality than that which is left behind. It seems like a sacrifice to

the unbeliever to break with this world and follow Christ by faith, but it only needs a taste of the Lord's goodness to convince the sincere Christian that what he is about to possess and enjoy is of immeasurably greater value than all he had in sin. A few promises of God are in order here to make this part of God's plan more real to us.

1. **Promises for material blessings.** "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). The Master is showing the great necessity of trust in God as the only remedy for the dispelling of the cares and worries of man about material things. The blessing is not so much a tangible one, although it is that, as it is an illumination of that continual strain upon the mind. What shall I eat? and What shall I wear? occupy so much of our time and thought that our minds are not able to function properly for God, and the abundant peace of a soul that is stayed on the Lord is so often not our experience. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). There seems to be a prevalent misconception as to the extent of the blessings that God will bestow upon the believer. There is one great thought in this scripture that ought forever to dispel any doubt as to what God's purpose is in giving material things to man. It is God's intention, and He is able to carry it out, and does, to give man all that he needs here on earth. But our conception of what we **need** has so often been confused with what we **want** according to the flesh, that we ask God for what we think would be blessings, when if God granted them, they would prove a hindrance to our Christian usefulness. This great promise is and has been fulfilled, many times, but the sweetness of the blessing has often been lost because we wanted more than we needed. "Godliness with contentment is great gain" (I Tim. 6:6). And as we learn this lesson will the measure of our appreciation of God's gifts to sustain our natural bodies grow.

2. **Promises for Spiritual Blessings.** While we endeavor to distinguish between material and spiritual gifts, it is certain that all blessings from heaven are spiritual, because they are given by a Spirit. "God is a Spirit." Yet there are divine blessings that apply directly to our spiritual encouragement and growth, and, while they do help us to appreciate the material gifts and recognize more fully the Giver of them, they are bestowed upon us for that purpose. Perhaps one of the most significant of these blessings is the promise of His continual presence. "I will never leave thee nor forsake thee" (Heb. 13:5). This has been an abiding comfort to countless numbers and is a great consolation in times of bereavement and distress. To know that, come what will, God will stand by and minister to our heart needs. No matter how impossible the way may seem, nor how dark world conditions may appear, it is sweet and assuring to know that God is here, and that He cares. But there is still more in store for the believer who enjoys the abiding presence of the Lord. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). How many of us have not yet claimed this promise! Worse, how many of us do not believe that God is able to keep it? And isn't it true, in so many instances, that the reason we do not have full assurance when we ask God for something is because either we are in and out believers, or else so little of God's Word abides in us. Some have the idea that they can come into God's presence periodically, and that will suffice; while others believe that a little of God's Word is sufficient to meet the demands of God for a demonstration of His power. Until believers are willing to put first things first, abide in Christ, and be possessed of a great hunger for the pure Word of life, the power in prayer will be lacking and God will not be granted the opportunity to answer petitions because they have never ascended to Him.

God's Rewards

It is a great thing to know that we are God's children; and, "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). Like God's promises, they will be kept where conditions are met. It can not be expected that God will reward the lawless and disobedient. It is not according to His plan nor is it consistent with the nature of God. "There is none good but God," and because He is the only good, it is impossible for Him to give good things to the evil. He must keep his word in punishment as well as in reward. To the one who believes that God loves him, that Jesus Christ took his place on the cross, that many of God's promises have been fulfilled in his life, the rewards that are mentioned in the Bible are but glimpses, by faith, of that time when he shall be forever with the Lord. "Be thou faithful unto death, and I will give thee a crown of life," is a wonderful prospect. There is no crown in this life for the follower of Christ. Instead, there is suffering, imprisonment, and tribulation—according to Rev. 2:10. A young Jew was preaching Christ to hundreds of his followers last year in Cleveland, Ohio. He had been one of them in belief but was now converted. As he carried his message from the Old Testament to the New, hostility began to shew itself in the faces of his hearers. When they realized they were hearing the despised name of Jesus from the lips of one who had been recently one with them, they stoned him, and beat him, so that he would have been killed but for the intervention of friends. There is nothing pleasant for this pilgrim in this life, but God's promise is sweet. Faithfulness even to the end then comes the crown.

The crown of victory is not all. There is a place in the heavenly mansions for all who are willing to go all the way with the Savior. "In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you" (Jno. 14:2). The out and out Christian in this world has no place as far as the plans of the world are concerned. There was no place for Jesus in the great ball games of last year, nor will there be a place in them this year. Sport lovers are not looking for Jesus' coming. They are thrilled only by the coming of another and a greater sporting event. Not so the believer. His citizenship is in heaven. He is a pilgrim and a stranger on the earth, but with Abraham of old we look "for a city which hath foundations, whose builder and maker is God" (Heb. 10:10). It is truly a blessed thought—a place in God's city being built by God, the Master Architect and Builder; He who made the earth and all that therein is, He who made the laws that sustain His creation. What a wonderful place is being prepared for us if the earth and sky, are examples of His creative power. And we have reasons to believe that the heavenly city is just as far beyond our conceptions as was the secret of the power of Christ when He raised Lazarus from the dead, for God has kept all His promises thus far and He will keep this one as well.

Breslau, Ont.

When a man is not right with God, the first thing that he thinks about is either to stay back from communion or to leave the Church. Now that is the devil's suggestion. What he ought to think of is to repent of his sins and get right with God.—J. W. Hess.

A man's conscience is not a safe thing to follow unless it is seasoned with and modeled by the Word of God.—J. D. Risser.

TWICE BORN

Sel. by Wm. N. Nunemaker

In a certain ancient cemetery of a European city was read an epitaph that said thus: "He who is born only once dies twice, but he who is born twice dies only once." Many of those who visited that necropolis stopped to read and reread that mysterious inscription and more than one scratched his head on account of not being able to give their significance.

In order to understand them you must know that which Jesus Christ said about regeneration. In the third chapter of the Gospel of John we read this account:

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

When Jesus Christ spoke thus He was not teaching the spiritualistic doctrine of the re-incarnation, nor the Catholic doctrine of the baptismal regeneration; for if thus it would result that all those who have been baptized are regenerated, that which their deeds do not prove to be certain. Interpreting these words in the light of the New Testament, we find that they refer to the change or spiritual and moral transformation through which man passes when he repents from his sins and is converted to God. It is a personal experience; man yields to the impulses of the Holy Spirit working in him through the word of the Gospel and surrenders to God, places all his confidence in Christ. In that instance he is made a member of the family of God; he is made His son. This experience is called the new birth. Already in the Old Testament we have signs of that doctrine. David felt the necessity of being transformed and exclaimed, saying: "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:10).

God promised this regeneration to His people in olden times when He said: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26, 27).

The new birth is indispensable in order to enter into the kingdom of God. Preceding His affirmation with the solemn: **"Verily, verily I say unto you"** Jesus said to Nicodemus: **"Except a man be born again, he cannot see the kingdom of God."** And when he showed surprise He reaffirmed what He had spoken, adding these words: **"Marvel not that I said unto thee, Ye must be born again."** The way you must enter into the kingdom of God is not a thing of fulfilling certain moral and religious duties, more or less edifying, is not attained by doing, only by birth. There is a dying to your former manner and beginning a new life in accordance with the will of God.

Somebody will say: "A wicked man, dominated by needy passions and vicious degradations, certainly needs this change; but he who does no evil to any body and fulfills all his duties finds himself in another case."

Fatal error! That person needs regeneration like any other one. Nicodemus was a respectable man, and it was to him whom Jesus said that he must have the new birth, as if he had spoken it to the sinner who bathed His feet with ointment. There is not a single human being under the sun, who knowing himself must not lament many faults in his life and all who very often follow afar off from God, greater shall be their moral weakness. The same act of thinking that he does not need regeneration shows a spiritual blindness and a subtle pride which suffices to ruin all his life.

Another will say: "Regeneration is necessary for an impious person, but not the religious man who complies with the duties of his worship."

We answer: for those who comply with religious duties without having been born again, these duties bring them a painful burden from which they draw no profit. Salvation will never be obtained by that means. Nicodemus was surely a very religious man; he came to Christ not as a skeptic desirous of discussion but as a believer who longed to learn; but the divine Master did not tell him that the entrance into the kingdom of heaven would be obtained by such means or such acts of devotion, which were very good in their proper place. They must come after the new birth. The good works have for object to nourish the religious life but this life is unknown to the persons who have not been born again. It is evident that the greater part of religious persons, although they are very sincere, do not reach to the heights of their good intentions. Why? Because they have not experienced regeneration. They desire to have the fruit and yet they do not have the plant.

This change is a true miracle of the grace of God and manifests itself through means of abundant fruit of righteousness and holiness. Paul said that if any one is in Christ, he is a new creature, and that old things are passed away and all things are become new. Life has a new signification the moment that one perceives that he has entered into the family of God.

When Nicodemus heard Christ speaking in this manner so strange, he exclaimed surprised: "How can these things be?" Would to God the same question may be pending from the lips of the reader of these lines.

The apostle John gives the reply in saying: "Whosoever believeth that Jesus is the Christ is born of God" (Jno. 5:1). The new birth is achieved in the instance when man places all his trust in the infinite merits of Christ's sacrifice. Man ceases to trust in his own works and trusts in the great expiatory work of the Son of God. Understand that this occurs only when he acts from a live and true faith, for that extinguished and dead belief which many confound with the faith leads to nothing but perplexity and great confusion. He who desires to be born again forsakes all doubt and all confidence in his own works, who recognizes that Christ accomplished, at His death, all that which we need for our salvation and who surrenders himself completely to Him and only to Him.

Now we are able to comprehend the epitaph. He who is born only once, that is, in the natural birth, dies twice, for first his body dies and afterwards his soul. The Bible calls second death the reserved punishment to them who do not enter the way of piety. But he who, after the natural birth, in some period of his life passes through the glorious experience of conversion, repenting from his sins and believing in Christ and so experiences that which we call the new birth, dies only once, that is, his body, but his soul goes to be forever with the Lord.

How many times have you been born? —John C. Varetto.

"Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever" (I Pet. 1:23-25).

—Translated from a Spanish tract.
La Junta, Colo.

The Word of God will produce children of God.—S. F. Coffman.

THE GOSPEL STORY

You have heard the Gospel story,
Heard it often too, I know—
How that Jesus came from heaven
Many, many years ago.
There in Bethlehem, in a manger,
Wrapped in swaddling clothes He lay,
While the angels told the story
To some shepherds far away.

You remember then how Joseph,
Child and mother too did flee,
To the ancient land of Egypt,
To escape the King's decree.
And then later, in the temple,
There He spoke with learned men,
'Til His mother came and found Him
Took Him to their home again.

And I'm sure you've not forgotten,
All the joy to souls He brought,
How He healed men of diseases,
By the miracles He wrought,
Stilled the raging ocean's tempest,
Turned the water into wine;
He was perfect, pure and holy
Jesus Christ our Lord Divine.

But I think one of the saddest
Scenes was in Gethsemane,
Where He with a heart most broken,
Prayed and wept so bitterly.
Have you ever paused a moment
With imagination grown,
'Til through glistening tears you see Him
Praying there all night alone?

Ah! I'm sure you'll long remember,
Years the memory can't erase—
How they crowned Him with the thorn crown,
Spit upon His holy face,
Put the purple robe upon Him,
And He guiltless of all sin,
Was condemned to die for others,
All our sins were placed on Him.

Then they led Him out the city
To the spot called Calvary,
And upon the cross they nailed Him,
There He hung in agony.
And I wonder—as I say it—
When He hung beneath the blue,
Have you ever thought about it
That He hung for me—for you?

Much He suffered as He hung there;
Do we suffer much for Him?
Are we telling folks about it
That He died for all men's sin?—
But we hasten with the story
And we see Him borne away,
Placed within a tomb, but listen—
He arose—Oh, Glorious Day!

May we pause for just a moment,
Pause to fully realize—
That it is our Lord and Savior
Who with bright and shining eyes
Shows His hands and feet where nailprints
Scarred them, shows His pierced side;
His disciples gaze upon Him,
Gaze with eager wondering eyes.

And they listen as He tells them
"I have suffered this for thee'—
But to-day that message reaches
Reaches down to you-and-me.
Days pass on until we see Him
On Mt. Olivet and then
He ascends from His disciples,
Goes back to His home again.

But He leaves with them a promise,
Tells them ere He goes away,
That the same way that He left them,
He is coming back some day.
That's the grandest part about it,
That some day from out the blue,
He is coming down to claim us,
Coming down for me and you.

And I wonder—are we ready?—
For we do not know the day,
He may come most any moment,
Come to take us all away.
Lands and gold will all be useless,
We can't take them with us then,
But He'll ask us if the story
We have told our fellowmen.

Ask us if we've warned the sinner
Of that awful dreaded place?
Do we see the look of pity
On His pure and holy face
When we fail to do His bidding,
Fail to stand up staunch and true?
Do we picture then the sorrow
That He bears for me and you?

Are we ready for His coming?
Are we telling others too?
That some day—if we are faithful—
We may live beyond the blue.

—Alice M. Miller in Evangelical Visitor.

CONSUMING COMPASSION

By Charles Fricke

For the Gospel Herald.

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases, and all manner of sickness. But when he saw the multitude, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest.—Matt. 9:35-38.

Prayer: Most Holy God, we thank Thee that Thou hast called us from darkness into light. We praise Thee for Thine infinite love in giving Thy Son, our Savior, to die for us, even while we were yet sinners. In Thy glory Thou didst behold us as sheep without a shepherd, groping about in the darkness of our sins. But out of great compassion for us, Thou hast given us a good Shepherd and a sympathizing Savior, even Jesus. We magnify Thee, Lord God, for this good Shepherd who has led us beside the still waters of eternal life, in order to quench our soul-thirst for Thee. He has fed us upon green pastures, and has satisfied the hunger of our hearts by filling us with his righteousness. Accept these our humble thanks for the many manifestations of Thy compassion for us, Heavenly Father, and we shall praise Thy name throughout the nations, in behalf of Jesus Christ, our Lord. Amen.

As Christ looked upon the multitude He saw all conditions of men, some suffering from physical pain, some beaten with cruel oppression, others living in the filth of their sins, and still others despising all that was pure and holy. Did Christ turn away with disgust? Was the sight revolting to his aesthetic nature? Did He despise that common and vulgar mass of people? No! A great yearning only stirred His soul as He looked upon the crowd. He saw their sickness, sorrow and sin, and His great heart of love went out for them; and He healed them, both physically and spiritually, of all their diseases. His heart yearned for the great mass of people who were scattered abroad as sheep without a shepherd. His soul-desire was to gather them under His heavenly protection, but they wandered away in their own lusts, and cared not for His divine counsel. In agony for them, Jesus wept as He stood above the city of Jerusalem and cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

"But when He saw the multitude He had compassion for them." Whenever Christ looked upon the multitudes, the only emotion that stirred within His bosom was that of compassion. But when we look upon the crowds, we are moved with hatred, aversion, race prejudice, disgust, or pride of position. Not so with Jesus! **He only had compassion for them.** His vision was not marred by color. His judgment was not biased by the powers of wealth or attainment. He understood man, and placed the value of his soul above that of the world! Even the most despised found mercy with Christ. Only as He expressed His human love to us, were we able, in a measure, to grasp and value God's divine love for us, even while we were yet sinners.

When we again look upon the crowd, we can only see the various forms of individuals. We can see eyes, hands, and feet. But when the Savior looks upon the crowd, he sees more than mere eyes, hands, and feet. He sees the eyes that are stained with tears of sorrow. He sees the hands that have labored and are heavy laden. He sees the feet that are tired and sore. His look penetrates into the heart burdened with grief. He sees the soul that is torn with anguish and despair. But friends, He not only **sees,** but also stretches forth His hand and speaks peace to the troubled soul. He is truly touched with the feeling of our infirmities, and can apply the sweet balm for every ill. He alone can comfort the heart, heal the sick, and cleanse the vilest. "Earth has no sorrow, that He cannot heal."

The love of Christ for humanity was revealed through His incarnation and atonement. While He was with the Father in glory, He looked down and saw that we were groping about in the darkness of sin, harrassed and scattered abroad as sheep without a shepherd. He beheld our endeavor to live according to the law of righteousness, but utterly failing to meet the requirements of a just and holy God. We were creating our own philosophies, moral standards, and ethical codes, but they were failing to

give us peace and happiness because our lives were marred by the continual presence of sin. Out of a compassionate love for us, Christ left His glorious home with the Father, and took upon Himself our affliction. He was despised and rejected, a man of sorrows and acquainted with grief. Vicariously He lived, and vicariously He died; all because He loved us so! "Such love, O, Such Wonderful Love!" We cannot comprehend or fathom the depths of such love! We cannot attain unto it!

We may however have a small portion of such love. We find men in all ages who have been greatly concerned for the welfare of their people. Let me refer to just a few of the many noble sons of God, who had, like Christ, a consuming compassion for the multitude.

Moses, that man of God, had a great love for his people. He earnestly prayed to God not to destroy Israel because of her wickedness and idolatry. After fasting forty days and nights, he calls upon the Lord and says: "Lord, forgive this people for their great sin. Rather blot me out, I pray thee, from thy book which thou hast written, than to destroy thy people and thine inheritance which thou hast redeemed through thy greatness." And the prayer of Moses prevailed with God, and He again had mercy upon His people, Israel.

Jeremiah, the weeping prophet, expressed his love by crying out and saying: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Witness the testimony of the apostle Paul! He said, "Five times was I beaten with rods, once was I stoned, thrice I suffered shipwreck, in perils of waters, in perils among robbers, in perils among false brethren, in weariness and painfulness, in hunger and thirst, in fastings often, in cold and naked." "Why did you endure all this suffering and hardship, Paul?" we inquire of him. And Paul, smiling down upon us with an overwhelming love—which transcends all prophecy, knowledge, faith, and hope—replies: "The love of Christ constraineth me. It is only Christ's love that has taken possession of my heart, so that I am willing to bear His reproach, and endure all things for the sake of His children. Therefore I take pleasure in my persecution and distresses for the sake of Christ, who loved me and gave Himself for me."

Witness again the heroic, pioneer life of Robert Moffat! As he looked upon the people who lived in great darkness, not knowing the Light, he exclaimed, "Oh that I had a thousand lives, and a thousand bodies! All of them should be devoted to no other employment but to preach Christ to those degraded, despised, yet beloved mortals." It was Moffat's burning zeal and vision that kindled the flaming passion in the bosom of David Livingstone. "In the north," said Moffat, with his eyes gleaming with the vision, and his voice trembling with emotion, "I have seen in the morning sun the smoke of a thousand villages, where no missionary has ever been." "Can it be?" brooded Livingstone, "the smoke of a thousand villages! And no Gospel!" This thought was used of God in leading him to give his life also for Africa, for his heart was truly buried in dark Africa.

Henry Martyn, in his consuming passion, prayed upon the burning sands of India and said, "Now let me burn out for God."

The story is told of Alexander Duff, that veteran missionary to India, who went home to Scotland to die. In great feebleness he stood before the Scotch Presbyterian Assembly, and pleaded for missionaries, for Christ, for India. In the midst of his appeal he fainted, and was taken into another room. After the physicians had worked over him for some time, he finally recovered consciousness, and when he realized where he was, he said,

"I didn't finish my appeal; take me back and let me finish it."

But they told him he could do it only at the peril of his life.

He said, "I will do it if I die."

So they led back that white-haired veteran into the Assembly hall, and as he appeared at the door, they all sprang to their feet as one man to greet him, and then sat down and listened in tearful and breathless silence to that grand old hero of the cross.

With trembling voice he said, "Fathers and mothers of Scotland, is it true that you have no more sons to send to India? There is money in the bank to send them, but where are the laborers who will go into the field? When Queen Victoria calls for volunteers for her army in India, you freely give your sons, and say nothing about the trying climate of that land. But when the Lord Jesus calls for volunteers, you say, 'We have no more sons to give.'"

Then turning to the Moderator of the Assembly he said, "Mr. Moderator, if it is true that Scotland has no more sons to give to Christ for India, then, although I lost my health in that land and came home to die, I will be off to-morrow, and go back to the shores of the Ganges and lay my life down as a witness for Christ, to let them know that there is at least one Scotchman who is ready to die for them."

We need more men like Duff today. Men who have a consuming passion for souls.

"Oh, for a passionate passion for souls!
Oh for a pity that yearns;
Oh for a love that loves unto death!
Oh for a fire that burns!"

Christ calls you to enter into this ministry of compassion. Have you a compassion for souls Do you feel that inward urge to help your fellowmen? It still holds true that the world is dying for a little bit of love. Will they find it in you? Some soul, burdened with the sorrows of life, is looking for a sympathetic bosom to pour out his griefs and to receive comfort. No one else can perform your service of love. You may hire a man to do your mental work, or employ some one to do your physical tasks, but you can engage no one to do your heart service. If you fail, it remains undone!

Look, my friends, upon the multitude, as did Christ, and see them as sheep without a shepherd. Behold the field is white and ready to harvest! Christ says, "The harvest truly is plenteous, but the laborers are few." Answer the call of the Lord of the harvest by dedicating your life in a service of love for His people.

Princeton, N. J.

THE LODGE IDEA OF THE FATHERHOOD OF GOD AND BROTHERHOOD OF MAN

By W. B. Stoddard

For the Gospel Herald.

From the way that many talk and act we must conclude there are a large number who do not distinguish between the right and wrong in religious matters. **The** God and **A** God appear alike to them. As long as one professes belief in "A supreme being," they think it is the same as belief in the God and Father of our Lord Christ. Those who are properly enlightened know there is a vast difference.

There is much talk about the "Fatherhood of God and brotherhood of man," calculated to deceive. The Bible would teach us that our God, while Creator of all things, is only the Father of those born into the divine family by what is termed "the new birth." God would be the Father of all animal life, did the fact of His creation make Him such. That many have as their father the devil is not alone shown by Christ's declaration, but their general conduct in life. They manifest their family relationship by their conduct. Accepting as true the declaration that all are in one great family the Lodge idea of religion naturally follows, Why should

we worship separately if one is our father?

The Unitarian, the deist, the Jew with others have varied conceptions of God, but why should that interfere with the Christian worshiping with them? The whole difficulty arises from a deception as to the relationship of the human family to the Creator. If the fact of creation brought us into the divine family we should include in our relatives the entire animal kingdom. It would then seem proper to start societies where men would be called yellow dogs, as they are in the "Yellow Dog" lodges, for God created the dogs as well as men.

It is evident that we enter the divine family by being "born from on high," "created anew," "regenerated," "made new creatures in Christ Jesus," etc. God calls those His children who manifest His nature. Without this nature man rebels against the Cross. He wants his own way, the easy way, as he thinks. The Lodge idea of religion seems pleasing to him. With it he may avoid the conflict, and get along nicely with everybody, he is deceived to think. To the Christian it is "the way of the Cross" that "leads home." He may rejoice in the blessings of the divine family, for God is his Father, and he belongs to the Almighty.

"Man looketh upon the outward appearance." By this appearance he is often deceived. It is not always the one who looks and talks the best, who is the best in God's sight. We may be glad that some members of the Lodge are not in our family; others appear more desirable. All are liable to mistake. Thinking we are right does not always make us right, for human judgment is fallible, only the Divine is perfect. When the divine nature is given, the judgment is better. The one who with David seeks to meditate on the law divine day and night will come to better conclusions than the individual who lives in his imaginations.

That we need the God and Father of our Lord Jesus Christ as our Father, is too apparent to need argument. Any sane person recognizes that the highest and best is obtained as we are linked to the eternal.

Lodges are wrong, not because they include evil-minded men in their membership, but because their doctrine is based on that which is fundamentally wrong. "The Fatherhood of God and brotherhood of man," as they teach it, is neither in harmony with God's Word or the facts as we know them. In the choice of our associates in life we will act wisest if we seek those children of God who manifest best in their lives the spirit of Jesus.

Washington, D. C.

"WHAT HATH GOD WROUGHT?"

By Daniel W. Lehman

For the Gospel Herald.

1. Before the sons of men, God hath wrought great goodness, laid up for them that fear and trust Him. Psa. 31:19.
2. God hath prepared a heavenly habitation of unspeakable grandeur which will require new eyes and ears to perceive. I Cor. 2:9.
3. From chaos in which nothing could be distinguished or defined, formless and matterless, God, like an eagle hovering over its young, creates the heaven and the earth. Gen. 1:1, 2.
4. God's right hand, not the armies of Israel, afflicted and cast out the nations from Canaan. Psa. 44:2.
5. God sent Israel to at least three schools: (1) Egypt, with discipline of bondage; (2) the desert, with discipline of peril and hardship; (3) Palestine, with discipline of contact with enemies and moral evil. Jgs. 2:1-19.
6. Creation is a continuous process, for God is the source of all life. Jno. 5:26.
7. God seems, at times, to hide Himself from the affairs of men. Job 22:12-14.
8. Yet God is found everywhere. I Kgs. 8:27.
9. Jehovah appeared to Abraham and possibly to Hagar. Gen. 18:1-16; 16:13.
10. How long existent is God? The answer is "I am that I am;" meaning I am, I was, I shall be. Ex. 3:14.
11. The Lord will provide. Gen. 22:13, 14.
12. The Lord will heal. Ex. 15:26.
13. The Lord will shepherd us. Psa. 23:1.
14. God is the Savior of all men. I Tim. 4:10.
15. God will abundantly pardon. Isa. 55:7.
16. God allows His face to be hidden when we sin. Isa. 59:2.
17. God allows His ear to be closed because of our iniquities. Isa. 59:2.
18. God through Christ delivers us from the law. Rom. 7:6. How important then is our view of God!
19. God puts His Spirit into us when we meet the conditions and our mortal bodies are quickened. Praise the Lord. Rom. 8:11.
20. God is faithful and just to forgive us our sins and cleanse from all unrighteousness. I Jno. 1:9.
21. We are labourers (God's fellow workers) together with God. I Cor. 3:9.
22. What hath God wrought in the regenerated person? The answer is saving faith. Jno. 6:29.
23. God used supernatural fire to prove Himself on Mount Carmel. I Kgs. 8:38.
24. God challenged other gods to predict things to come and they failed. Isa. 42.
25. God reveals Himself in Scripture entirely unique. Luk. 10:22; Matt. 10:26.
26. God gives the only solution of the sin problem. Prov. 28:13.
27. God performs the supernatural, such as the virgin birth, a new creature. Luk. 1:27; II Cor. 5:17.
28. God is displeased with the unconverted soul and eternal doom impends him. Matt. 10:28.
29. God sent John to baptize before the introduction of Christian baptism. Luk. 1.
30. God calls. Acts 2:37-39.
31. God becomes Father when we are led into His Family by Spirit baptism. I Cor. 12:13; Rom. 8:9.
32. God's blessing rests upon the proper observance of the Lord's decrees. Matt. 28:19, 20; Isa. 24:5.
33. God will not suffer us to be tempted above that which we are able. I Cor. 10:13.
34. God is angry with the wicked. Psa. 7:11.
35. God is no respecter of persons. Acts 10:34.
36. God sent His only begotten Son to be the atoning sacrifice for our sins. I Jno. 4:9, 10.

Harrisonburg, Va.

HOLY UNION OF SAINTS

By J. R. Shank

For the Gospel Herald.

I in them, and thou in me, that they may be made perfect in one.—Jno. 17:23.

Introductory

Could we but place ourselves in the position of Jesus, as the words of the prayer fell from His lips, we could understand more fully what His life and work was expected to accomplish. Often has my heart been pressed with the desire to enter into the full purpose of our Master and Lord concerning the **union of saints.** Men who are confused as to the issue come to me with their problem—of a divided, striving Christian Church. Doctors, of the type which Job called **"of no value,"** are insistent with their remedies. Men are crying down the tried and true standards and institutions of God and His Holy Word that they might draw the unsettled and the inexperienced souls after them. I am not offering a full solution of the problem confronting the minds of men on this question, but desire by the help of the Lord, His Spirit illuminating my mind concerning the truth of His Word, to present some facts and principles that will at least clear the pathway of individual duty and satisfy the sincere and honest soul.

Some Paradoxical Facts

1. **Christ came to bring about unity.** That was the thing He talked about in His prayer recorded in Jno. 17. It was the thing the prophets foretold of Him. He is the One whose name is called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The **Prince of Peace"** (Isa. 9:6). It was for this He laid down His life that **we might be reconciled** to God. Col. 1:20. It was for the purpose of presenting to Himself a glorious Church without blemish that He gave Himself as a sacrifice for her cleansing. Eph. 5:25-32. Nevertheless we find that in spite of this great fact Jesus also positively states that

2. **He came to bring division.** "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luk. 12:51). This division and contrast to peace refers to the fact that the standards of life which Jesus brings involves the opposition of Satan and all those whose

lives are influenced by his malignant designs against the Lord. The lines of division are so remarkable that they break into the circle of the nearest and dearest earthly ties and cause a separation. One is converted and another is not, and that means such a division that, unless it is changed, will culminate in a separation as wide as heaven is from hell.

3. **Truth unifies.** That is, it unifies all who receive it. As the mind is enlightened and the truth is made to clearly stand before it, it finds itself harmonious with other minds who are likewise enlightened. So as the knowledge of Christ and His truth is increased there is an increase of unity and harmonious action in those who receive the knowledge. Eph. 13. But, strange to say,

4. **Truth also divides men.** Because there are some who will not receive the love of the truth, they go the way of strong delusion which causes them to be so blinded that they believe a lie. II Thes. 2:10, 11. Whenever this condition is found there is sure to be a division between the lover of truth unto salvation and the hater of truth.

5. **Strife in men's hearts causes division.** It matters little how correct they may be in their stand for or against orthodoxy, if there is strife in the heart, there is sure to be "confusion and every evil work" (Jas. 3: 14-16). Often there is the sad spectacle of men who are on the right side of a question, doctrinally speaking, who nevertheless have such a militant spirit in their teaching that they sow seeds that germinate into more and more confusion. But, strange as it may seem,

6. **Strife in men's hearts in some cases brings union.** It was the Pharisees, Sadducees, and Herodians who could unite in a common cause of hatred against Jesus Christ when in the ordinary course of life they were at enmity with one another. Matt. 22:15-46. Men will unite on some basis, like the armies of England, France, and the United States against Germany during the World War, if thereby they can gain the end for which they strive. We are therefore brought face to face with the fact that there are

Varieties of Union and Division.

On the one hand there are unions of evil forces which work together to a common evil end, while on the other hand there are unions of good forces that work together to good ends. There is such a thing as a division in which both sides are unholy in the separation because it is an unholy strife and selfishness in the heart that has caused it (I Cor. 3:3-8). Again there is such a thing as a division in which, at least, one side is righteous in separation and the division is holy in the sight of God. II Cor. 6:14-18.

In the union of evil forces we have multiplied examples in our time as well as in the history of the past. Common selfishness brings men together in secret societies, labor unions, trusts, parties, leagues, clubs, and even into religious organizations. The fact that men can work together does not say that there is a righteous motive back of the union that binds them into one.

In the union of good forces there are principles that unite men which are enduring in their nature and will cause everything to work to the glory of God and the welfare of men. "Every one that loveth him that begat, loveth him also that is begotten of him" (I Jno. 5:1). A mutual love for God and for the things of God brings about a mutual love for one another. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). The fact that we love the same truth brings us into fellowship and will cause us to work together for the same cause. This laboring together brings about a true Christian organization in congregations and churches where people are mutually built up together and labor together to a common end. There is

A Holy Union of Saints

(Eph. 4:4-6)

When we speak of this union before various kinds of unionists, we at first may hear a loud applause from those who are accustomed to do much popular surface work, and who fail to enter into a close fellowship with Jesus Christ and His teaching. So we are led to examine a little more carefully on what basis men would unite in Jesus Christ. And lo! we find that the christ in which people have fellowship is often a christ of their own human conception and not **the Christ of God** whom we find revealed in the Word of Truth (cf. Matt. 16:16-23). And when we earnestly entreat that they go with **The Christ,** who not only set forth His glory in the working of miracles but who went forth into humiliation and reproach "without the camp" (Heb. 13:12-14), we find so many who go back and "walk no more with Him" (Jno. 6:66).

The Christ of Human Conceptions is a man who is strangely made partaker of a modern ideal of civilization. He enters, not only into the work of the Church, but also into all the intricate complexities of modern life—intellectually, scientifically, philosophically, socially, patriotically, materially—making the world a grand and glorious place when once He has thoroughly renovated the whole affair and framed it after His ideal. But, as we trace this kind of a christ to the end, in the Holy Book, we indeed find him, but he is there as the **Anti-christ** who is also called the **"god of this world"** (II Cor. 4:3, 4). Such a person indeed brings about a great development in the complexity of business, society, and politics and brings about a wonderful union of forces—but they are destined to destruction (cf. Rev. 18; I Jno. 2:18).

The Christ of God is the Holy One who came from heaven and became flesh through the marvelous plan of God. Luk. 1:27-35. We behold Him in His humiliation as "holy, harmless, and undefiled" (Heb. 7:26). We see Him as an unselfish, suffering, patient, forgiving One. He is loving, merciful, kind, and good. He is obedient, faithful, true. As the Son of God we see Him manifesting the glorious divine life and setting before us the glorious hope of eternal life (Jno. 6:68). We find that to receive this Christ means that we deny ourselves and take up our cross and follow Him. Luk. 9:23. We recognize in His suffering our redemption by the blood. We see Him now as our risen Lord seated at the right hand of God in power. Our blessed hope is to meet Him in peace without spot and blameless. II Pet. 3:14. To this Christ we desire to be united and to have men united.

The One Body.—"By one Spirit are we all baptized into one body" (I Cor. 12:13). The marvelous work of God that brings about the new life in us, making us partakers of the divine nature, is the real basis of our union. It is the Holy Spirit that distributes, to each member of the body, the gift, which, when exercised, works in harmony with every other member and with Him who is the Head (Eph. 4:11-16; I Cor. 12). This beautiful plan works a real union among all truly regenerated children, if they fully follow God's plan. But there have been and still are many

Hindrances to the results.—God has planned for His people in every way to make possible what He has begun in them (Phil. 1:6). But there are many adversaries. I Cor. 16:9. He gave leaders of various kinds for the edifying of the body. Eph. 4:11, 12. When there arises opposition in the form of false leaders and rebellious members the progress of His work is hindered. Acts 20:28-30. Satan is ever busy corrupting the work of Christ and bringing in perverse teachings and practices, thus yoking up the believer with the unbeliever, and so destroying the power of a united separated body whose testimony be-

fore the world is unhindered. II Cor. 6:14-18. Some fail to be diligent in developing the graces of the spiritual life and hence fail to come up to their privileges. II Pet. 1:5-11. When differences arise (as they are apt to, among even spiritual members, and they fail to take God's plan), there will be division. Note what a blessing Conference decisions are when its decrees are observed, as seen in the work at Antioch and the churches of the Gentiles after the disputes were settled by a Conference decision. Acts 15:1-16:5. It was against the fighters of such decisions that Paul wrote by the Holy Spirit, directing how to deal with them. Rom. 16:17; II Thes. 3:6, 14. It was with a view to the welfare of those under faithful leaders that he directed that there be submission. Heb. 13:7, 17; I Pet. 5:1-5. Much as the true child of God would desire to be in full fellowship with every other child of God in Christian service, it is his duty nevertheless to observe all the plain commands of Christ and to keep himself from becoming partaker of evil by compromise and unfaithfulness in discipline. I Tim. 5:22; Rev. 2:14, 20.

Our Holy Endeavor.—"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). How wonderfully these graces enable us to keep unity! The Spirit is the great unifier, when we walk in the graces which He works in our hearts. Phil. 2:19. If we keep **lowly,** it will solve many questions. If we are **forbearing** it will bind us together into one family. There is in every family the need of patience and forbearance. Little details will then be observed, (and that quite lovingly), that would not otherwise be considered, were it not for the fact that there are little ones and different viewpoints in the same loving family. See how Paul worked out these details in other congregations. (cf. Rom. 14; I Cor. 8, 9, 10). And we to-day can work them out in our congregations in the numberless ways in which the stumbling, or grieved, or different of conception, may bring them to us. The manner of our conduct in business, society, dress, furnishings, eating, talking, etc., etc., is not a matter of Pharisaic righteousness, but a matter of **"righteousness, and peace, and joy in the Holy Ghost"** (Rom. 14:15-18). What looks like **"man-made"** regulation becomes to us the regulation of **"love"** whose sources come from the Spirit in both our leaders and ourselves. Acts 15:28, 29. Our work as a denomination becomes, not the work of a bigoted self-righteous organization, but the work of a faithful, consecrated band of men and women who seek to do all the will of God. Rev. 3:7-13. With other organizations we are loving and patient, willing to be helped if they have light which we have not (Acts 18:24-28), willing to help them in case they are open to the truth. We not only labor for unity, with an endeavor prompted by the Spirit; but we pray in the Spirit also in behalf of "all saints" (Eph. 6:18).

Our Desire.—Oh, that the prayer of Jesus might grip us also! "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, and the glory which thou hast given me I have given them, that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one" (Jno. 17:20-23).

Carver, Mo.

SOUND DOCTRINE

By Geo. R. Brunk

For the Gospel Herald.

It is not only essential to true religion that one holds a doctrine of God—inspiration, the fall of man, redemption, the divinity of Christ, regeneration, resurrection, eternal judgment, etc.—but it is necessary to **believe and hold doctrine in a true way.**

Some profess faith in God; but when they come to explain, they only mean the energy or forces of nature, and should write it with a little "g" and call themselves **idolaters.**

Others profess faith in a personal God, but deny leading attributes as ascribed to Him in the Bible and therefore they have only a fractional God.

People generally—in church or out, heretic or orthodox—believe in the inspiration of the Bible; but when it comes down to a final analysis it means, to a great extent, an inspiration contrary to the Scriptures, amounting to a fractional inspiration or none at all in reality. "Yes," say some, "I believe the Scriptures are inspired,—and also the writings of Shakespeare!!" etc.

Do you believe in the fall of man? we ask the evolutionist. "Yes," says he, "but he fell upward—his fault was in not rising as fast as he should have"—and some of such rot was actually smuggled into our church literature.

Do you believe in the divinity of Christ? we ask others. "Yes," they reply, "we believe in **the divinity of Christ and the humanity of God—all men are divine!!!"**

I ask Rutherford the Russellite, Do you believe in the resurrection of Christ? O yes he does—**"He was raised from the dead a spirit!!"** (twisting Scripture to support it.) Swedenborg believed in the resurrection of all men—**that their spirits would leave their bodies forever!!** The Bible, however, teaches **the resurrection of the** DEAD.

What profit is it to hold a false view of Bible doctrine which amounts to the same thing as a false religion?

Our own people should seriously consider whether they are HOLDING the **true view** of the general doctrines, and **holding fast in the practice** of the **sound words** that have made of us a distinctive people.

Is it not sheer mockery to be proclaiming to the world the high standard of **separation, modesty,** and **humility** and be giving the communion to disloyal members who are slaves to **indecent fashions and dirty habits**—even to salacious promiscuous public bathing and the bondage of cigarette puffers?

The Church must regulate her members or lose the doctrines and the favor of God.

Nonresistance is one of our distinctive doctrines, and a very important one it is; and very necessary to keep it upon a Gospel basis and not allow it to be confused in the minds of our people with the **peace movements** of the world.

The Bible holds out no hope for peace to the unconverted individual or unconverted nations; but it holds out no hope for the Church to grow and spread until the nations are converted—through the church God is **choosing out** a people for His name.

Nonresistance was **given to the Church,** and **not to the nations.** Under its practice the Church arose, but under it the nations would fall; for the world must be governed by **force** and civil government can not be maintained without the **sword.** All efforts to put the **new patch** of nonresistance on the **old cloth** of civil government is unauthorized folly.

World peace is conditional—always conditional—and when worst comes to worst they rise up and kill each other in the name of God or the devil!

Christian nonresistance allows the sword of trouble and division; but no carnal weapons, violence or human killing on any account.

No doubt it is wise for **the nations** to work for **world peace**—it will most likely do temporary good, but the Church has no commission to join in with such movements—our peace committees exceed their authority in so doing. If we wish government

not to meddle with our Church standards let us be wise enough as a church not to meddle in governmental matters.

Our church has been pretty well settled against the death penalty for criminals—but come to think of it, **is that not outside the sphere of our commission**—who made us a judge over the nations? Can we also furnish a formula for catching criminals without force and carnal weapons?

The matter of disarmament is a great problem before the nations. It would be well, no doubt, if the nations could agree to safely lighten the terrible load of militarism which burdens the backs of the world, **but it is not a Church question.** As well might an innocent little child in the midst of a mob beg the policemen to throw away their arms.

We may look for **crime, capital punishment** and **war** to increase, but the Church is to stand nonresistant through it all unto the end.

While some try to fit Church nonresistance to the nations, others try to make out that Christians are to be nonresistant as individuals but may be warriors as citizens of our country.

The Gospel is clear that we must **pray, pay,** and, under God, **obey;** but nowhere do we find that Christians may **slay** in any cause—in fact, it is everywhere forbidden.

Imagine Christ after having preached the Sermon on the Mount going out as a citizen, upon occasion slaying His fellow man! He expressly said that He is not come to destroy men's lives but to save them. Both the Word and Spirit of Christ forbid it.

The churches are being carried away from their real work and mission by participation in the programs of endless world betterment organizations—and the world is growing worse all the time. Half-way doing the work of the Church and trying to do half the regulating of the world will neither save the world nor please the Lord.

They say that the church of to-day needs "men of vision." Yes, the InterChurch World Movement was one of them—the human kind. Pentecost was a divine one. What is the chaff to the wheat?

Denbigh, Va.

But I think He will also turn to the rest of us—tired, worn, unknown, and oft forgotten—and He will look upon them with tender care and say, "Come ye yourselves apart and rest awhile."—Amanda Leaman.

The reason why men are against Christianity is because Christianity is against the kind of lives they are living.—B. B. King.

THE FIRST MORTGAGE

By Silvanus Yoder

For the Gospel Herald.

> And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation.—Rev. 5:9.

As an illustration of the real significance of this theme, my mind goes back to the young man starting out in life whose young wife is a specimen of good health and irreproachable character and whose father has provided him a thrifty home amidst wholesome environments and all necessary conveniences; but who on account of careless habits and an indifferent attitude toward his duties and a desire to live in luxurious habits has gone backwards in financial affairs until there is hanging over him a mortgage upon his beautiful home, taxing the vitality of his and his once prosperous wife's health in order to meet only the interest of that most unnecessary and shameful debt.

Well may the procedure of the human family be likened unto this illustration. God had made all necessary arrangements for man. He placed Adam and Eve in the midst of grandeur and plenty. He made ample provisions for all their needs. He held communion with them. As they strolled to and fro through the garden which was well watered, I can imagine them meditating upon the love of God and speaking of His good will toward them. They revelled in the bliss of God's love and the beauties of divine horticulture in the garden which God had planted—but listen: in order to satisfy his longing desire to become like gods Adam places a mortgage upon his soul which neither he nor his posterity ever since have been able to lift or redeem. And as my mind goes back and I read the history of humanity during the centuries which have passed, and I learn of all the calamities which have befallen the human race in the way of sickness, death, destruction, war, famine, hatred, etc., I think I can see the old serpent amidst the crags of the mountains looking out over the ruin and waste with satisfied exultation, exclaiming, "They are paying interest on the debt."

"How much owest thou my lord?" is a question which we may well take into consideration. We too, like the illustrated young man, have been given abundant riches which never can be reckoned in terms of money. Our lines have "fallen in pleasant places," we have "a goodly heritage." Have you ever estimated the cost of a single life, say fifty years? Have you ever estimated the value of real estate and personal property whose benefits you enjoy? Have you ever estimated the cost of modern inventions whose conveniences have done much toward the progress of general development? Perhaps some of this material wealth can be estimated in terms of dollars and cents. In the face of this conclusion no one has a right to say in the language of the indolent, "This world owes me a living." Have you ever estimated the cost of publishing the Bible in all the languages in which it may be read? Have you considered the cost of God's messengers in their eagerness to herald the message of salvation and to make known to man the Sacred Word? Have you figured the incidental expenses of Peter, of Paul, of Clement, Eusebius, Jerome, Wycliff, Huss, Luther, Menno Simons, Paton, Spurgeon, Moody, and also our own late Mennonite evangelists? Have you estimated the cost of church buildings? Above all, have you taken into consideration the one great and enormous cost—the giving of the Holy One of Israel, God's only well beloved Son, the Lamb of God without spot or blemish, the gift of eternal life? Dear brother, we reap the treasured benefits of all these labors. Surely God has been good to us. May our hearts be filled with gratefulness and overflow with expressions of thanksgiving to Almighty God who has so bountifully supplied all our needs according to His riches in Christ Jesus.

It is not only Adam who is responsible for the giving of the First Mortgage on our souls. The prophet has said, "The soul that sinneth it shall die." We too have ignored God's blessings. "All we like sheep have gone astray. We have turned every one to his own way." We have become indolent and indifferent with regard to our duty toward God. Instead of declaring our bankruptcy to God in the face of these gifts we have in the stoutness of our own hearts taken upon our souls a mortgage and have given it into the custody of the enemy of God. We have never paid a single cent upon the principal but we have wasted unlimited wealth in the form of virtue, chastity, reverence, respect, and also money for misdemeanors of which we and our children have been guilty in endeavoring to meet the interest of this baneful debt. We have sold ourselves to unrighteousness and the futile attempts to lift this mortgage by one's own power or righteousness has been clearly and repeatedly proved. In the language of the prophet we are made to realize "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises

and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment."

My dear friend, have you ever labored under a heavy mortgage in adverse circumstances? Have you felt the pinch of life's necessities on one hand and the insistent demands of your creditors on the other hand? Have you longed for the time when as a free man you might again without any embarrassment face the world? Would you accept the gift of a wealthy relative when in such circumstances to step in and clear your title from all encumbrances, or would it be too humiliating for your dignity? Yet that is just what God has done for us in the person of Jesus Christ our Redeemer. The First Mortgage has been lifted for all those whose dignity will admit of such. Thanks be to God who has redeemed us from all our woes and has made us to sit in heavenly places in Christ Jesus.

Oh vain man, why do you carry this burden? Why do you continually live under this impending doom? Why should you be continually harrassed to meet the interest of this baneful debt? Oh worldly-minded man who have named the name of Christ but who have hidden back in some remote corner of your heart an encumbrance to your heavenly title. Why do you carry that burden of guilt? You are confronted at every turn and in every effort to do good by the interest on that shameful debt. Step out in full submission to God and let not your good be evil spoken of. Clear up at once that incumbrance on your heavenly title and face the world in righteousness.

Oh foolish man; in vain shalt thou take many medicines (Jer. 46:11) and resort to many devices of your own invention. In vain shalt thou pursue the phantom of righteousness in worldly endeavors and moral obligations, only to fail. In vain shalt thou boast of thy righteousness and of thy lofty ideas of reformation, only to learn that thy goodness in the sight of God is as filthy rags. There still remains in spite of all your endeavors that baneful debt which if not redeemed bars you from that peaceful heavenly benediction and from the presence of God.

The psalmist speaks of a new song which the Lord hath put in his mouth from which a certain poet has caught the inspiration and exclaimed, "There is a song I love to sing, since I have been redeemed." Thank God for that new song which bursts from the heart of every redeemed soul. Thank God for the blessed assurance of divine redemption and for the gift of His own beloved Son who has redeemed us with His own precious blood from all our iniquity. Thank God for the promise to remove us from all the baneful results of sin occasioned by the giving of the First Mortgage.

Goshen, Ind.

A FEW THINGS MOST SURELY BELIEVED AMONG US

By Andrew L. Glick

For the Gospel Herald.

The title, omitting the first two words, is taken from Luke's introduction to his Gospel—"A declaration of those things most surely believed among us" (Luke 1:1). We are living in a time when many things that were once believed by the masses are now being questioned by many. There are many Christian professors who could not give a positive answer, if questioned as to what they believe, on a single point of doctrine. There are many things which we may believe or disbelieve, and it makes no fundamental difference; but there are many things which demand a positive belief, and whether we believe one way or another is really fundamental. Some of these points are the ones that I have chosen to discuss. The title indicates that I make no pretense at writing a complete system of theology. I do not even attempt to discuss all of the most important ones. Some of the things that are questioned to-day relate themselves vitally to Christian experience, and it is a few of these that I want to keep in mind. There is a strong inclination for our Church to drift with the world, but there are still some "things most surely believed among us."

ONE OF THESE THINGS IS THAT THE BIBLE IS THE INSPIRED WORD OF GOD, INFALLIBLE, COMPLETE, PERFECT. Inspiration does not mean the same to all people. We believe that God moved men by His Spirit and directed them to write His message without mixture of error. That is, the original manuscripts were inspired and correctly written. Subsequent translations are not necessarily inspired, but it is remarkable that the Bible never loses the richness of its message, not even its literary beauty, no matter how often it is translated. We must conclude that even the translation is directed by a supernatural Hand. If one is sound on this fundamental point and really believes the Bible to be the inspired Word of God we may well expect to find him straight on many other points; but if he does not believe this we may well question his position on nearly every other important doctrinal point.

Since we believe in the divine inspiration of the Bible we accept it as infallible, complete, and perfect. We expect the unfulfilled prophesies to be fulfilled at the proper time. We expect the judgment of God pronounced upon the wicked to be literally carried out. We believe also that He will not fail to reward the righteous according to His promises as indicated in the Word. The Bible is complete in that nothing has been omitted which would be necessary to reveal the plan of salvation and make man's reconciliation to God possible. Since it is complete, there is no need for further inspired writing or a further revelation of God to Man. Christ was His final and complete revelation. What more could we wish for than what He has already given us. "They have Moses and the prophets; let them hear them."

Accepting the plenary and verbal inspiration of the Bible, we also believe the Genesis account of the Creation (in opposition to the Darwinian theory of evolution), in heaven as a place prepared for the eternal abode of the righteous, in the lake of fire as a place prepared for the devil and his angls and to be shared by them with all those who refuse to acknowledge their Savior, and in Satan as a personal devil who is "the prince of this world" going up and down carrying on his work of darkness.

WE ALSO BELIEVE THAT THROUGH THEIR FALL ADAM AND EVE BROUGHT SIN UPON THE WHOLE HUMAN RACE; THAT WE ARE ALL BORN IN SIN ("In sin did my mother conceive me."—Psa. 51:5); THAT THE HUMAN HEART IS WHOLLY DEPRAVED ("For I know that in me, that is in my flesh, dwelleth no good thing."—Rom. 7:18); THAT MAN IS HOPELESSLY LOST IN THIS CONDITION AND IS TOTALLY INCAPABLE OF SAVING HIMSELF, BUT THAT JESUS CHRIST AS THE DIVINE SON OF GOD IS THE UNIQUE SOLUTION TO THE SIN QUESTION. It is commonly believed among us that sin is rebellion against God and that it separates from God. He cannot tolerate sin. In opposition to the modern statement that sin is "the shadow cast by man's immaturity" we believe it to be the cause of the darkness in his depraved soul; instead of "a fall upward," it is decidedly a fall in the opposite direction; instead of "a stumbling toward God," it is a persistent straying away from Him; instead of a "taint adhering to man's corporeal frame," it is a loathsome infection that saturates his entire being—corporeal, moral, and spiritual; and in-

stead of being a product of the mind which may be avoided by controlling the will, it is a bondage which enslaves not only the desires and motives of man but also the will itself so that "the good that I would I do not; and the evil which I would not, that I do" (Rom. 7:19). "Man's whole nature, every element and faculty, has been weakened and depraved by sin. Body, soul, and spirit have passed under its power. Man's mind has been darkened, his heart depraved, his will perverted by sin." (Conner). From this condition of bondage there is only one thing that can save man—the unique plan of salvation by the blood of Christ, the divine Son of God.

It is sometimes hard to believe that man is so totally corrupt when we look into the faces of innocent children. Jonathan Edwards, that famous New England preacher of several generations ago, was once sitting at his desk writing out a sermon on the depravity of man; and after he had pictured, in his graphic style, the hopeless corruption of the human heart his little girl came running into the room, climbed into her father's lap, buried his face with her curls and embraced him so lovingly that he pushed his papers aside and doubted his own statements. It is true that total depravity does not mean that man is as corrupt as he can be. It means, rather, that he is hopelessly corrupt in the sense that he cannot save himself. Man can do nothing towards his redemption until God helps him. That is what makes modern efforts at reform and culture as a means of salvation so very absurd. "No man can come unto me except the Father, which hath sent me, draw him" (Jno. 6:44). It was while man was in this lost condition that the Savior paid the ransom for him—"For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6).

WE BELIEVE, FURTHER, THAT THE CHURCH AS GOD'S INSTITUTION DESIGNED TO SPREAD THE GOSPEL IN THE WORLD IS APPROVED BY HIM AND IS AUTHORIZED TO GOVERN ITS MEMBERS IN HARMONY WITH THE STANDARDS OF SCRIPTURE. This is an age when disregard for law and authority is evident in every department of civilization—home, church, nation, and society. This wave of disrespect is not limited to a few; it is quite general. Two middle-aged ministers of different denominations were recently discussing the problem of saving the Church from the allurements of the world. One deplored the fact that the sisters were leaving off wearing the devotional covering and were substituting the hat for the bonnet. When asked by the other minister why his Church should not control the situation he replied, "What can we do? We have lost our power." And it is very true that many churches which were once powerful in the Master's service have been shorn of their power by leaving off the sign of power, by bobbing the hair, and by other forms of worldliness which have crept in and crowded out spiritual life. It is commonly believed among us that God recognizes the authority of the Church and expects us to observe the injunction, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."

WE BELIEVE THAT MAN AND WOMAN HAVE BEEN CREATED FOR A DEFINITE PURPOSE, EACH IN A SEPARATE SPHERE, AND THAT THE MODERN TENDENCY TO REMOVE THE DISTINCTION BETWEEN THE SEXES IS UNNATURAL, UNSCRIPTURAL, UNGODLY, AND THAT EVERY INDICATION OF LEANING TOWARD THE TENDENCY IS A SIGN OF DRIFTING. We have the attitude of God in the matter of separate wearing apparel for men and women in Deut. 22:5—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." This law and the long-standing custom has been broken and disregarded in our day until women not only work in the fields wearing men's clothing, but will even parade the streets of our largest cities in bold defiance of established conventions and divine command. We have long ago learned that one new step in style is not the end, but only another step in the downward trend. Women have not only taken to wearing "that which pertaineth unto a man," but have also adopted the custom of appearing in public wearing bathing suits. Sometimes they may even be seen walking along the main highways in this more-than-semi-nude condition. It seems that after our modesty has been shocked a great many times we become accustomed to the things and because "everybody thinks it is all right" we adjust our thinking, and drift with the tide.

"Vice is a monster of such frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with its face.
We first endure, then pity, then embrace." (Pope)

The fact is, not every one thinks it is all right. We trust the time may never come when the Mennonite Church will be so shorn of her power and so destitute of good sense and the fear of the Lord that she will tolerate these extremes.

The modern woman may now wear knickers, visit the barber shop weekly to have her hair trimmed in practically the same style as her husband, may hold almost any office in the government, may go to the polls and vote, attend her own secret organizations and clubs, may love whom she pleases and be loved intermittently by any number of men—in fact, she may live the life of a man (in spite of her natural endowments and limitations) without losing her social standing. She no more needs to take her place as the "weaker vessel." There is no doubt a reason in the conduct of man that makes it necessary and possible for woman to raise herself to this exalted (?) position. As she has risen in power he has degenerated into a coy, effeminate character, often displaying less executive ability than she. Eminent men of to-day say that woman has come to her rightful position on a par with man through the removal of old bonds which made her a slave. We don't believe it. Neither do we believe that a woman who keeps her place in the home is necessarily a slave. On the contrary, the woman who lives out the characterization of a noble woman in Proverbs 31 enjoys the greatest freedom possible.

WE BELIEVE ALSO THAT AS CHRISTIANS WE ARE STRANGERS AND PILGRIMS IN THIS WORLD, AMBASSADORS FOR CHRIST WITH OUR CITIZENSHIP IN HEAVEN, AND AS SUCH HAVE NO PART IN THE POLITICS OF THIS WORLD. Imagine, if you can, the apostle Paul holding a position in the Roman government, or exercising his full rights as a Roman citizen. It is absurd to think that this Christian of the first century who would not so much as marry a wife in order that he might not be hindered in his service for His Master, would engage in politics. Every follower of Christ has been commissioned to work for Him, and to the extent to which he consecrates himself to that extent he will keep aloof from entanglements that would hinder his best service. Carrying out the figure of ambassadorship, it would be inconsistent for us to throw ourselves into the corrupt politics of this world. The argument is sometimes produced that Christians should engage in politics to use their influence in bringing about wise legislation and law enforcement. But this kind of a program would bring a Christian into serious difficulty. If a Christian votes a man into office, he is in duty bound to support him while he serves in that

capacity so long as he does his best for the country, even if that may mean taking up arms or probably doing a number of other things that are decidedly unChristian. Furthermore, if the Christian employs his best time and effort in running the government of the world he is robbing God of that which rightfully belongs to Him, and anything short of a man's best talent is not good enough for politics. Besides all this, is it not true that this world's government never lacks men of talent, while the Kingdom of our Lord is always needing men and women of the best type. We believe that the best way to employ our talents is in a whole-hearted service for God and the Church.

LASTLY, AS FOLLOWERS OF THE PRINCE OF PEACE, THE LOWLY NAZARENE, THE SAVIOR OF MEN, WE SHOULD PRACTICE THE PRINCIPLES OF PEACE AND GOOD WILL WHICH HE TAUGHT AND PRACTICED, AND IN DOING THIS WE CANNOT TAKE UP ARMS AGAINST ANY NATION, NEITHER MAY WE CONSISTENTLY APPEAL TO THE COURTS OF JUSTICE TO PROTECT OUR RIGHTS. Jesus taught us plainly that we should not destroy life, but rather save it. He said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews" (Jno. 18:36). The very spirit of peace is woven into the Gospel of Christ. He taught us to forgive our debtors, to pray for those who despitefully use us, to love our enemies, and to avoid conflict in every possible way. The teaching of Paul agrees with this when he says, "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:18-20).

Even though we believe in peace and try to practice it, we do not believe that we should spend our time in the futile attempt to bring about world peace. The Scriptures teach us that "Evil men shall wax worse and worse" (II Tim. 3:13), and that this age shall end in catastrophe. Men are crying, "Peace, peace, when there is no peace." We do not expect peace until the Prince of Peace Himself shall come to establish it in the hearts of men. When we take this attitude we are not pessimistic, unless it be pessimistic to face the truth. To hide the truth under a false cloak is certainly not optimism. Neither does it mean that we will not do all in our power to promote the cause of peace. We want peace, we expect peace; but it is for us to carry out the great commission and work in the interests of our native country over there, and when we do that consistently we will not become confused in our relation to world politics.

Hesston, Kans.

ARE YOU A REAL BIBLE CHRISTIAN?

By Philip S. Fehr

For the Gospel Herald.

Some light on how to become a real Bible Christian—by faith through Christ Jesus. Eph. 2:8,9. Jesus said, "I am the way, the truth, and the life" (Jno. 14:6). Jesus is **the Way, the Truth, the Life.** "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). "Broad is the way that leadeth to destruction, and many there be that go in thereat:" (Matt. 7:13, 14). This reference shows the dark and the light side of life.

Avoid man's (way which I have just pointed out); choose God's way, for "narrow is the way, which leadeth unto life, and few there be that find it." Friend, unsaved, take the way of which it may be truly said, "This is the way; walk ye in it" (Isa. 30:21).

C. Christian means, Christ is all and I am nothing. (Col. 3:11; Jno. 3:30).

H. Have you accepted the gift of God? It is Eternal Life. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6:23).

R. "Remember the word that I said unto you" (Jno. 15:20). His words are spirit and life. (Jno. 6:63). Remember them now, act now, else you will have all eternity to remember your negligence. (Luke 16:25).

I. "Is there anything too hard for me?" (Jer. 32:27). Our extremity becomes God's opportunity. Accept God's challenge. (Jer. 33:3).

S. "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4).

T. Through—go "Through" God's way, "Through" Christ's redemption, and "Through" faith in His blood. (Rom. 3:24, 25).

I. "It is the power of God unto salvation." What is? The Gospel. (Rom. 1:16, 17). Then why should we be ashamed of it?

A. "Abundance of grace" (Rom. 5:17)—saving grace (Eph. 2:8), riches of grace (Eph. 1:7), sufficient grace (II Cor. 12:9).

N. "Now is the accepted time: behold, now is the day of salvation" (II Cor. 6:2). Soon it will be too late.

Millersville, Pa.

When God sends us out for a particular service, He prepares us with special power for that service. God endues with power only when we come to the end of our own.—J. D. Hartzler.

THE YOUNG CHRISTIAN

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still!

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth,
And are its natural right—
My dress, my pastimes, and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill
That my small corner of the world
Should please and hold me, still!

And yet—"outside the camp"—
'Twas there my Savior died!—
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.

I miss my Savior's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power.

Farewell! Henceforth my place
Is with the Lamb who died.
My Sovereign! while I have Thy love,
What can I want beside?
Thyself, dear Lord, art now
My free and loving choice,
"In whom, though now I see Thee not,
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.

Lord Jesus! let me dwell
"Outside the camp," with Thee!
Since Thou art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, my banished King,
To take Thy power, and reign!

—Selected.

I have learned that 90 per cent of the members of the Christian Science Church were former members of some church who had lived careless Christian lives.—J. W. Hess.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 26, 1928 (Gospel Witness Established 1905) No. 43

EDITORIAL

I Jno. 3:16—"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

The greatest thing in the world that you can do is to help some poor, struggling, lost soul into the Kingdom of God. This you may do by faithful testimony and consistent Christian living—something within the power of all people.

Did you read the Doctrinal Supplement through, published in last week's Gospel Herald? If for some reasons you failed to spend enough time with that paper to appreciate the messages which the Supplement contained, you had better find last week's paper and read the articles which may be read again with profit.

In most cases, when people say, "I can't," they really mean, "I won't." The things that we really can't do, no matter how hard we try, God will take care of; for He never requires impossibilities of any one. It is the things we ought to do, but fail to do because the doing of them doesn't happen to suit us, God holds us accountable for.

The preaching of repentance was a prominent factor in the ministry of John the Baptist, of Jesus of Nazareth, of the apostles, and ought to occupy a prominent place in the pulpit messages of to-day. So long as there is sin in the world there is need for the preaching of repentance. This fact was recognized by Jesus Christ when He decreed that "repentance and remission of sins should be preached in his name among all nations." Not, Are you willing to unite with the Church but, Have you repented of your sins? is the important question to ask applicants for membership in the Church? Read Bro. J. E. Martin's article on this subject.

Some time ago a superintendent suggested to his Sunday school that all who can should read the entire book of Mark the following week. There was a look on the faces of some which indicated that they thought that a rather big job, when a brother made the remark that it took about two hours to read the entire book. A brother read it through that afternoon, and by actual count it took him an hour and twenty minutes. There are few people who could not spare that much time every week for Bible reading of that kind. A half hour with your Bible every day will enable you to read it through in less than six months.

Subscriptions. — We thank our friends for the renewals and new subscriptions sent in recently. Several have written us that because of financial stringency they are not able to pay up their subscriptions at this time—in which case the paper is gladly continued until such time as they will be able to pay. We will be glad to hear from all who are in arrears. See that the label which stands at the head of this page reads somewhere in the future, or drop us a word of explanation. It is not too late to call the attention of your friends to the fact that a very valuable series of articles, "Forty-eight Points in Christian Faith" is being published. This is to continue throughout the present year. This series of articles alone, if bound into a book when completed (something we are not expecting to do), would make a book large enough to sell for a price equal to the subscription price of the Herald. April 30 will be the close of the present fiscal year. By that time the entire list of subscribers should be paid up and in advance, and a thousand new names added to the list. Will you help in bringing that about?

STRENGTHENING THE CHURCH

VIII. Its Work in Fostering the Devotional Side of Life

In our message last week we neglected to emphasize one very important factor in strengthening the arm of the Church in its conflict with the forces of evil and that is the matter of turning the light of truth upon them. And then the companion thought to be emphasized is that the darkness of sin becomes most apparent when it is held forth in contrast with the virtues to which it stands opposed. Thus the evils of intemperance become all the more apparent when temperance is emphasized, lust seems most hideous when compared with virtue, falsehood appears blackest when contrasted with truth, hypocrisy stands out in its appalling darkness when sincerity is apparent, bodily ornamentation appears more and more abominable as we are led to appreciate "the ornament of a meek and quiet spirit," war takes on its real meaning when the blessings of peace are held forth, etc., etc. From the pulpit, in the home, in the school room, in the social circle, in business life, and wherever there is opportunity, let the light of truth be turned upon righteousness and contrary vices, and the arm of the Church is correspondingly strengthened. But to our subject:

What may we do in the way of promoting devotional life among the membership, and of creating a respect and reverence for it among non-members? The need for this is apparent. How to accomplish the desired end is the burden of our present message.

1. We need to be kept mindful of the realities of life.

"Tell me not in mournful numbers,
Life is but an empty dream."

It is a failure to grasp the realities of life that is responsible for the

...eatest irreverence among professing Christians is with us non professors to-day. With some it is unbelief, with others it is indifference. The greatness of God, the wonders of His love, the excellence of His Word, the blessedness of truth, the corrupting power of evil, the future rewards of the righteous and the eternal damnation of the wicked are realities which make negligible impressions upon the minds and lives of many people because these things have very little place in their minds. Because people's minds are absorbed in transient, trivial things they do not take life seriously, and therefore become irreverent. If the issues of life and death, the nothingness of self and the all-sufficiency of Christ, the fact that we are upon the brink of eternity and liable at any time to Him who at the end of the world will call upon all men to give an account of their stewardship, were held before us constantly it would help us to look upon life and its opportunities seriously and develop a feeling of reverence for God and His Word and His works.

2. **We need to give Christ full recognition.** Paul gives us a valuable thought on this point when he says "that in all things he should have the preëminence." Not only should He have this place in the church service but in our individual lives, in the home, in business and social circles. Meditate upon what this means, and no further argument is needed. Where Christ is thus honored by any one, there is no question about that individual's devotional life, or about the kind of influence he exerts over others. "And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

3. **We need to be filled with the Spirit.** As Paul puts it, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Wine is not the only thing on which people become intoxicated. We have known some people to become intoxicated on riches, others on popularity, others on lust, others on pleasure, others on other things. The sure cure for every kind of intoxication, even the autointoxication of selfishness, is the "second birth" and infilling of the Spirit. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

4. **We need a family altar in every home.** It belongs to the consecrated, devotional, prayer life. We need to pray and to give God thanks as individuals, as families, as groups of Christian people, as congregations —and where this custom is extended to communities and nations God is all the more glorified and His Cause exalted in the hearts and lives of people. For the sake of the parents, who need especial wisdom and grace from God to grapple with their many problems and to bring up their children "in the nurture and admonition of the Lord;" for the sake of the children, who need early and continual lessons in true Christian piety and devotion; for the sake of the hired help or boarders or visitors in the home, for whom a real influence of godliness in a Christian home is a veritable benediction; for the sake of the Church, which needs to be supported and made up of men and women, old people and young people, adults and children schooled in an atmosphere of true Christian piety, it is important that there be a family altar in every Christian home. Let us labor and pray and work to have this an accomplished fact—"beginning at home."

5. **We need to form the habit of daily Bible reading or study.** "Reading maketh a full man." And it depends upon what we read as to what we become filled with. At this time we wish to urge the point of habitual Bible study, for it fills our minds and souls with divine truth, something very necessary in developing the devotional life. That home is indeed fortunate where both parents and children have formed the habit of daily Bible reading.

6. **We need to talk "religion."** When you meet your friends, what do you talk about? There are dozens of things which may form the topics of our conversation—profitably or unprofitably, depending upon how we discuss them—but the one thing we wish to say at this time is that there is nothing that develops the devotional side of life any more speedily than the simple matter of talking "religion." The Church, the Sunday school, the young people's meeting, our last Sunday's sermon, the Bible, spiritual needs in the community, points of doctrine, salvation, prayer, growth in grace, the victorious life, and scores of other things connected with the spiritual side of life should not be neglected in our daily conversations as we meet with loved ones in the home or in social circles. Where such themes for conversation are foremost in the ordinary conversations of people, you need not be alarmed concerning the spiritual health of the people having such habits. And, may we say, such things, like many other things, are contagious—provided they are in sufficient evidence to spread the contagion.

7. **We need mid-week devotional meetings.** Whether you call such meetings "prayer meetings," "Bible meetings," "teacher-training," "mission study," or by the name of some other form of spiritual activity; whether they are held at church or in the homes; is not so important as is the other fact that the people of God should not neglect the matter of coming together in the proper spirit and spend some time in things which promote the development of spiritual life.

8. **We need scores of men and women in every community who are letting their "lights shine."** Christ said to His disciples, "Ye are the light of the world." The world needs to be shown how as well as to be taught how—to get and to stay on the highway of holiness. And how can this be accomplished if there are not men and women within convenient reach to furnish such examples? Speaking of lights, it should be remembered that they are of most service in the midst of darkness. Everywhere we go—in the home, in the social circle, in business associations, in city and country, at home or abroad —it should be our aim to let the life of Christ shine out in our lives, to set an example of consistent Christian living that will be a help to fellow-believers and an encouragement to sinners to forsake the error of their ways. Every Christian—at all times—is supposed to be a light-bearer that will have the effect of deepening the devotional life wherever his influence is felt.

In conclusion, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

III. REPENTANCE

By J. E. Martin

For the Gospel Herald.

In the study of this subject, we wish to notice the following: (1) Its importance. (2) What brings repentance? (3) What it is. (4) Who should repent? (5) When should men repent? (6) Evidences of repentance. (7) Examples of repentance.

1. **Its Importance.**—"All scripture is profitable." "Repent ye" (Matt. 3:2) says John the Baptist. "Repent" (Matt. 4:17) says Jesus. The twelve "preached that men should repent" (Mark 6:12), and the commission to the Church is to preach "repentance ....among all nations, beginning at Jerusalem" (Luke 24:47). To see that the early Church was obedient to this commission, one needs but turn to Acts 2. Result: three thousand saved in one day! There can be no conversion without it. Acts

2:38. "Repent ye therefore, and be converted, that your sins may be blotted out." It is important, because it causes joy in heaven. Luke 15:7, 10. In the face of these scriptures, the practical question is: "Are we doing all we can to bring about this important step in salvation in others?"

2. **What Brings Repentance?**—Straightforward, pointed Gospel preaching, accompanied by the power of the Holy Ghost brings repentance. See Acts 2:14-38. "It pleased God by the foolishness of preaching to save them that believe." Peter's sermon referred to is a good example for present day preachers. Notice how it is saturated with scriptural quotations. There is no substitute for simple Gospel preaching. "The goodness of God leadeth thee to repentance" (Rom. 2:4). Scolding will not produce repentance; but searching **truth,** coming from a heart filled with the love of God, will cause men to cry, "Men and brethren, what shall we do?" The story is told of a young man who was convicted of a great crime, but would not repent or confess his deed. The visits of the minister and the leading members of the Church failed. At last an elderly man, not eloquent, but having a heart overflowing with the love of God, visited him. He placed his arm about his neck, saying, "Isn't God good to sinners like you and me?" The young man with tears repented and confessed his deed. "The Lord is not slack concerning His promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

3. **What It Is.**—Repentance is turning from sin unto God. Acts 14:15; I Thes. 1:9. It is more than turning around. It is godly sorrow for sin (II Cor. 7:9, 10)—not sorry that your sins are found out, which is the sorrow of the world that worketh death, but a godly sorrow that worketh repentance to salvation, a sorrow for all the sins one has committed. It is a change of mind. Phil. 2:5. "It is taking sides with God against oneself, acquiescing in God's judgment of sin and accepting God's decision about oneself, the sinner."—Howden. Job had a good opinion of himself until he was led to repentance, then he abhorred himself. Job 42:1-6. Evangelical repentance is sadly lacking in this age of refinement (?) and culture. People are being trained into becoming church members. But training and catechism will not make Christians. Religion is popular, but true Christianity is not. Beware of popular things.

4. **Who Should Repent?**—"And the times of this ignorance God winked at; but **now** commandeth **all** men **everywhere** to repent" (Acts 17:30). Jesus died for all, but only those who repent and bring forth fruits worthy (suitable) of repentance will be saved. Luke 3:8. Since all need repentance and it is brought about by the operation of the Holy Ghost by the Gospel of Jesus Christ, a tremendous responsibility lies with the Church of Jesus Christ to carry this gospel to all the world. "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).

5. **When Shall Men Repent?—Now.** "Thou knowest not what a day may bring forth" (Prov. 27:1). "Today if ye will hear His voice, harden not your hearts" (Heb. 3:7, 8). There is no such thing as repentance after death, or after the coming of our Lord. The writer overheard part of a conversation between a Mormon and one who doubts the authenticity of the Bible and discredits much of it. The Mormon said to the latter: "Well, you can't see this now, but we have comfort for you; we preach salvation for the dead. You will have an opportunity to accept it after death"—a delusion of the devil! the blind leading the blind! a miserable comforter, indeed! **"Prepare to meet thy God." "Turn ye, turn ye from your evil ways; for why will ye die"** (Ezek. 33:11).

6. **Evidences of Repentance.**—One of the first evidences is confession. Acts 19:18. Instead of trying to cover up our sins, there is a confessing and a forsaking of sin. Prov. 28:13; Isa. 1:16, 17. Another evidence is conversion, or a radical change, in the individual life, which is felt by the one repenting and seen by others. Acts 3:19. Restitution is another good evidence that repentance is real. Zacchaeus restored fourfold. Acts 19:8. Faith is another evidence. Men are not willing to repent or change their mind (or rather, have it changed) therefore, unbelief and doubt. "Without faith it is impossible to please Him." Tears are often an evidence of repentance (Matt. 26:75); tears of sorrow for sin, tears of joy for salvation.

7. **Examples of Repentance.**—Job was already referred to. Job 42:6. Study the book of Job. It will repay you well. David is another example. II Sam. 12:13. When David was shown his sin, he didn't justify himself. Another example is Nineveh changed their mind toward sin, God withheld destruction. God does not repent as does man, but when man changes his mind toward sin and God, God changes the things that would otherwise be visited upon man. God never changes His attitude toward sin. Other examples of repentance are Zacchaeus, the Prodigal Son, etc.

A few searching questions: Are our ministers preaching that men should repent, as they should? Are the Sunday school teachers teaching in a way that will bring their pupils to repentance? Is every believer living the life that will condemn sin in the world? Do we look for evidences of repentance on the part of those who apply for church membership?

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Chambersburg, Pa.

PREACHING IN JAIL

An evangelist who was preaching the Gospel in jail says, "A poor woman was saved, when I had the following conversation with her before the other prisoners. 'When you go home what will you do? What will you say to your family?'

The very thought of home seemed to break her heart, and weeping she said, 'Sir I think of my husband and five children. I will tell them what I have got.' I said, 'What have you got?' She answered, 'O sir, I have got Christ: I have got salvation.' 'You got Christ, you got salvation?' 'Yes.' 'How do you know you have Christ?' 'Have you not told us that every sinner that believes on the Lord Jesus Christ is saved?' 'But what did the Lord Jesus Christ do for sinners?' 'He died for us.' Then He died for you?' 'Yes.' 'Are you happy?'

"Explaining with a gush of tears, she said, 'What makes me unhappy is that I have five months more to stop in prison.' I said, 'I only wish that circumstances would enable me to take your place and send you to your husband and children.' When I said this, some of the other prisoners were in tears. I said to them, 'You wonder that I should think of taking her place, but that is like the Gospel. The loving, pitying Lord Jesus came, He saw our lost and ruined state. He took the place of the sinner. He bore our sins and carried our sorrows. He took the stripes I had to receive, that I might go free. This is the Gospel. This is salvation for the lost. I say to the guiltiest sinner within these walls, O sinner, see the salvation of God! God gave Christ to suffer and to die for the sinner, and the sinner receiving Him, believing in Him, is saved. O, it is the Word of God Himself, His very Word to you at this moment. Now, just now, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' "—Glad Tidings.

"It is God that justifieth."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Norristown, Pa.

(21 W. Marshall St.)

Dear Readers, Greetings:—With the arrival of the New Year arrive new responsibilities and new problems. God has indeed been very good to us in the past, and we are depending upon Him for His help in the future. Our prayer is that even tho we see but little results, eternity may bring Him glory here not revealed.

The attendance at Sunday school has averaged between 90 and 100 during the past year. Some of our older pupils are dropping out. We believe because of conviction in some cases. The things of the world prove too attractive, and with no home influence to urge them to come, they just simply quit.

During the year Bro. Jacob Clemens was called to his reward, after an operation in the hospital. He attended the preaching service whenever he could, and his presence is missed. One of the backsliding members was reclaimed and one received upon confession. There are others (who we would like so much to see saved) who are in the valley of decision, and some are out in sin.

Work in mills and factories is not very brisk, and many men out of work come to our back door for meals, while several families come for weekly grocery orders. We have never made it a custom to give Christmas baskets because there are various local organizations which do that at Christmas, and most of the poor are **well cared for** at that time of the year. We give thru the year as the need arises. We feel a deep gratitude to our heavenly Father for keeping us supplied with money in our "poor fund." At different times we were down to the last dollar, but He always sent us more through those whom He could move. Around Christmas time we received checks and cash donations from individuals and organizations to whom we are grateful—as well as to those who sent potatoes, cabbage, chickens, pork, cookies, canned goods, jellies and numerous other things. We are endeavoring by His help to give them out wisely. Sometimes we give too much credit to the story told, but we feel that it is better to help one unworthy than withhold help from some found later to be worthy. During the year we have donated over four hundred garments. These we have received from our various sewing circles, and the needle-work Guild.

We are grateful, too, to the various ministering brethren who break for us the Bread of Life each Lord's Day, in spite of inconvenience, and the fact that our congregation is small. We appreciate so much that we have had but few Sunday evenings that we were denied a sermon, most of the brethren having been able to remain for the second service.

On Sunday morning, Dec. 18, it was our privilege to hold our semi-annual service in the Montgomery County jail. We were sorry to see behind the bars a boy who was at one time one of our Sunday school scholars.

We crave the prayers of this church for the work here, and are ever ready to welcome visitors to our services. Our Saturday evening Bible Study seems to have been forgotten by all but a faithful few here. We would be glad to have Bible study groups from elsewhere worship with us.

The Workers,
Jan. 18, 1928. Mary Lederach.

Roaring, W. Va.

Greeting in His precious name:—"Unto you therefore which believe He is precious"—so precious that we "count all things but loss for the excellency of the knowledge of Him." What a privilege to really **know Him!** How sad to know that the masses of the people of this world do **not** know him. How can we sit idly down one moment when all around us are precious souls who do not know Him who is all the world to us? We are glad that many of those with whom we labor are showing results of having come to know Christ.

This is the time of the year when our activities are restricted somewhat by weather conditions, etc., yet we find much to do. There are some who are sick and are to be visited. Others who are unable to get out to services, need the bread of life brought to them. Erring ones need attention. "The poor," Jesus says, "ye have always with you." They too must be looked after.

On the morning of Dec. 31, the last day of the old year, Sister Callie Long was called away in death. She was in ill health for about a year.

Sisters Dessie and Gae Vance and Ethel Morral are attending the short Bible term at the Eastern Mennonite School. Letters we receive from them indicate that they enjoy their school work very much.

Interest in Sunday school this winter is good. On Jan. 1 our attendance I think was 16 (with mercury down to nearly zero); Jan. 8, 40; Jan. 15, 44. Attendance at regular preaching services is also very good. There are at present one applicant for membership and a few who made request for special prayers. They are counting the cost and have about come to the deciding point. Join with us in praying that God may lead them to real victory and that the enemy may be defeated.

We wish to again thank all who so kindly remembered us in the past, and ask you to continue to pray for us and the work here.

Jan. 16, 1928. R. W. Benner.

Millersville, Pa.

(Mennonite Children's Home)

To the many friends who sent provisions, toys, cash, etc., for the support of the Home we want to say, "Thank you." The workers of the Home also greatly appreciate the contributions sent for their personal use, by several individuals. It means so much to the charity workers when they know that somebody cares. One child was placed into a home near Manheim, Pa., one into a home at Barto, Pa., and another into a home at New Holland, Pa. We are sure that these homes will be blessed for opening their doors to these needy children. There are twenty-nine children in the Home at present. Many applications for the admission of support children are being refused in order that orphan or half-orphan children may be cared for. On Dec. 24, 1927, eight young married couples were here at the Home, one out of each family having been a former inmate of the Home. Several of these families have children of their own and they too seemed to enjoy their visit to "grandpa and grandma's" house. Tears of joy began to flow when we saw that these faithful young soldiers of the cross are endeavoring to bring up their children under Christian influences and teach them to respect the Children's Home, because of what the Home had done for them in early life. We are however saddened when we think of those who had started in the Christian life and have grown cold and we continue to pray for them. Again thanking you for your continued interest in the work of the Home and asking you to pray for us as we labor on we are

Yours for the needy,
Levi and Lydia Sauder.

Jan. 13, 1928.

Correspondence

Manson, Iowa

Dear Herald Readers, Greetings:—On Dec. 18 Bro. Simon Gingerich of Wayland, Ia., was with us to conduct communion services. On the preceding Friday and Saturday we also had services. Not the usual number were present, but it was quite cold and there was some sickness which kept some away.

Jan. 2 the annual business was held. Bros. C. B. Egli, Chris Sommers, and Chris Stoltzfus are the trustees, Bro. E. E. Swartzendruber the church chorister, and Bro. Ira Miller is our Mission board member.

Remember us at the throne of grace.

Freda Zehr.

Thurman, Colo.

Greeting in Jesus Blessed Name:—We praise our heavenly Father for the rich blessings He has permitted us to enjoy.

On Jan. 1 we reorganized our Sunday school as follows: Bro. Ivan Stutzman Supt., Bro. John Yantzie Assist. Supt., Bro. John Kuhns Secy.

Health among the brethren is good. Pray for us that we may be faithful to the One who has called us from darkness and has translated us into the kingdom of His dear Son.

Jan. 9, 1928. Velma Hoffman.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Our Sunday school held its yearly childrens program on New Year's day in the afternoon. The junior department rendered a suitable program after which the reward books and cards were distributed to them. The present enrollment of the Sunday school is 318.

The Annual Bible School, which will have an eight weeks course this year, was opened Jan. 2, under much improved conditions in the new Bible School Building recently erected. Good interest is shown in the work. The enrollment has already outstripped any previous year's record, as 107 have registered to date. There are students present from three provinces and several states. Bro. S. F. Coffman has been appointed as Principal of the school, assisted by the brethren, Oscar Burkholder, C. F. Derstine, and others as teachers. In connection with the Bible School work there is to be a Sunday school Workers' Conference on Jan. 18 and 19, and also a Ministers' Bible Conference from Jan. 31 to Feb 2.

On Sunday, Jan. 22, we expect to have with us Brethren E. L. Frey, C. L. Graber, Noah Oyer, and S. F. Coffman who will discuss some of the great problems of the Church.

Our Y. P. B. M. was recently reorganized for the coming year. The brethren, Moses Bowman and Chas. Kramer, were re-elected President and Vice-President.

Baptismal services are to be held here next Sunday.

Jan. 9, 1928. Geo. A. Weber.

Middlebury, Ind.

Dear Herald Readers, Greeting: We have great reasons to thank our heavenly Father for all the blessings bestowed upon us during the past year.

On Sunday morning, Dec. 4, we were privileged to have in our midst Bro. Abe Landis of Ephrata, Pa., who preached an interesting sermon.

On Dec. 12 we had our annual business meeting. The reorganization was as follows: S. S. Supts., Ira Yoder, Harry Yoder; Prim. Supt. Nellie Miller; Sec.-Treas., Floyd Kauffman; Chor., Thelma Bontrager; Y. P. M. officers: Supt. Lawrence Yoder, Chor., Lizzie Yoder. Church officers: Trustee, John Mecum; Sec.-Treas., D. S. Blough; Chor., F. L. Blough; Mus. director, David Yoder; General Mission member, Clayton Eash.

Dec. 13 Bro. and Sister D. Parke Lantz, missionaries on furlough from S. A., were with us in the evening and gave some very interesting talks on the needs of the field.

Dec. 14, Bro. Aaron Mast of Westover, Md., began a series of meetings which closed Dec. 24 with 12 confessions and still others under conviction. The messages given were inspiring, the Word was preached with power to a full house, we pray God's blessing upon the brother, that he may continue to hand out the Word with purity and power.

The Lord has again called two of our number to their final reward—Bro. Samuel Hershberger and Bro. William Bickel. They both had been in ill health for a number of years.

In His service,

Jan. 9, 1928. Lizzie Kauffman.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers:—We will mention a few of the activities of the congregation at this place.

On Dec. 30, 1927, Bro. S. Miller of Jet, Okla., Bro. D. H. Bender of Hesston, Kans., and Bro. David Miller of Protection, Kans., were here for the purpose of ordaining as minister, Bro. Stephen Yoder, to assist in the work at Protection. We are sorry to have Bro. Yoder and family leave us but may the Lord use them to His glory.

Jan. 8, 1928 was a very busy day. Preaching and Sunday school in the morning, Sunday school quarterly meeting in the afternoon and a program in the evening in connection with the endowment plan program, Bro. Paul Bender of Hesston College being with us at this time.

We have had some very cold weather the past few weeks, but at present we are enjoying sunshine again.

Jan. 9, 1928. Cor.

Fisher, Ill.

Dear Herald Readers, Greeting:—On Jan. 7 we had business meeting and reorganization of church, Sunday school, and Y. P. Meeting. The following brethren were elected: Amos Heiser S. S. Supt., Harold Zehr Ass't Supt., Daniel Tuescher Sec'y-Treas., Walter Zehr Chor., Elmer Springer Ass't Chor., Sam M. Zehr, Prim. S. S. Supt., Jesse Nafsziger Ass't Supt., J. A. Heiser Supt. of Y. P. Meeting, Harold Zehr and Albert Heiser assistants, Sam M. Zehr Supt. of Junior Meetings, Joseph Good and Jesse Nafsziger assistants.

The above meeting was to be held on Dec. 31 but on account of a snow storm the members could not come. We did not have church on New Year's for the same reason.

We ask that you remember the congregation here before the throne of grace.

Jan. 9, 1928. Bertha Zehr.

New Danville, Pa.

(New Danville congregation)

Dear Herald Readers, Greeting:—We have just enjoyed a spiritual feast. Our series of meetings started on Dec. 18 and ended Jan. 1. Bro. E. W. Kulp of Bally, Pa., preached the Word every night. May the Lord be pleased to bless our brother in his various fields of labor. We are sure that the preaching of the Word was accompanied by the Holy Spirit. 27 souls confessed Christ as their Savior. Our prayer is that they may live true to Him who died for them. Our brother instructed the converts the last night of the meeting, and told them to remember five things: (1) be thankful; (2) be humble; (3) be prayerful; (4) be obedient; (5) read God's Word daily. "If ye know these things, happy are ye if ye do them."

Our Sunday school has been reorganized with Brethren Jacob K. Mellinger and Jacob B. Thomas Supts., Bro. Aaron Shenk Sec'y., Bro. Harry L. Herr Treas., and brethren Martin B. Thomas and Abram Hershey Choristers.

In the Master's name,

Jan. 11, 1927. Jacob B. Thomas.

(Continued on page 936)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

OUR INFLUENCE

By Elizabeth R. Kulp

For the Gospel Herald.

Some time ago I walked through a field that had not been cultivated for some years and as a result had been overgrown with a crop of all sorts of tall weeds. An impression was made upon me which I could not easily throw off. And I pass it on thinking it may help others.

I thought of mankind. Each one living in this world has an influence. People are watching our lives, whether we know it or not. If left go, as that field was, we will surely not bring forth good fruit. But fruit we will bear, whether good or evil.

That field as it was rather hindered than helped the neighborhood, as the seed of the weeds will scatter and make trouble in neighboring fields.

Some people think it is nobody's business but their own how they live, that they can do as they please. But I Cor. 6:19, 20 says, "Ye are not your own, ye are bought with a price." If that field had been cultivated it would have brought forth good fruit and been a blessing. So we, if we are cleansed and made whole by faith through our Lord Jesus Christ, can bring forth good fruit and be a blessing in this world and have eternal life.

Dear readers let each one of us watch our lives. Our influence is going out! Is it for good or evil?

Bally, Pa.

WHAT LOVE DID

Two gray-haired men were walking along the street, one of them carrying a bouquet of beautiful and fragrant flowers. "Wait a minute," said the latter as he stopped before a small cottage and rang the bell. A little girl opened the door. She smiled as she took the flowers. "I know whom they're for," she said: "they're for gran'ma."

"Well, I do declare!" observed his friend, as they passed on. "You surprise me! I had no idea you went around leaving flowers with old ladies."

"Just with one old lady," laughing. "You see, it is this way: When I was a boy, this dear old lady's son and I were chums. We were going away to school. I was an orphan. I left the house where I had been boarding with a heavy heart. No one cared that I was going away, no one missed me.

"I stopped for Dan—that was my chum's name—on my way to the station. As I entered the yard he and his mother were saying good-by. The hot tears rushed to my eyes as I saw Dan's mother kiss him.

"'Good-by, my boy. God bless you,' I heard her say.

"No one had kissed me. No one had asked God to bless me. Well, God was not blessing me, I said to myself bitterly, and then my tears vanished. I felt defiant and set my lips hard. Then Dan's mother looked up. She must have read my feelings in my ugly face.

"'Good-by, Davie,' she said gently, holding out her hands to me. I know my face looked stern and hard. I pretended not to see the outstretched hands, and I wouldn't look into her face. I was turning away without a word of farewell, when she called, oh, so sweetly, I can hear her now, even after all these years, 'Davie, my dear boy, aren't you going to say good-by to Danny's mother? Aren't you, Davie?' I turned and took her hands, the loving compassion in her voice had won me from myself and my despair. I held close to her while she kissed me. Then, gently loosening my grasp of her hands, she threw her arms about me.

"'Good-by, Davie,' she said, 'I love you too, my boy; may God bless you.'"

The gentleman's lips quivered.

"The world grew bright to me then and there," he continued. "I had something to live for, and I did my best in school and college. Over and over that tender good-by of Dan's mother rang in my soul. 'Good-by, Davie. I love you, too, my boy, and may God bless you.' God has blessed me."

"Where is Dan?" asked his friend.

"Dan died six years ago; that is his little girl who came to the door. It was an awful blow to the dear old lady when Dan died, and she has never been strong since that dark day. But she has been so good as to tell me that I bring much sunshine into her life, and I thank God that I am able to do so."—N. Y. Observer.

Young people can maintain a pure life only as they let the Word of God be their guide and keep up their communion with God.—Martha Yake.

Find out what a man **loves**, and you know how he **lives**.—The Gospel Graphic.

CHRISTIAN EDUCATION

Much has been said and written on the subject of Christian Education. The writer feels that there is still something to be said, and probably will be after he has had his little say. We are especially impressed with the need of Christian education at this time, with the emphasis on the word Christian.

In order to make clear as to what I mean by Christian education, I will, in the first place, say that it is not what one is likely to get in our state-controlled schools, or others where the modern trend of education is followed. Our public, free school system was conceived and born of the Christian sentiment of our fore-fathers, and in line with its purposes it was a mighty force for the moral, spiritual, and social uplift of the people; but "How are the mighty fallen!"

Under some public pressure there is still a little spiritual and moral instruction in places, but too often the emphasis placed upon the various school activities is in order of importance: physical, social, industrial, mental, moral, and spiritual. Given that position it is a question whether it would not be better if the moral and spiritual were left out altogether. Under such conditions we should be able to appreciate the nature of the problems, and work through the Christian home, the Church, and the Church schools.

Certainly nothing but a reversal of the emphasis on the order of man's needs will give us Christian education. The spiritual and moral must be reckoned as of first importance, and the others given a proper place, and if need be curbed and restricted, or they will stand in the way of the highest culture.

Another thought as to Christian education as related to our Church schools. As a Church we emphasize the obligation of "teaching them to observe all things whatsoever I have commanded you." No Christian education is complete until the persons thus taught actually practice the "all things" given us in His Word.

A business education implies that the one having completed the course has not only a knowledge of the theory and various forms of business transactions, but that he has shown his proficiency in actual practice. The same principle holds true in other lines of education: agricultural, industrial, etc. Should we not insist upon like requirements in Christian education?—A. I. Yoder in "Goshen College Record."

Having food and raiment, let us be therewith content.—I Tim. 6:8.

SUNDAY SCHOOL LESSON

Lesson for Feb. 5, 1928—Mark 3:19-27; 6:1-6

JESUS MISUNDERSTOOD AND OPPOSED

Golden Text.—He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Jno. 1:11, 12.

Introductory.—In previous lessons we spoke of the great power and popularity of Jesus, at the same time noticing the fact that while His power and beneficence became more and more recognized and His fame kept on spreading, the Pharisees kept up their opposition. This opposition kept growing, as well as His popularity; and it finally became so pronounced that the work of Jesus was not only opposed but the enthusiasm in His favor began to wane. Notice, in our lesson title we have the words "misunderstood" and "opposed." These were not only in evidence at that time but they are in evidence wherever the cause of Christ is opposed by resourceful men. Through artful deception issues are beclouded, people's minds become confused, the champions of sound doctrine are misunderstood by many, and their work is often thwarted because well-meaning people are blinded and designers have their way. This is what happened with the work and ministry of Jesus, this is what has happened frequently with His followers.

Points for Meditation.—1. "He is beside himself," said some of the friends of Jesus as they beheld the growing crowds pressing upon Him for attention. This is one of the first indications that the enemies of Jesus were succeeding in their work of misleading the people. Thus they discredited Jesus in His work, when they should have loyally stood by Him. To-day, well-meaning people strengthen the opposition against Jesus and His Church by criticising the loyal defenders of the faith instead of turning the Gospel light upon the enemies of the Christian faith.

2. The scribes went the friends of Jesus one better in their criticism of His work. "He hath Beelzebub, and by the prince of devils casteth he out devils," they said. While Jesus had no difficulty in disproving the charge and showing up the sheer folly of such logic, with His friends casting reflections on His sanity and His enemies heaping their bitter invective upon Him, you may imagine about how much opportunity there was under such conditions to make the right kind of impressions upon the people. So long as Jesus had only one kind of opponents to deal with they could make no headway against Him; but when friends criticised and enemies reviled the beginning of the end was in sight. Friends of the Church should learn a lesson from this incident.

3. The great power of Jesus could not be denied. He performed miracles which none could explain away. But some had a kind of "innocent" way of questioning that blinded them to the real source of this power. They took it as a matter of course that He was but a mere man, even though a remarkable one. So to them the astonishing thing was that a common man whose kinsfolk were well known among them could do such marvelous things. Had they but recognized that Jesus was not a mere man but the mighty Son of God, their problem might have been solved. Deny the fact of Christ's Deity, and the Bible becomes to the unbeliever either a book of mysteries or a forgery. Neither Christ nor His works nor His Gospel can be understood, except through the eye and the mind of faith.

4. Twice in the history of Christ it is said that He "marveled;" once at the unbelief of His people, and once at the faith of a Gentile. This fact has its counterpart in the other fact that the Jews as a class rejected Him while the rank and file of the Christian Church is composed of Gentiles.

5. It is no necessary sign of weakness or unfaithfulness when a church or an individual fails to win multitudes to Christ and salvation. If faith is "the victory that overcometh the world," so also a lack of faith is the stone wall against the progress of Christian work. Even Christ could do no mighty works in His own country because of the unbelief of the people.

6. But this fact did not stand in the way of His faithful service. In other words, He did not allow discouragements to discourage Him. He kept right on, preaching the Word, offering salvation to whoever would accept, performing such miracles as circumstances would allow. It was not He but the unbelieving people who suffered through their cold indifference and refusal to believe. Christ kept up the good work in fighting the battle of faith to the very last, performing some of His most marvelous works while on the cross. In this He was an example for all the faithful, and it should encourage us to press forward and onward in the work of the Master until the messenger of death come to bid us come up higher.—K.

Bible Meeting Topic

THE PERILS OF SECRET ORGANIZATIONS.—Prov. 1:10-19; Jno. 3:19-21

Topic for February 5

MOTTO

"Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

OUTLINE STUDY

I. What is a Peril to Souls?
1. That which exposes them to great danger and loss.—Mark 8:36.
2. Unsuspected danger is a great peril.—II Tim. 2:26.
3. Ungodly bonds are a great peril.—I Pet. 2:19, 20.

II. Perils Of Secret Organizations.
1. Believers and unbelievers are yoked together.—II Cor. 6:14-18.
2. Secrecy forms a cover in which sin can harbor.—Micah 7:3; Jno. 3:20.
3. Organized secrecy has bonds and oaths to hold men contrary to the teaching of the Gospel.—Matt. 5:34-37; Jas. 5:12; Prov. 29:25.
4. They often have a false religious service.—Rev. 22:18, 19; Gal. 1:8, 9; Acts 4:12.
5. They undermine and destroy the home and the Church, God's own institutions.—Eph. 6:4; Heb. 10:25; Eph. 5:25.
6. They promote selfishness rather than charity.—Luke 12:15; I Cor. 13:4-8.
7. They undermine integrity in the government, by perverting justice.—Psa. 26:8-12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, "Truth."
2. My Home and My Church.

For Young People.
1. God's Plan vs. Man's Organizations.
2. The Danger of Secrecy.
3. The Danger of the Unequal Yoke.

For Older People.
1. The Peril of False Hopes.
2. The Bonds of Worldliness.

PERSONAL THOUGHT

Nothing that I do which cannot bear the searchlight of truth and be made known is unfit for the consideration of upright men.

SEED THOUGHTS

Where secrecy or mystery begins, vice and roguery is not far off.—Johnson.

"Yet, as churches have one thing in common—religion of some sort, so all secret lodges and organizations have one thing—organized secrecy, signified by grips, pass words, signs, some form of ritual, the oath or kindred obligation—in common; and practically all of them are modeled, to a greater or less extent, after Masonry, the mother of modern secret societies."—Doctrines of the Bible.

"History has proved that when churches tolerate lodge-membership among them it is only a question of time until these churches themselves are lodge controlled. 'A little leaven leaveneth the whole lump,'"—Doctrines of the Bible.

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THURSDAY, JANUARY 26, 1928

Field Notes

Bro. John S. Hess is at present engaged in a series of meetings with the Washington, D. C., congregation. W.

Bro. E. S. Hallman of Falfurrias, Texas, filled the regular appointments at Tuleta, Texas, on Sunday, Jan. 15.

The congregation at Hanover, Pa., has recently enjoyed a series of meetings with Bro. J. C. Clemens of Lansdale, Pa., as evangelist.

Bro. Ira Hershey had charge of a series of meetings at Paradise, Pa., which closed with 17 confessions and the congregation much refreshed. W.

Bro. J. A. Heiser of Fisher, Ill., was with the Cullom, Ill., congregation Jan. 15 and received four precious souls into the Church—three by baptism and one by confession. S. J. H.

Bro. Abram Gehman was ordained a deacon in the Bowmansville, Pa., congregation Jan. 19 by Bishop John M. Souder. There were five brethren in the class. May the Lord bless our young brother with much grace. W.

"Sixty-four confessions, the latest reports from Philadelphia Mission," writes a brother who is greatly interested in the work at that place. We praise the Lord. May the good work go on.

Bro. Isaac Metzler of Rockton, Pa. is spending a few weeks at Masontown, Pa., taking the place of his brother, A. J. Metzler, while the latter is away from home serving the Lord at other places.

Good interest is reported from Paradise Church, Lancaster, Pa., where at this writing a series of meetings is being conducted under the preaching of Bro. Ira Hershey of Kinzers, Pa.

Bro. C. C. King, of the Detroit Mission, has consented to be with the congregation near Midland, Mich., on Jan. 29. Having charge of the Young People's Meeting. Topic—Our Nearest City Mission. F. F. B.

Bro. J. I. Lehman, one of the short term Bible School instructors at Stahl Church near Johnstown, Pa., expected to worship with the congregation at Altoona Mission over last Sunday, filling appointments at that place and at Mill Run.

There is a singing school held at the Columbia, Pa., Mission every Thursday evening at 7:30. Bro. Clayton Erb of Landisville is in charge. A hearty invitation is extended to all the surrounding districts to come in and take part. D. B. G.

Among the brethren from a distance who have recently favored friends and brethren at Scottdale with their presence were Brethren Eli H. Kanagy, J. C. Kanagy, and O. H. Zook of Belleville, Pa., Bro. Floyd Smucker of Masontown, Pa., Bro. C. A. Graybill of Martinsburg, Pa., and Bro. J. W. Hess of Akron, Pa.

Change of Address.—Bro. J. B. Senger, from Kinzers, Pa., to Tampa, Fla., 211 Platt St. We take it for granted that Bro. Senger will not only spend the winter in Florida, but that he will also hand forth the Word of Life—not only from the pulpit of the Mennonite mission in Tampa but wherever there is opportunity.

The total attendance as reported from about a half dozen special Bible terms in as many communities is about 350. This will probably be more than doubled during "Preachers' Week," announced in most of these Bible schools. Of these schools Kitchener leads with a total enrollment of 112, according to latest reports.

A Program of the Christian life conference to be held at Hesston College and Bible School Feb. 10-12 is before us. Among the far-away instructors whose names appear on that program is that of Bro. S. E. Allgyer of West Liberty, Ohio. This, together with Bro. J. K. Bixler the special instructor during the short Bible term, and a number of competent speakers from nearer home, insures a very profitable series of meetings.

General Conference Reports.—The official report of the last meeting of Mennonite General Conference is now off the press and ready for delivery. It consists of a 60-page pamphlet containing the minutes of the meeting as well as the principal addresses delivered during that meeting, 42 pages being devoted to these addresses. These reports will be sent out upon application as long as the supply lasts. All of our congregations should be supplied with them.

CORRESPONDENCE

(Continued from page 933)

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald, Greetings:—On Dec. 10 we had our annual business meeting with the following election of officers for the year 1928: Sunday School officers: Supts., Rollin Hostetler, Irwin Miller; Chors., Paul Hostetler, Grayce Hostetler; Sec.-Treas., Ruby Yoder. Y. P. M. officers: Mod., Amos O. Hostetler, Irwin Miller; Mus. Director, Artie Frey; Children's meeting Supt., Fannie Hostetler. Bible Study teacher, Amos O. Hostetler. A few changes were made among the teachers. Some new names were added. Attendance at church and Sunday school has been good.

We had quite a severe wind and snow storm over New Year. Many roads were blockaded, which made it impossible for many to attend services on Jan. 1. But we are again having very pleasant winter weather. We should feel very grateful to our Father for His loving kindness and protecting care over us. Health is fair as far as I know.

Pray for the work at this place.

Jan. 11, 1928. R. Swartzentruber.

Westover, Md.

Dear Herald Readers, Greeting:—While the old year, with its (now) unchangeable record, silently slipped away, the new year, just as silently dawned and is growing older with each day. Old and new responsibilities must be taken up and carried on faithful shoulders and in true hearts. We pray God that those who are called to the work, however great or lowly the task may be, may perform each duty as unto the Lord.

On Jan. 3 we held our annual business meeting. Bro. Wm. Stoltzfus was elected trustee, Bro. Dave Kurtz, janitor, and Sister Mary Miller, Cor.

Sunday school also was reorgan-

ized with the following officers elected: Supts., Bros. Amos Ogburn, and Henry Zook, Chors., Bro. Fred Detwiler and Sister Sarah Kurtz; Sec.-Treas., Sister Agnes Ogburn.

Health is good at present, so far as I know, altho there has been quite a lot of sickness so far this winter.

A number of our young people who are working in Pennsylvania and Virginia were home over Christmas and New Year.

Sister Genevieve Detwiler was married on Christmas eve to Bro. Herman King of Garden City, Mo. She has taken her church letter and gone back with her husband to Missouri where they intend to make their future home. Sister Genevieve's sunny ways and helpfulness will be missed here, but we trust that what we lose by her absence, Missouri will gain by her presence.

Our sewing circle met at the home of Sister Sadie Stoltzfus today, but because of bad roads not many could be present. Bro. Will S. remains about the same. Sometimes he is able to come out to church, then again for long periods is confined to his home. Their little daughter Anna who had an attack of pneumonia is about well again.

Bro. Aaron Mast is in Pennsylvania at present holding evangelistic meetings. We are glad that we as a little church are permitted to have this part in our Lord's great commission, to send one of our number out into the field. May we always remember him before the Great White Throne.

Jan. 12, 1928. Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—We enjoyed the privilege of having Bro. J. W. Hess with us one week. The first meeting was in the evening of the last day of 1927, the last in the evening of Jan. 8, giving us in all eleven soul stirring sermons.

We rejoice in three confessions two of the Hildabrand congregation had never accepted Christ, and one who had grown cold and careless, confessed his wrongs and trust all will make a full surrender, and enjoy a happy Christian life. There are others we long to see come into the fold, and are hoping by the prayers of God's children through the power of the Holy Spirit they may yet come before too late. The meetings were not so well attended the first of the week, owing to cold weather, but we feel sure all who came were helped if they allowed the Spirit to have His way.

Our Sunday school was reorganized 1928 as follows: the Supts., Bros. Elmer Heatwole and Perry Burkholder; Chors., Abner Weaver and Herman Campbell; Sec.-Treas., Henry Wenger. We trust all will take up the work with renewed strength, and a will to do the best work possible for the Lord, in this new year, by His grace and power.

We wish all a prosperous year.

In His name,

Jan. 12, 1928. Maggie M. Brown.

Fairview, Mich.

Dear Herald Readers, Greetings:—Perhaps a few lines from this place may be of interest to some readers. Health is fair, excepting some colds. Sammy Weaver, a member of the Old Amish Church, died last night. Business meeting was held at the Church Monday after New Year's. Church services were well attended last Sunday. Y. P. M. was reorganized lately with Bros. Kenneth Gusler and Henry Troyer elected moderators. The young people have class meetings every two weeks with good success. Many of the members are gone for the winter. Especially do we miss Bro. Menno Esch who has gone to Texas for his health. We hope the Lord will bless him with better health that he may be qualified for the saving of lost souls and the upbuilding of the Church here below. We had nice weather here so far, a few stormy days but not much snow.

We crave an interest in the prayers of God's children and invite ministering brethren to stop with us when it is convenient.

In His name,

Jan. 13, 1928. Mary M. Zook.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Upon the opening of another year, we feel indebted to the Lord for the many blessings we have received during the past year and for the privilege of stepping into another year. We can indeed say that His ear has been open to our supplication, and He has sent showers of blessing upon us.

During the past summer we were glad to have with us, Bro. E. E. Showalter and family, formerly of this place, but now of La Junta, Colo. He preached a number of inspiring sermons for us. Beginning Nov. 6 he conducted a series of meetings at the Weaver's congregation, at which time a number of confessions were made. On Christmas day seven young souls were received into church fellowship by water baptism. Our prayer is that they may be faithful unto death, ever engaged in the service of the Master.

On Thanksgiving day our regular Thanksgiving meeting was held at Weaver's church, followed in the afternoon and Friday by the mission meeting, at which time, the problems of home missions were discussed, and a number of home mission workers talked on different phases of the work in which they were engaged. The spirit of mission work was cultivated in the hearts of the home congregations.

The last Saturday in the year our annual all-day instruction meeting was held at the Bank Church. Interest was good. The burden of the speakers was that we as Christians lay aside the unnecessary luxuries of life, and surrender our lives completely into the hands of the Lord, ready to be used in His service.

The mountain Sunday schools have closed for the winter months. They are expecting to be resumed the first of April. The Holy Spirit is still striving in the hearts of men. Pray for the work in the mountain sections that many may be brought to the light, and learn of the sweet fellowship which we can have alone in Christ. May we all be faithful in the service as He directs.

Jan. 13, 1928. Ruby Kiser.

Aurora, Oreg.

Dear Readers of the Gospel Herald:—On Dec. 5, Bro. J. M. Kreider came into our midst to hold a series of meetings and continued to Dec. 18, which resulted in four young souls confessing Jesus as their Savior and all were encouraged to press onward, "toward the mark for the prize of the high calling of God is Christ Jesus."

Jan. 8, we reorganized our Sunday school for the coming year as follows: Supts., Sam Schrock, D. H. Kauffman; Secy.-treas., Vernon Kauffman; Chors., Jacob Kauffman, Martha Rogie; Libr., Milo Shultz.

At present the Pacific Coast Bible School has an enrollment of 39 students. The faculty is kept very busy caring for this student body. It seems good to see how interested our young people are in the study of God's Word. We ask an interest in your prayers that we may be true to the standards of Christ and His Church.

Jan. 13, 1928. Cor.

Nampa, Idaho.

Greetings:—Bro. J. M. Kreider stopped with us enroute to Oregon. He preached two helpful sermons. Sisters Anna Snyder and Fannie Schrock of Oregon were with us over Sunday, Dec. 4, on their way to Hesston.

Our communion services were held

(Continued on page 940)

Miscellaneous

"I AM NEEDY AND POOR"

Dearest Jesus, all Thy creatures
Are more worthy of Thy grace,
Than the vile and wretched sinner,
Who now kneels before Thy face;
Yet one claim I have upon Thee,
Which Thou never wilt deny:
In the bounds of Thy creation,
No one needs Thee more than I!

Other souls have been more faithful,
And have served Thee better far,
Many spotless hearts more fitting
For Thy gracious Presence are:
Many lips devouter greeting
Far more fervent can supply,
But dear Master, well Thou knowest
No one needs Thee more than I!

Many loving hearts have carried
Richer offerings to Thy shrine;
Many generous hearts have loved Thee
With a purer love than mine;
These, Thy chosen ones, approach Thee
As the doves to covert fly;
Although utterly unworthy,
No one needs Thee more than I!

Sins unnumbered unatoned for,
Have made havoc in my soul,
And against me stands as witness,
The recording angel's roll;
All untilled has been my vineyard,
And its soil is hard and dry;
O my God! my only refuge,
No one needs Thee more than I!

For without Thee I am helpless,
Fast in sin's strong fetters caught;
Blinded by my evil passions,
Swayed by impulses untaught;
I could do no good unaided,
It were worse than vain to try;
Come Thyself to me, sweet Jesus,
No one needs Thee more than I!

Thou didst leave the Father's bosom
To reclaim and save the lost;
Thou didst take upon Thee freely,
Our Redemption's awful cost;
Thou Thyself hast called me to Thee,
Thou wilt hearken to my cry;
In the bounds of Thy creation,
No one needs Thee more than I!

—Sel. by Enos O. Stauffer.

LIMITS OF CHRISTIAN LIBERTY

By Mabel Groh

For the Gospel Herald.

Liberty is the state of being exempt from restricting circumstances. It is the removal or avoidance of restraint.

The Christian is the only person in all the world who is an absolutely free person. Paul says, "All things are lawful for me; but all things are not expedient" (1 Cor. 10:23). To the Galatians he writes, "Stand fast therefore, in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage." Christ says in Jno. 8:32, "Ye shall know the truth, and the truth shall make you free."

Satan has bound his chains about the souls and minds of all mankind, and millions of people are living under the delusion that license is liberty. How often we hear the remark: "It is nobody's business how I live, or what I do. I can do as I please;" or, "I don't want to be a Christian; I will have to sacrifice too much. I will have to do a lot of things that are too hard, I could not do them." Listen to Paul's argument in Rom. 8: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The new life, or the life of the Spirit spoken of in this chapter, is nothing else than Christ Himself living His life in us, and to the extent that we crucify the sinful fleshly nature and let Christ live and reign within us, and work His work through us, just to that extent will we be free from bondage. As many as are led by the Spirit of God they are the sons of God. Satan has no power over God, and with the life and nature of God within there is no reason why we should not have victory over sin. Indeed, God expects it, but it will never be realized by our own striving and working as Paul points out in Gal. 3:10—"That no man is justified by the law in the sight of God it is evident; for the just shall live by faith." So when even the law, which was given by God through Moses, and requires the perfect doing of all that it contains is capable only of bringing into bondage, what can be expected where Satan is permitted to have full control?

The sinner is a slave to all kinds of soul, body, and mind-destroying habits. He is a slave to fears, troubled conscience, superstition, vanity, delusions, and deceptions of all kinds.

If we are in bondage to any of these things we are not enjoying the liberty that it is our privilege to enjoy. If our Christian duties are a burden it is an evidence that the Spirit of Christ has not got full control in our life. Love knows no law. Love ever seeks opportunity to serve. When our dearest friends give expression to any desire or need we take the first opportunity to do or give that which is desired. We do not count the cost but think only of the joy we can give.

That is the attitude of the true child of God. He looks upon God's Word as the expression of the wisdom and love of a wise and loving Father, and never questions anything but takes delight in doing all that is asked to be done.

No law-loving and law-abiding citizen ever worries himself about the laws which govern the conduct of the law-breaker. As long as we live in full obedience to all the requirements of the law it has no power over us at all. So in the Christian life. If the commandments cause us trouble it is because we are tampering with them, and not living wholly in the spirit of liberty and love.

What a glorious liberty is ours if we will only claim it; we may safely do as we please when our hearts are tuned to the will of God, and "it is God that worketh in us both to will and to do of his good pleasure" (Phil. 2:13).

But there is a limit to the liberty which we may take. "Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). Here is the limit: use it not for an occasion to the flesh; or, in other words, for selfish gratification. Selfishness is as foreign to true Christianity as oil is to water. We cannot unite them if we stir them together for an hour or a year.

Love is the foundation on which this liberty rests. "By love serve one another." Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. We have no right even to do those things that we know are in perfect harmony with God's will, if it is only to gratify ourselves and we know someone else will conscientiously question our right to do it. Our brother's conscience is of vastly greater consequence than our natural enjoyment.

Christian liberty is something that is not understood by many Christians. They do not recognize the difference between liberty and license, but many times think they are exercising their liberty when in reality they are taking license, or deliberately taking things into their own hands and setting their own standards. Take, for instance, the matter of giving. Under the Old Dispensation God required that every Jew give one-tenth of all his income besides freewill offerings which amounted to nearly another tenth. Many Christians say, "I am not under the law; that has nothing to do with my giving." So they take license and call it liberty and give about an average of 98 cents each to the spreading of the Gospel which they claim to possess and love. As a result the church is handicapped at every corner for funds to carry on this most important of all enterprises. If God required a tenth of the Jew, whose religion was a religion of bondage, can we imagine that He desires less of us when He has given us such glorious blessings which the Jew never knew anything of?

Many Christians take license with the Word of God and try to make it fit their preconceived ideas, instead of fitting their ideas to the Word. Christians take license in conforming to the world in pleasure, business, dress, and many other ways and call

it liberty. "Use not liberty for an occasion to the flesh, but by love serve one another."

"Love is the fulfilling of the law." If we love God with all our heart, soul, and mind, and our neighbors as ourselves we will have no trouble to know where to place the limits.

Preston, Ont.

OUR ONLY HOPE

By S. G. Shenk

For the Gospel Herald.

As we view the Cross on which our Savior died an inexpressible richness grips our hearts. By an ignominious death there was opened to all the world a storehouse of blessings too great for the human mind to fully grasp. Neither can those endowed with the brightest intellect scale the heights of these eternal treasures, nor can they be explored to their depths. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

"As onward you press toward the heavenly goal, never lose sight of the Cross." "Cross of Christ, O sacred tree." All of the spiritual blessings that ever come to the human family come by way of the Cross. Should we attempt to record our blessings, naming them one by one, where would we stop? We feel impressed to mention a few that all would do well to value very highly:

Our Church periodicals. To my mind the standards of these periodicals is being very admirably conserved. A blessing beyond our possibility of estimating would fall on all who would put forth a special effort to extend the borders of their present circulation. May it not be that we sometimes lack system in doing things for our Lord? Would it not be good to appoint a few wide-awake brethren and sisters in each congregation whose business it would be to count the homes that do not have access to wholesome literature? Our heavenly Father only knows the good that would come out of such an effort. The matter of financing could be decided by the congregation.

The last blessing that we will mention is the reliable staff of editors through whose hands the reading matter passes before it is printed, allowing only such matter to go to press that in their judgment (by the help of God) is true to that which endureth forever. We also feel to praise God for those whose contributions have helped to keep this arm of the Church strong.

Would it not be well for these things to be spoken of more often from the pulpit? Ought not our prayers ascend continually in behalf of a work so important?

Continental, Ohio.

MIND CONTROL

By Sadie King

For the Gospel Herald.

A half hour spent each day in reading, committing to memory or meditating on the following truths will have a pleasing and desirable effect on the mind.

"The Lord is my shepherd, I shall not want." Commit to memory the entire Psalm to be sure to have it in time of need.

"Without me ye can do nothing" (Jno. 15:5).

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"My grace is sufficient for thee" (II Cor. 12:9).

"He will not suffer thy foot to be moved: he that keepeth thee will not slumber" (Psa. 121:3).

"Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psa. 4:8).

"The angel of the Lord encampeth round about them that fear him and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psa. 34:7, 8).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).

"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:12, 13).

"My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:2-4).

The reading of the book of Job and the story of John the Baptist is very helpful.

"In all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

"Search the scriptures" daily and you will be sure of victory if you make the unconditional surrender.

Portland, Oreg.

A BEAUTIFUL FACE

"Mother," said Emily Rand, slowly, as she placed an empty jelly tumbler and unsoiled napkin on the dining room table, "you haven't any idea how I enjoy going up to Aunt Hepsey's."

"Did she seem as bright and as well as usual, dear?" asked Mrs. Rand, anxiously, as she hurriedly laid the cloth for the noonday meal.

"I think so, Mother, and she was delighted with the bread and jelly."

"I imagine Aunt Hepsey's gratitude which is always so genuine, is the secret of my little girl's pleasant visits there, isn't it, dear?"

"No, Mother," replied Emily, thoughtfully, as she took the knife-tray from her mother's hand. "It isn't that, for when I don't have anything for her it's always the same. It's her beautiful face that attracts me; and when I come away I always feel—why, I can hardly tell it—but, I guess, sort of purified. I wish I had such a sweet face, for then everybody'd love me as they do Aunt Hepsey."

"You can have such a face, dear, if you follow Aunt Hepsey's recipe."

"Recipe, Mamma? Why, that seems very strange. She doesn't do anything to make herself have such an attractive face—of course she doesn't!"

"She certainly does, Emily; and it is a recipe my own little girl may follow with like result. It is to think beautiful thoughts of God and His love and goodness — and beautiful thoughts make a beautiful face. The face, dear, is the mirror of the soul and what the soul thinks the face expresses. Never allow yourself to think sour and disagreeable thoughts, but only those which are pure, unselfish and sweet and in time my little girl's face will be just as beautiful and attractive as dear Aunt Hepsey's."—Herald of Light.

The eternal destiny of souls depends upon my faithfulness and yours.—C. V. M.

STUDIES ON THE CROSS

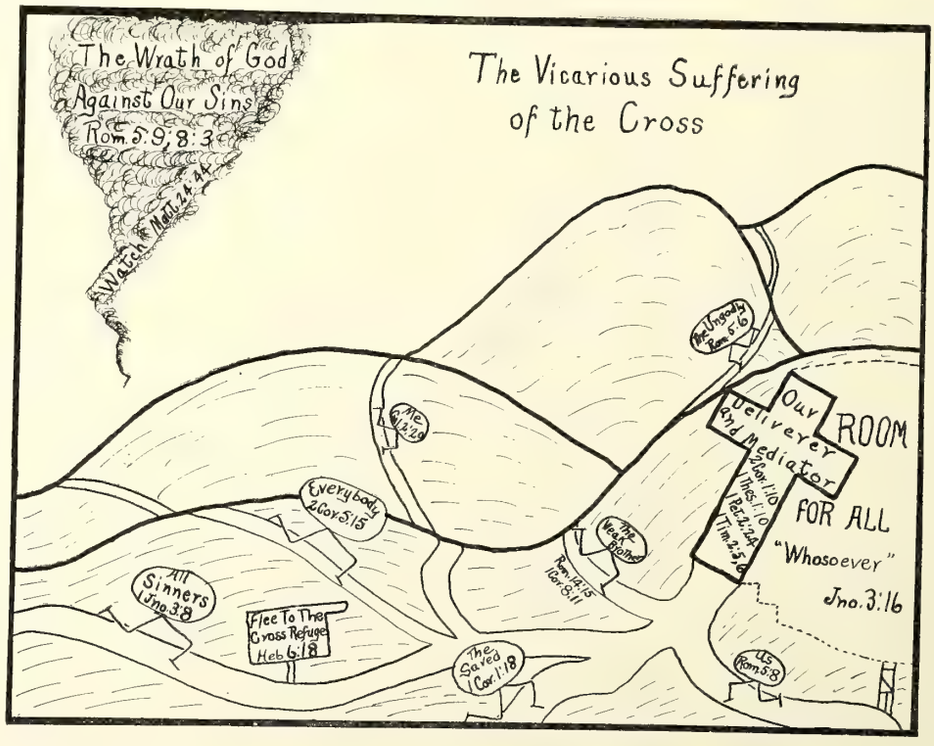
THE VICARIOUS SUFFERING OF THE CROSS

By H. N. Troyer

For the Gospel Herald.

Because of the great doctrine of forgiveness, many unconsciously presume that God is not just and will not deal justly with every man. However, the doctrine of justice is one of the great pillars of the Bible. God is no respecter of persons (Rom. 2:11), and every one shall be judged with just judgment "because I seek not my own will, but the will of the Father which hath sent me (Jno. 5:30).

Perhaps we might better understand this by looking about us for illustrations. God is the creator of all things. All of His natural laws have been made for the good of man. Fire always burns—not once, but always. Thus we learn to obey the law which directs us to be careful around fire. Our life may depend upon respect for this law. Disobedience to it may bring death. No one familiar with this law would venture to sit on a red hot stove or walk into a roaring furnace. So with many others of God's natural laws. Water, not under control, destroys and drowns. Poison, used in the wrong way, kills. **His natural laws are constant for our good.**



Natural laws, as those above, serve to illustrate to us the spiritual laws of God. When God says that sin kills spiritually, **it is so.** "The wages of sin is death" (Rom. 6:23). When He says that all sin will be punished, we can rely upon it, for again "God is no respecter of persons." **"Every one** shall give account **of himself** to God" (Rom. 14:12). On that day of wrath and revelation of the righteous judgment of God every one will have rendered unto Him according to his deeds (Rom. 2:5, 6). Note how God has already dealt with Adam, with the world at the time of the flood, of Sodom and Gomorrah, etc. The day of God's wrath is just as certain as any of the prophecies already fulfilled and will come as a thief in the night. It will be unexpected by many. All have the admonition to watch, for "in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

Our God, however, is also a God of love (I Jno. 4:8). He loves us so much that He has provided a room (Jno. 3:16) for all if they will go in and escape the storm. Those in that room will be justified by His blood and so "saved from wrath through him" (Rom. 5:9). There is only one entrance into this room, and that is by way of the Cross. All back of this door are safe, for the Cross will bear the fury of the storm." Jesus ....delivered us from the wrath to come" (I Thes. 1:10). He "bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness" (I Pet. 2:24). Thus, this man Christ Jesus upon the cross became a mediator between God and men, giving Himself "a ransom for all" (I Tim. 2:5, 6).

There is no safety but in this room provided by God Himself. The door, however, is wide enough and high enough to admit each and all who have faith enough to enter. The saved can enter, for the Cross is not foolishness to them but it is the power of God" (I Cor. 1:18). Christ also died that sinners might enter if they wish to change and serve the righteous God (I Jno. 3:8). Each one, you and I included, can become crucified with Christ by retreating behind the Cross (Gal. 2:20). All of us have been concluded under sin by the Scripture (Gal. 3:22), yet Christ died for all of us (Rom. 5:8). Some brethren are very weak, but Christ also died for them that they might have safety (Rom. 14:15). We are not to place stumbling blocks in their way BUT HELP THEM IN (I Cor. 8:11, 12; Rom. 15:1). In fact, "He died for all" (II Cor. 5:15), including even "the ungodly" (Rom. 5:6).

Let us heed the guideboard and flee at once to the Cross refuge (Heb. 6:18), for no man knows the hour when the storm of wrath will break (Matt. 24:36) nor does he know when he will be summoned to appear before his Maker, for his life is but a vapor (Jas. 4:14).

Meditations

1. In Psa. 111:4 we are told that the Lord hath made His wonderful works to be remembered. He has further helped us along this line by giving us His wonderful Word (II Tim. 3:16). David hid this Word in his heart that he might not sin against God (Psa. 119:11). What a command to us to faithfully remember. Repeatedly we are told to remember. Other incidents are repeated so as to refresh our memory. Examine First and Second Peter especially along this line. Sometimes we are called upon to remember some special act, as Lot's wife (Luke 17:32). At other times we are called to remember all of God's wonderful works (See Psalms).

Few of us take God's heedings, warnings, and judgments as seriously as we do His promises. Yet both come from one God and each one shall give a final account (Rom. 13:12). Let us search the Word; and as **we** search, let **H**im search our hearts (Psa. 139:23, 24).

(To be concluded)

East Orwell, Ohio.

CORRESPONDENCE

(Continued from page 937)

Dec. 18, Bro. N. A. Lind was with us and had charge of the services. On Christmas eve we had our Christmas program. The children always look forward to this time and seem to rejoice to give their little messages of our Savior's birth.

On Dec. 26 we held our annual

business meeting. The following officers were elected. Bros. L. Filty and J. A. Flishers S. S. Supts., Sister Matilda Miller primary Supt., Sisters Ina Flisher and Anna Kauffman Chors., Sisters Edna Roth and Maryland Burkholder secys., Bro. Paul Miller and Sister Dorothy Kauffman, Librarians.

Bro. Christ Nafziger has been on the sick list. He had been at the hospital but we are glad he has improved enough to again be at home.

Jan. 13, 1928. Cor.

Oronogo, Mo.

Dear Herald Readers, Greeting:—We were pleased to have with us, during holiday week, Bro. Paul Erb, of Hesston, Kans., and the young brethren, Paul Roupp, Philip Kreider, and Menno Snyder, who are students at Hesston College. Evening meetings were held at White Hall Church throughout the week. In the latter part of the week the weather became very cold—about ten below zero, which is rather unusual for this place. This had some effect on the crowds. Otherwise the attendance and interest were good. Bro. Erb's sermons were full of power, backed by solid Bible doctrine. Two services were held in the city of Joplin, at a little mission hall where we have a regular appointment monthly. Service of song was held in several homes, and was enjoyed very much.

An automobile accident was one of the features of the week. In an attempt to reach Bentonville, Ark., for a special service, Bro. Erb's car was struck by another car. The occupants were thrown out and the car was badly damaged. The driver of the other car left without further notice. The ones seriously injured were our bishop, Bro. Andrew Shenk, and a young sister. They are recovering. Bro. Shenk can now go about his duties to some extent, and the young sister went back to Hesston.

Other visitors present during the holidays were Bro. and Sister Lester Buerge, Los Angeles, Calif., also Sister Esther Detwiler and Bros. John and Samuel Detwiler paid us a short visit.

Jan. 15, 1928. Perry J. Shenk.

Parnell, Iowa.

Greeting to all Herald Readers:—On Jan. 4 quite a few met for the purpose of transacting the business end of the Church. A trustee was chosen for a term of three years, John Martin being elected. Bro. D. B. King was re-elected treasurer, E. Rodgers Mission Board member, and Henry Birkey librarian.

Different reports were given and we are glad to say that most of the reports given are encouraging, especially that of mission efforts. May the good work go on. There is yet plenty room for improvement.

Bros. Ralph and George Kauffman of Alberta, formerly of this place, are visiting among kinsfolk and friends in our vicinity.

Sister Katie Troyer of Crystal Springs, Kan., who has been visiting with her sister (Mrs. Edwin Shettler) for the past month, left for her home Jan. 17.

Bro. Ben Swartzendruber was chosen to the committee of our Y. P. B. M.

On Christmas Eve nature presented a most picturesque picture in our low lands, after flood waters raised the ice, resembling the effects of a great earthquake. The weather has been very mild for the past two weeks. Health, fair in general.

Bro. A. G. Yoder is expecting to be with the brotherhood near Hydro, Okla., through the last week in January and forepart of February.

Jan. 16, 1928. Cor.

Chambersburg, Pa.

(Strasburg congregation)

Dear Herald Readers, Greeting:—Since we have been permitted to enter a new year under the grace and mercy of a kind and loving Father; and when our mind runs back over the past year and thinks of those who have answered the summons of death, and among them some earnest workers and strong supporters for the cause of Christ, (through which we feel a great loss, but believe it is their eternal gain, Phil. 1:21) it also reminds us of our duty of praying the Lord that He send more laborers into the harvest, since the harvest is great and the laborers are few.

Nehemiah realized he had a great work before him, so he had no time to compromise with the world. Christ said, "My Father works hitherto, and I work" (Jno. 5:17).

We are encouraged to know that our labors are not in vain. At present four have become willing to turn to the Lord at this place, some at other places; but we are made to feel sad that among these there are some who have grown hard in sin. It seems they cannot be touched, but Christ tells us that all things are possible with God; so we will keep on praying for them and pleading with them. James says, "The effectual fervent prayer of a righteous man availeth much."

Remember us at the throne of Grace.

Jan. 16, 1928. J. S. B.

Orrville, Ohio

(Orrville Mennonite congregation)

Dear Herald Readers, Greetings:—The reorganization for this year is as follows: Church Trustees, Hervey Schnell, J. M. Smucker, Alfred Hauter; Sec.-Treas., J. W. Kropf; Chor., M. D. Moses; ushers, Geo. Brenneman, Henry Ross. S. S. Officers: Supts., C. J. Smucker, C. B. Geiser; Chor., Mrs. Melvin Hostetler, Vernon Lehman; Secy., Helen Moser, Hilda Shoup; junior and intermediate Supt., M. D. Moser; Prim. Supt., Mrs. I. W. Royer; cradle roll, Mrs. A. E. Yoder; Home Dept., Mrs. J. D. Hostetler; missionary Supt., Charles Shank, Y. P. M. officers: Pres., Henry Ross; Sec., Evelena Sprunger.

On Jan. 1 the singers' chorus of North Lima rendered a fine program which was enjoyed by everyone present.

The annual ministers' meeting was held Jan. 5 and 6, with much interest manifested. We thank all those that have taken part in the program. We trust these meetings will be the means of much advancement in the Sunday school and Church. Again we much desire an interest in your prayers in our behalf.

Jan. 16, 1928. C. J. S.

Goshen, Ind.

(Clinton Brick congregation)

Dear Herald Readers: Greetings—Another year is past and gone and we have entered in upon another year. As we look back over the past year with its many disappointments, heartaches, trials, sorrows, temptations and many problems which had to be solved, we still have many reasons to thank and praise our heavenly Father for the many blessings we received from His bountiful hand.

On New Year's day no services could be held at this place, as well as at other places, on account of the snow drifts and 6 below zero. The roads were impassable with the wind still drifting the snow. We have had warm weather since with the snow nearly all gone and muddy roads. With these conditions the attendance at the service Jan. 15, was small.

Our Sunday school was reorganized with the following officers: Supts. Bros. Amasa Kauffman and Truman Hostetler; Sec.-Treas., Sisters Mildred Boyer and Marie Kauffman; Chors., Sister Gladys Honderich and Bro. Clifford Boyer; Libr., Sister Cleo Nusbaum.

Y. P. meetings: Mod., Bros. Truman Hostetler and Daniel Honderich; Chor., Sister Alma Kauffman; Church: Chor., Bro. Amasa Kauff-

(Continued on page 944)

REPORT

Oak Springs, Pa., Sisters Aid Society from July 1, to Dec. 31, 1927

No. of meetings	11
No. present	147
Average regular attendance	134
No. of visitors	12
Work done: Coverings made	98
Garments for India Mission	20
No. of quilts quilted	7
Received for work and fees	$202.09
Paid for Sister Lillie Burkholder support at Welsh Mt. Home	$10.00
Other expenses	$152.51

Hannah Miller, Pres.
Lydia H. Bender, Sec'y.

Married

Hostetler—Kennell.—On Jan. 10, 1928, at the Linn A. M. Church, Bro. John E. Hostetler of Shelbyville, Ill., and Sister Amanda S. Kennel of Roanoke, Ill., were united in marriage, Bro. Joseph Reber of Shelbyville, officiating.

Schrock—Schlabach.—Bro. Daniel Schrock and Sister Anna Mae Schlabach, both of the Metamora congregation, were united in marriage Dec. 22, 1927, by Bro. A. A. Schrock. May God bless this union.

Yordy—Studer.—Bro. Clarence E. Yordy of Pleasant Grove congregation and Sister Esther E. Studer of the Metamora congregation were united in marriage Dec. 14, 1927 by Bro. A. A. Schrock. May God richly bless them.

Bohn—Boshart.—On Dec. 27, 1927 Bro. Albert Bohn of Pomeroy, Iowa, and Sister Kathryn Boshart of Wayland, Iowa, were united in marriage at the home of the officiating bishop, Bro. Simon Gingerich near Wayland, Iowa. May the Lord bless them.

Burkholder—Megert.—On Dec. 6, 1927, at the home of the officiating bishop, Bro. J. P. Bontrager, 151 W. 73 St., Los Angeles, Calif., Bro. Mose M. Burkholder and Sister Anna Megert were united in marriage. May God's blessing go with them through life.

Breniser—Miller.—Bro. Lester Breniser of Middlebury, Ind., and Sister Elnore Miller of near Topeka, Ind., were united in marriage Dec. 25, 1927, at the home of the officiating minister, Bro. Silas Yoder of Middlebury, Ind. May God's blessing attend them through life.

Burkey—Brubaker.—On Jan. 14, 1928, Bro. Charles Burkey of Nappanee, Ind., and Sister Martha Brubaker of near Brutus, Mich., were united in marriage at the home of the officiating minister, Bro. H. F. North, Nappanee, Ind. May God's blessings attend them through life.

Kreider—Hershey.—On Jan. 12, 1928, at the home of the bride's parents, Bro. Noah W. Kreider of the Paradise congregation and Sister Mary R. Hershey of the Erb congregation, Lancaster Co., were united in marriage, Bishop Isaac H. Brubaker officiating. May the blessing of God attend them through life.

Roth—Meyer.—Bro. Clarence Roth and Sister Mabel Meyer of Wayland, Iowa, were married at the home of Bro. Simon Gingerich, the officiating bishop, Dec. 15, 1927. They are both members of the Sugar Creek Church. May God richly bless them as long as life shall last.

Nice—Derstine.—On Jan. 7, 1928, Bro. Garret M. Nice of the Franconia congregation and Sister Mamie F. Derstine of the Souderton congregation were joined in marriage at the home of the officiating bishop, Bro. A. G. Clemmer at Franconia, Pa. May the Lord protect and the Spirit guide them through their earthly pilgrimage.

Obituary

Christophel. Daniel Quentin, son of Irvin L. and Anne Mary Christophel, Greencastle, Pa., died Jan. 16, aged 11 d. He is survived by his parents, two brothers and one sister (Irvin Jr., Violet M., and Robert E.). Funeral at the Macedonia Church. Burial in adjoining graveyard. Services in charge of Mr. Probst.

By his grandparents.

Reed.—Martha Ellen Reed was born Sept. 25, 1880; died Jan. 7, 1928; aged 47 y. 3 m. 12 d. She was a member of the Mummasburg, Pa., Mennonite Church. She leaves her husband, 3 children, 3 brothers, and a number of friends. The funeral was conducted at the home and at the church by Bro. A. W. Myer, and the body laid to rest in the Mummasburg Cemetery.

Miller.—Claude, infant son of Alvin J. and Sevilla Miller, near Berlin, Ohio, died Dec. 6, 1927; aged 1 d. He leaves parents, 3 brothers, and 2 sisters. One sister preceded him to the spirit world. Short services were conducted at the home by Calvin Mast, taking as his text the words of Job; "The Lord hath given, and the Lord hath taken; blessed be the name of the Lord."

Parents.

Boyer.—Elizabeth C. Boyer was born Sept. 3, 1834; died Jan. 8, 1928; aged 93 y. 4 m. 5 d. She was a member of the Mummasburg, Pa., Mennonite Church. She leaves 1 daughter, 3 sons, 20 grandchildren, and 25 great-grandchildren. Funeral was conducted at the home of her daughter by Bro. A. W. Myer and at the Mummasburg Church by Bros. A. W. Myer and Noah L. Landis. The body was laid to rest in the Mummasburg Cemetery.

Wismer.—Nancy (Snyder) Wismer was born in Waterloo Co., Ont., Nov. 1836; died June 30, 1927; aged 90 y. 8 m. She united with the Mennonite Church in her younger years and remained a consistent member till the Lord called her home. She lived in matrimony nearly 71 years with John C. Wismer, who with 5 sons and 2 daughters remain to mourn the loss of a devoted mother. Funeral services on July 2, conducted by U. K. Weber, Kitchener. Burial in the Blair Cemetery.

Gautsche.—Evelyn Louine, infant daughter of Bro. Homer and Sister Ilva Gautsche, was born Jan. 8, 1928 and died Jan. 9. She leaves her sorrowing parents, grandparents, and many relatives. Short funeral services were held at the home by Bros. S. S. Wyse and Eli Rupp, and at the Pettisville, Ohio, Cemetery by Bro. S. D. Grieser.

"The Lord needed one more angel child
Among His shining band;
So He stooped down and clasped
Our little darling's hand."

Layman.—Emma E., daughter of Mr. and Mrs. Noah Taylor, died at her home near Harrisonburg, Va., Jan. 15, 1928; aged 64 y. 4 m. 4 d. She has been a sufferer for over two years, her last illness lasting four weeks. She suffered from rheumatism and heart trouble. She was a member of the Mennonite Church. She is survived by her husband (Albert Layman), three sons (Elmer, Charles and Leslie), 1 brother, and two sisters. Funeral services were conducted from the Weavers Church Jan. 16, by J. S. Martin and Leonard Jones. Text, Amos 4:12. Interment in adjoining cemetery.

Long.—Callie Long was born Nov. 30, 1871; died Dec. 31, 1927; aged 56 y. 1 m. 1 d. Sister Long was the widow of the late Addison Long who preceded her in death 16 years ago. Two children also preceded her to the great beyond. The following children survive: Mrs. Jasper Smith, Mrs. Jason Vance, Mrs. Warren Vance, Mrs. Russell Vance, Ramon, and Elmer. She was a faithful member of the Mennonite Church for many years. She will be greatly missed in the home, in the church, and in the community. Funeral services at the Roaring Creek Mennonite Church, near Roaring, W. Va., Jan. 4, in charge of the writer. Interment in the Arbogast Cemetery.

R. W. Benner.

Kaufman.—Esaias J Kaufman was born in Holmes Co., Ohio, Aug. 28, 1847; died Nov. 12, 1927 at the home of his son in Middlebury, Ind.; aged 80 y. 2 m. 15 d. He suffered many years with asthma and heart trouble. He was united in marriage with Anna Lehman, who preceded him in death. He is survived by two sons (Andrew and Henry). Another son (Manasses) died in 1908. There are also six grandchildren and 8 great-grandchildren. He was a faithful member of the Mennonite Church. Funeral at the Middlebury Mennonite Church in charge of Bros. D. D. Miller and Silas Yoder. Text, John 14. Burial in Miller Cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Andrew E. Kaufman.

Smoker.—Elizabeth, wife of the late David B. Smoker, died of pneumonia at the home of her son (Amos R. Smoker) near Christiana, Pa., Jan. 11, 1928; aged 83 y. 6 m. 3 d. She was sick less than a week. She enjoyed remarkable health until her last sickness. She was a member of the Old Order Amish Church and was a faithful member until death. She leaves 1 son (Amos), 2 daughters (Mrs. Fannie Riehl and Mrs. Mattie Summers), 13 grandchildren, 21 great-grandchildren, 2 sisters, and 1 brother. Funeral services Jan. 16 were conducted at the house by Christian Glick and Aaron Glick and at Millwood Church by John Stoltzfus and John Kennel. Burial in adjoining cemetery.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, life is ended,
Now dear grandmother is at rest."

By a granddaughter.

Gehman.—Angeline (Shantz) Gehman, was born at Bridgeport, Ont., April 10, 1846. On May 3, 1864 she united in marriage with Solomon B. Gehman, and about 9 years later, both were converted and united with the Mennonite Church. On Nov. 26, 1882, Bro. Gehman was ordained to the ministry which position he faithfully filled till Nov. 19, 1912, when he was called to his reward. He was a powerful speaker, and in most of his sermons, laid special emphasis on repentance and getting right with God, being instrumental in a great revival that took place in Waterloo Co., in 1885. This union was blessed with 6 children of whom one son (John) preceded them. Sister Gehman died at the home of her daughter in Waterloo, aged 81 y. 8 m. 23 d., leaving 2 daughters and 3 sons (Susannah—Mrs. John Wismer, Samuel, Esther—Mrs. Norman Gingerich, Willie, and Solomon). The funeral was held at the Waterloo Mennonite Church on Jan. 6, conducted by Jonas Snider and Noah Hunsberger.

Stutzman.—Mary Ellen Slabaugh Stutzman was born in West Virginia, March 17, 1863; died at her home near Kalona, Iowa, Dec. 22, 1927, death being due to dropsy. She united with the Amish Mennonite Church in her youth and remained a faithful member to the end. She was married to John J. Stutzman, April 6, 1882. To this union were born 11 children; two preceded her in death. Those living are Mrs. Henry Miller, Mrs. Abram Miller, Mrs. Harvey Gingerich, Mrs. Julius Gingerich, Mrs. Simon Gingerich, Mrs. Thomas Kauffman, William, Ervin, and Melvin. She was a kind mother and was loved by all who knew her.

Funeral services were held at the East Union Mennonite Church near Kalona, Iowa, conducted by Bros. A. C. Swartzendruber and Jonas Miller of Grantsville, Md. She was laid to rest in the cemetery near the Church.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we find."

Snyder.—Susannah (Shantz) Snyder was born Aug. 14, 1847. She united in holy matrimony with Urias Snyder of Waterloo, Ont., in 1898. This union was blest with one son. In 1904 she with her husband were converted and united with the Mennonite Church at Waterloo. She was of a quiet and unassuming disposition, and was always faithful to her Lord, till He called her home. Her departure was a shock to the community, as she was in ordinary health till the evening of Jan. 6, when she complained a little but not seriously, went to sleep, and next morning was found lifeless in bed, seemingly without a struggle. She died at her home near Waterloo, Jan. 7, in her 54th year; thus proving the frailty of man and the importance to be ready. She leaves her sorrowing husband, 1 son (Lorne) her aged father (Levi Shantz), 2 sisters, 2 brothers, and a host of friends. Funeral services were held at the Waterloo Church by Bro. Jonas Snider (Text, Amos 4:12), assisted by Brethren Noah Hunsberger and Howard Stevanus. May the abiding Comforter be with the bereaved family.

Short.—Ida May Short (nee Newhauser) was born near Leo, Ind., Aug. 4, 1894; died near Pettisville, Ohio, Jan. 8, 1928; aged 33 y. 5 m. 4 d. She was united in marriage to Nelson H. Short June 20, 1916. To this union were born 3 children, one son dying in infancy. She leaves her sorrowing husband, two daughters, mother, one sister, her husband's parents (with whom they made their home during their married life), together with a large circle of relatives and friends. Ida accepted Christ as her Savior when about 17 years old and united with the Mennonite Church near Leo, Ind., afterwards transferring her membership to the Church of Fulton Co., Ohio, and lived a devoted life to the end. Funeral services were held Jan. 12, 1928, at the Central Church near Archbold, Ohio, conducted by Bros. A. S. Miller of Leo, Ind., and Ed Frey of this place. Texts, Eccl. 8:8 and 12:1. Burial in Pettisville Cemetery.

"We have lost our darling mother,
She has bid us all adieu;
She has gone to live in heaven,
And her form is lost to view."

Staley.—Elsie Marie., daughter of Walter and Elsie Staley, Salunga, Pa., died Jan. 7, 1928, after an illness of 5 days of peritonitis pneumonia, aged 5 y. 4 m. 28 d. She was lovely, lively and affectionate, ever displaying a thoughtfulness beyond her years. To lose such a promising child truly brings a deep and heavy shadow; but we should think of that One who careth for us all, and who loves little children, who hath not for naught said, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." Whatever He does is well done. He has taken the spirit of dear Marie to that beautiful home beyond the grave where she is waiting for and welcoming her parents and two sisters, Ethel and Pearl. Marie has been going to the Salunga Mennonite S. S. One small brother had preceded her to the Spirit world. Brief services from her late home Jan. 9, with further services at the Landisville Mennonite Church. Services were conducted by Bros John Mosemann and Seth Ebersole. Text, Luke 18:16. Her remains were laid in the cemetery adjoining.

Marie's Aunt.

Wanner.—Elias Wanner was born Jan. 17, 1847; died Jan. 8, 1928; aged 80 y. 11 m. 21 d. He was united in marriage to Elizabeth Sauder. To this union were born 2 daughters and 5 sons. His wife preceded him in death 22 years ago, also two grown sons. He was the last of a family of 5 children. He was a faithful member of the Mennonite Church for many years. He was sick five years, having gangrene in his foot from which he never fully recovered. The immediate cause of his death was a stroke. At times he suffered intense pain, but never murmured. He was fully resigned to the Lord's will. A few weeks before he died he realized his heart was giving way and said that it would be gain for him to leave this world. He was very much interested in Church affairs and always present when health permitted. He will be greatly missed in his home, especially by his daughter who waited on him so patiently all these years. Funeral services were held at the Old Road Mennonite Church, Lancaster Co., Pa., conducted by Bros. C. M. Brackbill and Abram Martin. Text, Rom. 8:18. He was laid to rest in the cemetery near by.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend on earth like you we find."

His Niece.

Miller.—Katharine (Yoder) Miller was born in Holmes Co., Ohio, Aug. 30, 1855; died near Kalona, Iowa, Jan. 7, 1928; aged 72 y. 4 m. 8 d. She came with her parents and family to Iowa in 1869, and was married to D. F. Miller, Jan. 25, 1877—in the house in which she lived the remainder of her life. To this union were born six children. The husband and two children (Frankie and Emma) preceded her in death. Two sons (Moses and Alva), and two daughters (Barbara and Ida, wife of Bro. D. J. Fisher), two brothers (Geo. Yoder and Henry Z. Yoder), together with twelve grandchildren and many relatives and friends remain to mourn the loss of a devoted and loving mother and sister and kind and sympathetic Christian neighbor and friend. Sister Miller accepted Christ as her personal Savior in her youth, united with the Mennonite Church, and was a faithful and consistent member of the East Union congregation until death. Never unnecessarily absent from public worship, her life brought cheer to many by her cheerful and friendly disposition, and willing helpfulness and patience even in the darkest times of sickness and death. Funeral Jan. 9, at the East Union Church by W. S. Guengerich, and Amos Gingerich in the English language and P. P. Swartzendruber in German. Interment in the family cemetery.

Lugbill.—Magdalena Lugbill (nee Stuckey) was born near Archbold, Ohio, Apr. 25, 1855; died at her home in Henry Co., Ohio, Jan. 7, 1928; aged 72 y. 8 m. 12 d. Feb. 6, 1879, she was united in marriage to Christian Lugbill. They shared together the joys and sorrows of life until June 1, 1924, when he was called to his reward. To this union were born 9 children. She leaves 7 children, 23 grandchildren, 2 great-grandchildren, 1 brother, and many relatives and friends. Two children and 3 grandchildren preceded her in death. Sister Lugbill was a kind and devoted mother, having the welfare of her children at heart. For several years she had been failing in health, but all through her ailment she believed and trusted God, and often said, "All things work together for good to them that love God; to them that are called according to his purpose." In her younger years she accepted Christ as her Savior and united with the Mennonite Church, to which she remained true to the end. Funeral services were held Jan. 11 at the Central Church near Archbold, Ohio, conducted by Bros. E. L. Frey and S. D. Grieser. Text, Rom. 8:18. Burial in Lockport Cemetery.

"Dearest mother, thou hast left us,
For that home beyond the skies,
But we long again to meet thee
In the realms of Paradise."

Strite.—Pre. C. R. Strite was born Feb. 23, 1864, near Maugansville, Md., where he spent all his life. He was a son of the late John and Magdaline Strite. On Dec. 18, 1884, he married Ellen Binkley, to which union were born one son and one daughter. On June 7, 1897, he was called as a minister to the Mennonite Church at Reiffs, which he served with much interest, "watching thereunto with all perseverance" for 30 years, when but a short while before his death He and his companion moved to the home of their son where he passed to his eternal reward on Jan. 5, 1928, from cancer of the liver; aged 63 y. 10 m. 13 d. He also served as chairman of the Washington Co., Md., and Franklin Co., Pa., Mission Board from the beginning of its organization until a few months ago when owing to physical disability he resigned. Notwithstanding his failing health his very last strength was used in preaching the Gospel. The Church in this Conference has lost one of its staunch leaders which will be felt for years to come. The touch of his support was felt by all defenders of the old-fashioned Faith who knew him in other conferences also. Besides his wife he is survived by his son (Edgar) and daughter (Mrs. Jacob Grove), one brother, and seven grandchildren. The large assembly at his funeral was a silent testimony of the extent of his influence. Services were conducted by the following brethren: M. K. Horst, J. F. Grove, John D. Risser and Denton Martin. Texts, Phil. 1:21; Psa. 132:14; II Tim. 4:7. Interment in the Reiffs Cemetery.

Shank.—Emma Elizabeth, wife of Pre. Joseph Shank, was born Nov. 5, 1863; died at her home near Broadway, Va., Dec. 25, 1927, aged 64 y. 1 m. 20 d. She was a daughter of the late Daniel and Mary Showalter. She was stricken with paralysis on Dec. 2 and never regained consciousness. Her sudden illness and death was a severe shock to her family and the community in which she lived, as she was apparently in perfect health when the stroke came. Besides her husband she is survived by her aged mother and eight children (Mary Catherine,—Mrs. Wilmer Geil; Sallie,—Mrs. Irvin Showalter; Samuel, Frances,—Mrs. Abner Weaver; Mae,—Mrs. Peter Blosser; Ezra, Sarah, and Ruth). One son (Daniel) and an infant daughter preceded her in death. Other surviving relatives are two brothers, (Albert and Howard), two sisters (Minnie and Ollie,—Mrs. David Eiman), and 21 grandchildren. Sister Shank was a consistent member of the Mennonite Church from girlhood. Her unpretentious manner and life, her kindly interest in all with whom she came in contact, and her ever ready helpfulness won her many friends. She is sorely missed in the home, in the Church, and in the community. The funeral was held on the 27th at Zion Church conducted by Brethren J. L. Stauffer, J. W. Geil, and S. H. Rhodes. Text, Rom. 5:19. Burial in the adjoining cemetery.

"Though cast down, we're not forsaken;
Though afflicted, not alone:
Thou didst give, and Thou hast taken:
Blessed Lord, 'Thy will be done.'"

Hough.—Arthur Monroe, son of William Elmer (deceased) and Susie A. Hough, was born near Garden City, Mo., March 29, 1891; died Jan. 12, 1928; aged 36 y. 9 m. 13 d. He spent the greater part of his early life near the place of his birth, being the only son of his widowed mother and the oldest of four children. At an early age he helped to support the family and at the age of nineteen he went to Illinois where he spent several years. While at this place he confessed Christ as his Savior and united with the Mennonite Church. During the World War he was drafted and sent to Camp Lewis Washington, and later to Camp Kerney California. After being discharged he remained in San Diego, California where he worked until October of last year when he underwent a serious operation from which he never recovered. His family learned of his

condition and on Dec. 17 his sister (Mrs. Emery Z. Hartzler) went to California and brought him to the home of his mother in Colorado Springs, Colo., where all that skilled physicians and loving hands could do for him was done. He expressed a desire to get well in order that he might continue to help support his mother. However, God saw fit to call him home and on the morning of Jan. 12 he passed away. He leaves his mother, three sisters, a host of relatives and many friends, his father and a brother having preceded him in death more than thirty years ago. Funeral services were held from the home of his mother, conducted by J. Kore Zook, who spoke from Psa. 90:12. He was laid to rest in Evergreen Cemetery near Colorado Springs.

Bontrager.—Sarah A., daughter of J. J. and Martha Bontrager, was born Sept. 2, 1867, near Lancaster, Ohio; died at her home in West Liberty, Ohio, Dec. 28, 1927. Her early life, to the age of 15 years, was spent in Fairfield county, when, with her parents, she moved to Logan county and during the remainder of her life lived in the vicinity of West Liberty. She was united in marriage to John T. Yoder, and to this home were given four children (Mrs. Cletus Michael, Ralph Yoder, Paul Yoder and Ruth Yoder) who survive with the father and husband, to mourn the going of a loving wife and mother. She found great pleasure in her family and was never happier than when doing something for them. Her grandchildren (Wanda Yoder, Grace and John Michael) were also a source of pleasure to her and gave her many a happy day. She had been in failing health over a period of three years, but was not confined to her home until recent weeks. She was patient through her suffering, and was always grateful for all that was done for her. She suffered a stroke of apoplexy as she sat talking with the family and friends and passed away very quietly and peacefully. In her youth she accepted Christ as her Savior, was a member of the Mennonite faith and was affiliated with the Bethel congregation. Besides her husband and children she is survived by six brothers and sisters (A. C. Bontrager, Mrs. S. H. King, Mrs. J. B. Kauffman, Mrs. S. G. Huber, Dr. C. F. Bontrager, and Bishop J. P. Bontrager. She will be greatly missed by her family, her relatives, her neighbors and friends.

Dear Jesus, we are sorry and grieved to say,
That our Mother, dear Mother, has been taken away,
But we know that her sufferings and trials are o'er,
And we all hope to meet her on that grand celestial shore."

CORRESPONDENCE

(Continued from page 941)

man; Cor., the writer.

We ask an interest in the prayers of all Herald Readers in behalf of the work at this place.

Jan. 16, 1928. Elvina M. Miller.

Vineland, Ont.

Dear Herald Readers, Greetings:—The new year is well begun, and with it some changes in organization. Our former correspondent and Sunday school superintendent, John Coffman, is teaching in Waterloo County this year. Bro. Alvin Culp was elected superintendent of the Sunday school and Bro. Edwin Hoover, assistant. The Church management is unchanged. The annual reports were encouraging and also assisted us in seeing where we could do better.

We miss our bishop, Bro. S. F. Coffman, during this time of Special Bible Course in Kitchener. We are glad, however, for his rich messages on the Lord's day. Several of our young people are taking special courses this winter.

Jan. 16, 1928. Cor.

Middlebury, Ind.

(Forks congregation)

Dear Herald Readers, Greetings:—We have great reasons to be thankful to our heavenly Father for the way He has blessed us, that we again have a house of worship. We did not have our dedicational services yet, but expect to as soon as we will get the new seats. With the seats and chairs that we have we held our business meetings Saturday A. M., and Sunday we had our forenoon services and Y. P. meeting in the evening.

The officers that were elected for the coming year are: Perry J. Miller Supt., Early Bontrager asst. Supt., Leona Bontrager S. S. chorister, Ottis Hostetler, church chorister, Malvin Miller Y. P. M. moderator.

We also expect to have baptismal services before long. We ask an interest in your prayers for the Church at this place.

Jan. 17, 1928. Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—The weather during the last week has been spring-like, and one almost forgets that it is winter.

Health in general is good, and on account of the favorable conditions our Sunday school and church attendance has been larger than usual at this time of the year.

The Bible School is in the midst of Teachers' Week and this has added much to the interest of the school. The total enrollment to date is 137.

The enrollment in the teachers' department consists of 102 superintendents and teachers. Many of these are regular students for the entire term of six weeks. The instructors—I. W. Royer, H. H. Snavely, Aaron Mast, E. C. Bender, J. Irvin Lehman and A. J. Metzler—have been giving very practical instruction. Bro. Leidy Hunsicker gave two very helpful talks on Singing in the Sunday School. Besides these enrolled, many of the brethren and sisters of the community attend these sessions. The house is well-filled every session.

It surely is a mingling of people and exchanging of thoughts, when so many superintendents and teachers—whose ages range from 15 to 76 years—are present coming from different schools in Pennsylvania, Maryland, West Virginia, and Ohio and having had such a wide range of experience has meant much in the discussion of live subjects, especially in the round table discussion on "My Problem in Sunday School."

Our best wishes are extended to all. May this year mean much to all of us in this great work of the Lord.

Jan. 19, 1928. S. G. Shetler.

WANTED

Graduate nurse, of the Mennonite faith, wanted as Superintendent of small private hospital. Address Emma Gehman, Quakertown, Pa.

BOOK REVIEW

Evolution Disproved
By William A. Williams, D. D.

The title of the book gives the reader an idea of the nature of the message. The short, concise, direct name for the book represents a characteristic that is noticeable throughout the entire volume. The book is divided into three parts as follows:

I. **The Evolution of the Human Body Mathematically Disproved**
II. **Evidence Answered**
III. **The Soul**

The subject of Evolution is considered from a scientific standpoint, and from this basis shown to be without foundation. The writer attacks many of the present day fallacies put forth in the name of science, and proves them to be unproved hypotheses. In all there are fifty arguments on as many points, the entire message given in a scope of 125 pages. Perhaps the weakest part of the book is where the author tries to explain that ages may have existed between the literal days mentioned in the Genesis account of the creation. The book is laden with many facts and figures, endorsed by men who hold the confidence of others as scholars as well as lovers of truth.

The book contains 125 pages, is bound in cloth, and retails at a dollar. Liberal reductions when ordered in large quantities. Published by the author, William A. Williams, Camden, N. J.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 2, 1928 (Gospel Witness Established 1905) No. 44

EDITORIAL

I Cor. 3:16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

Prov. 16:7.—The following news item, taken from a recent daily, suggests a most excellent way of settling a law-suit:

"Mt. EPHRAIM, N. J., Dec. 26.—After two autos collided near here to-night and both drivers had been taken before Recorder Walton, one of them requested the privilege of offering prayer for the guidance of the recorder in passing on the case. The request granted, Arthur Williams of Belmawr, knelt and offered his supplication. The other driver, Stacy L. Butcher of Salem, appeared deeply impressed and the result was an amicable settlement. They shook hands and left the courtroom smiling."

You may depend upon it, that whenever the warmth of heavenly fire is admitted the blood heat of unsanctified controversy will depart.

Importance of Church Attendance.—This from the pen of Homer W. Tope, leader of the Anti-saloon League forces of Pennsylvania, is worthy of our careful meditation:

"One-half of the population of this country attend no place of worship, and 80% of all the lawlessness comes from that half."

Possibly the leading appeal of this bit of information to most people is that of compelling this lawless half to be good; but the thought which impresses us most is the fearful price, even in this world, which must be paid because of negligence in matters spiritual. To us the appeal is twofold: (1) to be about our Father's business daily, and not to "neglect the assembling of ourselves together, as the manner of some is;" (2) to do all within our power to get others in touch with God and His people.

Television.—The dream of some people during the past few decades, that the time is coming when people will be able to see the one they are talking to over the phone or through wireless, seems about to be realized. But this is nothing new. More wonderful than anything reported in modern times concerning wireless telegraphy, phonographing or television was the experience of Stephen when he testified, "I see the heavens opened, and the Son of man standing at the right hand of God;" or of Paul, who when he was lifted into "the third heaven" saw things that were not lawful for men to utter. To-day the vision of faith takes us beyond the realms of earth and admits us into the realms of the heavenlies. The wonders of earth are not all confined to the work of men's hands. The discoveries of man are but an evidence of God's grace in permitting man to look upon the wondrous works of an all-wise Creator of infinite power.

Bishop Albrecht Schiffler.—Since the beginning of the year the Lord called an unusual number of our faithful leaders home to Himself. Among the latest in this class to be thus called is our aged bishop from Roseland, Nebr., Bro. Albrecht Schiffler, whose obituary notice we print this week. Because he outlived his years of most active service, Bro. Schiffler was not so well known to our younger people as he was to those of a generation ago. And being of a modest, quiet disposition his merits were not so well known to and appreciated by the rank and file of the brotherhood outside his own field of labor. But those who knew him best, especially his coworkers in the ministry, recognized in him a man of sterling character, of unwavering faith, of unflinching loyalty to God and the Church. A generation ago he was one of the leaders in his conference district, an active worker and wise counsellor whose services were appreciated outside his home field as well as at home, and who was listened to with the greatest respect and esteem. He was a pioneer in the organization and promotion of the Mennonite General Conference.

STRENGTHENING THE CHURCH

IX. Its Influence in Building up Spiritual Life

This is a day when Christian Life conferences are very much in evidence. In our own Church they are advertised in our regular Church schools as well as in a number of six-week Bible schools. During the past year a number of them have been held in churches and in mission stations.

All of this serves to emphasize the fact that there is a recognition that the spiritual life of many professing Christians is not what it should be. But whatever these conferences may contribute to the spiritual life and growth of the membership, they constitute but one among many means whereby this desirable end may be attained. Here are a few more contributing factors:

1. **Scriptural Church Organization.**—The building up of spiritual life is declared to be the moving motive which prompted God to organize His people on earth into a Church. We quote from Eph. 4:11-16: "And he (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man," etc., etc., etc. In connection with this declaration we notice: (1) that the organization and officering of the Church is from God; (2) that it is for the express purpose of strengthening the body of believers and building up spiritual life; (3) that upon the ministry rests the major part of the responsibility in bringing about this desirable result. A scripturally chosen and ordained ministry that is active, faithful, God-fearing and God-honoring, standing out

as "ensamples to the flock" and bidding them people to "be ye followers of me even as I also am of Christ," is one of the most vital factors in promoting spiritual life among the rank and file of the members, thereby strengthening the Church.

2. **Freedom from Entangling Alliances.**—One of the most vital truths pertaining to acceptable Christian living is that set forth in II Cor. 6:14-18. When we quote, "Be ye NOT unequally yoked together with unbelievers," the average Bible reader is ready to dismiss this from his mind, thinking that he has read and heard it so often that he can not become any more familiar with it than he already is. But it will pay you to get that scripture again and read it over thoughtfully and prayerfully, a number of times. Notice especially the apostle's reasons for teaching against the unequal yoke, and then remember at the very close that God points out the important fact that freedom from such entangling alliance is an essential to any one being received into the happy family of God. "No man that warreth entangleth himself with the affairs of this life." Christ says of His disciples, "They are not of the world, even as I am not of the world." "Unspotted from the world," is one of the essentials of "pure religion." Did you ever stop to consider that nine times out of ten, when there is an undesirable condition or situation in your church or community it is because of the unequal yoke with unbelievers?—either in marriage relations, in business partnerships or associations, in politics, in the social circle, or in some other way that gets the stranglehold on the individual's spiritual life and darkens his influence and weakens his power. Christ died that we might be free; and under no circumstances should we be a party to again become under bonds in such entangling alliances.

3. **Proper Spiritual Food.**—"Feed the flock of God." It is necessary; essential to spiritual life and health. During war times we heard much about "under-nourished" children. We need not dwell on what that means for the health and strength of such children. In a similar way, spiritual life is, in many places, at a low ebb because God's children are under-nourished. They need "the sincere milk of the WORD." The workers and burden-bearers need "strong meat." They need to be kept by the still waters and in the green pastures of God's everlasting truth. Ministers, missionaries, superintendents, teachers, parents, all people in positions of responsibility or opportunity, need to be diligent in FEEDING the flock of God.

4. **Proper Spiritual Oversight.**—But feeding is not enough. The members must be cared for. The burden-bearers must be sustained, the sick must be visited, the weak supported, the wayward reclaimed, the unruly warned, the heretics rejected, the obstinately rebellious excommunicated, the erring corrected, the congregation kept in the order of the Church. What would you think of the shepherd who fed his sheep carefully and faithfully and bountifully, but who paid no attention to wolves or sheep-killing dogs prowling around? And how much better is the overseer of a congregation who preaches well but neglects the discipline of his flock? The proper oversight of a congregation includes two things: proper nourishment and proper safeguarding. When these two things are faithfully done there is a wholesome atmosphere surrounding and permeating the congregation that is conducive to spiritual growth and spiritual life.

5. **Scriptural Unity.**—We say "scriptural unity," for there is much sentiment in favor of a unity that is not scriptural. The Bible has much to say about such things as "the unity of the Spirit," "unity of the faith," etc., but not a word commending a unity in which these two essential elements of scriptural unity are lacking. On the other hand, there is much in the New Testament which teaches us that the bearers of any "other gospel" should have no recognition as religious teachers and that the Church should be kept pure from antiscriptural influences. But we need UNITY—a unity which binds the children of God together in one common fellowship and one common faith; a unity which recognizes Father, Son, and Holy Ghost; a "unity of the Spirit" which brings the children of God into a "unity of the faith." Let parents and children, ministry and laity, every member of the body of Christ, stand together as one heart and soul, one body of believers in Jesus, "endeavoring to keep the unity of the Spirit in the bonds of peace," obedient to God, loyal to the Church, united in the great work of making the Lord Jesus Christ and His blessed Gospel known to the whole world.

JUSTIFICATION

By Allen B. Christophel

For the Gospel Herald.

Being justified by faith, we have peace with God.—Rom. 5:1.

Definition

Justification is defined as the act whereby one is absolved from guilt, or declared innocent. "All have sinned, and come short of the glory of God." Man possesses no power to free himself from the Law's just claims. Under the Old Dispensation, by keeping the law as nearly as possible, then by offering the sacrifices the law required, man's obedience was accepted by God and man was considered "justified" by Him. But Christ gave Himself as a ransom for sinners, paying sufficient satisfaction to God's justice, by which means our sins, when confessed in the Bible way, are laid upon Him, while His righteousness becomes ours, and we stand in relation to God as though we were innocent—had not sinned. In fact, the sacrifices of the Law pointed forward to the sacrifice of Christ and on Him was laid the guilt of all, and by Him all are pardoned. Justification is a pardon and an order for the non-execution of a penalty. Justification is a real forgiveness of sin.

The Need

"By one man (Adam) sin entered into the world." "In sin did my mother conceive me." The spirit of disobedience and rebellion towards God was Adam's greatest shortcoming, and this spirit is born into the carnal man. God has made abundant provision whereby every soul may have life, but every soul that refuses life, in principle, repeats the sin of the first man. No, God is not unjust; man is sinful by nature, and by volition (before he is converted) and God's punishment for sin is only the manifestation of His justice. "The wages of sin is death," is God's just punishment for sin, and eventually His method of keeping sin from entering the eternal abode of His people. Were God to allow sin to go unpunished, He could not retain His justice and the purity of the home of the redeemed. But His mercy equals His justice, so He has provided a means whereby man may meet the justice of God—through the merits of Jesus Christ.

The Method

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Man had sinned and was under a curse. Consequently, he could not pay the required debt. God could not retain His high and holy position and put Himself under the penalty of the Law. So He sent Christ, the God-man, to meet these claims. The fact that He was human, He could suffer the penalty that belonged to man; the fact that He was God in the flesh, and free from committed sin, He could satisfy the justice and holiness of God. Christ was made sin, not in act, but in punishment, so that man might be made righteous, not in his flesh, but in his standing before God. In Christ, and especially at Calvary, the mercy and justice of

God have a perfect union—the mercy that belonged to Christ was freely bestowed upon man and the justice and punishment that belonged to man was put upon Christ. No, God's penalty for sin has not been revoked, but was borne by Christ; and when men accept Him they are freed from bearing that penalty, because Christ bore it in man's stead. Jesus Christ became what man is—sin, accursed, forsaken, punished—that man might become what He is—free, righteous, and the son of God. When Jesus died that ignominious death, He said to God, "If that man hath wronged Thee, or oweth Thee aught, charge that to My account."

The Condition for Receiving

"A man is justified by faith." Salvation, and all that pertains thereto, comes because man coöperates with God, or because man responds to the workings of God. God does not coöperate with man, nor do God and man coöperate with each other, but God does the work and man adjusts himself to God's plan. Christian faith is not dependent upon man, nor is it independent of himself. God gives saivation like He gives breath—as a free gift—but man must exercise himself in order to receive it. To be "justified" before God, man must accept God's payment by faith. He must repent, and he must believe and obey the Gospel. Christ bore the penalty of every sin of every person, but only those who according to God's conditions accept the payment are acquitted. The burden and penalty for sin cannot be removed from man until man is willing to repent and believe, and to do all that goes with this.

"The best obedience of my hands,
Dares not appear before Thy throne;
But faith can answer Thy demands,
By pleading what my Lord hath done."

1. **Adoption.**—"Thou art no more a servant but a son." By adoption a stranger is taken into a family and recognized as a child. An adopter must secure the adoptee's release and translate him into his own family. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Christ was the only Son and the sole and only heir of God, but by His propitiation, He has released all believers from sin and carried them in the family of God—on an equal with Himself.

2. **Peace of Conscience.**—"Forgetting those things which are behind," and "There is therefore now no condemnation to those which are in Christ Jesus," is the blessed possibility for all who have really accepted Him by faith. Past sins may come back to memory but they never need to come back to disturb real peace of soul when Christ's ransom is accepted. "Their sins and their iniquities will I remember no more." When man has sufficiently paid God "forgets" as far as condemnation is concerned, and man may do likewise.

3. **A Crucified Life.**—Many are deceived into thinking that the righteousness and obedience of Christ are imputed to them by simply believing and that they can continue in sin and that Christ's righteousness is sufficient. Justification applies to "sins that are past" (Rom. 3:25) and for shortcomings that are the result of weakness rather than of choice, and not to wilful sin of believers. We are to live in "holiness and righteousness before him all the days of our life." Christ was crucified for our sins but unless we by God's grace, crucify the flesh, His life cannot be ours. "How shall we that are dead to sin live any longer therein?"

4. **A Holy and Sanctified Life.**—Sanctification means to make truly and perfectly holy that which was before defiled and sinful. By justification and then by sanctification the believer's nature is changed from corruption of nature and is at length presented "faultless before the presence of His glory with exceeding joy." In this life the heart and motives are cleansed and purified; in the life to come, the heart and the flesh are free and spotless from evil. The work of God is instantaneous, but man is to "grow in grace" and this is a life's progress.

5. **Acquittal in the Judgment.**—"If we would judge ourselves, we should not be judged." Only one kind of righteousness can stand in God's presence—the righteousness of Jesus Christ. Robed in this, we stand accepted in His sight; in any other way, God cannot accept.

6. **Admittance to Heaven.**—"Even when we were dead in sins (He) hath quickened us together with Christ, ...and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." By the same great mercy by which Christ stooped to man's sphere, in punishment, man may be raised to Christ's exalted position in reward—an **heir with Christ** of the mansions that God prepared from the foundation of the world—a place "not made with hands, eternal in the heavens."

Goshen, Ind.

OVERTURNERS

You have heard of the "Overcomers," but did you ever hear of the "Overturners?" They are the people of whom the Thessalonians said: "These that have turned the world upside down are come hither also" (Acts 17:6). What a stir and commotion there is wherever they go. They find the world wrong side up, and they are turning men (through God) "from darkness to light, and from the power of Satan unto God." "Thou art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains" (Isa. 22:2, 5).

Sinners in the church and out of it do not want to be disturbed, and so they regard these overturners as troublers in Israel. Those who find the most fault, as in the days of Paul are backsliders in our own midst. We read in the context, "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar" (Acts 17:5). Indeed, they saw the danger to their idols, their sins, their pleasures, if these men continued to succeed. Their complaint was, "These all do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:7). Here is the testimony of an enemy.

No compromise with sin and wrong here for the sake of having influence with the sinner. Moses refused to be called the son of Pharaoh's daughter. If we would not be out and out in the matter, the worldling would stand it better. The only way to do is to go in and turn the works of the enemy clear over. "Ephraim is a cake not turned."

It must be turned over. Yet the carnal professor, Ephraim, would rather have the uncooked, sticky side turned up to catch the world than to be turned toward God. Oh, what an outcry there is if you try to turn them over: "judging," "discouraging the people of God," "doing more harm than good," "bringing everybody to your notion," "righteous overmuch," and kindred expressions, while loving and clinging to their stickiness. But God's way is to turn them over, and the OVERTURNERS are always ready to do their part as coworkers with God. What an overturning there is when souls are seeking religion! How the old notions and ideas go overboard and how pliable and submissive they become to all the will of God. How quickly they say the Cross is the way to Glory. Oh, may God send out more overturners!—Vivian A. Dake.

One of the fundamental questions connected with all Christian life and experience is this: "What think ye of Christ?"—D. D. Miller.

Preacher's Page

KEEP PREACHING ON!

(Dedicated to the Ministers of the little flock.)

It may be just a little church among the hills or plain
Yet God knows He can use it although hindrances remain;
For scattered here and there He has few children of His own
Who love to gather often there, and come before the throne:
So He sent you and sweetly says, "My servant feed the sheep,
I know the corner's dark and needy—still you need not weep—
My grace will always keep you strong, so just keep preaching on."

It may be sometimes a question, why God will keep you there
When work looks almost fruitless amid tears and earnest prayer.
Why does God plant the sweetest flowers out on the desert strand
Where sweet perfume seems wasted, few to see His wondrous hand?
He sees with joy and gladness that you can some good impart—
Perhaps the fragrance of your life may lift a saddened heart,
And though you never reach the throng, Why not keep preaching on!

The Lord will surely meet you soon and bless the noble work
The Gospel always brings results, so preach and never shirk;
The Bible says that men should pray—So brother do not faint;
I seem to know hid from our sight, is some old praying saint.
It was a prayer in former years that brot revivals down,
May we all help to intercede and gain a victor's crown.
That all the preachers know ere long, it pays to preach right on.

Keep preaching the good old Gospel, yes now keep preaching on
'Mid modernism and skepticism, sin and every wrong;
The sweetest story ever told to hearts that long for rest
The Christ who loves and died to save—that story is the best!
Then hurl it forth a few more years, ye faithful in the least—
Until He calls you to the place of that eternal feast.
A few more days defeat the wrong, a little while preach on.

—Naomi Wogemuth.

SERMON OUTLINES

NEW YEAR MEDITATIONS

By S. C. Yoder

Text.—I Sam. 7:12; Prov. 3:6.

I. **Introductory.**
  1. The use of special days.
  2. A review of the past years.
II. **Achievements and Experiences of 1927.**
  1. As individuals.
  2. As congregations.
  3. As a Church as a whole.
  4. Our spiritual welfare of chief importance.
III. **The Year just Ahead.**
  1. Will probably bring disappointment and death into many homes.
  2. The importance of being resigned to God.
  3. Test of success—the manner in which we meet life's opportunities.
  4. Things which mean defeat for some people are simply stepping-stones to success for other people.
IV. **Things to Take into Consideration.**
  1. "In all thy ways acknowledge Him."
  2. "In patience possess your souls."
  3. God's providential care a basis for victorious faith.
  4. An enlargement of our vision of God needed.
  5. God the only Being who can bring real SALVATION to pass.

Goshen, Ind.

THE WITNESS OF THE SPIRIT

By Aaron Loucks

Text.—Acts 5:32.

Introductory: The story of the imprisonment of Peter and the other disciples.
I. **Two Conflicting Powers**—the power of God and of Satan.
  1. God often overrules the opposing power of Satan and turns an apparent hindrance into a blessing.
  2. What the disciples accomplished through being "prisoners" of the Lord.
  3. The "power to become the sons of God."
  4. God's plans can not be overthrown.
II. **"Obey God rather than Man."**
  1. God's hosts on the side of the righteous.
  2. Examples on the part of the apostles.
  3. God's people to witness for Him.
  4. Christ our Sin-bearer.
  5. Essentials to Christian fellowship.
  6. God's superiority over men.
III. **The Gift of the Holy Ghost.**
  1. The Holy Ghost a convicting power.
  2. The witness of the Spirit.
  3. Not given to the disobedient.
  4. Conditions upon which the Holy Spirit is given.
  5. Blessings of the Gospel withheld from those who refuse to accept the Gospel.
  6. Blessings following obedience.

Scottdale, Pa.

PEACE

According to the Standards of the PRINCE of PEACE

By Daniel Kauffman

I. Setting of the subject found in Luke 2:14—"On earth peace, good will toward men."
II. **Teachings of the Prince of Peace.**
  1. His peace different from that which the world gives.—Jno. 14:27.
  2. Peace one with another.—Mark 9:54.
  3. Resistance forbidden.—Matt. 5:38-40.
  4. Love for enemies.—Matt. 5:43-45.
  5. Peace of God in the soul and conformity to His Word means separation from sin and sinners.—Luke 12:51-53.
III. **Christian Peace Defined.**
  1. "Good will toward men."—Luke 2:14.
  2. "Conscience void of offence."—Acts 24:16.
  3. "The peace of God rule in your hearts."—Col. 3:15.
  4. "Follow after the things that make for peace."—I Cor. 14:19.
  5. "The peace of God, which passeth all understanding."—Phil. 4:7.
  6. "The weapons of our warfare are not carnal."—II Cor. 10:4.
  7. "At peace."—I Thes. 5:13.
IV. **Fruits of Peace.**
  1. Love towards God and man.
  2. Kindness in thought, word, and deed.
  3. Nonresistance.
  4. Winning souls to the Prince of Peace.

SUPPORT OF THE MINISTRY

By Orrie D. Yoder

For the Gospel Herald.

The time has come in the history of the Mennonite Church when this question needs serious consideration. The Church is suffering and precious souls are being lost because this question is not receiving due consideration. A discussion of its problems and their solutions seems too delicate for the laity to consider, and because the ministry is personally involved they do not feel free to lay the problem openly before the Church.

Several decades ago, when the Mennonite Church was composed almost entirely of rural congregations with several ministers and deacons to each congregation, this kind of discussion would have been uncalled for, but things have changed. The Church has extended her work, and has asked ministers to take charge of congregations in mission fields and neglected districts. Ministers have been asked to take their families and move into distsicts where the Church has nearly gone to nothing and where it is hard, or practically impossible to receive adequate support under any condition. Also ministers are left alone in their work with large congregations, or with a number of smaller congregations to look after, and find it impossible to work for the support of themselves and their families, and at the same time "shepherd the flock" which has been put under their care.

Again, another phase of Church work which has arisen just within recent years is evangelistic campaigns in our various congregations by means of a series of continued meetings. This work is always carried on by some minister giving his time and efforts in the interest of the cause at hand, and necessarily the one engaged in these efforts must be supported or he and his family must suffer. Generally speaking, our evangelists are given support sufficient for the time which they spend at the various congregations, but how about their families and other expenses at home? How about those who are called so often to labor on the field that their time at home is broken up to such an extent that they find it impossible to do much by way of earning any support for themselves while at home? When the evangelistic field within our own churches is such a needy one, and when brethren within the Church are endowed by God through the Holy Spirit with the evangelistic gift, why should it be that these brethren should have to refuse to go out on the field because of the need of support at home? As long as such brethren are true to

their calling and are filling a needy place in the Church, the Cause should not be hindered by a failure to give them proper support.

Still another problem that vitally affects the support of the ministry is the increased call for definite pastoral work among our congregations. Because of the increased forces of evil, and the enticing influences of the outside world, it is becoming absolutely essential that definite pastoral work must be done among the members of the Church, or the Church will not prosper. It used to be that our ministers could work all week for their own support and then preach the Word to the congregations on the Lord's Day, and thus the congregations in general were sufficiently cared for; but such is not always the case in our present day. The ministry must spend more than one day a week in the interest of the flock—and who shall support them in this, if they are not in a financial situation whereby they are able to care for themselves?

Some would answer this question by saying, "Have only one pastor to a congregation; let him give all his time to the work, and then support him." However, we are not certain whether this junior Episcopal plan would be the best for our Mennonite Church.

A consideration of this question is no reflection on the stand which the Mennonite Church has ever taken against the salaried ministry, nor do we mean to cast any stones at our forefathers who have always held this view. Even the outside world and non-Mennonite churches seem to congratulate us on this stand, but at the same time we are losing our God-given reputation (and this to me is serious) because so many ministers and Church workers are assigned special Church work, and then are left with little or no support to help them along in the work. We still feel that the minister who is clamoring for a salary should find his place outside of the Mennonite Church, but we also feel that the needy ministers should have adequate support.

The Word of God has the proper solution for this delicate question. Both Old and New Testaments give plain teaching as to how this problem is to be solved. (Num. 18:20; Deut. 18:1; Luk. 10:7; Acts 20:33; I Cor. 9). Let the Church come together to "consider the question" as they did of old (Acts 15) and let them apply the Biblical solution to our own Mennonite Church. Only thus can the best interests of the Church be maintained. Also let the laity do their individual bit whenever possible to help those in the work of the Lord, for they are worthy of it.

Some of the following questions must be solved:

Why should some workers be supported, and not all?

What would be considered adequate support, a good living, or enough to show a high-priced home and automobile?

What would be considered the best method for securing the needed support for evangelists and for those laboring in small and needy congregations?

Mattawana, Pa.

LEADERS IN THE CHURCH

We have touched several times upon the subject of leadership but there are so many viewpoints of it that one cannot do it justice in a few brief articles. We have pointed out from time to time that leadership is both acquired and natural, however there must be some natural basis for leadership if leaders are to be developed.

There are some who have this natural talent in greater degree than others. Such persons are potential leaders of great promise to the church. It is natural with them to lead; people depend upon them and follow them. It is well to follow leadership and yet an unreasoned following is oftentimes a matter to be deplored. Recently the propensity of the people to follow leadership was aptly illustrated in a sermon we were privileged to hear.

We afterwards sought out the preacher and on a score of good neighborliness sought to either borrow or rent the illustration for a period of two weeks but were informed that the illustration is now public property. Hence we feel the greater liberty in passing it on to our readers. The preacher did not vouch for its actual taking place but simply stated that the incident had been related.

The story goes that some sheep were pasturing in a field when the head of the flock, feeling quite lively, took a notion to get out of the field. He jumped the fence close by and unfortunately landed in an open well. The sheep, as sheep will do, of course followed him, likewise landing in the well until the well was full of sheep. The leader made an unfortunate landing and the sheep following met the same fate. We admit of being greatly amused at the illustration but humbly submit to all that it also affords a cause for the shedding of tears.

The mere fact that certain persons have the gift of leadership does not in any way signify that their leadership is a safe leadership. Some of the ablest leaders of men are men of the world and many are the people that follow after them. Some of them are leaders in the churches and do tremendous harm in leading the people astray.

Perhaps no better illustration is available than that of recent days. Modernism has come forward representing the discovery of new truth and new spiritual light. It is skeptical and infidel in its tendencies and loses sight of a personal Savior, in fact it denies almost all the fundamental doctrines of the Gospel. But hundreds of thousands have followed the new leadership blindly, without ever stopping to investigate the import of its teachings. Is it not indeed the case of the blind leading the blind?

It is true that modernism has stressed some things that will prove an emphasis of value. Every now and then the churches need to be called to their Source Book, but the deplorable thing is that the modernists have scarcely left us a Source Book to go back to. They are stressing the life of Jesus as our example which is an excellent thing to do, but unfortunately they through this means hold up to us the idea of salvation through good works, largely because they have not left us any Savior; He is with them a mere example, a good man.

But out from it all comes another leadership which is equally dangerous. They are men, who accept Christ as divine and as Savior, but they stress the matter of good works so that the people lose sight of a gracious Savior. This begets a spirit of contention and accusation, of fault finding, and the 'I-am-better-than-thou-art' spirit. It lacks the grace of heart which is of Christ Jesus.

But people do not stop to think, and they jump straightly into the well, or pit, after their leader. Oh, Thou God of mercy and love, open Thou the eyes of the people that they may see and understand that our forefathers did not walk wholly in ignorance but that they understood the Gospel well and that we render a poor service to the world and the Church by seeking to give them an improved gospel.—Christian Conservator.

SMILE

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who will smile
When everything goes wrong.

For the test of the heart is trouble
And it always comes with years;
And the smile that is worth the praises of earth
Is the smile that shines through tears.
—Selected by a sister.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 6:30-36.
J. H. K.

These verses present to us a vivid picture of the love constrained, and self-denying principles of true Christianity. We have a similar picture recorded in Matt. 5:38-48. Those who by God's abounding grace are enabled to exemplify those heaven-born principles are indeed the children of the "Father which is in heaven."

In verse 30 our Lord makes clear that as Christians, it is our duty to give to every one that asketh. He does not designate as to what, or how much we shall give. He evidently meant that we shall give such things as are really needed on the part of those who make the appeal for help, whether it be money, food, clothing, etc., etc. He certainly did not mean that one should give such things as we would prove to be injurious to the recipient. To illustrate: If an appeal was made for money, and we felt confident that the one who made the appeal would spend the same for intoxicants, or some other hurtful thing. The proper course to pursue would be to withhold the gift asked for, and give good advice instead. A helping hand should be extended to those only who are really in need, and who in turn will make the proper use of the gifts received.

The latter clause of verse 30 is usually understood to mean that if any one should take from us forcibly or fraudulently certain things that belong to us, we should not demand that the same be returned, or given back to us and restitution be made; but that we as Christians should overlook the wrong, and be willing to forbear and forgive. However, since the latter clause of verse 30 is so closely connected with the first part of the verse, it may be interpreted to mean that those who had received contributions from our hands and should fail later on to refund, or pay back an equivalent of what they had received, we should not ask, or demand them to do so.

Verse 31 embodies what is generally known as the "Golden Rule" and the Master's command, to love our neighbors as ourselves. We should ever treat others as we would desire others to treat us if we were passing thru experiences similar to the experiences which they are passing thru, whether physical, temporal, or spiritual experiences of an unfavorable nature.

Verses 32-34 practically cover the same line of thought; that is, they express the spirit of love, charity, kindness, and helpfulness which are to be manifested on our part as Christians toward everybody, not only toward those who befriend us, but also toward those who are inclined to manifest the spirit of indifference and animosity toward us. In doing to others as they do to us, is simply following the example of sinners, and keeping on a level with them.

Verses 35 and 36 present to us a clear conception of the principle that should govern us as Christians in our relation to others, including our enemies if we have any. Being renewed by Christ's saving grace and filled with the spirit of love, we are constrained to love even those who may be inclined to turn the cold shoulder toward us, and seek to do them good in every way possible, even lending to them, "hoping for nothing again." That is, in doing good, and lending to those who are in need, in giving them food, clothing, or money, we should not expect to be recompensed by those whom we helped, but trust the Lord for the reward which He will impart to us as His children. Our constant aim should be, to be merciful to others, both to the good and evil, as our kind loving Father is merciful to all men, "for He maketh His sun to shine on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

J. S. S.

GOSPEL HERALD

One of our subscribers sends us his appreciation of our paper in the following manner: "I am enclosing you a check for $———. Kindly deduct what I owe you and for the balance send your Gospel Herald for as many months as you desire to give me credit. I am a subscriber to many different magazines and religious papers but your Herald is just a little more vital than the rest of them." We appreciate these expressions from our subscribers. We also appreciate the many renewals coming to us regularly each week. Has yours been included?

Mennonite Publishing House,

Scottdale, Pa.

Was this "puffed up" in I Cor. 4: 18, 19 sinful? L. B.

It undoubtedly was. Read the 18th verse in the light of the 19th verse. When "the big I" becomes prominent there is not only "a little u" in evidence but also an opposing of those who in the Spirit and power of God are constrained by love to God to preach the pure Gospel. Men who are really consecrated to God are invariably humble.

Where in the Bible do we find that Christ or Simon broke down under the cross on the way to the place of crucifixion? or doesn't the Bible say?
L. B.

Read Matt. 27:32; Mark 15:20, 21; Luke 23:26. The statement called for is not found in the Gospel narratives. But because the one sentenced to be crucified is said to have usually borne the cross, and because of the shameful scourgings and other persecutions, heaped upon Jesus, it is commonly supposed that the reason Simon was compelled to bear the cross was that Jesus had, in His weakened physical condition, broken down under the weight of the cross.

Who is the wise masterbuilder in I Cor. 3:10. Christ or Paul? L. B.

Paul evidently refers to himself, comparing himself as the chosen of God to bring the Gospel to Jew and Gentile with his followers and local leaders who were his fellow-laborers in building up the Kingdom of God. However, he does not assume to claim any credit or power that properly belongs to God. As he was a "chosen vessel" unto God for this particular work, he was simply doing his duty in performing the work to which God had assigned him. His faithfulness as a masterbuilder was acknowledged to be "according to the grace of God which is given to me;" in other words, a breathing of loyalty to the great Masterbuilder, Jesus Christ.

BUILDING A TEMPLE

Adapted by Oscar D. Yoder

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
"It shall never know decay,
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple,
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded,
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the teacher builded,
Will last while the ages roll,
For that beautiful unseen temple,
Is a child's immortal soul.

Johnstown, Pa.

SUNDAY SCHOOL LESSON

Lesson for Feb. 12, 1928—Mark 4:26-34

JESUS PICTURES THE KINGDOM OF GOD

Golden Text.—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:10.

Introductory.—Nearly all the lessons of this quarter have to do with the wonderful works of Jesus. These show Him to be a miracle-worker of great power, a sympathizing, compassionate healer of body and soul, tenderly supplying the needs of suffering humanity. For this cause His fame was spread abroad, and we see Him at a time of His life described as "the year of popularity." While the multitudes were sounding His praises, however, the very people who ought to have been most hearty in His support, the Pharisees, were turning against Him and plotting against His prestige and His life.

In the lesson before us we have Him presented to us as a teacher, manifesting the quality which gained Him the recognition as "one having authority." The theme is that of the Kingdom of God, with particular reference to His manner of presenting it. Elsewhere in Scripture we are told that He taught largely in parables. This was His method used in the present lesson. Two illustrations give us a vision of two phases of His Kingdom. For a complete setting forth of the Kingdom of God in parable form, read the thirteenth chapter of Matthew.

I. **Unconscious Growth** (26-29).—What is the Kingdom like? We have it illustrated in the seed in the ground. A man sows the seed, and goes about his daily tasks, sleeping at nights, going about his daily work during the day. While this takes place, the seed germinates, springs up, keeps on growing—"first the blade, then the ear, after that the full corn in the ear." "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

What has the man to do in this work? (1) Preparing the soil; (2) sowing the seed; (3) cultivating the soil; (4) gathering in the harvest. Further than that he can do nothing, as the growth of the plant and the development of the fruit is all in the hands of God. Yet without man's help there would be no harvest. When Christ had finished His work on earth He had, among other things, issued the edict that man should go "into all the world, and preach the Gospel." Man's responsibility in this respect is thus set forth by Paul: "How shall they hear without a preacher and how shall they preach except they be sent?" But if upon us there rests the responsibility of sowing the seed, we may well thank God that He assumes the responsibility of blessing the sowing and taking care of results. Let us be faithful in doing our part, for we need not worry about God doing His. Besides, we could not do God's part of the work, even if we tried.

Another thought worthy of notice is that growth is a necessary accompaniment of life. When we sow the living Word, and this Word falls into the heart of man and is allowed to stay there, germination and growth and fruit-bearing are inevitable results.

II. **The Mustard Seed** (30-32).—Let us continue this illustration by taking a certain kind of seed as an example. The mustard seed "is the least of all seeds," but when it is planted, germinates, springs up, and comes to full fruition it is found to be "the greatest of all herbs;" so great that the fowls of the air lodge in its branches. In this is illustrated not only the matter of germination of seeds, but also the development into a harvest. This growth has been going on ever since the beginning of the Christian Church. The mustard tree has kept on growing until it is about to send its branches to the ends of the earth. To-day there is scarcely a land where the Gospel seed has not been sown, at least to a small extent.

But let it be remembered that this illustrates but one phase of the Kingdom. In the thirteenth chapter of Matthew this parable is followed up immediately by another parable representing the leaven which a woman hid in three measures of meal as an illustration of what this Kingdom is like. While the mustard tree is growing, the leaven of unbelief is permeating the inner circles of the Kingdom. With the present rapid strides which this leaven of unbelief is making, by the time the mustard tree will have reached the ends of the earth the leaven will about have caught up with it. Then will humanity behold a scene which our Savior had in mind when He plaintively said, "When the Son of man will come, will he find faith in the earth?"

III. **Many Parables** (33, 34).—Mark gives us to understand that the parables just noted were not the only illustrations used by Christ in getting His disciples to understand the nature of the Kingdom. There was a wealth of illustrations in the teachings of the Master which impresses every one who has ever made this matter a study. Nor did He leave the disciples in doubt as to what He meant by these many parables, but "when they were alone, he expounded all things to his disciples."—K.

Bible Meeting Topic

THE TEN COMMANDENTS—A DAY FOR REST AND WORSHIP (Jr.)

Exodus 2:8-11; Acts 20:6-12

Topic for February 12

MOTTO

"Then shalt thou delight thyself in the Lord."

OUTLINE STUDY

I. Remember the Day to Keep It.
1. By preparing on the sixth day.—Ex. 16:5, 22-26; Luke 23:54.
2. By setting our homes in order for rest and worship.—Lev. 23:3.
3. All work is to cease.—Ex. 20:10.

II. How to Spend the Day.
1. As a holy convocation (gathering for worship.—Ex. 23:3; Heb. 10:25.
2. As Jesus spent it.—Luke 6:6-10.
3. As the disciples of Jesus spent it.—Acts 20:7.
4. A day to lay by an offering.—I Cor. 15:2.
5. A day to specially delight in the Lord.—Isa. 58:13, 14.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, "Sabbath."
2. A Special Day for God.
3. How to be Prepared to Keep the Lord's Day.

For Others.
1. The purpose of a Day of Rest.
2. The Loss of Those who Fail to Keep the Lord's Day.

PERSONAL THOUGHT

Praise God for a day of rest and worship! What blessings it has brought to our lives and to the world! May we ever remember to keep it and to teach the children to keep it from generation to generation.

SEED THOUGHTS

"O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and truce to earthly care!
Day of the Lord, as all our days should be."
—Longfellow.

* * *

"Sunday is the golden clasp that binds together the volume of the week."—L.

* * *

"This is the day of prayer;
Let earth to heaven draw near;
—John Ellerton.

* * *

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright."
—C. Wordsworth.

* * *

"This is the day which God hath blest,
The brightest of the seven,
Come down to meet us here."
Type of the everlasting rest,
Lift up our hearts to seek Thee there,
The saints enjoy in heaven."
—C. Wesley.

Gospel Herald

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THURSDAY, FEBRUARY 2, 1928

Field Notes

Monday morning of this week was set for the beginning of a six-weeks Bible School at the Lima, Ohio, Mission, with Brethren J. B. Smith and J. D. Mininger as instructors.

Bro. and Sister Parke Lantz, missionaries on furlough from South America, expect to spend the next few months in southern Texas. Those wishing to write them should address them at Falfurrias, Texas, in care of Bro. H. F. Reist.

Bro. John F. Grove of Greencastle, Pa., preached for the congregation worshiping in Weaverland Church, Lancaster Co., Pa., on Sunday morning, Jan. 22, and at Mellinger's in the evening. His visit at both places was highly appreciated. W.

Bro. Amos Gingerich and family are again located in their former home at Versailles, Mo., after a sojourn of several years in Iowa. May heaven's blessings rest upon both them and the congregation they are called to serve.

Bro. M. S. Zehr, one of the instructors at the recent Kishacoquillas Valley Bible School in Mifflin Co., Pa., spent Sunday, Jan. 29, with the brotherhood near Clarence, N. Y., expecting to return to his home, Pigeon, Mich., the beginning of this week.

The following sad message came to us from Wauseon, Ohio, shortly before we went to press: "Anna, wife of Bishop E. L. Frey died. Funeral Monday. Obituary later." May the God of all grace comfort our brother and his family in this hour of their sore bereavement.

If previous arrangements were carried out, Bro. Abram Metzler of Masontown, Pa., left on Saturday of last week for Wakarusa, Ind., where a series of meetings were to begin at the Holdeman Church on Sunday. Bro. Metzler expects to remain in Indiana for several weeks, doing business for the King.

The congregation at Scottdale was favored, on Friday night of last week, by an instructive sermon on The Inspiration of Scripture by Bro. J. B. Smith of Elida, Ohio. He was accompanied by Bro. Mark Ross of Elida, Ohio, and Bro. Marvin Rhodes of La Junta, Colo. They left on Saturday morning for Elida.

A program of the Christian Life conference, to be held at Goshen College Feb. 17-19, is before us. It comes just at the close of Ministers' Week, Feb. 14-17, at which time an unusually large attendance is expected. On the program are workers from Kentucky, Pennsylvania, Indiana, Ohio, Ontario, Illinois, and Kansas.

REQUESTS FOR PRAYER

A brother from Montana writes: "Pray for the small churches in Montana and Idaho, that they may be supplied with needed ministers and keep the whole faith."

To this we would add: Let the first petition be extended in behalf of all the little flocks who are at present "as sheep having no shepherd," and the last expressed desire should be embodied in our prayers in behalf of the whole brotherhood, whether worshiping in small or large congregations.

Bro. John W. Weaver, whose health conditions have interfered with his evangelistic work for a year or more, is gradually gaining in strength and vigor and allowing himself to be used as the Lord directs. His preaching the Word during a series of meetings at Elizabethtown, Pa., is evidence that God is sustaining him in his labors for the increase of the faith.

The Kishacoquillas Valley Bible School, held in Mifflin Co., Pa., during the past six weeks, closed its work on Thursday, Jan. 26. There were afternoon sessions at the Allensville Church in the afternoons, and at Locust Grove and Belleville churches in the evenings. Brethren J. B. Smith and M. S. Zehr were the instructors at the former churches while Bro. E. D. Hess took charge of the evening work at Belleville. Altogether there was an enrollment of 138 students, counting both day and night students at the three places, and a good attendance of visitors gave evidence of public appreciation of the work done.

Last week, the week beginning Jan. 22, was "preachers' week" at the Johnstown Bible School, at Stahl Church, Somerset county, Pa. Bro. E. L. Frey had intended to be there, but was prevented from coming on account of the illness of his wife. There were a few other absentees for various reasons, but the attendance of ministers and others was nevertheless the largest in the history of the school. Franconia, Lancaster, Washington-Franklin, Southwestern Pa., Conservative A. M., and Eastern A. M., and Ohio Conferences were represented. A number of ministers went to neighboring congregations for appointments.

The following, from the pen of Bro. A. J. Miller, tells of his work in aiding needy Russian Mennonites to secure homes in America:

"From Lancaster County comes the information that the Mennonites of the Gap and Atglen congregations are supporting very liberally the movement to assist Russian Mennonites in settling on farms in Canada. Bishop John Kennel of the Eastern A. M. and Ohio Joint Conference and others of his congregation have given very valuable assistance by accompanying the Mennonite representative who is calling on the members to explain the plan through which money may be loaned by purchasing bonds which our Colonization Board has recommended and which the banks acquainted with the project are generally considering a good investment."

Correspondence

Middlebury, Ind.

(Forks congregation)

Church services are being held regularly now again at the new church building although it is not yet entirely finished.

Sunday school and young people's meeting were reorganized as follows: Supts., Perry J. Miller and Early Bontrager; Junior Supts., Nona Miller and Beulah Yoder; Chors., Leona Bontrager and Lester Hostetler; Sec., Vernon E. Miller; Y. P. M. Mod., Malvin Miller. Cor.

Denver, Pa.

On Jan. 19, Bro. Abraham L. Gehman was ordained a deacon to help serve the Bowmansville congregation in this office. The others in the lot

were Noah M. Weber, Henry L. Musser, Jno. L. Musser and Barton Martin. Seven of the Lancaster Co., Conference bishops were present. Bro. Mosemann preached the ordination sermon. Bro. Sauder gave the charge. A goodly number of deacons and ministers from surrounding congregations proved their prayers by their presence. God bless our brother in his calling. Cor.

West Liberty, Ohio

Jan. 15 was a special day at the Oak Grove Church. In the morning service, 8 precious souls were received into church fellowship. In the evening we were glad for the presence of Bro. J. B. Hartzler of Smithville and E. F. Hartzler of Marshalville, O., together with a number of other visitors. After the Y. P. M. Bro. E. F. Hartzler preached the Word with power. The Spirit of God has been manifested in a remarkable way, in the community the last few weeks, at the different meetings, for which we praise His Name.

The presence and messages of Bro. Nevin Bender of Greenwood, Del., was greatly appreciated at the Oak Grove Church on Sunday morning, Jan. 22, and at the Bethel Church in the evening.

The meeting at the South Union Church, Jan. 24, was well attended considering the inclemency of the weather. I. W. Royer represented the General Sunday School Committee, O. O. Miller the Peace Problems Committee, Noah Oyer the Young People's Problems Committee, and C. L. Graber the Educational Board Endowment Committee. The talks were all timely and practical, and greatly appreciated by those present. May the Lord bless the efforts to advance His cause. Cor.

Sheridan, Oreg.

Greeting in the Master's name:—Our Sunday school was reorganized Dec. 18, as follows: Supts., Bros. Dan Widmer and Melvin Mishler; Secy., Sister Anna Wideman; Treas., Bro. Ivan Emmert; Chors., Sisters Emily Kilmer and Lena Wideman. May the Lord bless the work that all things will be done to His glory.

We were privileged to have with us Bro. Milo Stutzman of Canada, and Sister Viola Wenger of Portland, Saturday evening and Sunday morning. Bro. Stutzman preached two very helpful sermons. Sister Wenger also gave us an interesting talk. They also attended our Gopher Valley Sunday school on Sunday afternoon and helped along with the work there, which the children enjoyed very much.

Bro. J. M. Kreider of Palmyra, Mo., who is holding meetings for different congregations on the coast, stopped with us Monday evening, and preached a sermon for us.

May the Lord bless these dear brethren and sisters, as they go from place to place in the Lord's service.

Pray for the work at this place.

Jan. 17, 1928. Mary Beachy.

Gulfport, Miss.

Dear Herald Readers:—We arrived here from Tampa, Fla., on Saturday evening. Found the people in the colony well, and enjoying the fine weather. We are glad to have the privilege to worship with them over Sunday. Will leave for Slidell and Lake Charles, La., Friday, if all goes well, where we will spend a few days. Will be at Dallas, Tex., Feb. 5 and 6, where we will expect our mail, should any one feel to write us. Many thanks to those who have remembered us, not only at the throne of Grace.

This leaves us both well, with plenty to do. The longer we are at this work for the Master the more it is revealed what great work He has for us.

With best wishes and much love,

D. B. and Roy Raber.

Jan. 17, 1928.

Wadsworth, Ohio

Greetings to all Herald Readers:—On the evening of Dec. 26 and forenoon and evening of Dec. 27 a Sunday school normal was held at the Bethel Church, when talks were given on the following subjects: **Vital Issues,** by Bro. A. J. Steiner, North Lima, O.; **Practical Work,** by Bro. I. W. Royer, Orrville, O.; **The Preachers and S. S. Supt's. at Their Best,** by A. J. Steiner; **Gospel of Mark,** by Bro. O. N. Johns, Canton, O.; **The Peace Proposition,** Bro. O. O. Miller of Akron, Pa.

On the evening of Jan. 6, we held our annual business meeting at which time, besides transacting the business of the church, we also reorganized our Sunday school and Y. P. B. M. The following officers were elected:

For Bethel: S. S. Supts., L. S. Kreider and Edward Graber; Sec.-treas., Esther Kreider; Chors., Elta Rohrer and Martha Kreider.

For Guilford: S. S. Supts., David Kilmer and Moses Horst; Secy., Hilda Kreider; Chors., Vera Snyder and Martha Kreider; Church Chors., Mabel Newcomer and Elta Rohrer.

Y. P. M. Supt., Henry Kilmer; Com., L. S. Kreider, Arthur Kreider, Moses Horst, Martha Kreider.

We crave an interest in your prayers.

Jan. 17, 1928. Mabel Newcomer.

Falfurrias, Texas

Greeting in His Precious Name:—The litle flock here is enjoying delightful weather the past week or ten days. The mercury is playing around the 80 mark during the day while the balmy Gulf breezes blow. Farmers are busy preparing ground for their early spring crops. Some truck growers have already planted tomatoes, and watermelon planting is at hand.

On Sunday, the 15th, Bro. Hallman ministered to the spiritual needs of the brotherhood at Tuleta. The writer and family spent the day in the Lower Rio Grande Valley, their former home. Bro. Esch ministered to the rest of the colony here.

With eagerness we are looking forward to the coming of Bro. and Sister D. Parke Lantz, who are now in the South visiting the brotherhood in Mississippi and Louisiana. They expect to spend several months with us for a much needed rest. We sincerely trust that their stay with us will prove beneficial to their health as well as otherwise.

We are glad to report that all those who have come here for their health are being benefited.

The work of the colony is progressing nicely and the future appears promising. The directors met to-day and organized for the present year. The writer was elected Pres.-Treas., Bro. E. S. Hallman V. Pres., and Mr. J. C. Thomas Secy.

Arrangements are now being made to plant several hundred acres to oranges, tangerines, and grapefruit this spring. The plan is to plant at least ten acres of citrus on each tract. Two tractor outfits are being ordered with which to prepare the ground for the planting of the trees and for their cultivation.

The directors also authorized the setting aside of two of the best 40-acre tracts to become the property of the Falfurrias Mennonite Church. These tracts are to be planted to citrus and the proceeds from these groves are to be used for the support of the Lord's work. Another 40-acre tract is to be set aside and planted to citrus, the proceeds of which are to be used to help defray colony expenses.

We invite investigation of this country and the colonization project. Inquiries are being received and there are those who expect to be here soon to investigate with the intention of locating if satisfied with the country and proposition.

The colony solicits an interest in the prayers of the brotherhood that all may redound to His glory.

Jan. 18, 1928. H. F. Reist.

(Continued on page 956)

Miscellaneous

A SONG IN THE NIGHT

I take this pain, Lord Jesus,
From Thine own hand;
The strength to bear it bravely
Thou wilt command.

I am too weak for effort;
So let me rest,
In hush of sweet submission,
On thine own breast.

I take this pain, Lord Jesus,
As proof indeed
That Thou art watching closely
My truest need;

That Thou, my good Physician,
Art watching still;
That all Thine own pleasure
Thou wilt fulfill.

I take this pain, Lord Jesus;
What Thou dost choose
The soul that really loves Thee
Will not refuse.

It is not for the first time
I trust to-day;
For Thee my heart has never
A trustless "Nay!"

I take this pain, Lord Jesus;
But what beside?
'Tis no unmingled portion
Thou dost provide.

In every hour of faintness
My cup runs o'er
With faithfulness, and mercy,
And love's sweet store.

I take this pain, Lord Jesus,
As Thine own gift;
And true though tremulous praises
I now uplift.

I am too weak to sing them,
But Thou dost hear
The whisper from the pillow,
Thou art so near!

'Tis Thy dear hand, O Savior,
That presseth sore—
The hand that bears the nail-prints
For evermore.

And now beneath its shadow,
Hidden by Thee,
The pressure only tells me
Thou lovest me!

—Frances Ridley Havergal.

MY TRIP WEST
II

By J. M. Kreider

For the Gospel Herald.

This finds me still among the dear people of the Pacific Coast Conference District. Since I wrote my other letter for the Herald, meetings closed at Zion near Hubbard with 11 confessions. While in the Hubbard neighborhood I filled two appointments at Hopewell, and preached a funeral—Bro. Bond's child died, 15 months old. The family would have liked very well to keep their little boy with them, but since they knew of the many temptations that he naturally would have been exposed to had the Lord left him in this unfriendly world, I feel safe in saying all were ready to say good-bye to him. "Suffer the little children to come." It also was our privilege to attend a ministers' meeting at Zion last Saturday, where we addressed the ministers of the conference district—a very profitable meeting indeed.

Meetings closed here at Fairview last Sunday night with 19 confessions and the congregation much revived if we could read things right. Bro. C. R. Gerig is the bishop here, and age is creeping upon him. Surely he has carried the burdens for many years. Our prayer is that he may still be spared a long time to the church here.

Last evening we were over at Sheridan, about 70 miles from here, and preached for that congregation. Bro. Martin Roth took me over, and brought me back to his home.

The Lord willing, we go over to Harrisburg (about 30 miles from here) for meeting this evening. There are about 12 mutes in that congregation and it is most wonderful to see a young brother give them the message as it is delivered to the congregation. They wonderfully appreciate it. We expect to preach for them to-night, to-morrow, and Thursday nights, and after meeting Thursday night we expect to come back here and on Friday take train for California. We are planning to be at Terra Bella over Sunday, the 22nd. On Monday following we expect to board train for Los Angeles. Just how long we will be at Los Angeles we cannot tell. The Lord willing, I may reach home about Feb. 1. I am enjoying good health. God bless all readers.

Albany, Oreg.

FELLOWSHIP

By P. H. Ziegler

For the Gospel Herald.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded." "Let this mind be in you which was also in Christ Jesus." "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

The apostle Paul teaches us plainly that we shall prove what is acceptable unto the Lord. "But if we walk in the light as he is in the light," dear brethren, it is then that we can say, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). Paul told the Corinthian brethren, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness" (II Cor. 6:14). Again Paul tells them plainly, 'Be ye separate and touch not the unclean thing" (v. 17). What are those unclean things? All things that are not in harmony with God's Word. For instance, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I Jno. 1:6).

Now then, if we have fellowship with Jesus, then "He is the propitiation for our sins." But listen, "not for ours only, but also for the sins of the whole world" (I Jno. 2:2). Brother, sister, let us lay hold on Jesus at all times and have Him for our propitiation, give Him all the honor, and continually pray and send our petitions to the Throne. If we trust Him fully He will be with us to the end of life. The crown, however, is not given in the beginning, but "he that endureth to the end shall be saved."

Archbold, Ohio.

THE CHURCH—ITS AUTHORITY

By Leroy Kissinger

For the Gospel Herald.

Christ is the head of the church, as taught by Paul in Eph. 1:22; 4:10-16; and 5:23. He (Christ the Lord) has appointed evangelists, preachers, teachers, apostles, etc., for the purpose of making the Church a perfect working body for the edifying and building up of the cause of Christ and the saving of souls.

If we were asked if we believed the entire Bible most of us would say, "Yes." If we do not show it by obeying the teaching of those in authority over us, is it any wonder that the world looks at us and sees but a form of religion?

At the time of Old Testament history, God spoke to His people through the prophets and told His will to be obeyed or punishment to be given.

We may think to-day that these do not affect us, but God has surely given us His Word for a purpose. It is through His Word that to-day we may know His will. When we read the Bible, or hear it taught, we should take warning from the mistakes of others and teaching from God's pleasure in the lives of others.

God has given us the authority in the church, not to pronounce judgment upon us, but to teach us His divine will and what is our reasonable service as taught in Romans. God commands the ministers of His Word to send warning to those in sin lest they (the ministers) be held accountable for the lost.

God first placed all things of the earth under man's authority and man (the one to be ruler over all) fell to be lower than them all. The trees, the grain, animals, birds, sun, moon, stars and all other things are obedient to the will of God. Man, the masterpiece of the Father, is far, far from his original place.

If all other things would disobey the laws of God as does man, where would man be? God is holding the best things in life forth for the good of man that he might perhaps repent and return unto Him.

Let us look to authority as coming from God for our good and for the saving of souls and for the upbuilding of Christ's kingdom. Let us obey God's Word with a free heart because we love good rather than evil. Let us hold up Christ, that the world may behold and live. As long as we are unwilling to obey authority as from God it will be gall and bitterness of heart and soul to us; but as soon as we let Christ have His way in our hearts and lives the thought of authority will flee far from us and we will seek to do His will because we love it.

If we wish to enjoy heaven and its everlasting peace, let us out of a pure heart obey God. If we do not we will take our pride, our stubbornness, our money, our clothes, our theater-going, our dancing, our personal sins, our bodily weakness, our longing desires or whatever it may be, into eternal hell, to suffer for ever and ever.

"How long halt ye between two opinions? if the Lord be God follow Him: but if Baal, then follow him."

Parr, Ind.

WHAT I WILL WISH I HAD DONE AT THE JUDGMENT

By Martha Oswald

For the Gospel Herald.

We all believe that God some day will pronounce judgment upon each and every one of us, and we all know what the consequences will be. God has prepared a place for each of us and we will go to whichever place we put ourselves. God loves us all and always will, but He would be so much more pleased with us if we obeyed Him at all times. At the judgment day we will all receive our rewards according to our works. No one can afford to live in sin any length of time because we know not when our life will pass away—either to eternal glory in heaven, or else to a most undesirable place which is called hell. If we should be asked which place we chose I am sure we would all choose the former, where nothing but love can enter. But sad to say there are many people that never stop to think where they would be sent should God bring judgment upon this wicked world! They would come to God the very last minute and plead for mercy, perhaps the first time in their lives.

Then will come the time when we will wish and say, "Oh, if I had only heeded God's warnings! Oh, that I had spent my time better! And, If I had only given my life to God and repented of my sin!" But will this excuse us? No indeed! we shall hear the words, "Depart from me, ye workers of iniquity, I know you not." All who die in their sins will be sent into everlasting fire prepared for the devil and his angels. God's plan and promises will never fail. All these things will come to pass sooner or later. Then how we will wish that we could live our life over and obey God's teachings rather than the teachings of men!

People think they will have a long time before them, but in the twinkling of an eye they may be called into eternity. Who knows but that they may die suddenly, as many do without a moment to repent. "Behold now is the accepted time." God who offers you grace to-day may not offer it again to-morrow. May God help us to live such lives that when He calls us we may be ready to meet Him.

Topeka, Ind.

"AND BE YE THANKFUL"

(Col. 3:15)

By Levi Blauch

For the Gospel Herald.

Thanksgiving Day for 1927 as ordered by the Government is now in the history of the past, but Thanksgiving Day as ordered by our kind heavenly Father is in order always and should be made use of daily by all who profess to be children of the heavenly King.

Early in the morning we should raise our voices in thanksgiving to our Father, for His protecting care during the night. We should thank Him for each meal we partake of during the day. Family worship, morning and evening, should not be neglected. We should never forget to thank Him for the entire Word as given by Moses the law-giver; by the prophets of old, and by Christ and the apostles. Most of all, we should be thankful for the greatest of all gifts; namely, Christ the Savior of the world. We should be thankful for the Church of which Christ is the Head and we are members. We should be thankful for the privilege we enjoy in this greatest of all institutions, which is built upon the solid rock, Christ Jesus, who also is the Head. We should be thankful because the gates of heli cannot prevail against her.

Where on earth can we find anything safer or better to live in? The Church of Christ is a safe and sure protection to all those who are faithful. We should be thankful for the privilege of sitting together in heavenly places in Christ Jesus, which is a privilege the world cannot offer.

We should be thankful for the prayer life we may enjoy, and for the sweetness of the same. We should be thankful for the sweet fellowship with the Trinity in heaven and the saints on earth. This is a privilege the world cannot enjoy, and we only through prayer. We should be thankful for the privilege we have of praying for them and with them; the privilege of lifting them up and thereby helping to roll the Gospel wheel.

We should be thankful for the many faithful young people who are in the Church. May a kind heavenly Father abundantly bless them, and put a hedge about them so that Satan will not get the better of them. We should be thankful for all the ordinances of the house of God, for without them our spiritual life would soon die out and we would grow cold and indifferent. We should be thankful for the rulings of Conference, and for that which is placed on the minutes. May we more fully consecrate our lips to the service of God, so that we can prove with our lives that we are in harmony with the teachings of the Bible and the rulings of Conference. Oh, that love and obedience might prevail and bring us all nearer to the throne.

We should be thankful for our homes and for the inmates therein. We should be thankful for the way God has and does provide for man and beast. Let us look at our vegetable gardens and see what a variety of good things we receive from them. What a blessing the fruit orchards are for the sustaining of our bodies. For all these we need to be grateful to our kind Father from whom come all the good things that we so much enjoy.

The last thing I will mention for which we should be real thankful is eternal life, abiding in us here in this life and leading us on toward that heavenly home far beyond the sky where all the redeemed shall meet to part no more. Oh, what a home-coming that will be! Not only a home-coming, but an eternal abiding place for all those who love the Lord while on earth. Let us praise and thank the Lord daily for His eternal goodness.

Johnstown, Pa.

STUDIES ON THE CROSS

THE VICARIOUS SUFFERING OF THE CROSS

By H. N. Troyer

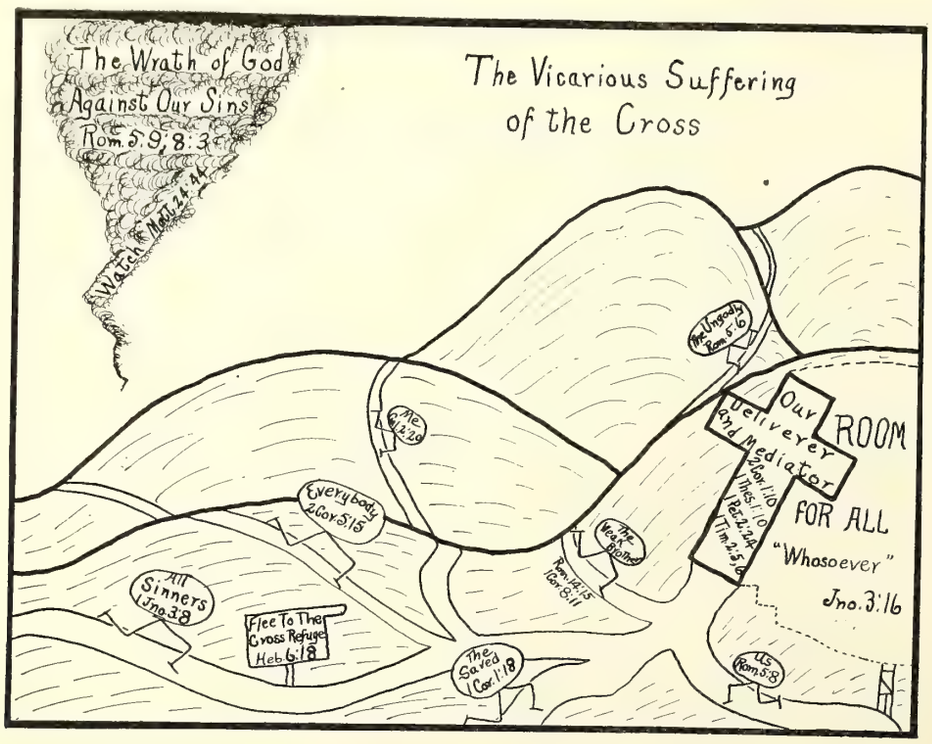
For the Gospel Herald.

(Concluded)

2. There are two ways of looking at the cross. In I Cor. 1:18 we read that "....the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." The one way of looking is that of being between God and the cross. From that side it all appears foolishness. But when one is on the other side with the cross between us and God, what a difference. One sees things so differently. On this side God appears a real Father. He works through the cross so that it becomes a real power to us, defensive and offensive. Instead of looking for the world to get better, we see that it is getting farther and farther away from God and we wish nothing so much as "new heavens and a new earth" (II Pet. 3:13).

3. Room for all!!! Has this truth really taken hold of us? If so, how much of God's great love do I have as I look out, with Him, on the fields white already to harvest? "God so loved that he gave....." Do I so love that I will give.....? 100,000 are going to hell each day. Do we love them? Would we speak to them if we had a chance? Are we improving the opportunities God places right around us? Or does the old excuse still rise to our lips: "Not gifted along that line"? Neither will we be, so long as we permit the enemy of souls to dangle that before our eyes. Practically all successful soul winners tell us that they had to make a great effort to speak to the first one. But "strengthened by might in the inner man" the next was easier and so grew, doing more and more. Do we love enough to make the start?

4. "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2). David saw so much of the greatness of God that he said, "I **will** love thee, O Lord, I **will** trust and call upon the Lord, who is worthy to be praised." Do we appreciate all He has done and is doing now for us? Therefore...."does the love of God constrain...."?



5. That weak brother for whom Christ died. Is he a part of the body of which we are a part? Do we try to shield as well as protect him? Do we care for him as we would some sore about our own body? Some sores need constant care to avoid infection of the whole.

6. The Cross practically always reminds us of death—not the sleep of the saved, but the death of those who know not the Lord. When we go in through the doorway of the Cross we are to leave our flesh with the affections and lusts (Gal. 5:24) on the outside nailed to the Cross. Are we dead, yet alive (Gal. 2:20)?

7. O, the soul lashing there on the cross!!! Yea, let us go with Him through the garden!!! Do we realize the awfulness of sin that brought this storm? Do we see it so that we NOT ONLY ABSTAIN BUT ALSO ABHOR (I Thes. 5:22; Rom. 12:9)? There is quite a difference!

East Orwell, Ohio.

CORRESPONDENCE

(Continued from page 953)

La Junta, Colo.

(East Holbrook congregation)

The Lord be praised for all His goodness. New Sunday school and church officers have now taken their places for the coming year. May God continue to bless the good work here, that we may progress rapidly.

New Years afternoon was joyfully spent in song service. This was the day for the annual singing of the La Junta and Holbrook churches.

On Sunday evening, Jan. 15, Bro. Earl Showalter came here. He preached a very encouraging sermon, earnestly admonishing us to appreciate our blessings more. Much interest and appreciation was manifest by the congregation.

May we all so consecrate our lives to the Master's use and live close to God, that at that glad day we may have a joyful entrance into the city of God.

Jan. 21, 1928. Hazel Headrick.

Jet, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greetings:—We have many reasons to thank our kind heavenly Father for His watchful care over us. On Jan. 14 Bro. and Sister J. P. Hershberger of Hesston, Kans., and Bro. and Sister H. W. Brenneman, of Orrville, Ohio, came hare and paid us a pleasant visit for which we are thankful. Hope they will come again. On the morning of the 18th they left for Jennings, Okla., and from there they went to Houston, Tex., and other places in the South. We are always glad to have people stop here and cheer us up on our way through this life's journey. We wish some more would come and locate here with us.

Jan. 20, 1928. Cor.

Ashley, Mich.

(Bethel congregation)

Dear Herald Readers, Greetings:—Bro. J. A. Heatwole of La Junta, Colo., began a series of meetings at this place on Sunday, Jan. 1, and continued until Sunday evening, Jan. 15. The meetings were well attended and interest was good throughout. Eleven young people accepted Christ as their Savior, one renewed her vows, and the entire brotherhood was strengthened in the faith. Along with the sermons, Bro. Heatwole conducted children's meetings, and gave Bible lessons.

Among recent visitors were Bro. E. H. Oyer and two daughters from

Roanoke, Ill.; Bro. Willard Smith, Goshen, Ind.; Bro. Eli and Floyd Bontrager, and Bro. Erie Bontrager and family of Midland; Bro. and Sister P. J. Smith and Sister Joel Beck of Archbold, Ohio. We ask an interest in the prayers of the church at this place.

Jan. 22, 1928. Cor.

Harrisburg, Oreg.

Greetings to the Herald Readers:—We have many reasons to be thankful to God for His many blessings. We were recently much refreshed by the kind brethren from far and near. On Jan. 10 Bro. J. M. Kreider of Palmyra, Mo., preached for us in the forenoon but went to Fairview near Albany that evening. Then on Jan. 17, he came and preached three evenings. A number of the Fairview congregation attended each evening. On Wednesday evening Levi Kropf opened the service. Bro. Dan Erb opened the services on Tuesday evening, and on Thursday evening Bro. Frank Roth of the Fairview congregation opened services. On Friday Bro. Kreider left for California. Through the day he visited every family here.

On Saturday, Jan. 21, Bros. Sam Honderich and M. D. Stutzman gave us good sermons, also Bible study before the sermon. Texts, Rom. 1:16; Col. 3:17. Both were very impressive sermons. Sister Viola Wenger also gave a talk on mission work. The brethren are teachers of the Bible term at Hubbard. We expect them back next Saturday again. We thank them all for their help.

We are made to rejoice that two precious souls have made the step out on the Lord's side and are being instructed now before baptismal services will be held.

Health is fair, with the exception of a few old people. Sam Stutzman is quite feeble, but is ready to go any time, he says, that God sees fit. Bro. Jacob Roth is so he can get out again, and Joe Marner is able to leave home again.

To-day Bro. Levi Kroff opened the services and Bro. J. C. Hostetler's text was a part of Luke 3. Pray for us here at this place, especially the ministers.

Jan. 22, 1928. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We are pleased to report an enrollment, to date, of 128 students at the Bible School. The interest is good. In addition to the regular school course there was a Sunday school superintendents' and teachers' conference last week, and a ministers' conference is scheduled for Jan. 31 to Feb. 2.

An interesting feature is a lecture each Tuesday evening on Health Problems by Sister Snider, a trained nurse from the Preston Sanitarium.

On the past Sunday afternoon and evening we were privileged to have with us the brethren Noah Oyer and C. L. Graber of Goshen, Ind., and S. F. Coffman of Vineland who discussed four of the outstanding problems of the church, viz: "Promoting the Work of the S. S. through the Church;" "Training for Service;" "Young People—the Church of Tomorrow," and "Our Peace Principles." We were sorry that Bro. E. L. Frey of Wauseon, O., could not be present. The brethren Oyer and Graber also addressed the Bible school students on Monday forenoon and made some very favorable comments about the present and future of the school.

The next meeting of the triennial Sunday School Conference between the Waterloo, Strasburg, and Kitchener congregations will be held at this place on Sunday, Feb. 12, and will likely be followed the next week with a series of meetings by Bro. Derstine. May the blessings of the Lord attend that through all these activities there will come a lasting benefit for His cause.

Jan. 23, 1928. Geo. A. Weber.

Ephrata, Pa.

(Landis Valley congregation)

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul, and forget not all his benefits." We have great reason to praise the Lord for both temporal and spiritual blessings.

Jan. 14 and 15 we had a rich spiritual feast in the form of a Bible instruction meeting. We deeply regret that some had to turn away Sunday afternoon because they could not get inside. The instructors were Bros. Noah W. Risser, Jacob Moyer, I. B. Good, John H. Mosemann. We were greatly encouraged and built up in the most holy faith. We go forth with greater responsibility resting upon us for the work of our blessed Lord and the ingathering of lost souls. We are often burdened for our dear friends who are still outside the ark of safety.

The ministering brethren who visited our congregation are as follows: Dec. 11, Bro. Samuel Frey, Elizabethtown. Pa. Text, Matt. 7:1. Dec. 18, Bro. S. H. Rhodes, Harrisonburg, Va., gave us an impressive message on John 17. Dec. 25, Bro. Elmer Martin of Mellinger's congregation. Text, Matt. 22:42. Jan. 8, Bro. Henry Lutz, Mount Joy, Pa. Text, Josh. 3:4, last clause.

We thank these brethren for these messages. May God bless them as they go forth preaching the Gospel.

Jan. 23, 1928. Mary Hollinger.

Parnell, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—On Jan. 1, Bro. Harvey Miller was elected assistant superintendent in the Sunday school.

On Jan. 3, we had our annual business meeting, Bro. Edd Brenneman was elected church trustee for a term of three years.

Bro. J. A. Heatwole, La Junta, Colo., was with us on Jan. 18 and preached the Word to us, using I Chron. 4:19 for a text.

Jan. 25, 1928. Vera E. Gingerich.

Hesston, Kans.

(Hesston congregation)

Dear Herald Readers:—We praise God for the power of the Holy Spirit which has been among men. As a result of His prevailing power two elderly brethren have recently consecrated their lives to God and were again received into the church. May they receive strength by your prayers?

Bro. J. K. Bixler, the short Bible term instructor, has been yielding faithful service to the Church since he is here. Jan. 8 he preached about "The Overcoming Life," from Rev. 12:11. His help is also appreciated in other religious activities of the young people. Bro. Maurice Yoder helps in the ministerial work here and at other nearby congregations this year. He gave us two powerful sermons, Jan. 15, about the signs preceding the second coming of Christ.

Several of our members are availing themselves of the privilege of sharing in the short Bible term work. Bro. David Yoder and family of Tofield, Alta., moved here for a few weeks so they can be with their daughter, Edna, who is going to school, and he is taking in the short Bible term course.

The young people enjoy very much making a few moments happy for the aged and sick by singing for them. Practically every Sunday a group visit a number of homes and carry a message in song. At present the health among the older members is fair.

We are looking forward to a great spiritual blessing from the Christian Life Conference Feb. 10-12.

Jan. 24, 1928. Salome Johnston.

STATEMENT AND REQUEST

I wish to state that my son, Carl A. Graybill, has by misrepresentations obtained money in different Mennonite communities and I wish it to be publicly known that this is a hindrance rather than a help to him, and that giving money to him under these conditions is no favor to me. His mother and I request the prayers of God's people in his behalf.

C. A. Graybill.

Martinsburg, Pa.

SPECIAL MEETINGS

Hopedale, Ill.

Report of Illinois District Mennonite Missionary Conference Held at Hopedale, Ill., Nov. 23-25, 1927.

Wednesday, 6:30

Devotional; **Sermon,** by S. F. Coffman.

Thursday

Opening remarks by the moderator. Purpose of this meeting: (1) To revive missionary spirit; (2) To give passion for souls.

Thanksgiving sermon by S. F. Coffman. Text, II Cor. 9:15. We should be thankful for prosperity. God gave most valuable treasure of heaven to buy us who are worth little. All the people receive the blessings of God, and so all are called upon to give thanks to Him. God's best gift is that of expressing our thanks. Love and thanks, like grain, if sown sparingly will be reaped sparingly. The gift of giving is the "unspeakable gift."

"Where there is No Vision" by N. E. Troyer. Scriptures are given to bring men to God. Vision is knowledge of the Scriptures. Outside the vision given through the Bible there is no salvation, notwithstanding goodness, morality, etc. This is inward look, upward look—to Christ; outward look—to a world to be saved.

Joy of Soul Winning, by A. C. Good. Thousands are ignorant of God, have lost their "way." Eternal loss is awful. What wouldn't we give to recover salvation, if lost?

Our Place and Message in World Evangelism, by J. A. Heiser. Our object: to bring the most souls into the kingdom. Our place: lights in the world. First, we need Christ in our own lives. We should do personal evangelism. Our message: the gospel of salvation through faith in Christ.

The Minister and a Missionary Church, by S. Jay Hostetler. Church is not missionary simply because it gives, or prays, or does. It is one which has a zeal for winning souls to Christ, thereby doing each of the above.

Christian Stewardship, by H. R. Schertz. II Cor. 8:5; II Cor. 8:9. We must give ourselves to the Lord, waiving all claim to ourselves. If we have done this it is natural to give. The Bible teaches giving in many places.

Women's Sphere in Christian Work, At Home, by Amanda Leaman. Women have children to care for physically and spiritually, teaching. Home is sacred. Schools teach little religion—home must. **Foreign,** by Lillian Lantz. Missionary women teach native women, children, Bible readers, and teach in S. S., etc.

Workers' Meeting, by A. H. Leaman. Theme: "How to Deepen our Spiritual Life." Many interesting and inspirational thoughts were given

Illinois Mission reports.

Chicago, by S. M. Kanagy.
Peoria, by Earl Miller.
Pleasant Hill, by D. Parke Lantz (Bro. Roth absent).
Home for the Aged, by J. D. Smith.

Field Workers' Report, by A. H. Leaman. Illinois Board is considering new mission stations (especially in East Peoria), publication of a small periodical, and a meeting in coöperation with several other district boards. Mission spirit is growing among the churches.

South America, by D. Parke Lantz. The Lord wonderfully guided Brethren Shank and Hershey in choosing place for mission work in South America. Growth since, just as marvelous. We should pray more for workers.

India, by R. R. Smucker. People of India are at heart like us. Indian church developing actively. Mennonite Church in India 54 per cent literate. Literacy of all Indian Christians is only 16 per cent. This makes our church able to progress more rapidly.

Our Young People and Missions, by S. F. Coffman. Importance of young people—they become the missionaries; church schools started at their demand. They are our greatest treasures. Spiritual preparation—we must live the **principles** of God. The young people must give themselves; they can carry on the work of the Church.

One soul confessed Christ.

Friday, 9:30 A. M.

Beauty and Power of a Surrendered Life, by J. D. Hartzler. God gives special power to those whom he "sends." Receiving power is definite experience. Jesus needed this power. Often we may think we are surrendered, but when called we are not ready.

The Supremacy of Christianity, by S. F. Coffman. Christianity is not creed, Bible, nor people, but life. It is the only religion having love, and it teaches highest origin of man—God Gospel of Christ gives victory over devil. Christian ordinances show things of God.

Go Ye, Therefore, by A. H. Leaman. The heart of the Bible is Christ; the heart of Christ is this text. We are to do the work in spite of any hindrance. The Church exists primarily for the spread of the Gospel.

S. Jay Hostetler, Sec'y.

Landis Valley, Pa.

Report of Bible instruction meeting held at Landis Valley Church Jan. 14 and 15, 1928.

Organization.—Mod., John K. Charles; Secy., Howard Moore; Chors., Barton Horning and Clayton Erb.

Subjects Considered.—God's Love; The Christian—His Birth, His Conflict, His Lord, His Teacher, His Bible, His Relations, His Life, His Hope.

Instructors.—N. W. Risser, Jacob Moyer, Preston Alderfer, I. B. Good, John H. Mosemann.

The Sunday school lesson ("Jesus and Sinners") was presented by Bro. Preston Alderfer, and the sermon in the evening was delivered by Bro. Jacob Moyer.

Some Thoughts Given.—God is a lover of men's souls. Angels and powers are subject to the Lord. Why not men? Men's possibilities differ widely from those of devils. Matt. 8:29. Sow to God and reap life; sow to Satan and reap death. A Christian's "birth" is God tabernacling within. Results: He looks at things from a spiritual standpoint; once selfishness, now God's glory; once fear, now peace; once worldliness, now eternal interests. The Holy Spirit is God's teacher among us. Jno. 14:26. A new-born Christian grows spiritually as an infant does naturally. Look for good in the Sunday school and Church. The Scribes and Pharisees were in the critic class. Greater is he that is within you than he that is with them. "The just shall live by faith." The wisdom from above is full of good fruit. Be an ideal to your children. Share with those that are in real need. The mother is the first missionary of her child. The Bible is 100 per cent perfect. Hope is as a rope from God to man, sure to be held at God's end, but man must hold on or he will be lost. When Jesus comes we that are faithful will be with Him.

Sec.

Los Angeles, Calif.

Report of the mission meeting held at the Mennonite Church, Los Angeles, Calif., Jan. 1, 1928.

Moderator—Harry Shoup.

Subjects and Speakers.—Sunday School; Children's Talk, Fannie Detweiler; **Mission Sermon,** J. P. Bontrager (I Jno. 4:14); **The Outlook for Missions for 1928—1. Opportunities**—(a) **Home,** Lowell Buerge; (b) **Abroad,** Emma Showalter; **My Responsibility,** Homer Lehman.

Gleanings.—Missions should start at home. The need of the world is Jesus. Some of our opportunities are hospital work, street work, personal work, letting your light shine, and prayer. If we want America to be evangelized, our greatest opportunity is in the Sunday school. Our greatest opportunity for Missions in 1928 is in the rural district. Where the life of the nation rests. If we cannot go we can with our means help others to go. Our first responsibility in this world is to God. If we are going to meet the need of the world to-day we must meet it with Jesus in our hearts In the Church we need one another's coöperation and prayers. Our desire for the coming year should be to do our part as God gives grace.

Secretaries.

New Hamburg, Ont.

Report of the Wilmot Township, Mission Meeting, held at the Geiger's Church, Nov. 6 and 7, 1927.

Organization.—Mod., Osias Cressman; Secy., Simeon Cressman; Chors., Harold Schiedel, George Schmidt.

Order of Program:—Devotion, J. W. Witmer; Essay, **How Can the Sunday School Stimulate Interest in Mission Work,** Mrs. Moses Roth; **The Relation of the Home Church to the Missionary,** Viola Good; Sermon, **How to Fulfill God's Plan in Missions,** Jesse Martin; **Worker's Meeting,** Moses H. Shantz; Sermon, **"Occupy till I Come,"** C. F. Derstine; **Thanksgiving Sermon,** Manasseh Hallman; **Present Day World Conditions a Challenge to the Sunday School,** Leslie Witmer; **The Influence of a Godly Home in the Work of the Sunday School,** Samuel Schmidt; **Talk to the Children,** Moses Roth; **The Prayer Life of a Sunday School Teacher,** J. W. Witmer; **The Power of the Word,** Moses Brubacher; **Value of a Personal Knowledge of the Bible,** Vera Schmidt; **Promoting the Spirit of Reverence in the Sunday School,** Omar Cressman; **The Definite Aims of a Sunday School Teacher,** Almeta Good; **What Can Pupils do to Encourage Sunday School Work?** Elden Hunsberger; **Sermon,** Curtis C. Cressman.

Thoughts Presented.—The power of prayer and reverence, in the home, church and Sunday school was very strongly emphasized. It is every Christian's duty to witness practically and not only sentimentally, and that it is harder for the individual to say "Yes, I'll go," than it is to leave home and loved ones after the decision is made.

Secretary.

Chambersburg, Pa.

Report of a Bible meeting held at the Marion Mennonite Church on Dec. 31, 1927, and Jan. 1, 1928.

Organization:—Mod., Charles E. Shank; Chor., Jacob E. Martin; Secys., Fannie Horst and Susan Lehman.

Topics and Speakers.—Conditions We must Meet to Enjoy Eternal Life, by **A. B.** Stoltzfus; **The Widow's Two Mites,** by Joseph E. Lehman; **The Atonement,** by Harvey E. Shank; **Temptation,** by A. B. Stoltzfus; **Sermon** (theme, Heaven; text, Jno. 14:2), by John F. Grove; **The Sunday School Lesson,** by John F. Grove; **Children's Meeting,** by A. B. Stoltzfus; **Children's Place in Church,** by J. Irvin Lehman; **Congregational Worship,** by A. B. Stoltzfus; **The Duties of a Minister,** by George W. Ernst; **Duties of Members,** by John F. Grove; **Satanic Agencies against the Church,** by John F. Grove; **Sermon** (Text, Jno. 10:9), by A. B. Stoltzfus.

Some Thoughts Presented.—Every time

we overcome temptation, there is a blessing for us. There is power in congregational worship (Heb. 10:26), "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more as ye see the day approaching." Members ought always be faithful and loyal to God and the Church. The sword of the Spirit is our shield. Secretary.

Mechanicsburg, Pa.

The Quarterly Sunday School Meeting was held at Slate Hill Church, Oct. 30, 1927.

The following subjects were discussed:—**Promises of God to His People, by** Sister Cora Zimmerman; **Abuses of the Power that Money Gives,** by Bro. William Strong; **Prophecies Relating to the Coming Messiah,** by Bro. J. H. Rupp; **The Nature of True Worship,** by Bro. Martin Metzler, Manheim, Pa.

Thoughts Gleaned.—Safety and Security are promised to God's people. Money can give us everything but happiness. We should have a glorious hope of Christ's coming. God is the object of our worship. Self-denial is necessary to true worship.

The Holy Spirit was in our midst.

Pray for the work at this place.

C. L. H., Secretary.

Married

Girvin—Hess.—Bro. Ross R. Girvin and Sister Kathryn Hess were united in marriage on Jan. 19, 1928, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa., who performed the ceremony. May Heaven's blessings be upon them through the journey of life.

Huber—Myers.—On Jan. 14, 1928 at the home of the officiating bishop, Bro. Isaac H. Brubaker of near Manheim, Pa., Bro. Benjamin L. Huber of the East Petersburg congregation and Sister Florence I. Myers of the New Providence congregation were united in marriage. May the rich blessings of God attend them through life.

Gingerich—Lies.—On Jan. 4, 1928, at the home of the officiating bishop, Bro. Daniel Lebold of Wellesley, Ont., Bro. David Gingerich of Alden, N. Y., and Sister Barbara Lies of Wellesley, Ont., were united in holy marriage. May God bless them with joy and happiness and a prosperous life in His service.

Strite—Eberly.—At the home of the bride's parents on Jan. 2, 1928, Bro. Abram J., son on Andrew Strite of Leitersburg, Md., and Sister Emma, daughter of Benjamin Eberly of Chambersburg, Pa., were united in marriage by Bro. John S. Burkholder. May the Lord bless them with a long Christian life.

Obituary

Lam.—Lawrence Sidney, son of Raleigh and Lula (Andes) Lam, was born near Cootes Store, Va., July 13, 1926; died Oct. 14, 1927. For 4 months he suffered sorely with stomatitis, until death finally came as a relief. Four sisters preceded Lawrence in death, all in their infancy. Surviving are father, mother, 4 sisters, and 1 brother as follows: Mrs. Merle Scudder, Elsie, Daisy, Bessie, and Berlin. Funeral conducted at Bethel Mennonite Church, Tunis, Va., by Lewis Shank and Jos. W. Geil. Interment in cemetery nearby.

Custer.—Joshua Custer was born March 17, 1862; died Oct. 16, 1927; aged 65 y. 6 m. 29 d. Surviving are his wife, five sons, and six daughters. Six brothers and one sister also remain, while one son and two daughters preceded him to the Spirit world. Deceased was for a number of years a member of the Mennonite Church and we trust has now obtained that better home where we long to go to meet our dear ones, for there is no pain and no night there. Bro. Custer had suffered much the last year from dropsy. Funeral conducted from Bethel Mennonite Church, Tunis, Va. Interment in cemetery near church.

Miller.—Dorothy S., daughter of Phares K. and Fanny S. Miller, died Jan. 18, 1928; aged 3 y. 3 m. 2 d. She is survived by her parents and one brother (Robert), grandparents, uncles, and aunts. One brother preceded her to the Spirit world. Funeral services were held from the home of the grandparents, Abram R. Miller's, Jan. 22, and at the Rohrerstown, Pa., Mennonite Church. Text, II Kings 4:26.

"Dearest Dorothy, it was hard to part,
It almost breaks our aching hearts
To part with one we loved so well,
Our griefs so great no tongue can tell."

Stuckey.—Treva Lorene, daughter of Elmer and Clara Stuckey, after a severe illness of only four days with bronchial pneumonia, quietly fell asleep Jan. 19, 1928; aged 9 m. 25 d. Little Treva leaves her sorrowing parents, one brother (Loren), one sister (Letha), grandparents, and many relatives. Funeral services were held at the Lockport Church near Stryker, Ohio, Jan. 22, 1928, conducted by Bros. E. B. Frey and S. D. Grieser. Burial in Lockport Cemetery.

"Darling Treva, how we miss thee,
Oh how sad our hearts will be,
When we to our homes return
There no more your face to see."

Bond.—Ira Joseph, son of William and Dorothy M. Bond, died at his home near Hubbard, Oreg., Dec. 29, 1927; aged 1 y. 3 m. He took lagrippe and bowel trouble, suffered much for two weeks, then God took him from this world of care and suffering to his home in glory. Short was his stay with us. He leaves father, mother, 3 brothers, and 5 sisters. Brief funeral services at the home Thursday Dec. 30 conducted by N. L. Hershberger. The services at the Hopewell Mennonite Church were in charge of J. M. Kreider, assisted by H. A. Wolfer. Text, Mark 10:14. Interment in Hopewell Cemetery.

"Our darling is not dead but sleeping
Safely in our Father's care;
Some sweet day again we'll meet him,
In that blissful land so fair."

Spitnale.—Isaac W., son of David and Esther Spitnale, was born near Cascade, Putman Co., Ohio, July 29, 1852; died at his home near the same place, Jan. 18, 1928; aged 75 y. 5 m. 20 d. His entire life was spent in Putman Co. He was united in marriage to Sarah Kirkendall, Feb. 28, 1883. Soon afterwards both accepted Christ as their Savior and united with the Mennonite Church, remaining faithful until the end. His wife preceded him in death about 28 years. To this union were born 6 daughters and 2 sons. Five daughters survive him (Anna, Fanny, Clara, Mrs. Laura Shirey, and Mrs. Mary Wagner), 17 grandchildren, one brother, and many other relatives and friends. About four years ago he was stricken with paralysis, afterwards never being able to walk. He was very patient during his affliction. Funeral services were held at the Cascade Church, conducted by S. G. Shenk and D. A. Good. Text, Gen. 15:1.

Brenneman.—Leah, daughter of Daniel D. and Susanna Brenneman was born in Garret Co., Ind., July 25, 1861; died Jan. 18, 1928; aged 66 y. 5 m. 23 d. Father, mother, 4 brothers, and 4 sisters preceded her in death. One brother and 2 sisters survive (Samuel, Mrs. Catharine Yoder, and Mrs. Harietta Engle) with many friends. She was a faithful sister in the Oak Grove Mennonite Church, Wayne Co., Ohio, loyal to her Christ whom she loved and served. In her affliction she was patient and resigned to the will of God, looking forward with that blessed hope to enjoy the realities of that heavenly city whose builder and maker is God. Services were conducted by the brethren, C. Z. Yoder and J. S. Gerig. Texts, Acts 21:13, 14 and Rev. 22:20. Interment in the Oak Grove Cemetery.

"Now the warfare is all ended,
And her armor is laid down;
She her course with joy has finished,
Ready now to wear the crown."

Frey.—Mary (Metzler) Frey, wife of J. Mowery Frey, was born April 16, 1902; died Dec. 27, 1927; aged 25 y. 8 m. 11 d. She is survived by her husband and one son (Robert), her parents, and 3 brothers. Mary accepted Christ as her Savior when quite young and was faithful unto death. She desired to get well to be with her husband and baby boy, but accepted God's will as best, never murmuring or complaining during her long illness. We sadly miss her yet we would not wish her back, realizing our loss is her eternal gain. Funeral services held from her home with Bishop Isaac Brubaker in charge and at the Erisman, Pa., Mennonite Church conducted by Bros. John Mosemann, C. N. Hostetter, and John K. Charles. Text, Rom. 8:18. Burial in the adjoining cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, hands are folded
Now dear Mary is at rest."

Hunsecker.—Catherine Hunsecker, daughter of Levi and Annie Horst of Chambersburg, Pa., was born Aug. 25, 1844; died Jan. 19, 1928; aged 83 y. 4 m. 24 d. She united with the Mennonite Church at the age of 81 years and remained faithful until death. On Nov. 19, 1868, she was united in marriage to Bro. Jacob Hunsecker, who preceded her to the Spirit world by 17 years. To this union were born 3 daughters (Annie Cockley, Amanda Eshleman, and Saloma), also 1 brother and 1 sister (Jacob L. Horst and Leah Lehman), 6 grandchildren and 6 great-grandchildren. Funeral services on the 22nd. at the home of her daughter (Mrs. Henry Cockley) with whom she made her home, by Bro. Joseph E. Lehman, and at the Chambersburg Church by the brethren, Harvey E. Shank and John S. Burkholder. Texts, Rom. 14:7, 8; Phil. 1:21. The body was laid to rest in the cemetery adjoining the church. May her body rest in peace till the Lord come.

Schiffler.—Albrecht Schiffler was born Feb. 12, 1846, at Neuenstein, Wurtemberg, Germany; died at his residence near Roseland, Nebr., Jan. 12, 1928; aged 81 y. 11 m. He came to America in 1866. In 1871 he was married to Mary Althouse of Taswell Co., Ill. This union was blessed with 3 sons and 2 daughters (Abraham, Emanuel, Mrs. Lizzie Cross, Mrs. Sarah Burkhard, and John). His wife preceded him in death 10 years. There remains a living posterity of 5 children, 27 grandchildren, and 2 great-grandchildren. After coming to America he spent the first two years in Berks Co., Pa., and the next two in Chester Co., Pa., where he was converted, and united with the Mennonite Church in 1870. During this year he moved to Taswell Co., Ill. On March 3, 1872, he was ordained to the ministry in the congregation near Washington, Ill. In December, 1878, he with his family moved to Adams Co., Nebr. He was the first minister of the Roseland congregation and one of the charter members. In 1883 he was ordained a bishop. He was an active and regular church attendant until about two and one-half months before he died. He was always interested in the welfare of the Church and the cause of missions, and during his bishop oversight of the church he had the privilege of seeing four of the members of the Roseland congregation called and sent as missionaries to India. He lived a modest life such as becometh godliness.

He will be very much missed both in the home and in the Church. During his last sickness he expressed a great desire to depart and be at rest, and said that his anchor held safe within the vale. He was conscious until the last. Funeral services were held at the Roseland Mennonite Church on Jan. 15, where a large number of friends gathered to pay a tribute of respect. The sermon was preached by Bro. D. G. Lapp assisted by Bro. J. E. Zimmerman of Milford, Neb. Text, II Tim. 4:7, 8.

Spicher.—Samuel Y., son of David and Mary (Yoder) Spicher was born in Juniata Co., Pa., May 31, 1865; died at Belleville, Mifflin Co., Pa., Jan. 13, 1928; aged 62 y. 7 m. 13 d. He united with the Amish Mennonite Church in the summer of 1885 of which he remained a faithful member until death. He united in marriage with Mattie E. Zook, Jan. 13, 1891, just 37 years before the day of his death. To this union were born 4 sons (Joseph D., Jesse E., Aaron S., and George E.). He had a quiet disposition always ready to lend a helping hand wherever needed. He with his son George went to the mountain that morning (in his usual health) to work in the timber, and all went fairly well until about 1:45, when he dropped over and almost instantly died of heart failure. He leaves his beloved wife, 3 sons, 4 grandchildren, 1 sister (Katie, wife of S. D. Peachey), 1 brother (David P.), and relatives and friends. Funeral services conducted at the Locust Grove Church Jan. 16 by John S. Mast (from Rev. 21), M. S. Zehr (from I Cor. 15), and Sam T. Yoder (from Heb. 4:3). Interment in the Allensville Cemetery.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Schrock.—Eli, a son of Jacob and Elizabeth Schrock, was born in Holmes Co., Ohio, March 6, 1842; died Jan. 17, 1928; aged 85 y. 10 m. 11 d. When but a lad his parents moved to Indiana locating in Howard Co. near the Miami Co. line. There were 12 children in his parents' family only 2 of whom survive him (Lydia Slabaugh and John Schrock). In 1863 he was married to Elizabeth, daughter of John and Mary (Sproal) Schrock. To this union were born 11 children, 8 of whom survive his death Amanda, Harvey, an infant son, and a foster daughter, Irene Larrison, preceded him in death. Those left to mourn their loss are Lovina Petty, John, Mary Lantz, Noah, Eli, Elizabeth Murphy, Emma Sammons, and Willard. Besides these he leaves 22 grandchildren and 32 great-grandchildren. In March 1923 his wife was called by death leaving him sad and lonely during his last days. In the spring of 1864 he with his wife moved to the farm in Miami Co. where he built a home, reared his children and lived the last 64 years of his life. His advantages for an education in early life were meager because of the lack of schools at that time; but by persistent effort on his part he received an education sufficient to permit him to teach 2 terms of school in the public schools of the state. He was highly respected by the people. Early in life he chose to be a member of the Mennonite Church and remained faithful to his church and God until he received the call to a life in heaven. He was grieved when unable to go to the church for religious worship. Inoffensive in speech, courteous and kind to all whom he met, he gained many devoted friends and the confidence of his neighbors, and will be greatly missed by all who learned to know him. Funeral was held on the 19th. at the Howard-Miami Co. Mennonite Church near Amboy, Ind., by E. A. Mast (Psa. 90) and J. S. Horner (II Tim. 4:6-8).

O Lord, thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.—Isa. 25:1.

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FUNK "MEMOIRS"

As you will have noticed in a recent issue of the Gospel Herald, I am engaged in compiling material for an authentic Autobiography of Bro. John F. Funk, who, as many of you know, particularly those of the older people, was the founder of our Church publications as well as the originator and promoter of a number of activities in connection with the Mennonite Church. For a long period of years I was closely associated with him in the office of the Mennonite Publishing Company at Elkhart, Ind., having been in charge of the mail order business of the Company. During those years I had the pleasure of assisting him in gathering and copying numerous articles and manuscripts dealing with important phases of Church life as well as points of faith and doctrine, which it was intended should be published at some future time, but which thus far have never appeared in print.

In my work so far I have come across much information which I know will prove an inspiration to many a young Christian, as well as those of more mature years. Time is required to properly gather this information. Much of it is given me personally from the lips of Bro. Funk, while some he had partially written out to my repeated requests, and this I am now arranging. Inasmuch as Bro. Funk is now nearly 93 years old, and has therefore passed many years beyond the average span of life, it is refreshing to hear him recount many of his early experiences in bringing into being some of the important activities of Church life which have meant so much to succeeding generations.

Necessarily many lives have been touched in some way by his very active life and varied experiences, and it is from such I should like to receive accounts of such incidents with which they were connected in any way, which have had a bearing upon their individual lives or which developed into broader phases and have left their impress in some form upon the wide circle of Mennonite brotherhood. The little notice which the editor of the Gospel Herald inserted recently has already brought some returns, but possibly some have not taken note of the value to the Church which such a book may be the means of contributing. Contributions herewith asked for may be used as "memoirs," hence would serve very materially in supplementing the usefulness of the messages which Bro. Funk gives us himself. As my time in Elkhart is necessarily limited, I would thank all those who can favor me with accounts or experiences covering any of the church work (particularly that of thirty or forty or more years ago) through which they came into personal contact with Bro. Funk, or through which they really became co-workers with him, to send them to me at as early a date as possible. Please address all such communications to 1229 Eden Street, Elkhart, Indiana, so I may make diligent comparisons with material I have at hand, or have same corroborated or confirmed and perhaps somewhat elaborated, from Bro. Funk's own lips, before I return to my home in Herbert, Sask., where I contemplate continuing this work until the manuscript is all ready for publication. Thank you.

A. C. Kolb.

WANTED

Graduate nurse, of the Mennonite faith, wanted as Superintendent of small private hospital. Address Emma Gehman, Quakertown, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the FEBRUARY 2, 1928 Interests of our Mission Activities

EDITORIAL

"For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

* * *

Paul wrote these words at Ephesus, evidently shortly after the time when the great riot occurred (Acts 19) and he fully realized his personal danger in remaining in the city devoted to the worship of Diana. If some of us had been in his place we might have been inclined to say, "Well, I believe in being discreet as well as aggressive. It's time now to ease up a little in the propaganda. We'll wait until this storm blows over, and then begin again in a quiet way, so as not to stir up such violent opposition."

* * *

But Paul, valiant soldier that he was, saw in the presence of the adversaries only a challenge to more earnest zeal for his Master. To preach where some one else had gone before and made the path easy did not appeal to Paul. When he had his choice, the harder the place the better he liked it. Perhaps in this we have a hint as to why the Spirit did not wish him and his companions to preach in "Asia" on the second missionary journey—the place would have been too easy for a man of Paul's caliber. So he was sent over to Europe, where first came a beating, then the prison and the stocks. Next more persecution in Thessalonica and in Berea, and at last flight to heathen Athens and Corinth.

* * *

At last the time came when Asia was ready for Paul (Ephesus is in "Asia"), and he was permitted to preach and teach for three years up and down the Aegean coast so that "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Paul recognized the opportunity as a responsibility and a call. He looked upon the open door as a special mark of God's blessing and favor. That word "effectual" is a good one to study a bit. The door was open for results. It was not open merely as a means of appealing to the "home constituency," but an opportunity to go thru and get actual work done. Paul did not look upon his mission field as a training ground for workers, but as a place to do effectual work for the Master. If Paul ever felt fear (I rather think he did sometimes) he certainly did not let it keep him from what he regarded as his line of duty. The adversaries were an evidence that he was on the Lord's side and this assurance gave him fresh courage to keep right on.

* * *

On this page are a few brief extracts from recent letters from India. Elsewhere we are printing a large portion of the little paper published by the Mission in India, "India Mission News." The news from India is certainly thrilling to one who takes an interest in that work. To those who know what God has done for and in and with the work of our Mission in India, the items of news that came recently in three private letters have the effect of the bugle call to a well-trained cavalry horse. What does all this mean? Doors thrown open that were thought "effectually closed," now almost miraculously unbarred—no, opened wide, so wide that he who would refuse to step in and go on in the great battle against the adversaries and with the Lord Jesus Christ, would not be worthy of the name of Christian, let alone missionary.

* * *

What does it all mean? In the early work of the American Mennonite Mission task after task was undertaken, for the simple reason that God pointed out these tasks to us—they were not of our choosing—and we felt that we could never face the Master if we did not step in and take up the work so plainly pointed out. Thus it was with the location of the Mission, with the entering of the relief work in the famine, with orphanage work, with the leper work, with new stations, with school work, with medical work, with colportage and evangelistic work—all these were undertaken because there simply was no other way.

* * *

Why did these ways open to the young mission then? Why do these new avenues of service open at the present time? They are great doors and effectual that God opens. The missionaries in India are not hammering on doors to be opened for them—never did. And there are enough living witnesses now ready to establish the fact that in all these years it has been the leading of God that brought the work to the hands of the missionaries. There are too many circum-

HIGH LIGHTS FROM INDIA

(Extracts from recent letters)

We are hoping that the Church at home is awake to her responsibility in prayer for the work here thru these important years.

Two important central mission stations are offered to our Mission by an adjoining Mission that has had to retrench. A vast responsibility and an unparalleled opportunity for extension of service. Will our people at home realize what this means?

While our Business Meeting was in session we received word from an Indian Queen asking us to open a medical Mission in one of her capitals and offering land for the work.

Responsibility is given over to the Indians as fast as they can take care of it. Three of the Mission committees having heavy responsibilities have recently been voted two Indian representatives each.

Communion services were observed at the various stations late in last year. A good-sized class was baptized during the communion season.

stances that cannot be accounted for in any other way for those who know about those circumstances to believe otherwise than that **GOD** led—**AND LEADS!**

* * *

And adversaries. Praise God for adversaries! You'd never know the sweet assurances of the presence of God if all were smooth sailing. In II Cor. 11:26, Paul mentions eight different kinds of perils, and then goes on to tell of some of the things people call hard. But you can almost see the smile of joy on Paul's face as he writes (v. 30), "If I must needs glory, I will glory in the things which concern mine infirmities." Paul is not bragging about what he has done, but is rejoicing that God chose a hard place for him and not an "easy berth." And the things he was permitted to suffer for the cause of Christ are, every one of them, several assurances that God was in and with his work.

* * *

Does Paul's epxerience mean anything to us? Does it say anything in the way of responsibilities for us to face? Paul's personal work on earth was finished long ago. But the account of it is written for our instruction and example. When we were in India a few years ago a hard-working missionary of another denomination looked me square in the eye and said, "How is it? Has your Church begun also to build churches costing thousands and thousands of dollars so that there is no money to send out missionaries?" No matter what I said then, but I want to say now to all these thousands of readers (I hope this is one paragraph of the Mission Supplement that they will read), that I hope and pray that that time may never come. It is more than wasteful to throw out the skirmish line of missions and then desert them when the work becomes really hard. It's more than wasteful—it is treason to our Lord and Master and His Great Commission.

* * *

Forbid it that we should neglect our work at home. May no one ever construe a scratch of my pen to say a syllable against supporting the faithful ministry in the home land. On the other hand let there never be a suggestion on the lips of a Mennonite, "Our pastors do not care to work for the support of the India Mission, they are too much concerned about getting their own salary!" Real work on the skirmish line, real mission work in foreign lands, strengthens the work at home, and strong home work can only be done when the foreign work is liberally supported. Lack of support of the frontier fortresses is sure evidence of decay at the home base. And the more liberally the foreign work is supported with prayer, money, and men, the more faithful will be support of those who are training for foreign work. Prospects for foreign work are sure to bring forward workers.

* * *

Pray for the work in India! The response that is to be given to the call from those wide open doors will largely be determined by what we in the home Church say about it. Shall we allow those open doors to be closed by rubbish of neglect? Shall we allow Satan to close them by means of the many agencies at his command in a heathen land? **Let us stand by that work!** Let us help it by loyal prayer and by loyal giving. Let us support that work, if God permits it, by loyal going.

PAUL, A GREAT MISSIONARY

By Martha E. Yake

For the Gospel Herald.

Paul the disciple of Christ had many prominent characteristics worthy of note, but especially so as a missionary. He was capable of being this (a great missionary) because he had a very definite and thorough conversion, and manifested his willingess to be an instrument in God's hand to be used as He would desire. He being a learned man, a leader among the Jews, a man with unusual ability, was just the very one now needed to confound the Jews and prove that this is the very Christ, the Son of God. Acts 9:20, 22.

When Ananias was told to go and meet Saul, "for behold he prayeth," he (Ananias) was afraid because of Saul's evil-doing before. But then the Lord said unto Ananias, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake." Does that sound as though he'd be a great missionary? Well, just to be a chosen vessel would make him a great man in God's sight! But this man Paul, filled with the Holy Ghost when he received his sight, was baptized, and had fellowship with the brethren a short time only and then was ready for work—preach Christ in the synagogues. And the Word adds, "Saul increased the more in strength and confounded the Jews,....proving that this is the very Christ" (Acts 9:22).

Here he was laying the foundation for a great future—great in the true sense of the word, for only God's workmen can live any truly great lives. Because God at once revealed to Paul his being a chosen vessel to bear the message of salvation to the Gentiles did not make him simply wait for the privilege, but while he waited, possibly a few years, he labored very faithfully with those about him. It is a good quality for any one to have—just to be willing to be used in any place or with any people!

Paul, with Barnabas, was chosen of God to be the first missionary to the Gentiles, and that means the first foreign missionary. He was the pioneer of missions. Some one has said, "What Alexander is among the conquerors and what Columbus is among the discoverers Paul is among the missionaries." He stands preëminently above all. He was a missionary because God sent him. And how many times since Paul was called has God definitely led men to open new work when those who should have had the Spirit's guidance were barriers rather than helpers to the pioneer and his task. But praise God for His Spirit's pleadings with individuals rather than with groups of people.

But do we wonder that Paul was ready to preach Christ when he realized what God's grace had meant to him? He was "only a sinner saved by grace," as we sing, and as he would teach and preach he would refer to himself as such and thereby tell what Jesus was able to do for any one who would come unto Him and find peace and pardon. What a glorious Gospel Paul had to preach. As he went from place to place giving the message of salvation, he kept so close to the Master that his own soul would be refilled and would always be ready for duty. Oh, the joy of God's presence and the Spirit's infilling for service continually! This is always manifested by a burning desire to win souls. As Paul said, he was willing to become all things to all men that he may at least win some. What a missionary zeal! Then too he said, when preaching to the Corinthian church, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted

but not forsaken; cast down, but not destroyed: always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." II Cor. 4:8, 9. Was Paul so persecuted? Ah, yes, more than we can realize as II Cor. 11:23-30 assures us.

Never was any one more faithful as a true missionary of the Cross at whatever cost. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy," was Paul's conclusion of the matter.

Scottdale, Pa.

OUTWARD APPEARANCES—AND GOD

By Maurice O'Connell

For the Gospel Herald.

"He that observeth the wind shall not sow, and he that regardeth the cloud shall not reap."—Eccl. 11:4.

We, the human family work too much on the outward appearance. Many a time we hear it said—Well I believe we are going to have successful meetings. Why?—Oh, from all appearances the people are in the right shape for a revival and then we have so-and-so with us to deliver the message.

Where can we find that this is the secret of success?

The promise is that MY WORD will not return void. Then is it a favorite minister that can give out the Word—no. It is God that works and appearance may be all against him but He can do all things. AND WELL.

Let us look through the Word and see how God regards appearances.

At the Red Sea—"Stand still and see the salvation of the Lord." That is the word that came to Moses. Do we stand still long enough, or do we sometimes run ahead of God. Let us walk with God like Enoch. Not running ahead or lagging behind. And don't be deceived by appearances as God is over all.

In the desert—no food, no water—appearances again against them. But God will supply your needs—but not your wants always.

At Kadesh-barnea.—Did not the ten spies bring their report on outward appearances? What was the result? Failure. But how about the two spies—they were looking to God. Success.

At Jericho—did walled cities stop God? God can conquer all of Satan's walled cities if we will march around them according to God's Word.

How about the little maid who told Naaman the leper about God. Here was a slave girl—appearance was against her to work for the Master. Did that stop her? No.

Appearance was against the three Hebrews but they were true to God. Appearance was also against Daniel in his life many a time but he did not look at appearance. Joseph in the prison, Jonah in the whale, Elijah and the Prophets of Baal, Ezekiel preaching to dry bones, all would have stopped if they had not had faith in God.

Have Faith in God—Mark 11:22

Looking to God for results when all appearances are against us will bring lasting joy. "Go preach my word, and, Lo, I am with you and I will pour out my Spirit upon you." "We will reap if we faint not." "Man looketh on the outward appearance, but the Lord looketh on the heart."

Here is a case where man would have failed. As Samuel would have chosen the wrong son to do God's work. Also Philip if left to his own judgment would he have gone to see that lone Negro and leave a splendid revival?

With all these examples let us look to the power of the Word of God. Not using it sparingly but continue to preach His Word. He will honor it.

I have found by experience that they which we least expect are thirsting for the Word of God. And in places where we ask ourselves, Can God be here?

So look on every man as an opportunity to preach the Word and every place as a background for your work. Paul is an example to this method. At the river bank, on the street, in the homes, in the church, in the king's palaces, at the prison cell, on a sinking ship, in the deep and on the island, at the midnight hour, in the early morning, in season, out of season, and when opportunity afforded.

Now read Eccl. 11:5, 6—"As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the work of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Every day has its evening,
Every spring its fall;
Every seed a reaping,
What shall your harvest call?

Watching clouds will not sow the seed in the field. Suppose a man will not go to church because he was afraid he would slip and break his leg. Or would not go on a railroad train because the boiler might burst.

So let us go forward to the task which lies before us with renewed zeal, remembering that we might not reap in this life what we have sown but God will hold our share over there for each of us.

Did you consider those four men a few weeks ago in our Sunday school lesson—what great faith they had? They saw the most helpless man yet they each grabbed a corner and carried him to the Savior. Were there difficulties? Suppose one would every now and then have let go his corner to do some other duty or seek pleasure or perhaps gain. What would have been the result? The man would not have seen Jesus and the other three would have become discouraged.

What if they had stopped when they saw the crowd, or the steps to climb, and even the roof to remove?

Well, we are glad that they secured a better hold and went forward.

ARE YOU CARRYING YOUR CORNER, BROTHER?

Lima, Ohio.

THE MINISTRY OF LOVE

By Edna B. Weber

For the Gospel Herald.

We will consider this subject in two divisions: (1) The source of love and its manifestation; (2) The ministry of love as illustrated by the Word and its expression in various avenues of service.

I. The manifestation of good works is not a proof that persons are followers of Jesus Christ. "If I bestow all my goods to feed the poor, but have not love it profiteth me nothing." Many people have a kind, lovable disposition, but even that is not an evidence of the possession of Christian love.

Christian love is a thing of the heart, a power from within which has its source in God, for "God is love." His love is eternal—"I have loved thee with an everlasting love." His love is a redeeming love, pure, self-sacrificing and forgiving which is manifested through His Son, Jesus Christ—Jno. 3:16: "For God so loved that He **gave!**

The whole **ministry** of Jesus was a manifestation of God's love. "The Son of man came to seek and to save that which was lost." He ministered to all classes,—the old and the young, women and children, the strong and the sick, rich and poor, the wise and the ignorant. Mothers brought their children and received His blessing. Fishermen and publicans left their occupations to follow Him. Lawyers and rulers came to Him with their problems. Jesus touched the sick and they were healed. Lepers were cleansed; demons were cast out; the blind were made to see, and the dead

were restored to their loved ones. Indeed, "the Son of man came not to be ministered unto but to minister and to give His life a ransom for many."

The parable of the prodigal son shows the Father's forgiving love. "When he was yet a great way off, his father saw him and had compassion, and fell on his neck and kissed him."

His sacrificial love was fully manifested by His voluntary, substitutionary atonement." Christ is God's supreme sacrifice, His matchless gift of love. The Cross is the greatest expression of God's compassion for lost humanity. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." All the crying needs of the human heart are met at the cross. Every penitent sinner who wills to be saved through faith in Jesus Christ, is lifted from sin into a life of righteousness in Christ Jesus, and is given life everlasting. Yield yourself to the great Lover of your soul and the "Love of God will be shed abroad in your heart by the Holy Ghost." He will transform your life and you will be made a new creature in Christ Jesus.

Having had a personal experience of salvation, the fragrance of the love of Christ will pervade our lives and go out in loving service to our fellow men.

"Were this whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Love is a manifestation of a life in Christ. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In Colossians we read that love is the "bond of perfectness."

Jno. 13:25 says that it is the test of discipleship." By this shall all men know that ye are my disciples, if ye love one another." "We know that we have passed from death unto life because we love the brethren." "My little children let us love not in word, neither in tongue, but in deed and in truth." Without this divine affection, no profession of faith has any value in the sight of God.

Paul gives us a chapter on the beautiful ministrations of love in I Cor. 13. "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . Now abideth faith, hope and love, these three, but the greatest of these is love."

Henry Drummond says that love is the greatest thing in the world. We may conclude that love is the greatest ministry in the world.

Life received from God should result in a life surrendered to God for service. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The love of the indwelling Christ inevitably expresses itself in love to God, to the Church, and to our fellowmen. His possession of us means His use of us.

Love is expressed in many avenues of service. In the early Christian Church, the **ministry** of **witnessing** was the work of every believer in Christ. They were scattered abroad and went everywhere to witness of the redeeming love of Christ. Every believer is intended to be a witness in word, in life, and in deed.

It should have its foremost expression in **the home.** In the Word of God we have the example of a godly mother (Hannah) who received her child in answer to prayer. She showed her love to God by giving her son for God's service in the Temple where he ministered unto the Lord before Eli the priest. "Moreover she made him garments and brought them to him from year to year." Teaching and training the sons and daughters in the ways of the Lord should be the sacred ministry of every godly mother and father. Are you willing to give them for the Master's use like Hannah was, and if need be, to go to India, or Africa, or wherever God wants them?

Love will also be manifested in the home, in kindliness, unselfishness and hospitality. This was exemplified by the Widow of Zarephath toward the prophet Elisha.

When the woman of Samaria found the water of life her love immediately went out to her dear ones at home and in her community. She was so anxious to tell them of the Messiah that she forgot about her waterpot. Through her faithful ministry many were brought to Christ.

Love ministers by the **giving of substance.** The Lord has blessed many with material blessings that must be shared. "Freely ye have received, freely give." Your money is needed to carry the Gospel to others either into our cities at home, or on the foreign field. You need to assume personal responsibility in this service for Christ and the Church.

During the ministry of Jesus, we read of Mary Magdalene and a group of women, ministering to Jesus of their substance and personal help. Later on, when He was on the Cross, they followed and stood near when others had given up. Their steadfastness, love, and devotion was rewarded on that resurrection morn, when they were given the task of first telling of that greatest event the world has ever known. They rendered a large service.

In the **ministry for the needy,** we remember Dorcas in her labors of love. Her unselfish service, her good works and alms deeds, the little gifts of love she made with her own hands gladdened many hearts. She wanted to do something for her Lord. We too can praise the Lord that your gifts, your garments for the poor have gladdened many homes. Some of your gifts have been taken into a home where there is a widowed mother with seven children. She is having a real struggle in life. Then I wish I could take you into another home where the four, bright-eyed little children are often ragged and untidy and live in a very undesirable atmosphere. Their father is feeble, crippled, and I think, a drunkard. He is twice as old as the mother, who is also living in sin. Their house is quite dilapidated. You would feel repaid if you could see how eager and grateful those children are for those little garments some of the sisters made. We must minister to them with our substance if we want to minister to their souls about Christ. Pray that the father and mother may get a real conviction of sin and see their need of Christ.

The ministry of **visitation work** has a large part in our work at the Mission. It is the love of Christ that constrains us to enter these needy homes with the Word of God. It takes us to those who are unlovely, to some that are indifferent about spiritual things, some are proud and haughty, some are prejudiced, some ridicule Christians and the Word. We enter some homes where folks are embittered against the Church and point the finger of scorn at the hypocrites. Some homes are interested in Christian Science philosophy, others in Socialism, and many are influenced by Russellism. The power of Satan is so evident on every hand.

However, we can praise God that "where sin abounds, grace does much more abound." God's grace is always sufficient. We have "the eternal God for our refuge and underneath are the everlasting arms." The Gospel is still the "power of God unto salvation to every one that believeth." I am thinking of a home where grace abounds where sin once abounded. This is the home of an aged couple, both Christians. For over 30 years, the father lived in sin and drunkenness and did not attend Church. Now they love Christ, delight to hear the Word of God, and enjoy the fellowship of Christians.

This old man is crippled and suffers much pain, but we are glad that he is ready to meet the Lord when He calls him home.

There are many other homes where they are hungry for the Word, where they are glad to be encouraged and strengthened in Christ. The lonely need words of cheer; those who have lost loved ones need words of comfort, the sick need gifts of love, weary mothers need a helping hand.

In all our ministry we need a **passion for souls.** Jesus had a sympathetic, compassionate love for the needy in Jerusalem. He cried, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens underneath her wings, and ye would not." Paul had a divine concern for the souls of men. "Brethren my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). He had a revelation of the condition of lost souls. So intense was his zeal to persuade men to be saved, that he was thought to be beside himself. He was conscious of his personal responsibility toward the lost. Night and day he exhorted others to be instant in season and out of season that he might be clear of the blood of souls. Lost time to him meant, not only lost opportunities but lost souls. Only by divine grace and spiritual illumination can we have this passion for souls. Only the love of Christ can constrain us to yearn after the unlovely, the base and the sin-cursed.

The divine passion for souls leads us to the **ministry of intercession.** We find its highest expression in the Old Testament as Abraham stood before God and pleaded for Sodom and Gomorrah. It is manifested in the touching scene in the life of Moses, where he pleads for a stiff-necked, rebellious people, he begs God's grace for Israel. He asked that his own name be blotted out of the Book of Life rather than that Israel be cursed. In later days we can trace the birth of every revival to the travailing of soul of some man or woman of God. Talking to God for men is a wonderful ministry. Much time with God alone is the secret of influencing others. You cannot engage in this ministry unless you are a child of God. You have an opportunity to help in winning souls for Christ if you will prevail in prayer for the unsaved. Will every sister who has been saved by the blood of Christ, intercede for the extension of the Gospel at the Toronto Mssion? God holds you responsible for this. We as workers, crave for your interest and your prayers, so that God can use us mightily for Him. We are very happy in this work for Christ; but each day we need more grace and more strength. It is your Christian duty to pray for us and for the salvation of precious souls.

Our hearts were sorrowing recently because one of our loved ones, an aged sister, has been called home. She was 81 years old and one of our most faithful attendants of the Mission, a beautiful, devoted child of God. She was poor, and had many trials and hardships in the home since none in her daughter's family are Christians. She often told us that the only enjoyment she had was coming to the little Mission for her spiritual food. She was an inspiration and blessing to us. She was sick only one week, then the Lord took her home. While her body was in great pain, she tried to help me sing her favorite song, "I have an ever-present Friend, who loves and cares for me." Late in the evening, she said, "Mrs. Weber, pray with me, then I shall try to rest." She is now resting as we laid her away a few months ago. Many attended her funeral service who are not Christians. We had a real opportunity to witness for Christ. Pray for the loved ones and friends of this mother and grandmother, that they may be convicted of sin and led to Christ.

The **ministry to the sick** is another great avenue of service. Only those who have been afflicted know what a wonderful blessing it is to be ministered unto by a well trained nurse. We need more Christian nurses who will minister to the sick, not for the sake of the money, but for Christ.

Many other services could be dealt with such as the teaching profession, or institutional work for orphans, or the aged, etc. Many of you live on farms where your ministry is one of love, if you do all your work to the honor and glory of God. May be the Lord has called you to help support those who are called to go farther away from home. You, too, are definitely engaged in His service. Some of you are engaged in the factory or office where you come in touch with many others. By your life, conduct and conversation you can daily witness for Christ. Have you ever spoken to any in your work, about accepting Christ? Are you helping others to live nearer to Him?

Indeed—our souls must go out in sympathy, our hands must go out in helpfulness, our eyes must be watchful for another's need.

85 Gledhill Ave.,
Toronto, Ont.

Never allow thyself to dwell in the wish that this or that had been, or were, otherwise than it was or is. God Almighty loves thee better and more wisely than thou dost thyself.

Education—EVANGELISM—Philanthropy

By Orrie D. Yoder

For the Gospel Herald.

Is this the right comparison and relation for the Mennonite Church? If Evangelism should stand the highest, let us see to it that it receives its proper recognition. Let us see to it that education and philanthropy always bow the knee to evangelism. The enemy of God and of souls is doing his best to get the Church to let Biblical evangelism bow down to education and philanthropy, but unless our educational and charitable institutions are servants to the Church and to the Christ-appointed mission of the Church, they have no place under the wings of the Church, nor in the religious world.

Some people in our Church (whose convictions we respect) tell us that educational, hospital, and other benevolent work are given a too prominent position in our present Church program. We admit that perhaps in some parts of the Church too much prominence is given to these, but wherein lies the greatest danger? Surely not so much in the prominence that is given to these phases of work as it is in the relation which they bear to Biblical evangelism, and to other higher Church activities.

If our schools, hospitals, orphans' homes, etc., are real evangelistic in their work and character, must it not be true that the greater their number, the greater will be the work accomplished for the Church in the salvation of souls and the spreading of the Gospel? On the other hand these institutions will always defeat God's plan for His Church, if they are not evangelistic, regardless of whether they are prominent, or not prominent.

The question after all, comes right back to the home Church and to the individual. The prominence of evangelism in our Church institutions is in general like that encouraged and nurtured by the home Church. If farming, labor, and business are crowding evangelism out the back doors of our home Churches it is almost certain that sooner, or later it will be lightly esteemed by our educational and charitable institutions. But let the home church teach, and live to make Jesus Christ known to a lost and perishing world, and she will have the authority to hold all her activities servants to evangelism.

In our present church activities, large demands are being made for the support of our educational and hospital work, while our Mission Boards are lacking sufficient funds to send adequate forces out on the needy fields, and why is this? Are

education and philanthropy becoming exorbitant in their demands? They may be in some cases, but the great difficulty lies in the relation we let them bear to evangelism. If our educational and charitable institutions need support, let it be given them, but let us remember that the world's need of the Gospel is still a greater need.

We dare not put "the cart before the horse," nor dare we sacrifice a first cause for a second. We must not make the master bow down to his servant. Let us not rob the First National Bank of Evangelism in order to support the Second Local Bank, of education and philanthropy. Since both are good banks for investment, let us see to it that the First always has a large surplus capital, and let us be willing to see that the Second is never in danger of going bankrupt. This can easily be done by tithes and offerings, even if some home superfluities must be dispensed with to make the desired amount.

In consideration of the wealth and means entrusted to the Mennonite Church, there is absolutely no need of letting down on our missionary efforts and obligations in order to supply our educational and charitable institutions. We are well able to carry on more of both. But why don't we do it?

We have not learned to fully consecrate our all to the Master's cause, and this fault lies primarily at the doors of the home church. As the question is asked, over and over again, "could we not do more Mission work, if we had fewer schools and hospitals and other charitable institutions?" it will never be answered until we have an answer for a similar question, "Could we not do more for the Lord and serve Him better if we had less high-priced houses, autos, and home equipments?"

So let us answer the home question first, and then we are ready for the other. Let us begin to cut down home and living expenses and turn the surplus into the treasury of the Lord until "Making Jesus Christ Known to a Lost World" is the motto of every home. However, this cannot be done with check-books and bills, it must first be accomplished upon our knees. Prayer, real prayer, will give Evangelism its true place in the home and in the Church:

Home—EVANGELISM—Living
Education—EVANGELISM—
Philanthropy

2504 Fourth Ave.,
Altoona, Pa.

Even if we have but one talent we are called to be faithful, consecrated servants of God.—Denton Martin.

"I'M BOUN' FO' SCOTIA"

"Way down South in the land of cotton" an old log cabin stood on the edge of a little village. The negro mother and her children were well content, all save one—a sturdy little girl with a strong face and large, solemn eyes, that seemed always asking questions.

"Mammy," she would often say, "tell me all 'bout 'mancipation; how you feel'd when you know'd you's free?"

"Feel!" her mother would always answer, "I feel like I wanted to go out in the bigges' fiel' and holler jest as loud as I could holler."

"But, what does 'mancipation mean, anyway, mammy?" she would persist.

"Why, it means we's all free jest like white folks." Yet little Sarah felt way down in her heart that she was not "jest like white folks." 'Mancipation was not the only thing she did not understand; her whole little world was full of wonders. She would stand and watch the stars; what were they made for? Who made them?

The flowers were another wonder to her; she would touch them gently with her little black fingers. Who made them all? Who cared for them all?

Books and papers were the greatest wonders of all. If she only knew what those little black signs meant, then she could learn everything. Over and over in her heart sounded the cry: "I want to know! I want to know!"

The years passed on; she was growing to womanhood, the old questions still unanswered and new ones constantly arising.

One day she heard some one speak of a school for colored girls, yes, colored girls, where they learned to read and write, to sew and keep house. Instantly the old words, "I want to know!" changed to, "I'm boun' fo' Scotia!" Her wistful eyes grew eager, her whole face resolute with her great determination.

She hired out as a field hand to a man who promised her money "for Scotia." All through the long, hot days she lightened her work with dreams of school. And then, when the harvest was ended and she went for her wages, her employer said, with a careless laugh: "Did you suppose I was in earnest? Girls' work isn't worth anything."

Dazed with cruel disappointment, she went home. After her toil she had only money enough to buy a little clothing.

Spring came and she hired out to another farmer, and again at harvest-time received but little pay. When she told her story at home her old mother's anger knew no bounds. Stamping her foot, she cried: "We's free; we's no man's slaves."

Sarah only said, firmly and slowly, "Mammy, I'm boun' fo' Scotia," as she sat on the doorstep to let the evening air cool her eyes, burning from the hot tears she had shed.

The full moon was rising over the hills and gave beauty even to the stony, unfenced field that lay beyond the winding road.

Suddenly a bright, eager look came into Sarah's eyes; she rose, and, crossing the road, stood for a long time looking at the ground given over to woods and brambles.

Before the others were awake the next morning she was up and hurrying away to see the owner of the neglected stony field, in whom, at last, she found a friend. He rented the land to her on easy terms, and let her have the wood from his wood-lot with which to fence it.

All through the winter she toiled, splitting rails, building fences, clearing off brush and stones.

All alone she plowed and planted, singing at her work. Her hard life of the past two years had taught her to be a good farmer. To the laughing and teasing of the other girls her only answer was, "I'm boun' fo' Scotia."

Those Southern fields are fertile, but never did crops prosper like hers. All nature seemed in sympathy with her. The very corn leaves whispered together of Scotia, and the cotton balls were fairly bursting with glad promise. The harvest came, and at last the money for Scotia lay in her hand.

Then a new difficulty arose; no one could direct her on her journey. But she was not to be daunted. She bravely got on the train, resolved to go as far as it went; perhaps some one could direct her to her journey's end. At first she was a little afraid, but everything was so wonderful she soon forgot her fear, and the rumbling train as it rushed along seemed repeating in a sing-song rhythm: "Scotia, Scotia, boun' fo' Scotia; Scotia, Scotia, boun' fo' Scotia." And the train was right, for when it stopped Scotia was only twenty miles away. That very night she lay down to sleep in her own white bed in the neat dormitory of the mission school. Now she could learn what "'ligion was, what 'mancipation meant."

All the energy and will power that had been used in cultivating the neglected field were now bent on learning womanly arts and mastering her school books.

The first was easy in comparison with the second. She began to realize this in her own heart as the months went by, and her large dark

eyes grew more wistful and her face looked sad and tired.

Only in Sunday school did this expression leave her; there her face was radiant. She knew now who had called both blazing star and tiny flower into being; to whose almighty power it was no task to care alike for planet and sparrow.

What was far more precious to her woman's heart, she learned of Jesus of Nazareth, the friend and uplifter of women. "The Sunday school alone is worth all the hard work of my life," she said one day to her teacher.

Fortunately wisdom is not learned from books only; and as time passed this brave spirit was learning and growing. Many an hour in the safe stillness of the night did she lie awake, thinking, thinking, until what she could do, and therefore ought to do, became plain to her. Then without delay, she went to one of her teachers.

"I'm sorry," she said, "but I know I'll never learn much from books," and her eyes filled as she glanced at the bookshelves; then her face brightened again, as she went on. But I know about housekeeping and sewing, and I can read and write, and do sums, and I know now what religion is, and how awfully my people need it. I can tell them what I know; I must not stay here, I must go to them; when I've taught all I know, I'll come back."

So she went to a very wretched neighbor's house, gathered all the colored children, and opened a school in an old log building. A queer looking company she had. Little boys wearing the outgrown clothing of their sisters, even to the sun-bonnets; girls with ragged dresses, necklaces of nuts, and ornaments of colored candy much too rare and precious to eat. When the school closed what a marvelous change there was! Clean hands, shining faces, and clothing mended. Indeed, in all the neighborhood round a spirit of improvement was at work. Young and old pleaded with her to stay, but she refused, saying in her quiet, determined way, "I've taught all I know; I'm bound to go back and learn some more."

In this way she is spending her life, going into neglected districts, forming several Sunday schools, out of two of which churches have grown. She has developed great executive ability and influence over young girls, and has become a grand example of true womanhood, for in her own soul she has learned and in her life is unconsciously teaching a truth that one of the great men of our country has put into these words, "When I look at the life of Jesus, I see that the purpose of consecration, of emancipation, is service to his fellowmen."—Missionary Programs and Incidents.

ITEMS OF INTEREST FROM KANSAS CITY

By J. D. Mininger

For the Gospel Herald.

Fred Stevens, fifteen months old son of Mr. and Mrs. Fred Stevens, died and was buried recently. At this funeral the writer had the precious privilege of bringing the Gospel to quite a number of persons who seldom hear it. The mother in this home has been a member of our mission congregation for years. Since the funeral the father too has confessed Christ.

The presence and willing service of Bro. Freedley Schrock formerly of near Haven, Kansas, is greatly appreciated here these busy days.

Dorothy Gibbs, one of the Week Day Bible School girls is in the Bethany Hospital, having been hurt in an automobile accident.

Dale Huntzinger, the "Happy Songster" of the Children's Home, was very fortunate in having been welcomed into the hearts and home of Bro. and Sister D. G. Kauffman of near Minot, North Dakota. Dale has two dear brothers about 7 and 9 years of age. The mother has asked the writer to find good Christian homes for them also in the country. If interested address us at 2409 Farrow Ave., Kansas City, Kansas.

It seemed very nice to have with us Bro. and Sister E. A. Rediger at the Midway Mission yesterday afternoon. They are both improving in health since taking treatments at Excelsior Springs, Mo.

Bro. and Sister Jacob Garber of Eureka, Ill., are very cheerfully rendering much appreciated service at the Children's Home for the time being.

If present plans carry, Bro. Rufus P. Horst will attend "Preachers' Week" at Hesston College and Bible School the early part of February.

Five confessions at Midway the other Sunday; the youngest of these about 16 years and the oldest about 50. Attendance at Midway Sunday school the last two Sundays was 105.

Bro. Samuel King, and Sisters Mary Miller and Margaret Horst, all teachers at Hesston College are attending Kansas University at Lawrence, Kansas. They frequently come to Kansas City over Sunday and help along in the work. We always regard it as a real treat to have them with us.

The latest visiting minister to stop here and preach for us was Bro. C. J. Garber of near Alpha, Minn. Though it does not seem long since each of the following were with us at different times and spoke at either one of our Missions:

Chris Graber, Goshen, Ind.; David Garber, Harrisonburg, Va., D. D. Miller, Middlebury, Ind., Joe C. Driver, Will Helmuth and L. J. Miller, Garden City, Mo., Milo Kauffman, Hesston, Kans., Jesse B. Martin, Waterloo, Ont., and S. E. Allgyer, West Liberty, Ohio.

Bro. C. C. Culp of Chief, Mich., closed a successful series of meetings at Midway recently with a number of confessions. In connection with the last one of these meetings a baptismal service was conducted by our Bishop, Joe C. Driver. This was the first service of its kind to be held at this new station.

The present enrollment at our Week-Day Bible School at Argentine Station is 113 with the promise of at least two new pupils this week.

At our recent election of Sunday school officers the following persons were elected: Sunday school Supts., Chris Miller, Edward Yoder; Chor., Katie Saltzman; Sec., Mamie Yoder.

Sunday, Feb. 5 will be the birthday of Bro. Wm. McPherson, whose address is 1918 East 71st Terrace, Kansas City, Mo. It is just impossible to visit this dear man (who has now been without eyes and hands for about 21 years) without being filled with wonder and amazement. To see him read his Bible with the tongue, to listen to him tell of his love for his Master, to see the smile on his face, to hear him pray that grace might be given him that in thought, word or deed he might never tarnish that holy name of "Jesus," is an experience never to be forgotten.

It was the writer's privilege to accompany Bros. C. Z. Yoder and S. E. Allgyer at different times this fall or winter to the home where this eyeless and handless man is cared for. "God's grace has always been sufficient for me up to this time," says Bro. McPherson. Another time he remarked, "If it were not for the kindness of God's people, I'd be in the poor house."

During the recent years some of our members very kindly remembered this brother in a material way. Should the Spirit of God prompt you to do so again and especially for his birthday, "Quench not the Spirit." "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Jan. 23, 1928.

The only safe place to be is where we can place our hands into God's hands and daily pray, "Lord, hold Thou me."—N. H. Mack.

INDIA MISSION NEWS

We are glad to welcome to India the return of Sister Mary Good and the coming for the first time of Bro. and Sister Vogt. They arrived at Dhamtari in good health on the 25th of November and proceeded at once to Balodgahan where they will live for the present. Sister Good will be in charge of the Girls' School and Bro. and Sister Vogt will begin the study of the language.

The tentative annual appointments for missionaries have now been confirmed in a recent meeting of the Managing Committee details of which may be found on the last page. These appointments will give the reader some idea how the work is cared for in the mission. In addition to the responsibilities represented in the appointments missionaries also serve as pastors of congregations and as officers of the missionary organization (See separate list).

Mention has been made from time to time in these columns regarding the location of new stations and the urgency to find a location soon for an evangelistic station. Recently the information has come to us that a neighboring mission is seriously considering giving up a large territory on account of lack of finances in that mission. Our Mission is looking into the matter to see if the territory in question could wisely be added to our present field. The matter is pertinent as the territory is immediately adjacent to our present field.

Miss Katherine Mayo's book, "Mother India" has aroused intense interest not only in India but in England and America. The author is a remarkably gifted writer but she has not been fair to the public. Although her facile pen has pictured many horrifying conditions which are for the most part true in some section or other of India yet she has unfortunately allowed herself to generalize on these statements so as to leave a totally wrong impression of the country. Notwithstanding this criticism of the book those who are honestly concerned for the welfare of India will set about more energetically than ever to clean house.

Ghatula Notes.

Communion was celebrated on Nov. 6, Dr. Esch had charge of the service. Fifty-nine members partook of the sacred emblems. The Esch family stayed over until Monday when Dr. Esch gave a talk to the Bible School students.

Bro. and Sister Kaufman and Kathryn visited us on Nov. 13 and 14. Bro. Kaufman gave a talk to the students on the forenoon of the 14th. They appreciate these talks from those who come from the other stations.

Bible School will close Dec. 8th so the students are busy reviewing their lessons. We trust that in the following six months they will use in their village preaching what they have learned during their stay here. Pray for them.

Several patients, who are in a serious condition, have come for treatment this month. One tubercular case came every day for ten days for injections and he says he feels much better. Another patient is a man with a very sore mouth. His gums are very badly swollen and his teeth have been drawn. His mouth is better but he is going to Dhamtari for further treatment.

One poor sufferer came to the hospital for treatment and was responding nicely when he suddenly disappeared. He was last seen being carried on the back of a coolie toward Sihawa, his destination probably being Gatasili whence he came. It was learned that he was a hard drinker and the thirst for strong drink evidently got the better of him. He had asked to become a Christian. He is well educated, had been in the employ of the Public Works Department as time-keeper, knows English, but has become a wreck.

Sankra Notes.

God has again blessed us in a special way. We are all very thankful for the Gospel truck which was received about the beginning of November. We have definite evidences that it came in answer to prayer and we thank God and the brethren at home who sent the means. By means of the truck workers and medicines can be conveyed to villages which could otherwise not be reached at all.

Recently revival meetings were conducted in the Sankra congregation. Our members expressed themselves as having been greatly blessed. Bro. and Sister Graber and Sister Troyer helped in the meetings and others were here as visitors from other stations. The meetings were closed with communion, Bro. Brunk preaching the sermon. One of the features of the meetings was an hour of Bible study and prayer daily at sunrise. Many of our members expressed publicly their desire to live closer to God and to do more for the ingathering of the lost about us.

Following the special meeting in the congregation a week's campaign was conducted in the villages.

Shantipur Notes.

The annual whitewashing is just finished and since it is the first time all the buildings are white it makes quite a difference in the appearance of the Leper Home. We might wish that it were as simple to whiten the lives of all in the Home but we are glad that the blood of Jesus Christ can do it. We know He is working even though the results are not so quickly seen.

The rice crop has just been harvested, the yield being nearly equal to last year's yield. The work this year was almost all done by the lepers themselves and they are really pleased with their rice crop. The leper women do the rice hulling and that means a considerable saving in the fooding expenses.

Communion service was held on Oct. 10th and at Maradeo on the 20th of Nov. At the latter place especially the service was impressive. The congregation is small and we specially impelled to pray that each one of the disciples there might be such a power for righteousness that soon there may be many from the village of Maradeo who will become Christians. Sister Irene Lehman who is soon leaving for America was present at the service as this was her last opportunity to partake of the communion before she leaves India.

Dhamtari Notes.

The Boys of the Normal class have spent four days studying methods of presenting the Gospel in a village by living in the village and noting the work of the teachers working in the schools. This method has been found most effective when carefully guided.

Mohadi Notes.

Communion service was conducted on the 27th of November. Twenty-nine members of the congregation partook of the sacred emblems. Five others who were visitors also participated. The rest of the members of this congregation are boys and girls in the boarding schools. Dr. Esch who was present with his family conducted the service.

The little railway has resumed business since the rainy season. Timber and other forest produce is now being transferred to the markets.

Balodgahan Notes.

The past month has been a busy one on account of annual house cleaning in the form of whitewashing all the buildings, and on account of the rice harvest which, because of the abundance of rain which the Lord has sent, was a good crop.

Communion was observed on the 6th of November. Pray that these people may really learn the full meaning and blessing of obeying the ordinances. A week previous to the communion eleven girls were received into the church by baptism, Bro. Friesen officiating. Pray that these girls may not only add names to the church records but that they may,

through consecrated lives, be a real blessing to the church.

The annual thanksgiving service was held early in November. The bringing of sheaves of rice, pumpkins, eggs, chickens, and other things which the Christian people had gathered as special offerings reminded us of the stories of our forefathers. After the sermon the offerings were taken outside and sold. Those who had not brought gifts in kind brought money. The total for the congregation amounted to forty-one dollars. The money will be used for home mission work.

On Sunday the 20th, Bro. Beare preached his first Hindi sermon.

On November 27th all the missionaries who were able to be present assembled at the Ladies' Bungalow for a special service of thanksgiving for the new missionaries, Bro. and Sister Vogt, and for the return of Sister Good who are stationed at Balodgahan.

Missionary Appointments for 1928

Ghatula—

Bro. and Sister Lapp—Bible School, Evangelistic and medical work, village schools.

Sankra—

Bro. and Sister Friesen—Medical and evangelistic work, building work.

Bro. and Sister Kniss—Language study, evangelistic work, primary school and school kitchen.

Mohadi—

Bro. and Sister Beare—Language study, evangelistic and medical work, building.

Balodgahan—

Bro. and Sister Brunk—Evangelistic and medical work, Widows' Home, Baby Home, primary schools, farm.

Sister Kanagy—Girls' Orphanage.

Sister Good—Girls' School.

Bro. and Sister Vogt—Language study.

Medical Station—

Dr. and Sister Troyer—Medical work and evangelistic work at hospital.

Sister Hartzler—Superintendent of hospital.

Shantipur—

Dr. and Sister Esch—Leper Asylum work and evangelistic work at Maradeo to July 1. After July 1 including Seodi sub-station the work will be in charge of Bro. and Sister Graber.

Dhamtari—

Sister Sarah Lapp — Evangelistic work.

Bro. and Sister Graber—Carpentry school, evangelistic work up to July, Seodi sub-station, language study.

Bro. and Sister Lehman—Boys' Orphanage, Normal school for men, primary school at Dhamtari, village schools.

Bro. and Sister Kaufman—English school and hostel, Girls' school and school kitchen, and after July 1, carpentry school and evangelistic work.

Proceeding on furlough—

Bro. and Sister Miller.

Dr. and Sister Esch after July 1.

CROWDED OUT

S. D. Gordon in his heart-searching little book, "Crowding out the Christ-Child," gives this incident:

"One Sabbath evening in a strange city I started out to attend worship at a certain historic church. Being a stranger, I had not calculated the distance as exactly as I should, and was disturbed to find myself a little late. Opening a door into the vestibule I entered as softly as possible so as not to disturb.

"Then I suddenly became aware that a group of gentlemen were hurrying towards me from various directions. Their hands were outstretched, but I noticed, not as tho to welcome but tho as in alarm at my intrusion. As I stood still to see what was to come I became conscious that I was being put out, and the door being carefully shut behind me, and my ears heard the push of a bolt within.

"It was all done in a very gentlemanly way, with murmured words of remonstrance at my conduct, and yet a touch of the apologetic for their conduct. But it was done very effectively and rapidly. I didn't blame the gentlemen. The church was full. If I had thought to send my card to certain friends, and had been fortunate enough to be in time, I could have had a seat in my friend's pew, I feel quite sure.

"I am not criticising the arrangement. I simply tell the experience to say what a strange feeling possessed me as I walked slowly down the steps, and away. I was actually being crowded out, in a way wholly new to me. It chanced to be a church of the same order of faith as that in which I had been brought up from childhood. It seemed to me as my own church.

"Instantly the words of John came into my mind: 'He came unto his own, and his own received him not.' And I thought that for the first time I knew in a very very faint way how our Lord must have felt. Then came to me with terrific force, this is a bit of the feeling our Lord must have now With an infinite depth of tenderness in His grief, beyond what I could know, He is standing outside many a church door, carefully crowded out."

Christianity is more than a creed, it is a Life.—S. F. Coffman.

A BURDEN FOR CHINA—AND THE WORLD

By Chas. M. Kelly

For the Gospel Herald.

What emotions possess my heart, whenever I think of China! China, with her teeming millions—millions under the somber cloud of heathenism, groping in the gross darkness of sin, superstition and despair. China, where the fields of waving grain (hungry souls) are "white already to harvest." China, where "the harvest truly is great, but the laborers are few." China, where there are nearly 400,000,000 souls who have never heard the name of our blessed Jesus, who are crying out from the merciless midnight of sin and sorrow, "What must I do to be saved?" Few, few indeed of the great multitude in that land have heard the sweet, satisfying answer, "Believe on the Lord Jesus Christ, and thou shalt be saved: for there is **no other name** under heaven, that is given among men, whereby we must be saved."

No other name! **No other name!!** NO OTHER NAME!!! Would God the Holy Spirit would bring that inspired phrase in words of fire before the vision of every child of God, that there might ascend from the hearts of all who name the name of Christ, in view of the appalling conditions of our day and the great need of the Gospel in earth's dark corners, the prayer — inbreathed by the Holy Ghost—"Lord, thrust forth laborers into Thy harvest field! What wilt Thou have me to do to this end?"

The name of Confucius cannot save, nor Buddha, nor Mohammed; neither can "Modernism" (which is infidelity), or anything else that is "of the earth, earthy." No one can be saved except in the name and through the atoning blood of our Lord Jesus Christ, who came "to seek and to save that which was lost," and to give His life "a ransom for many."

"Precious name, oh how sweet!
Hope of earth and joy of heaven!"

In view of the soon coming of the Lord, may our hearts be stirred into a holy flame of missionary zeal as never before: that we may "look on the fields," that we may indeed "pray the Lord of the harvest," that we may "go into **all the world,** and herald the glad tidings to the whole creation."

Huntington Park, Calif.

Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is to look forward to it. The Lord will provide.—E. B. Pusey.

Orientals in Latin America

American Congregationalists report that the Japanese among whom they work in the United States are keenly interested in the Japanese colony in Sao Paulo, Brazil, perhaps forty thousand altogether. A Japanese pastor went from New York to that region and is supported by Japanese merchants in New York. He is in touch with the secretary for Brazil of the Committee on Coöperation in Latin America, Professor Erasmo Braga, and through this source have come reports of the progress of Christian work among these Japanese.

Southern Methodists formed an unexpected tie when Miss Bertha Tucker, formerly a missionary in Korea, was sent to Matanzas, Cuba, and found a colony of Koreans working upon the estate of a German Protestant near the city, many of whom were Christians. There are two hundred of them in this one colony, about sixty of them Christians. They have a pastor, a teacher for the school in which there are twenty children. It is a church which the Koreans have kept up entirely themselves. They speak only Korean, so many of them for years have never heard a real good Gospel message. Yet they are still holding together in a little church of their own.

"Reformatories" So-Called

Rev. R. E. Craddock writes from Yunnanfu, southwestern China, that the Chinese have established institutions called "reformatories" for abandoned boys and girls, and that inhuman cruelties are practised upon the inmates, in many instances girls being sold into slavery. These girls having been already tortured and thrown out to die are picked up by the police and taken to this institution because the new law does not permit beggars, waifs or slaves to lie in the streets to solicit alms or pity. A lady missionary who visited one such reformatory reported that it was evident that the chief source of income was from the sale of some of the inmates for wicked ends. Indeed, she herself witnessed such sales. Some inmates had starved to death. The place was filthy beyond thought. Their rags and a filthy straw mat, in many cases bare boards, were all they had for bedding. Their food was of the coarsest, and served without tables or the commonest utensils. Their sores were left to putrefy. In Yunnan-fu the question of slavery in general and of the state of these institutions in particular, has recently closely occupied the attention of missionaries there, who include members of the China Inland Mission, the Church Missionary Society, the United Methodists, and some French nuns.

One of the crying needs of the present hour is men and women who know where they stand, and who have the courage of their convictions.—J. A. R.

HOW PAUL WAS THE LORD'S PRISONER

By Laura Davis

For the Gospel Herald

There are various lessons to be learned from the life of Paul. From the time he became a Christian he knew he had a definite work to do. He was so overmastered with the Lord's influence that he afterwards had no other desire than to do what the Lord would have him do. So perfectly was Christ enthroned in him that we can now study Christ's character in him.

In all his undertakings as a missionary he was fully consecrated to the Lord. In Rom. 1:16 we read, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." He was willing to testify for the Lord at all times, and be of service to Him. Paul very much enjoyed his first visit to the church at Corinth. He endured many hardships, but there were many things for which he had great reasons to rejoice. It was customary for the apostles after preaching the Gospel at different places to revisit them and confirm them in their faith. The growth of spiritual power, the increase in Christian knowledge, and development of Christian character were in accord with the teachings of all the apostles. In Eph. 4:1 Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

Flanagan, Ill.

SEVEN WAYS OF GIVING

Dr. Pierson once said that there are seven ways of giving:

1. **Careless.** Giving something to everything and everybody.

2. **Impulsive.** Giving without proper consideration and inquiry.

3. **Lazy.** Giving by means of bazaars, church suppers, and the like.

4. **Self-Denying.** Saving the cost of luxuries by only using what is actually necessary.

5. **Systematic.** Either one-tenth, or one-fifth, or one-half.

6. **Equal.** Giving God as much as we spend on ourselves.

7. **Heroic.** Limiting our expenses to a certain sum and giving the rest to God.

Are you rejoicing that your father is rich, and therefore you will receive a rich inheritance? Be careful. The Youth's Companion says, "Many a father's fortune has been his son's misfortune."

WILLIE'S QUESTION

Little Willie had eaten something that was not good for him, and it had made him sick; he had pain and fever, and had to go to bed. "Mother," he said, "I wonder why God didn't make it so that what makes us sick would taste bad, so that we wouldn't want it?"

"If He had," Willie's mother answered, "you would be no better than a fox or a rabbit, or a wolf; God gives them something called instinct, which teaches them not to eat what is bad for them; but they are slaves and have to obey, whether they would or not. But to you, my little boy, God has given a mind like His own, and reason, and the power to say, 'I will' and 'I will not'; reason to teach you what is best, and a will to choose the best. Isn't that better than being a little animal?"—Selected.

THE CHURCH INVITES YOU

By D. Carl Yoder

For the Gospel Herald.

William E. Gladstone says, "My only hope for the world is in bringing the human mind into contact with the divine revelation. There is but one question, and that is the Gospel—it can and will correct everything that needs correction."

It is the business of the Church to present the Gospel and to bring the human mind in contact with divine revelation, making effective the Scripture, "Let this mind be in you which was also in Jesus Christ."

The fact that every community has a church is sufficient evidence of the need of human contact with God. Why not accept the invitation and GO TO CHURCH NEXT SUNDAY?

JEWELS

Longfellow gave a young friend this advice: "See some good picture—in nature, if possible, or on canvas—hear a page of the best music, or read a great poem, every day. You will always find a free half-hour for one or the other, and at the end of the year your mind will shine forth such an accumulation of jewels as will astonish even yourself." This is good counsel for any Christian who would learn the lesson of gladness. To this may be added: Take into your heart every day some cheering word of God. Listen to some heavenly song of hope and joy. Let your eye dwell on some beautiful vision of divine love. Thus your very soul will become a fountain of light and joy, and gladness will become more the dominant mood of your life.—Selected.

THE BOY WHO IS A LEARNER

Never forget that you are a learner. It makes no vital difference how large a boy's feet are, but no one likes to see a boy with a swelled head; that is, a boy who really has a little valuable knowledge, but has diluted it so much with self-conceit and boasting that it has become a sort of milk-and-water knowledge.

Don't be a speculator in knowledge and water your stock too much or dividends will be lacking. You have skirted the ocean of knowledge and gathered a few pebbles on the beach; yes, and if you have gathered faithfully some of the pebbles will turn into solid gold later on under the alchemy of more mature life. A whole ocean of knowledge is before you. Think of the things that you do not yet know, the knowledge you are determined to obtain.

Be thorough. Rivet the worthwhile knowledge to the pages of memory. Knowledge is not knowledge until it is clinched and fastened and riveted in the mind. When you reach mature years you will be astonished at two things, the things which you have remembered and the things you have forgotten.

The boy who is satisfied with his present attainments will soon cease to learn. Do not look into your storehouse of knowledge, and say, "My, what a lot of things I know." Just get a vision of the wonderful things about you. Listen to the birds sing, "Learn of me! Learn of me!" You will never live long enough to learn all the lessons of your own dooryard.

What made all this wonderful tracery which I found upon the ground about my back steps this morning? The snails were abroad at night, and left all these wonderful tracings, the trails that crisscrossed and zigzagged about on the bare earth each morning. Get all the knowledge you can from books and get all the knowledge you can from nature.

The boy who is a learner will be a great borrower, but he will borrow from willing lenders. Keep your eyes open and you will be surprised at the things you will learn from other people.

And day by day, along the way,
We garner knowledge sweet,
And borrow from each traveler's store,
Whom we shall chance to meet.

Here is one of the secrets of acquiring knowledge; be a good listener. Listen when men speak; listen when God speaks to you, through others, through His Word, and through your conscience. — Youth's World.

"Quench not the Spirit."

FROM OUR MISSION STATIONS

(About the middle of last week we sent out a few postal card requests for material for the Supplement to the various near-by city missions. We want to thank all publicly who have so promptly responded, as well as by private letter or shorter message. We want to call special attention to the first item from Canton, Ohio. Note the picture Bro. Shank so unconsciously draws, and let our hearts go out in prayer in behalf of the very busy workers. The report by Sister Shank had evidently been sent before our request had reached them. —Editor.)

Canton, Ohio

(1939 3rd St., S. E.)

Dear Bro. Ressler.—

As we are very busy with painting, remodeling, instruction and some special meetings and services, it was just impossible to meet your request this time. We will have something ready till next time if that is all right.

Till He comes,

Jan. 23, 1928. E. A. Shank.

Note.—We surely will welcome the next message.—Ed.

Canton, Ohio

(1939 3rd St., S. E.)

Dear Herald Readers.—Surely we can say with the psalmist, "The Lord hath done great things for us, whereof we are glad."

Nov. 20 in the evening, which was "Missionary Day," the children gave a very interesting program, which was enjoyed by all. At that time we collected the children's mite boxes, which contained $14.06 and then we added the birthday money to that making a total of $25.11 which was sent to India for the support of the missionaries' children.

Thanksgiving day was observed by a program given in the afternoon and evening. Between sessions we all enjoyed the fellowship supper, giving thanks to our Father for the blessings He is continually bestowing upon us. Quite a few people from the neighboring churches joined with us. We are always glad for these visits. It is both an inspiration and help to the workers here.

This year instead of rendering a Christmas program we worked out another plan, to which the children responded heartily. The teachers with their classes made things to give out to others, who were even less fortunate than themselves. Some of the classes made scrap books, which were given to the children in the Aultman Hospital. These scrap books were very much appreciated by the children and the superintendent of the Hospital. She showed her appreciation by writing a nice letter to the boys and girls of the Sunday school. Other classes made mottoes and book marks for the inmates of the Infirmary here in the city. One class filled a basket of "goodies" for a poor family while others gave money to buy stockings, etc., for the needy poor. A collection of second-hand toys was made, and here at the Mission we painted and fixed them up to give out to poor little boys and girls. The Beech congregation supplied the provision for the Christmas baskets which were given out. May the Lord bless them for their willingness in helping to make it possible to give out these things to the poor.

Sarah Slabaugh, Dema Horst, and Fannie King helped us over the Christmas season. May the Lord bless them for it.

New Years evening the Leetonia mixed chorus favored us with a musical program which lasted the entire evening. It was certainly appreciated and enjoyed by all. We hope they will pay us another visit sometime in the near future.

Last Friday evening we were called to a home in which a husband in a dying condition wanted to accept Christ as his Savior. How sad it is to see people at his age (fifty) to have squandered the best years of their life away. This man wanted to confess Christ publicly before the church. We brought him to church Sunday morning, his physical condition being such that he should have remained indoors, but before the church he confessed Christ. His wife and daughter, too, want salvation. Pray with us for the family, that they all may find Christ as their Savior.

Remember the work and the workers here at this place at the throne of grace. "Through prayer availeth much." Mrs. E. A. Shank.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The blessings of the Lord were not withheld from the work at Ft. Wayne this past year. There was a large increase in the various departments of the work. The Sunday school perhaps had the largest increase in attendance,—having the largest average attendance in the history of the Mission with 50 receiving prizes for perfect attendance.

A number of souls were received into church fellowship. Some in their youthful day yielded at the first call, others who had once known the Lord and had drifted away, while others in the prime of their life were made to see that sin did not pay and chose the right way.

Working conditions in the city are not very prosperous. Many people out of work that causes hardship in many homes.

One house where the mother is a member of the church, caught fire and burned to the ground with all its

contents. The family was away at the time and nothing was saved of the property.

Through the kindness of the following congregations in sending in provisions last fall, the Mission has been able to share up with the most needy cases: Howard Co., Holdeman, Yellow Creek, Shore, Leo, and others.

Last night a call for help came where the man has been out of work for months. They had no coal or fuel for near zero weather, and nothing to eat. The children were kept out of school, as they had nothing for the children to eat. Such is a sample of the present missionary problems.

The Mission asks an interest in all your prayers that the work the coming year may add much to the advancement of the cause of Christ.

Yours in His service,
Ben B. King.

Philadelphia, Pa.

(2151 N. Howard St.)

Order of regular services

Sunday 10:00 Sunday School
2:30 Preaching
6:30 Children's meeting
6:30 Children's meeting (at 149 W. Cumberland St.)
7:30 Preaching
Monday 8:00 Instruction of converts from recent series of meetings
Tuesday 6:30 Children's meeting (at 149 W. Cumberland St.)
8:00 Bible Study
Wednesday Cottage meeting
Thursday 7:00 Children's meeting
8:00 Meeting on Doctrine —First Thurs. of month
8:00 Christian Life and Service meeting—Third Thurs. of month
Saturday 2:00 Sewing School

Christmas Work

Between 60 to 70 baskets were taken out to homes. Along with the eatables in the baskets we gave Testaments, mottoes, handkerchiefs, women's aprons, and towels. Not all baskets received all of the above but some care was exercised in the selection. We are very grateful to our country brethren and sisters for their donations of food. And we are especially grateful for the large cash donations. Anna Kaufman and Carrie Brooks were here over the Christmas week end. And Amos Kolb and wife and son Arthur and wife were here Saturday before Christmas. Lillie Shenk spent most of her Christmas vacation here helping with the work. Silas Graybill helped out four days at this season.

Helping the Needy

As work is especially dull in the city at present this work is very heavy. This work presents problems. One hardly knows what to do at times. Some certainly need help while others are questionable. If some of our country brethren would see some of these needy conditions likely some pocket books would be opened.

Revival Meetings

We have just closed a series of old-time Gospel meetings on last Friday, Jan. 20. They began on the 8th. Bro. John W. Weaver came unexpectedly and preached the first evening. Bro. Grove, who conducted the meetings came the day following. Bro. John Martin of East Earl was here the first nine days of the meetings, helping with intercessory prayers, personal work, and singing. Bro. David Miller and daughter of Middletown, Pa., were here the last week of the meetings and gave assistance. Door to door work was done in speaking to souls about their salvation and inviting them to the services. Quite a number of tracts were distributed in this door to door work and to passers on various streets. Some street singing was also done. Attendance at the services was good. Bro. Grove brought powerful messages. Quite a large number made a profession of acceptance of Christ. I am sure we can not determine the total amount of good resulting from these meetings. This evening (Jan. 23) is the time for the first instruction meeting after the revival has closed. We feel a sense of responsibility in taking care of these and leading them to the life in Christ which is their portion.

Endeavoring to serve Him and my fellowmen, I remain,

J. Paul Graybill.

Tampa, Fla.

(1513 Thirtieth Ave.)

Dear Herald Readers:—We are truly glad because of the bright prospects of the work here. The Lord be praised for bringing a number of brethren and sisters here to help in the work. Bro. J. B. Senger and wife, Sister Anna Kauffman, Sister Susan Yost, Sister Mina Kreider, Sister Ruth Hess, and Sister Almeda Landis, all of Lancaster Co., Pa., arrived here on the 10th, inst. Brethren Samuel L. Lehman of Orrville, O., and Abram Martin of Wakarusa, Ind., are also in our midst. We are very glad for their presence and help. Glad also to have Bro. D. B. Raber and son Roy of Ohio with us. After spending a few weeks here, and preaching a number of times, they left here, going to Mississippi. We are also glad for Sister Barbara Stalter's presence and help in the meetings. Sister Stalter is also from the north, but spending some time in St. Petersburg, Fla., this winter. The average attendance in Sunday school for the last three Sundays was 72.

Contributions received since last report:

Bro. C. B. Eshleman, Vintage, Pa.	$20.00
Holly Grove, S. S., Md.	17 54
A Bro. in Ohio	1.00
A Bro. and Sister, Lititz, Pa.	1.00
A Bro., Gap, Pa.	2.00
A Bro. and Sister, Hagerstown, Md.,	10.00
A Sister. Lancaster, R. F. D.	3.00
A Bro., Kinzers, Pa.	2.00
A Bro., Telford, Pa.	15.00
A Sister, St. Petersburg	1.00
A Bro., Philadelphia, Pa.	5.00
Contribution box	3.94

Gratefully acknowledged,
Jan. 21, 1928. C. B. Byer.

PRESENT CHRISTIAN SITUATION IN INDIA

When I first arrived in India in 1908, the attitude of India to Jesus was mostly what might be called hard and unyielding, if not hostile. Within the first six months, missionary duty called me to Lucknow and, on the way, I visited a friend at Kashi or Benares, the holy city of over two hundred and sixteen millions of Hindus. Taking a little boat on the Ganges, we sailed up the sacred river as far as Ramnagar, on the opposite bank, and I can never forget the cry that greeted us as our missionary party sailed past some of the orthodox who were engaged in holy ablutions. "Jesus be accursed!" was the greeting that fell on our ears.

That took place seventeen years ago. The change that has taken place in India's attitude to Jesus can only be described as a revolution. The question to-day that confronts the student of India's religious development is not whether Jesus will ever win India's heart, which was the question in 1908. The question, rather, is to discover the methods whereby Jesus is actually accomplishing this wonderful thing before our very eyes. To every such unbiased student, the chief thing that impresses him is not merely that Jesus is attracting to Himself individual Indians at a rate several times larger than that of the country's annual increase of population, though this is a fact worthy of note. But the twofold wonder of India at the present hour is the Christianizing of well nigh every movement in India, and the Indianizing of the Christian movement itself, with Jesus as the dynamical center of attraction in both these cardinal facts. The situation, in truth, is one of the biggest in the history of Christendom, the only fear being whether we, who are living in the actual situation, will be big enough to deal with it as it requires.—James F. Edward in Missionary Review of the World.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for December, 1927

GENERAL

Fairview Cong N Dak (Nov)	$ 28 20
Springvalley Cong N D (Nov)	5 00
Fairview Cong Ore	11 02
A Sister Colo	24 80
Martins Cong O	10 50
Bro & Sister Harry Sommers	5 00
Endowment Interest	602 00
S P Bontrager	30 00
Investment Interest	184 50
Oak Grove SS O	60 00
S Union& Walnut Grove SS O	65 91
W Zion Cong Carstairs Alta	6 95
Mt Zion Cong Mo	7 00
Rockton SS Pa	1 00
Casselman Cong Md	1 00
Springvalley Cong N D (Dec)	13 00
E Union Cong Ia	22 78
Sugar Creek Cong Ia	81 12
Daytonville Cong Ia	23 55
	$1,183 33

INDIA

General

A Bro Salem Cong Alta	$ 16 60
Fairview Cong N D (Nov)	5 00
Enos Miller	5 00
Belleville A M Cong Pa	15 00
Sue F Landis	5 00
Thanksgiving Offg Sonnenberg Cong O	50 00
Springdale Cong Va	16 00
A Bro Youngstown O	2 00
Endowment Interest	424 50
Investment Interest	18 50
Doylestown SS Pa	50 50
Union SS Ill	11 00
Morrison Cong Ill	6 60
Science Ridge Cong Ill	14 47
Pleasant View SS O	6 00
Sharon Cong Sask	28 95
LaJunta Cong Colo	15 00
Mt Zion Cong Colo	3 00
Shantz Cong Ont	20 05
Waterloo Cong Ont	63 02
Wideman SS Ont	34 00
Vineland SS Ont	32 14
Floradale Cong Ont	10 00
Thomas Cong Pa	13 59
O Grove & Pleas Hill Congs Wayne Co O	55 00
Calkins Cong Mont	10 00
Fairview Cong N D	5 00
Zion Cong Ore	13 82
Pigeon River SS Mich	30 00
Weavers SS Va	40 00
Hopewell Cong Ind	11 78
Yellow Creek Cong Ind	12 00
Souderton T M Pa	23 00
Salunga SS Pa	60 76
Philadelphia Miss Cong Pa	64 00
Lanc E Chestnut St SS Pa	37 50
Gehmans SS Pa	35 06
Willow Street SS Pa	50 00
A R M & wife Lanc Co Pa	25 00
	$1,338 84

Missionary Support

Beech Cong O	$125 00
Bethel & Guilford Congs O	5 00
Mt View Cong Alta	105 00
Hesston College SS Kans	100 00
Endowment Interest	12 50
Investment Interest	7 00
Mr & Mrs Harvey Handrich	15 75
Union SS Ill	13 82
Roanoke Cong Ill	60 00
Metamora SS Ill	27 00
Maple Grove Cong Pa	150 00
Spring Valley Cong Kans	37 50
Mr & Mrs Ephraim Shantz	150 00
First Menn Cong Ont	100 00
Central Cong O	50 00
Kaufman Cong Pa	15 00
Thomas Cong Pa	45 00
Stahl Cong Pa	15 00
Weaver Cong Pa	30 00
C J Gunden & family	150 00
Elkhart Cong Ind	43 48
Perkasie SS Pa	150 00
Schertz Bros Ill	25 00
	$1,432 05

Missionary Children Support

Foosland S C Ill	$ 9 00
Sterling S C Ill	1 75
A Friend Iowa	1 00
Pleasant Hill SS Miss Offg	2 50
LaJunta SS Colo Miss Offg	59
Pleas Valley SS Kans Miss Offg	3 68
Fairview SS Mich	19 00
Mt View SS Mont Miss Day Offg	7 66
A Brother Ohio	12 75
Free Will Offg Sonnenberg SS Ohio	50 74
Lectonia, Midway & N Lima SS O Miss Offg	203 65
Endowment Interest	27 50
S Union & Walnut Gr SS O	133 66
Nappanee SS Ind Pr Dept	35 20
Birthday Offg Pr Dept L Deer Creek SS	6 60
Freeport Girls Sew Cir Ill	8 00
Sterling Girls Sew Cir Ill	1 25
Christmas Offg Elkhart SS Ind	39 00
Individuals Elkhart SS Ind	7 00
	$570 53

Junior Earnings

White Hall SS Mo	$ 1 50
Cullom SS Ill	11 63
Lela I Eshleman	8 56
Yoder SS Kans	127 64
L Deer Creek SS Ia	95 71
Nappanee SS Ind	33 13
W Liberty SS Kans	43 04
Hannah, Esther & Edna Hamm	50
Daytonville SS Iowa	11 25
Sugar Creek SS Iowa	36 25
Pleasant Hill SS Ill	3 75
Scottdale SS Pa	1 20
Midland S Mich	25 85
O Grove SS Champaign Co O	77 16
LaJunta SS Colo	3 26
Clinton Brick SS Ind	29 00
Protection SS Kans	12 50
Crystal Spgs SS Kans	37 72
Leo SS Ind	7 91
Chappell SS Nebr	23 70
Pleas Valley SS Kans	58 45
Howard-Miami SS Ind	22 02
Central SS O	75 00
Yellow Creek SS Ind	112 41
W Union SS Ia	70 56
Forks SS Ind	26 14
Mt View SS Mont	22 25
Metamora SS Ill	57 53
Roseland SS Nebr	4 75
O Grove & Pleas Hill SS O	100 00
E Union SS Iowa	74 44
Spring Valley SS N D	39 50
Walnut Creek SS O	71 15
Salem SS Ind	15 97
Sonnenberg SS O	69 84
Leetonia SS O	22 23
N Lima SS O	2 25
Midway SS O	35 95
Holdeman SS Ind	37 28
E Holbrook SS Colo	44 75
Masontown SS Pa	38 78
Yoder SS Kans	6 00
S Union & Walnut Gr SS O	129 04
Fairview SS Mich	20 00
Nampa SS Idaho	50 00
Berne SS Mich	38 04
	$1,835 59

Junior Savings & Adult Savings

Yoder SS Kans	$ 12 76
L Deer Creek SS Ia	6 60
Nappanee SS Ind	13 62
W Liberty SS Kans	4 16
Daytonville SS Iowa	1 86
Pleasant Hill SS Ill	29 76
Scottdale SS Pa	41 80
Midland SS Mich	105 04
Floradale SS Ont	11 16
O Grove Champaign Co O SS	5 59
LaJunta SS Colo	5 35
Clinton Br SS Ind	23 59
Protection SS Kans	7 52
Crystal Springs SS Kans	9 00
Lima Mission SS O	11 22
Leo SS Ind	9 83
Thomas SS Pa	46 00
Pleas Valley SS Kans	23 63
Bethel SS Ore	13 35
Howard-Miami SS Ind	11 55
W Union SS Ia	48
Metamora SS Ill	4 91
Mt View SS Alta	60 37
Roseland SS Nebr	12 21
Toronto Mission SS Ont	33 05
Spring Valley SS N D	35 91
Walnut Creek SS Ohio	13 26
Salem SS Ind	26 74
Leetonia SS O	6 92
Pleasant Grove SS Ill	7 00
Elmira SS Ont	16 50
E Holbrook SS Colo	3 48
Masontown SS Pa	52 10
S Union & Walnut Gr SS O	7 30
Fairview SS Mich	10 00
Ft Wayne SS Ind	70 85
Elkhart SS Ind	10 60
	$765 07
Total for India Missionary Children	$3,171 19

Evangelist Support

Endowment Interest	$ 57 75
Investment Interest	2 00
Doylestown SS Pa	4 50
Chambersburg SS Pa	18 68
Hagey-Wanner YPM Ont	30 00
Esther Groh	27 50
A Family Berea Cong Ind	42 50
Ft Wayne Cong Ind	11 40
Cl 16 Elkhart SS Ind	9 30
A Bro Pa	15 00
E S Elverson Pa	37 50
E Petersburg SS YMBC Pa	15 00
Manheim B S Class Pa	11 00
Millersville SS Pa Lydia Sauders Cl	25 00
	$307 13

Teachers' Support

Goshen College SS Ind Older Mens Cl	$ 15 00
Cullom SS (Jr Sav) Ill	9 55
Cullom SS (Adult Sav) Ill	35 35
S Union & Walnut Gr SS O:	
Class 1	5 75
" 4	7 50
" 6, 7	30 00
" 12	30 00
" 13	10 00
" 15	9 50
" 17	2 50
" 18	2 45
Half Century Class	12 00
Mens SS Cl O Grove Cong O	10 25
St Jacobs SS Ont	10 00
Scottdale SS Pa Mens Cl	12 00
Mens Cl Oak Grove SS O	8 80
D L Reiff & wife	30 00
Schertz Bros Ill	50 00
Landisville SS Girls Cl 7	10 00
7 Sisters Lanc Pa	14 00
N Holland SS Pa	27 00
Several Sisters Landis Valley Pa	8 25
Ethel M Myer	5 80
Esther & Mary Herr	3 35
A Sister Mellinger Cong Pa	5 00
Mary Zimmerman	11 00
Elizabeth Frankhouser	5 00
Lanc SS Pa Mollie Weavers Cl	5 00
A Bro & Sister Lanc Pa	5 00
Elizabethtown SS Irvin Kraybills Cl	36 00
	$426 05

Orphan Support

Goshen College SS Ind Older Sisters Cl	$ 7 00
A Sister Ill	10 00
J P Zook	10 00
A Sister Va	28 00
A Sister Pa	30 00
Chappell SS Nebr (Jr Earn)	10 20
Chappell SS Nebr (Jr Sav)	17 80
Mrs J C Landes	7 00
Sam Schlabaugh	7 50
Prim Dept Penna SS Kans	4 00
Martins SS O	7 00
Martins SS O Inter Girls Cl	1 30
Sam R Hoover	15 00
Sister Hostetlers SS Cl Kent O	7 60
Endowment Interest	45 00
Investment Interest	17 00
D G Kauffman & Fam	7 00
Fairview S C N Dak	14 00
Harmony SS Ill	14 78
Science Ridge SS Ill	89 09
Edw F Zook	45 00
Sam R Hoover	13 00
O Grove SS O:	
Primary Dept	7 50
Intermediate Dept	7 50
Earl Yoder	7 50
S Union & Walnut Gr SS O:	
Class 2	15 00
" 3	7 50
" 14	20 00
Rhedu Class	10 00
Peoria Mission Ill	8 45
Y W Cl 6 Shore SS Ind	7 00
Alpha SS Minn	14 00
H J & B F Yoder	14 00
Bro & Sister Ind	7 00
Cl 2 Martinscreek SS O	7 50
Stahl SS Pa	10 37
Weaver SS Pa	39 17
Scottdale SS Pa	24 50
W Union Prim Dept Ia	8 90
Bethel SS Ore Cl 6A	7 00
Albany SS Ore	45 00
Zion SS Cl 17	7 50
C J Gunden & Family	30 00
Maggie Shank SS Cl Va	7 44
Noah Leimbachs Cl Yellow Crk SS Ind	7 00
Middlebury Cong Ind	12 35
Olive Cong Ind	7 50
C A Shantz & Wife	43 00
Girls Cl 11 Elkhart SS Ind	7 00
Mr & Mrs Daniel D Hooley	7 00
David Landis & wife	7 00
A Sister E Petersburg SS Pa	58 00
Gehmans SS Pa	29 40
Phila Mission Friend Pa	1 00
Habecker SS Pa	15 00
Elizabethtown SS Clarence Lutzs Cl Pa	7 50
Landisville SS Pr Cl Pa	28 00
Elmer E Zimmerman & wife	13 00
Slate Hill & Churchtown SC Pa	28 00
	$990 85

Widow Support

A Sister Ill	$ 5 00
A Brother Ont	20 00
Conservative A M Cong Pa Md-Pa Dist	24 50
Investment Interest	7 80
Mr & Mrs S C Beachy	20 00
S Union & Walnut Gr SS Willing Workers Cl	15 00
John Boss	20 00
Mothers Cl per Lydia Zook Manson Ia	5 00
Middlebury Cong Ind	16 90
Cl 19 Elkhart SS Ind	5 82
Helping Hand Cl Elkhart SS Ind	5 00
E Petersburg SS Esther Rohrers Cl Pa	20 00
	$165 02

Medical

Fisher S C Ill	$ 2 00
Flanagan S C Ill	1 00
Cl 23 E Union Cong Ia	3 75
Martins Cong O	3 00
Bro & Sister Harry Sommers	5 00
Gortner Union SS Md	9 00
Endowment Interest	68 75
Tiskilwa S C Ill	10 00
Mr & Mrs S C Beachy	10 00
Sam R Hoover	2 00
Helping Others Cl Elkhart SS Ind	10 00
Willing Workers Cl Elkhart SS Ind	10 00
	$134 50

Bible Women Support

Mrs P J Hartzlers Cl Oak Grove SS O	$ 6 00
Y Wom B Cl Oak Gr SS O	25 00
Sam R Hoover	30 00
Howard-Miami Co SS Cls 11, 8, 14	12 50
Endowment Interest	22 50
Investment Interest	4 30
Mrs Schertz SS Cl Roanoke SS Birthday Money Ill	5 00
Sam R Hoover	25 00
S Union & Walnut Gr SS Cl 5	20 00
Salem SS O	6 00
W H Lehman	10 00
Mrs D B Betzner (Adult Sav)	13 36
Lizzie Swartz (Adult Sav)	2 60
Ruth Kufsti (Adult Sav)	7 50
Mrs John Cressman (Adult Sav)	1 25
Mrs Moses Bowman Jr (Adult Sav)	4 57
Velma Shantz (Adult Sav)	2 00
Gladys Snider (Adult Sav)	2 00
Vernice Schmidt (Adult Sav)	5 00
Mary Zeller (Adult Sav)	2 00
Cl 19 Holdeman SS Ind	3 00
	$209 58

Nurses Home

Investment Interest	$ 3 00

Hope Evangelistic Station

Investment Interest	$ 90 00

Boys Hostel

Investment Interest	$ 6 50

Primary School House

Investment Interest	$ 10 00

Hospital Building

S Union & Walnut Gr SS O	$ 40 00
Joseph S Yoder Bequest	400 00
Investment Interest	19 50
	$459 50

Personal

Martha M Nofsinger	$ 5 00
Per Mary Alice Wenger	28 55
Ernest H Miller	25 00
Harmony SS Ill (Jr Earn)	6 50
Yellow Crk SS Ind	3 61
Scottdale SS Pa Y Wom Cl	11 00
E Petersburg SS Pa Mrs Elmer Gochnauer's Cl	10 00
Cora Kauffman	5 00
	$ 94 66

Friesen Truck

Bethel & Guilford Congs O	$ 5 50
Miss Offg Floradale SS Ont	10 00
Thanksgiving Offg Sonnenberg Cong O	50 00
Fred Stichter	20 00
Mr & Mrs John J Hostetler & family	12 00
Investment Interest	6 50
C P Yoder	15 00
A Bro N Y	10 00
Hopedale Girls S C Ill	2 00
	$131 00

Lepers

Sue F Landis	$ 5 00

Balodgahan Dispensary

Madison Co Cong O	$ 9 00
Investment Interest	10 00
	$ 19 00

Sankra Dispensary

Joseph S Yoder Bequest	$300 00
L Deer Crk S C Ia	16 15
	$316 15

Ghatula Dispensary

Anna N Ranck	$ 10 00

Mahodi Evangelistic

Endowment Interest	$ 12 50

High School

Endowment Interest	$ 32 75

Foreign Missionary Fund

Endowment Interest	$111 25

Church Building Fund

Investment Interest	$ 5 00

Balodgahan Water System

Investment Interest	$ 1 00

Native Evangelistic Bungalow

Investment Interest	$ 5 00

Hospital Equipment

Harold J Schertz	$ 5 00
Violet Mae Schertz	2 00
	$ 7 00

Auto for M C Vogt

LaJunta Cong Colo	$ 46 02

New Missionary Equipment

Portland Cong Ore	$ 50

Literature Fund

Pleas Hill SS Birthday Pennies Ill	$ 5 96
Total for India Missions	$9,547 00

SOUTH AMERICA

General

Martha M Nofsinger	$ 5 00
Salem Cong Alta A Bro	16 60
Fairview Cong N D	2 50
Sue E Landis	5 00
A Bro Youngstown O	2 00
Milford A M Church Nebr	51 00
Endowment Interest	549 00
Doylestown SS Pa	15 00
Miss Conf for Ill Dist	65 28
Sharon Cong Sask	33 95
Pleas Grove SS Ill	14 70
LaJunta Cong Colo	15 00
Mt Zion Cong Mo	2 00
Hay Cong Ont	16 20
Wanner Cong Ont	15 70
Floradale Cong Ont	10 00
Scottdale SS Pa	30 00
Calkins Cong Mont	10 00
Fairview Cong N D	2 50
L Deer Creek SS Ia	52 84
Ed Martin Ia	25 00
Providence Cong Pa	15 00
L Salford SS Pa	13 00
Schertz Bros Ill	40 00
Providence Cong Oyster Pt Va	18 25
Lanc E Chestnut St SS Pa	20 00
Willow Street SS Pa	30 00
A R M & wife Lanc Co Pa	25 00
Elizabethtown SS Pa	65 79
	$1,166 31

Missionary Support

Belleville A M Cong Pa	$112 50
Investment Interest	9 82
Pleasant Valley SS Kans	20 00
Wilmot Congs Ont	75 00
E Zora A M Cong Ont	75 00
Wilmot A M Cong Ont	142 00
Pike SS Va	31 00
Mt Clinton SS Va	9 20
Weavers SS Va	45 00
Souderton SS Pa	37 50
Goods Cong Pa	18 00
	$575 02

Missionary Children Support

Springdale SS Va Miss Offg	$ 75
LaJunta SS Colo Miss Offg	60
Martins Cong O	8 20
Bethel SS O	17 42
Endowment Interest	27 50
Fairview SS N D	7 26
Vineland SS Ont Offg	10 00
Habeckers SS Pa	22 75
	$ 94 48

Junior Earnings

E Zora SS Ont	$ 43 75
Maple Grove SS Pa	66 40
Allensville A M SS Pa	37 45
Belleville A M SS Pa	25 25
St Jacobs SS Ont	16 38
Lakeview SS N D	53 75
Springdale SS Va	12 40
O Grove Champaign Co O SS	77 16
LaJunta SS Colo	3 26
Turkey Run SS Ohio	18 50
Vernon Swartz	5 50
Palmyra SS Mo	7 50
Shore SS Ind	99 73
Warwick River SS Va	37 00
Middlebury SS Ind	15 00
E Bend SS Ill	98 42
Roseland SS Nebr	4 75
O Grove & Pleas Hill SS O	34 97
Latchar SS Ont	23 60
Bethel SS O	26 54
Fairview SS N D	22 40
Pleasant View SS Okla	3 82
Central A M SS O	19 25
Catlin SS Kans	6 35
Zion & Trissels SS Va	27 00
	$786 13

Junior Savings & Adult Savings

Belleville A M SS Pa	$ 38 41
St Jacobs SS Ont	24 52
Springdale SS Va	9 75
Floradale SS Ont	11 15
O Grove Champaign Co O	5 58
LaJunta SS Colo	5 35
Turkey Run SS Ohio	11 94
Palmyra SS Mo	3 00
Shore SS Ind	58 65
Warwick River SS Va	23 09
Middlebury SS Ind	5 81
E Bend SS Ill	1 50
Roseland SS Nebr	12 20
O Grove & Pleas Hill SS O	26 11
Martins SS O	39 80
Latchar SS Ont	13 33
Bethel SS O	12 36
Elmira SS Ont	16 50
W Fairview SS Nebr	11 50
Fairview SS N D	6 34
Pleasant View SS Okla	28 76
Middlebury SS Ind	1 35
Central A M SS O	79 45
Vineland SS Ont	71 00
Weber SS Ont	33 60
First Mennonite SS Ont	30 04
Zion & Trissels SS Va	6 00
Ft Wayne SS Ind	70 90
Shore SS Ind	3 50
Souderton SS Pa	150 00
	$811 49

Total for South America Missionary Children	$1,692 10

Evangelist Support

Thanksgiving Offg Sonnenberg Cong O	$107 33
A Bro Ont	5 00
Endowment Interest	7 50
C P Yoder	50 00
Jos A Greider	12 50
Sharon YPBM Sask	20 50
Middlebury Cong Ind	40 00
Shore YPBM Ind	9 00
	$251 83

Bible Readers Support

A Sister Pa	$ 8 00
A Sister Va	17 00
A Sister Pa	8 00
Investment Interest	5 12
Cherry Box Cong Mo	5 00
O Grove & Pleas Hill Congs Wayne Co O P J Hartzlers SS Class	11 00
	$ 54 12

Orphan Support

Christophel Sisters Ind	$ 14 14
Emma Kohli	2 25
Joseph S Yoder Bequest	1000 00
Investment Interest	63 00
Rachel D Nice	1 00
Prim Dept Sterling SS Ill	10 00
Biehn Cong Ont	18 00
First Menn SS Ont Prim & Beginners Dept	5 04
W Union Cong Ia	58 48
Helping Hand Cl Elkhart SS Ind	12 70
In Memory of Mrs Elizabeth Detweiler	25 00
Lanc Pa Friends	30 80
Lanc E Chestnut St SS Pa	20 00
Landisville SS Pa Wom Cl 10	5 00
Lanc SS Pa Mrs Rohrers Cl	8 00
Esther & Mary Herr	9 45
	$1,282 86

Kindergarten

Elizabeth E Blosser	$ 5 00
A Sister Va	10 00
Y Mothers Cl Elkhart SS Ind	8 50
	$ 23 50

Publication

Ethel M Burge	$ 10 00
Doylestown Cong Pa	42 32
Lizzie Frankhouser	25 00
A Bro & Sister Lanc Pa	5 00
Hersheys Cong Pa	42 50
	$124 82

New Missionary

Investment Interest	$ 1 00

Church Building

Investment Interest	$ 24 50

Bible Coach

Investment Interest	$ 4 25
Detroit Miss SS Mich Birthday Offg	1 75
J M Landis	10 00
J D Mellinger	25 00
A K Manns SS Cl Pa	250 00
Willow Street SS Pa	40 00
	$331 00

Trenque Lauquen Station

Investment Interest	$ 10 00

Pehuajo Church

Investment Interest	$ 4 00

Printing Press

Investment Interest	$ 34 50

Poor Fund

E Zora A M Cong Ont	$ 43 55

Personal

Cora Kauffman	$ 5 00
A Sister Millersville Pa	4 00
	$ 9 00

Total for South America Missions	$5,628 11

AFRICA

Sue E Landis	$ 5 00

CITY MISSIONS

Altoona, Pa.

Masontown Cong Pa	$ 4 46
Rockton SS Pa	2 20
Pleas Grove Cong Pa	2 66
Stahl Cong Pa	10 36
Weaver Cong Pa	4 20
Blough Cong Pa	20 00
A Brother Pa	25 00
Schellsburg Cong Pa	3 00
	$ 71 88

Altoona-Mill Run Work

Weaver Cong Pa	$ 5 00
Millwood A M Cong Pa	126 35
Conestoga A M Cong Pa	186 00
Friends Pa	32 00
Thomas Cong Pa	10 00
	$359 35

Canton, Ohio

C P Yoder	$ 35 00
Jos A Greider	12 50
Pleasant View SS O	5 40
Shanesville & Sugar Creek SC	10 00
Martins YPB Meeting	10 00
Friends Pa	18 45
O Grove & Pleas Hill Congs O	10 00
	$101 35

Chicago, Ill.

Harlan Brubaker	$ 2 00
Roy Buchanan	7 00
Bethel & Guilford Congs O	15 22
Endowment Interest	277 50
Willow Spgs Cong Ill	3 43
Metamora Cong Ill	29 00
Goodfield Cong Ill	6 62
Waldo Cong Ill	18 83
Shore Cong Ind	30 78
Freeport Cong Ill Christmas Offg	17 10
Hopewell Cong Ind	6 00
A R Miller	5 00
Schertz Bros	10 00
	$428 48

Detroit, Mich.

Midland-Pigeon SS Meet Ind	$ 10 80
Berne Cong Mich	26 24
Pigeon River SS Mich	32 84
Building:	
A Bro Olive Cong Ind	7 00
Salem, Nappanee, Yellow Crk SS Meeting	7 70
Yellow Crk Cong Ind	20 00
	$104 58

Ft. Wayne, Ind.

J Y Smucker	$ 12 00
Endowment Interest	2 50
Investment Interest	1 00
Shore Cong Ind	10 00
Middlebury Cong Ind	27 10
	$ 52 60

Kansas City, Kans.

Garret Nice	$ 25 00
Mrs J H Howard	5 00
Harry Sommers	10 00
Wm S & Ella Landis	10 00
John J Shetler	10 00
Paul Erb	5 00
W H Lehman	8 00
W N Beachy	3 00
Geo S Keener	5 00
A Bro	08
Syc Grove Cong	27 00
P L Rohrer	10 00
Ezra Grove & wife	5 00
John Reber & wife	5 00
Deut 15:7-11	5 00
Protection Cong Kans	10 25
Hydro S C	3 00
Susie Yoder	10 00
Amelia Kurtz	5 00
Martha Mast	5 00
Cora Marner	5 00
W Fairview Cong Neb	55 50
E Fairview Cong Neb	43 32
Catlin Cong	10 72
Yoder Cong	67 40
J B Stutzman	10 00
M M Buch	25 00
Hydro S C	6 50
N Main St SS Ind	15 00
P W Kilmer	10 00
Thurman Cong Colo	34 10
S B Martin & Daughters	5 00
Liberty S C Ia	8 00
E C Bowman	5 00
Protection SS Cl	2 00
C F Summer	20 00
Lydia M Gross & SS Cl	10 00
Upper D Creek SS Ia	14 33
W Liberty S C Kans	3 00
W Liberty Cong Kans	17 64
J R Shank & wife	3 00
Elam Hartz	5 00
Fairview Cong N D	18 80
Jacbo S Buckwalter	10 00
Blanche Ropp	5 00
Henry K Hershey	5 00
Salina Swartzendruber	2 00
Nora Yoder	10 00
Freedley Schrock	5 00
Edwin Stover & wife	30 00
Ernst H Miller	5 00
Norman Moyer	5 00
H H Miller & family	5 00
Mrs J D Yoder	10 00
A Bro Pa	25 00
Palmyra SS Mo	5 60
P P Swartzendruber	5 00
Joseph S Yoder Bequest	250 00
Howard-Miami Co SS Ind	6 00
Investment Interest	2 65
A Bro & Sister Ind	200 00
Bowne Cong Mich	18 90
W Liberty Cong Kans	25 06
Cherry Box Cong Mo	3 45
Emma Rohrer	3 00
E Holbrook Cong Colo	46 90
Crystal Spgs Cong Kans (Nov)	16 24
Crystal Spgs Cong Kans	15 90
A Bro & Sister Colo (Nov)	12 50
White Hall Cong Mo	11 82
Plum Crk SS Neb (Nov)	10 00
Limon Cong Colo	6 35
Bro & Sister Md (Nov)	25 00
Palmyra Cong Mo	18 46
W Fairview SC Neb (Nov)	15 00
Hesston Cong Kans	26 00
A Sister (Nov)	10 00
Mt Zion Cong Mo	29 50
M M Buch (Nov)	5 00
Springvalley Cong N D	11 00
Elmer Leichty (Nov)	25 00
Plum Crk Cong Nebr	16 00
Elmer Hershberger (Nov)	1 00
Salem Cong Nebr	35 30
Bro Schlabaugh (Nov)	1 00
Sugar Creek Cong Ia	37 00
L Deer Crk SS Ia	36 71
Wood River Menn SS Nebr	25 00
	$1,633 98

Midway-Kansas City, Kans.

Hesston & Penna Congs Kans	$ 32 00
Liberty Cong Ia (For basement)	6 00
Pennsylvania Cong Kans	21 00
	$ 59 00

Lima, Ohio

Lima SS Offgs	$ 7 97
C Ressler	50
J Y Smucker	12 00
Endowment Interest	5 00
Miss Meet Logan & Champaign Cos Ohio	100 00
Central Cong Ohio	26 00
	$151 47

Peoria, Ill.

Martha Zehr (Nov)	$ 5 50
Mrs P B Camp	2 50
Freeport Cong Ill	5 00
Fisher Cong Ill	10 00
Hopedale Cong Ill	10 00
J B Stutzman	10 00
Roanoke Cong Ill	3 50
Joe Litwiller	1 00
Bro Bachman	3 00
S P Imhoff	3 00
Morrison Cong Ill	1 00
Tiskilwa Cong Ill	3 00
Fisher SC Ill (For Rug)	2 00
Metamora-Union S C Ill (For Rug)	3 00
Flanagan S C Ill (For Rug)	2 00
Sterling S C Ill (For Rug)	2 00
Endowment Interest	16 50
Willow Spgs Cong Ill	3 42
Roanoke Cong Ill	22 45
Freeport Cong Ill Christmas Offg	17 10
	$125 97

Peoria New Building

Eunice Deter	$ 15 00
A Brother Hopedale Ill	50 00
E Bend Cong Ill	49 00
Peoria New Mission Dedication Offg Ill	108 93
	$222 93

Portland, Oreg.

Lakeview Cong N D	$ 11 73
Mt View SS Alta (Jr Earn)	47 95
Pleasant View Cong Kans	42 26
Holdeman Cong Ind	16 33
Detweiler Cong Ont	24 25
	$142 52

Portland New Mission Building

Salem Cong Tofield Alta	$ 86 50
S D Kurtz	15 00
Joseph S Yoder Bequest	200 00
Sharon Cong Sask	56 30
Snider SS Ont	10 00
Timothy E Mast	1 50
Alpha SS Minn	2 50
Liberty Cong Ia	14 00
Mt View SS Alta	88 00
A Sister	1 00
Hopewell Cong Ore	5 00
Zion Cong Ore	10 00
	$489 80

Reading, Pa.

A Brother Pa	$ 25 00

Knoxville, Tenn.

A Brother Pa	$ 25 00

General

Endowment Interest	$ 16 50

Mexican Mission

Investment Interest	$ 5 00

Los Angeles, Calif.

Pacific Coast Board	$225 00
Willis Kenagy	25 00
	$250 00

Columbia, Pa.

Towamencin SS Pa	$ 21 69

Toronto, Ont.

Rainham Cong Ont	$ 6 82
M Hallman	50
Wanner Cong Ont	12 01
Detweiler Cong Ont	7 00
Hagey Cong Ont	8 00
Weber SS Ont	8 36
Hagey SS Ont	8 00
First Mennonite SS Ont	10 00
Snider Cong Ont	10 00
Floradale Cong Ont	10 00
	$ 80 69
Total for City Missions	$4,367 79

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Salem SS Nebr	$ 7 01
Birthday Pennies Salem SS Prim Dept Alta	3 04
Fairview SS Colo Miss Offg	4 00
LaJunta SS Colo	59
Joseph S Yoder Bequest	350 00
Investment Interest	3 38
Waldo SS Ill	21 03
Pleas Grove SS Ill	14 85
Spg Valley Cong Kans	45 73
Mt Zion Cong Mo	11 25
Bethel Cong Mo (Washing Machine)	12 90
Blough YPBM Pa	15 50
Scottdale SS Pa	22 66
Alpha SS Minn	1 72
Sugar Creek Cong Ia	37 00
Pleas View Cong Mich Birthday Offgs	7 50
M M Buch	5 00
Manson Ia Sew Cir	7 00
A Friend Ia	1 00
Roseland Nebr Sew Cir Ia	4 66
Cora Weaver SS Cl Canton Kans	7 50
Sam King	1 00
Ben Gerig & wife	5 00
A Friend Ill	6 00
Ford Car	40 00
Special Support	214 00
	$849 32

Junior Earnings

Salem SS Nebr	$130 32
Salem SS Tofield Alta	12 00
Mt Pisgah SS Mo	27 25
Milan Valley SS Okla	20 72
Fairview SS Colo	24 18
Liberty SS Ia	49 03
Thurman SS Colo	25 05
LaJunta SS Colo	4 76
Mt Zion SS Mo	42 50
Berea SS Mo	4 39
Roseland SS Nebr	4 75
Pleasant View SS Okla	3 83
	$348 78

Junior Savings

Salem SS Nebr	$ 43 74
Mt Pisgah SS Mo	2 54
Liberty SS Ia	4 00
LaJunta SS Colo	7 35
Mt Zion SS Mo	3 98
Berea SS Mo	15 16
Roseland SS Nebr	12 21
Pleasant View SS Okla	28 76
	$117 74
Total for Children's Welfare Home	$1,315 84

Orphans' Home, Ohio

Special Support	$318 64
Deceased Sister, Ohio	25 00
Sew Cir Ashley Mich	10 00
Elmer Hilty	2 00
Bloomfield Cong Mont	18 50
Plainview SS Ohio	19 57
Kaufman SS Pa Miss Offg	32 35
Bowne SS Mich	6 21
Freeport Cong Ill	49 75
La Junta SS Colo	59
O Grove & Pleas Hill Congs O	100 00
Cl 11 N Main St SS Ind	4 50
Joseph S Yoder Bequest	350 00
Emma SS Ind Birthday Miss Offg	2 75
Blough SS Pa	13 00
Endowment Interest	154 65
Investment Interest	10 10
Waldo Cong Ill	21 00
Miss Meet Logan & Cham Cos O	200 00
Gortner Union SS Md	5 93
Cl 18 Holdeman SS Ind	6 09
Barbara Lies SS Cl Ont	2 00
Weaver Cong Pa	5 05
Blough Cong Pa	4 60
	$1,362 28

Junior Earnings

Reiffs SS Md	$ 4 85
Plainview SS O	22 00
Harmony SS Ill	42 64
Kaufman SS Pa	21 00
Bowne SS Mich	47 10
LaJunta SS Colo	3 26
Berea SS Ind	15 00
Bethel SS Mich	30 16
Pleasant View SS Pa	13 75
Hopedale SS Ill	11 95
Central SS O	14 25
Goodfield SS Ill	25 45
Western N Y SS	17 75
Roseland SS Nebr	4 75
Emma SS Ind	48 26
Pike & Salem SS O	85 50
Blough SS Pa	35 50
Science Ridge SS Ill	13 90
Hesston SS Kans	28 10
	$485 17

Junior Savings

Reiffs SS Md	$ 21 70
Plainview SS Ohio	1 00
Harmony SS Ill	7 31
Kaufman SS Pa	20 91
Bowne SS Mich	80
LaJunta SS Colo	5 35
Berea SS Ind	11 64
Goodfield SS Ill	2 00
Maple Grove SS Ind	1 00
Western N Y SS	20 63
Roseland SS Nebr	12 20
Emma SS Ind	2 00
Martins SS O	7 64
Berlin SS Holmes Co Ohio	12 66
W Clinton Cong Fulton Co O	13 20
Blenheim SS Ont	5 25
Hesston SS Kans	11 08
	$156 37
Total for Orphans' Home Ohio	$2,003 82

Home for Aged, Illinois

Peter S Oyer	$200 00
J B Rockwood	31 50
J M Nofziger	43 33
Theressa Ropp	32 00
Jonanthan Farver	25 00
Rose A Watkins	25 00
Geo F Martin	5 00
Wm Camby	26 00
Sarah Speicher	35 00
V S Byler	10 00
Andrew Eash	10 00
J E Zehr	12 00
Emma Groening	15 00
Peter Good	2 00
Dan Zehr	1 00
Mrs Ulrich	1 00
Menno Eash	2 00
Ed Handerich	1 00
Contribution Box	5 00
Mary Haas Estate	11 03
Produce Sold	6 40
Junk Sold	38 89
Friends of Mary Haas	49 02
Incidental	1 30
Bethel SS Ore (Kitchen Stove)	2 65
Rockton SS Pa	1 00
Olive Cong Ind	30 00
Scottdale Cong Pa	49 77
Endowment Interest	743 50
	$1,415 39

Millersville Orphanage

Plain Cong Pa	$ 87 00
Towamencin Cong Pa	73 50
Spg City Cong Pa	88 00
Plumstead Cong Pa	16 00
	$264 50

Good Samaritan Home

Sew Cirs of S W Pa Conf	$ 15 00

La Junta Hospital Building

Mrs Henry W Lambertson	$ 5 00
Mrs J D Yoder	10 00
Salem SS Tofield Alta	241 94
A Bro Pa	25 00
D D Dar	50 00
Ed Chestnut	10 00
Harry Frazer	5 00
Chas J Brown	75 00
Edna Wells	25 00
J L Gilliland	25 00
Frank Frye	16 00
L H Houghton	1 25
W H Ryan	2 50
Valley Floral Co Colo	12 50
Ark Valley Knights	12 50
S G Winey	25 00
N S Guengerich	20 00
Coffman Shenk	25 00
A J Luginbill	25 00
Geo Landis	4 30
D D Dar	1 50
Joseph S Yoder Bequest	1,000 00
Investment Interest	178 50
Alice E Schrock	50 00
Isaac B Culp	25 00
Sharon Cong Sask	5 00
Tillman Erb	15 00
Limon Cong Colo	10 33
John Kauffman	30 00
John Shank	10 00
Frank & Mary Sinclair	50 00
J J Keim	5 00
Wm S & Ella Landis	50 00
Wm N Nunemaker	15 00
I F Kauffman	35 00
Per LaJunta State Bank Colo	125 25
H B Richardson	50 00
Allen Miller	50 00
Graham	18 75
H H King	100 00
J N Lamb	60 00
L J Lee & Storage	100 00
J B Byars	50 00
J C Hape	3 75
First N B	225 00
C A Maup	15 00
Gillen	25 00
McCartney	10 00
Geo Overholt	2 50
Dora Anderson	25 00
J W Fisher	50 00
A West	5 00
H Norten	5 00
J E Walters	5 00
Masan	100 00
John Hartzler	5 00
Simonton	25 00
R E Fannig	10 00
M F Miller	25 00
	$3,186 57

La Junta New Hospital Equipment

Goshen College SS Ind Intermed Dept	$ 6 00
Spring Valley SS Kans:	
Jr Earnings	79 18
Jr Savings	30
Springs SS Pa Jr Earn	21 04
O Grove SS Md Jr Savings	6 35
Spg Valley SS Kans Jr Sav	1 00
	$113 87

La Junta Sanitarium

Endowment Interest	$ 39 25
Investment Interest	342 00
	$381 25

Orphans' Home School

Investment Interest	$ 25 00

Home for Aged Barn

Investment Interest	$ 49
Barbara Schertz	10 00
	$ 10 49
Total for Charitable Institutions	$8,731 73

OTHER FUNDS

Annuity

Peter S Oyer	$1,200 00

District General Funds

Deep Run Cong Pa	$ 21 00
Maple Grove Cong Ind	12 28
Midland Cong Mich	12 00
Clinton Frame Cong Ind	47 31
Shore YPBM Ind	8 00
Bethel Cong Mo	7 25
Protection Cong Kans	13 00
Pleas View Cong Kans	28 10
Pleas Valley Cong Kans	11 00
Milan Valley Cong Okla	3 00
Mt Zion Cong Mo	2 00
LaJunta Cong Colo	18 46
Crystal Spgs Cong Kans (Nov)	20 46
Spg Valley Cong Kans (Nov)	48 85
Crystal Spgs Cong Kans (Nov)	18 45
LaJunta Cong Colo (Nov)	30 42
Palmyra Cong Mo (Nov)	11 50
Bethel Cong Mo (Nov)	12 90
Springvalley Cong N D (Nov)	4 80
Beulah SS S Dak (Nov)	3 00
Lakeview Cong N Dak	3 50
Springvalley Cong N D	10 00
Thomas Cong Pa	13 80
Weaver Conf Miss Meet Pa	84 45
Nampa Cong Idaho	4 25
Hopewell Cong Ore	5 87
Albany Cong Ore	17 89
Filer Cong Idaho	3 00
Bethel Cong Ore	8 19
	$484 73

Missionary Preparation

Bethel & Guilford Congs O	$ 1 28
Endowment Interest	22 50
Investment Interest	3 22
Scottdale SS Pa Y Mens Cl	48 00
	$ 75 00

Administration Expense

Endowment Interest	$356 25
Investment Interest	1,288 79
Investment Interest	7 50
	$1,652 54

Aged and Disabled Missionaries

Endowment Interest	$200 00
Investment Interest	4 50
	$204 50

Hesston Endowment

David L Yoder	$ 30 00
M D Stutzman	100 00
Mt View Cong Alta	175 00
	$305 00

French Missionary Support

O Grove & Pleasant Hill Congs Ohio	$ 25 00

Evangelizing Fund

Endowment Interest	$137 50
Yoder Cong Kans	10 00
Larned Cong Kans	30 00
Mt Zion Cong Mo	11 00
Mt. Zion Cong Mo (Nov)	4 50
Yoder Cong Kans (Nov)	35 87
	$228 87

Bible Fund

Endowment Interest	$ 12 50

Church Building Fund

Endowment Interest	$ 15 00
Investment Interest	3 00
Nappanee Cong Ind	53 00
Leo Cong Ind	15 31
Maple Grove Cong Ind	22 75
	$109 06

Symensma Endowment

Endowment Interest	$117 50

Youngstown Farm

Investment Interest	$ 75 36

Neuhauser Farm

Investment Interest	$ 5 40

Stalter Farm

Investment Interest	$ 6 18

Mitchell Hough Fund

Investment Interest	$ 5 50

Germany Evangelistic

Investment Interest	$ 3 70

New Foreign Missionary

Investment Interest	$ 8 38

Russia Bible Fund

Investment Interest	$ 4 00

General S. S. Committee

Investment Interest	$ 58
Springvalley Cong N D	2 63
	$ 3 21

Interest Earned

Investment Interest	$ 15 00

Anna Lapp Property

Investment Interest	$ 3 88

Goshen College

Scottdale Cong Pa	$ 30 00

Rural Missions

Berlin & Martins Crk Congs Ohio	$ 17 30
Endowment Interest	2 50
Investment Interest	9 00
Middlebury Cong Ind	31 88
Howard-Miami Cong Ind	19 58
Olive Cong Ind	18 87
Shore Cong Ind	10 00
Ft Wayne-Leo SS Meet Ind	6 00
Mt Zion Cong Mo	2 00
Kaufman Cong Pa	17 00
Springs YPBM Pa	7 04
Casselman Cong Pa	1 66
Thomas Cong Pa	14 35
J J Keim	5 00
	$162 18

Ind.-Mich. Colportage & Tracts

Shore Cong Ind	$ 6 35
Good Samaritan Cl Elkhart SS Ind	4 50
	$ 10 85

Rural Evangel

Menno Weaver	$ 1 00

Mennonite Board of Education

Weaver Cong Pa	$ 5 05
Blough Cong Pa	9 00
	$ 14 05

Southwestern Pa. Conf. Fund

Masontown Cong Pa	$ 4 45
Pleasant Gr Cong Pa	2 66
Springs Cong Pa	6 14
Weaver Cong Pa	4 20
	$ 17 45

S. W. Pa. S. S. Conf. Mission Fund

Kaufman SS Pa	$ 16 61
Thomas SS Pa	17 90
Weaver SS Pa	14 06
Stahl SS Pa	6 97
Blough SS Pa	25 00
Scottdale SS Pa	28 35
	$108 89
Total for Other Funds	$4,889 73

RELIEF FUNDS

General

Abe H Mast	$ 10 00
Roanoke Cong Ill Birthday Offg	7 00
Catherine Mumaw	2 00
	$ 19 00

Canadian Russians

Mrs J D Yoder	$ 25 00
A Bro Md	5 00
Joseph S Yoder Bequest	500 00
Investment Interest	15 55
A Bro & Sister Ind	8 00
	$553 55

Russia

Sue F Landis	$ 5 00
Cl 19 Belleville SS Pa	2 50
Prim Dept Oak Grove SS O	7 50
Interm Dept O Grove SS O	7 50
Cls 7 & 8 Bowne SS Mich	5 00
	$ 27 50

Germany	
Joseph S Yoder Bequest	$ 500 00
Near East	
Home Mission Cong Ill	$ 50 56
Sue F Landis	9 00
Joseph S Yoder Bequest	200 60
David Frederson	15 00
Plum Creek Cong Nebr	5 5
Hubert SS & Eglandale Ind	24 39
Franconia Cong Pa	9 00
Parkerford Cong Pa	48 85
E School Conf Pa	906 85
Doylestown Cong Pa	87 00
Boyertown & Hereford Congs Pa	78 00
	$690 97
Total for Relief Funds	$1,491 02

SUMMARY

Vic Sask Dist Miss Bd (Nov)	$431 68
Vic Sask Dist Miss Bd	706 15
Franconia Dist Miss Bd	1,156 39
Dak Mont Dist Miss Bd (Nov)	115 11
Dak Mont Dist Miss Bd	85 30
Ind Mich Dist Miss Bd	1,032 15
Ia-Nebr Dist Miss Bd	505 57
Ill Dist Miss Bd	401 73
Lanc Dist Miss Bd	1,341 86
Middle District Va	132 64
Mo-Kans Dist Miss Bd	873 87
Ohio & Eastern A M Conf Dists	989 61
Ont Dist Miss Bd	1,029 74
Pacific Coast Dist Miss Bd	179 11
S W Pa Dist Miss Bd	1,104 13
Wash Co Md Frank Co Pa Conf Districts	18 68
Menn Bd of M & C	26,209 99
	$35,843 71

India Missions	$9,547 00
S America Missions	5,628 11
Africa	5 00
City Missions	4,367 79
Charitable Institutions	8,731 73
General & Other Funds	4,873 06
Annuity Contracts	1,200 00
Relief Funds	1,491 02
	$35,843 71

Respectfully submitted and gratefully acknowledged,

V. E. Reiff, Gen. Treas.,
Mennonite Bd of M. & C.,

GLEANINGS

Karens Must Share the Gospel

A third generation Karen Christian writes in Missions to his people: "The Karens are essentially missionary. They are instinctively hospitable and generous. Many American friends have said that they are sure they will never starve if they are anywhere near a Karen habitation. The Karen Christian is therefore never happy to keep the Gospel of Christ to himself. He must share it with some one. But do not think that Karens are perfect specimens of humanity. One of their crying weaknesses is sloth, but their redeeming quality is standing by their guns at any cost. It is therefore very important that the Karen youth should be taught early to foster strong missionary ideals. The boys and girls in the American Baptist Mission Karen schools grow up in an atmosphere charged with evangelistic fervor."

What Christ Would Say to China

The story is told in The Outlook of Missions of six Christian students in Hunan Province who formed a preaching band when the Yochow Communists closed the mission school. That one of them showed especial independence of thought and earnestness of conviction is evident from his remarks on one occasion to his fellows: "Surely, if Christ were here now," he said, "He would not preach as He did to the Jews. 'Do not pray on the street corners to be seen of men,' He said. They loved to be seen of men to pray; but we are ashamed to be seen praying. Therefore the Lord would tell us to stand on the street corners and pray, and not be ashamed to be caught praying! What we all need in these days of anti-Christian sentiment is more courage to confess our religion and to live it."

Courageous Chinese Christians

From a letter written by Chinese Christians in Showchow, Anhwei Province to one of their missionaries now in the United States the following is quoted: "One night ten soldiers heavily armed came to the hospital and demanded that in twenty minutes everything should be opened so that they could take the things for their army hospitals. We prayed for a plan to come forth before our eyes. We had a friend who was a 'small' officer and we went to beg his help. We also know the general and a telegram was sent to him asking him to stop the robbery. That night our hearts were hung up, but we saved everything. Praise filled our hearts. ....Our country Christians have suffered great things and also the city ones, but they are all living as bravely and lovingly as they know how from the teachings of Jesus. It will not be easy to pay our pastor's salary, but we are not afraid. Has not God protected us, and should our hearts have known any peace without the religion of Christ? We must, therefore, make sacrifices for our church. Please rest your heart about us."

A S. S. Missionary in Tennessee

A summer's work in the Tennessee Mountains in a church extension program was full of rich and encouraging experiences for a Sunday school missionary, says James D. Burton, who writes: "Four new Sunday schools were organized in neglected neighborhoods, fifty mountain schools were reached through addresses before two county conventions, and a Christian Endeavor Society was established. Over two hundred children were enrolled in two vacation Bible schools, a teacher-training class of twenty-five men and women was organized, and a number of young people were directed to school and college. Pointing the way for the realization of their visions and dreams of securing an education for which church schools and colleges gladly open their doors, is a great privilege. One of the great joys of this service is to see boys and girls develop in Christian character and service. These influences reach many mountain homes on uncharted highways through this region."

Indian Appeal to the President

President and Mrs. Coolidge during their recent stay in South Dakota participated in a church convocation of more than 2,000 Sioux connected with the Protestant Episcopal mission at Pine Ridge Agency. Before the arrival of the President, the convocation adopted an address to him, part of which read as follows: "We are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little to-day, and will mean nothing to-morrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life. Many of us are still children of the primitive world which has disappeared and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship."

The Indian on the Nickel

Few people know that the representation of an Indian on the "buffalo nickel" is a likeness of a real person, living now. Still fewer know that he is an active member of the Methodist Episcopal Church. He is fifty-four years old, John Two-Guns White-Calf by name, whose father, White-Calf, was a recognized chief and a leader in the Blackfeet tribe, ruling the whole northern part of Montana. Chief White-Calf once captured two guns from another tribe, and "Two-Guns" was thereafter prefixed to his title, which he, in turn, gave to his son. Since White-Calf's time the Blackfeet have had no wars, and John Two-Guns has never engaged in warfare. Like most Indians, John Two-Guns worshiped the Great Spirit manifested by the sun. Not until he was fifty did the Christian Church succeed in gaining him as a member. On Easter Sunday, 1923, he was baptized and received into the Church.

Missionary Stores in Alaska

S. H. Gapp, D. D., of the Moravian Church, has recently returned from inspecting the work carried on in Alaska by his denomination. Of one aspect of it he writes: "Our missionary force is unanimously and decidedly of the opinion that the Mission must not yet retire from secular business in connection with its stations. Modern business methods are impossible. There are no industries, no factories, no agriculture, no stock-raising. Currency practically does not exist. Barter still prevails. The natives bring dried fish or fur to the store and get in return such things as their simple manner of life demands. An unscrupulous dealer has the natives at his mercy. A missionary storekeeper can do for the natives what others can not do. He can teach them not to waste their credit by foolish buying. He can and does have religious conversation in the store; indeed, he may there deal with people whom he might otherwise not meet personally."

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 9, 1928 (Gospel Witness Established 1905) No. 45

EDITORIAL

Col. 3:16.—"Let the WORD of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Have you been keeping up with the splendid series of articles now being published on "Forty-eight Points in Christian Faith?" Read Bro. Hallman's article on "The Atonement," found in this week's Gospel Herald. It may inspire you to go back and give the other articles another reading. During the year we mean to publish forty-eight articles in the series, written, if possible, by forty-eight different writers.

Why was Jesus opposed in His work? That He was a very great benefactor was recognized by all men who were not too prejudiced to see. That the Jews were at times inclined to think that possibly after all He was the one to lead them in throwing off the Roman yoke is also evident. That He possessed remarkable powers that won the admiration of the multitudes was acknowledged on every hand. Moreover, there was no selfishness about Him, so that no one needed to fear Him as a rival is also quite evident. Then why was He so vehemently and shamefully opposed? He was not only the "Prince of Peace," but also an enemy of sin. Hence it followed that carnal man was either His enemy or His convert. The Jews refused to be converted, hence tried to get rid of Him whose teaching and very presence was a rebuke to their sinful natures and course. Men to-day who laud Him to the skies as they speak of His powers and excellent qualities are as mortally opposed to His religion as were the Jews, and would as violently oppose Him to-day were He present in person. People admire the crown, but despise the cross that precedes it.

Appeal to Covetousness.—One of the demoralizing things of the present time is the prevailing disposition to appeal to the selfishness of man to induce him to invest in certain things. Thus the flaming advertisements of business firms are bubbling over with suggestions of how people can get their goods for prices that are only about a half or a third of what the goods are really worth. Circulars are being distributed telling people how they may get rich in a very short time. Even the drive for annuities has taken on the same methods. In a recent advertisement gotten out by a leading Bible house a booklet is offered free, telling how people may get as high as nine per cent for life, for all the money given in annuities. Thus the motive of giving to the Lord is overshadowed by the other motive of getting an unusually high rate of interest for your money, even if that does mean loss to the rightful heirs.

We might continue to multiply illustrations. All this emphasizes the importance of faithful teaching and influence appealing to the nobler side of life. Why should honest people wish anything in trade without giving an equivalent in return? Should we have anything to give to the Lord's Cause, let not the motive be marred by the thought of making a profitable investment out of it first. Let the higher life, not selfishness, be made the point of appeal.

OUR HIGHEST GOAL

I. As Individuals

1. Complete consecration to God.
2. Complete separation from the world.
3. A Spirit-filled, holy life.
4. A daily record that is pleasing to God.
5. An occupation which, in both business and business methods, bears the test of I Cor. 10:31.
6. Purity in thought, speech, business life, social relations, home life, and Christian faith.
7. Loyalty to God, Church, parents, and government.
8. Faithful Christian service, as directed by God and the Church.
9. Daily fellowship with God through prayer and Bible study.
10. A clear conscience, especially when tempted to do wrong.
11. Faithful attendance at the house of the Lord, and faithful testimony at every opportunity.
12. A crown of righteousness in the end, a victor's crown in glory.

Personal Purity.—The following pointed paragraph found in a well written article on "Our Young People's Purity Problems" in a recent number of "The Sunday School Times," is worthy of a careful reading by every Christian worker:

"At this point may I turn aside from our main topic to speak a word of loving but solemn warning to Christian workers? In circles of spiritual fellowship, where the heart interest in the things of God is uppermost, it might seem that scarcely a temptation to impurity would enter. But in such spiritual surroundings the temptation may be particularly subtle in taking Christians completely off their guard; they do not recognize that anything but what is pure and lovely and of good report could enter their thoughts. Not only are Christian leaders subject to like passions with others, and to temptations that are common to man, but there is this added danger in their case. So high is the standard of personal purity, and so stern is the condemnation of all unchastity, that if they do meet any temptation in the matter of the affections it is considered wholly different from an ugly sensual temptation. If there is a giving way to temptation at any point, it is called an "indiscretion." Even when it is recognized that some action has grieved the Holy Spirit, and is therefore confessed as sin, it is not regarded as in the same hideous class with a similar action among men of the world. But it is the same thing,—not less shameful but far more so, when one who knows Jesus Christ and His purity has sinned in any degree in connection with the body that is the temple of the Holy Spirit."

After you have thoroughly absorbed this bit of wholesome advice, perhaps you are ready to apply this rule: Make up your mind as to what should be the character and attitude of any

pure minded Christian man or woman, boy or girl, along the line of personal purity, then take your own advice, remembering to be a little more strict with yourself than with others, lifting up the highest standard for yourself to follow. Our own interests, as well as the interests of all over whom we may have an influence, demands nothing short of this.

War a Dismal Failure.—The other morning we found on our desk the following clipping which speaks for itself:

"Senator Norris, when in the House, inaugurated and led the movement that overthrew 'Cannonism.' In the Senate he became one 'of that little group of wilful men' who voted against the United States' entrance into the World War. Ten years after the war's end, in an interview, Senator Norris said:

"We went to war to make an end to militarism, and there is more militarism to-day than ever before.

"We went to war to make the world safe for democracy, and there is less democracy to-day than ever before.

"We went to war to dethrone autocracy and special privilege, and they thrive everywhere throughout the world to-day.

"We went to war to win the world, and they hate us to-day.

"We went to war to purify the soul of America, and instead we only drugged it.

"We went to war to awaken the American people to the idealistic concepts of liberty, justice, and fraternity, and instead we awakened them only to the mad pursuit of money.

"All this, and more, the war brought us. It is our harvest from what we sowed.

"You ask me if I would vote again to-day as I voted ten years ago. The answer is, I would."

It is along the same line of thought as that presented in an article on, "Is the World Outgrowing War?" by Bro. Horsch, which article is found on another page in this number. The only plausible argument in support of war is that it is sometimes in order to achieve desired results, and even in this case it has proved itself a failure. Since the United States has become a nation of recognized power and standing among other nations it has engaged in a number of bloody contests. In each of these cases it developed afterwards that the war might have been averted, and that a better means of bringing about peace might have been found. The doctrine of nonresistance is not only taught in Scripture, but is also sustained by common sense. War is a dismal failure which should by all means be avoided.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

V. THE ATONEMENT

By Eli S. Hallman

For the Gospel Herald.

For it is the blood that maketh an atonement for the soul.—Lev. 17:11.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. 5:11.

Definition.—The Hebrew word for atonement in the Old Testament is "Kippurim," which means "coverings," or "Kaphar;" meaning "to cover by sacrifice," and used many times in Exodus and Leviticus in the ceremonial Law, which foreshadow better things to come, as recorded in the epistle to the Hebrews.

The Greek word for atonement in the New Testament is "Katallage," and is found but once (in Rom. 5:11); and means bringing together two parties at variance into one—thus at-one-ment. The Greek translation for "atonement" is "reconciliation," designating what Christ has already accomplished upon the Cross by His blood to redeem the whole human race. "Redeemed....by the precious blood of Jesus Christ" (I Pet. 1:18, 19).

Condition of Man as a Lost Sinner.—The Psalmist says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me. "And the prophet states: "But your iniquities have separated between you and your God, and your sins have hid his face from you." Ample provision is made by Christ in the atonement for the child who is born into this world in sin, before coming to the parting of the ways, but man's own iniquity has separated himself from God; by his own act in sinning against a Holy God. The Scriptures tell us and experience teaches us that the heart of the natural man "is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9); and again: "The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). Man is helpless before God, and stands before him with an inexorable law; which is holy, just and good; which law is his condemnation. The natural man cannot escape the judgment of God; but if he continues in sin, he is doing what Paul writes, "treasureth up to thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 3:5). But God who is rich in mercy and love, toward man who is dead in trespasses and in sin, hath made ample provision in,

The Atonement Provided by Christ.—God in His omniscience foreknew the utter failure of man to save himself, and prepared his salvation, "before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 2:4). The atonement viewed as a whole embraces the entire redemptive work of Christ. The love of God is manifested at Calvary, where Christ the Holy One of God, from His own free will, took the sinner's place, to bring us to God. This is the fundamental truth of the Gospel story of which Paul wrote and says, "I delivered unto you first of all (i. e. first in order, the truth of first importance) how that Christ died for our sins according to the Scriptures" (I Cor. 15:3). There can be no Gospel story, or good news, without the death of Christ who was delivered up for us all. "To bring us to God" was the purpose, for Peter, of the atonement.

The Word of God sets forth Christ in the atonement, in a four-fold way:

1. **As a Ransom.**—"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a **ransom** for many" (Matt. 20:28). Man is "sold under sin" (Rom. 7:14) and our souls are under the sentence of death (Ezek. 18:4). Christ came from heaven into this world, and on the cross bought man out of the slave-market imprisoned by sin, paid the ransom price and set the prisoner free. Thank God; the price is paid.

"Sing, oh sing of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt and made me free."

2. **As a Propitiation.**—"Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). "And he is the **propitiation** for our sins: and not for ours only, but also for the sins of the whole world" (I Jno. 2:2)—in the ceremonial Law, the mercy seat covered the ark of the covenant. Thus in the Gospel the mercy seat (Christ), covered over and took away, or out of the way, the sin of the world. God "set forth" Christ as our propitiation or covering, "through faith in his blood." God set forth Christ, in my place, to atone for my sin, and in turn we have the righteousness in Christ through faith in Him. Christ was set forth in my stead, even for me.

"It was for me, yes all for me,
Oh love of God, so great so free,
Oh wondrous love, I'll shout and sing,
He died for me, my Lord and King."

3. **As a Reconciliation.**—In the

doctrine of the atonement, "we are reconciled to God by the death of his Son" (Rom. 5:10), by His Cross (Eph. 2:16), and by the blood of His Cross (Col. 1:20), "and hath committed unto us the word of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath given to us the ministry of reconciliation" (II Cor. 5: 18, 19). "We pray you in Christ's stead, be ye reconciled to God." "Who his own self bare our sins in his own body on the tree." The enmity existing between a Holy God and a depraved sinner is brought together, peace being made by Christ; and the wonderful change wrought in the heart of man in view of Calvary. As Christ's ambassadors in a foreign land, unto us is given this message of reconciliation between God and man:

"This is the message that we bring,
A message angels feign would sing,
O be ye reconciled, thus saith my Lord and King,
O be ye reconciled to God."

4. **As a Substitute.**—One life given in the stead of another, is the meaning of substitute, as illustrated in the Passover lamb (Ex. 12) in view of Christ, beholding Him as "the Lamb of God, which taketh away the sin of the world" (Jno. 1:29) whom the prophets foresaw as a substitutionary sacrifice; "and the Lord hath laid on him the iniquity of us all" (Isa. 53: 6), and which came to pass at the crucifixion of Christ, over whom at the Cross the combined inscription reads: "This is (M, L) Jesus (M, J) of Nazareth (J) the King of the Jews" (M, M, L, J). Thus Christ, in our stead, was led as a lamb to the slaughter, yet he openeth not his mouth, and they crucified Him, the chastisement of our peace was upon Him, and with His stripes we are healed. Christ as our substitute took the sinner's place, because we were not able to pay the penalty for our sins; for even the best in us is as "filthy rags." Because of His love for us, He took our place, even though "the pains of hell gat hold upon him" that we may escape them, and instead have "everlasting joy." We must have Him as our Substitute; and dare not live our own life, nor die our own death; for our life and our death is in Another:

"Upon a life I did not live;
Upon a death I did not die;
Upon Another's death, Another's life,
I risk my soul eternally."

Falfurrias, Tex.

A man said, "It's not a swimming pool that we want; it's the Fountain of Life that we want where we can plunge and be clean."—S. M. Kanagy.

IS THE WORLD OUTGROWING WAR?

By John Horsch

For the Gospel Herald.

Before the outbreak of the World War the nations had made great preparations for war. It was popularly supposed, however, that the world had reached a stage of development making a great war unthinkable. Some of the representatives of the nonresistant churches, on the other hand, were of the opinion that the preparations for war were, in principle, as much to be condemned as actual war, and furthermore that these preparations were an indication of actual world conditions. Those holding such views were often roundly denounced as pessimists.

Since the World War it is generally recognized that peace will be of short duration if the nations persist in their unprecedented preparations for war. The fact that at the present time there is danger of another great war is now recognized not only by those who are awake to the "signs of the times" and who believe the prophecies, but by leading modernists as well. Following are excerpts from a sermon on this subject by Charles E. Jefferson, Pastor of Broadway Tabernacle, New York, a modernist spokesman.

Through 15 years before the World War, the workers for peace were unusually active. Ministers of the Gospel in large numbers preached eloquent sermons on peace. They were always exalting peace, showing the beauty of peace, urging the necessity of peace, promising world peace if only certain conditions were fulfilled. The preachers were not alone in exalting peace. A great company of educators and publicists and philanthropists spoke frequently of peace. There was an Interparliamentary Union whose chief business was to foster the spirit of peace. Every year there was an exchange of visits, a group of statesmen of one country visiting a similar group in another country. Speeches were made, all extolling peace. Even Rulers of nations became interested and lifted up their voices in behalf of peace. The Czar of Russia called the first Hague Conference, and a few years later a second Conference assembled. King Edward VII, of England, amiable and friendly-hearted, flitted from city to city on the continent, always talking peace. Even the Kaiser of Germany confessed himself to be a friend and supporter of peace, and now and again lifted up his voice in loud hosannas over international good-will. The ministers of the Church, and the ministers of the state unitedly proclaimed the beauty of peace, but there was no peace because the governments were all thinking war. Every great nation was preparing for war. All responsible statesmen felt it to be their first duty to carry out a program which would safeguard their nation in war. And so because the political rulers of Christendom were thinking war and preparing for war and waiting for war, the war came. All the peace talk came to nothing. The expectation of peace was a bubble, and it burst. The peace prophets were widely discredited and derided. They were even denounced as idealists, visionaries and dreamers. No matter who it is who talks peace he talks in vain just so long as the governments of the world think war. It is not enough to wish peace, or to speak for peace, or to pass resolutions in favor of peace, or to pray for peace. All these are futile if the governments are preparing for war. Men may fill the air with voices clamoring for peace, but there can be no peace so long as the governments think war.

The world finds itself to-day in a most curious predicament. Let me sketch hurriedly the world-situation. All the people want peace. As one of our foremost Generals said the other day, "The longing for peace fills the minds of untold millions." The longing for peace is undoubtedly more passionate and more nearly universal than at any other time in the history of the world. All the people love peace. We Americans do. We do not want war. We want peace. If you should hear an American say, "I hope we can have another war soon," you would feel he ought to be hurried to a sanitorium and treated for lunacy. But we Americans are not more peace-loving than the peoples of Europe. I have been in every nation of Europe but one, and I assure you that all the peoples of that continent love peace. There is not a solitary war-loving nation there. They long for peace more passionately than we long for it, because they know better than we do what war is. I have been in the Far East, and I can tell you that all the nations of the Orient want peace. Japan wants nothing so much as peace. She has not forgotten Port Arthur and Mukden, and she never wants to go through such experiences again. She longs for peace. And so does China. A Chinese is a peace lover down to the roots of his being. How the Chinese hate their war lords! How piteously they cry day and night for peace. We have a whole world, then, loving peace and longing for it with a longing that cannot be uttered.

The whole world abhors war. We now know what war is. Its nature was completely revealed in the world's greatest tragedy. Before the World War one occasionally heard it said that "war is a school of virtue." We never hear such talk now. We know it is a school of vice—a school of all the vices. Men used to say that a little blood-letting did a nation good. It led to a spiritual rebirth. No one talks after that fashion now. We have found out how deep our modern weapons cut. The old weapons cut the veins, our new weapons cut the arteries. There is danger now of the victim bleeding to death. We cannot have a little blood-letting. The blood comes leaping out with a deadly gush. We know what war is. The World War stripped off the plumes and gold braid and we saw war naked. We beheld its innermost nature, and we now know what a dirty, ghastly, hellish thing it is. We all despise war and shudder at the thought of it.

Even the Generals and the Admirals all talk against war. In his latest magazine article General Pershing says, "I detest war." That is what all the American Generals say, and they speak sincerely. That is the way the British Generals talk. Not long ago General Sir Ian Hamilton unveiled a war memorial at Glasgow High School, and this is one of the things he said, "For Heaven's sake let each of us do his best against war." General F. B. Maurice, of the British Army, has been writing since the Armistice about the futility of modern war. Brigadier General F. P. Crozier, of the British Army, says, "I am now all against war because it does not produce the required results." Recently at the meeting of the American Legion in

Paris, there was so much said in praise of peace that some of the newspapers declared it was more like a peace congress than an assembly of soldiers. The speakers poured out such burning condemnation of war that many outsiders asserted that they talked more like pacifists than warriors. There is no doubt that the world abhors war. That, then, is the first fact for us to ponder. The peoples of the whole world detest war and long for peace.

Now let us face another fact. The governments of the world are thinking war, preparing for war, manufacturing instruments of war. There is no questioning this fact. There are more men under arms today than they were in 1913. More money is spent every year on armies and navies than was spent in any year before the great catastrophe. We Americans are preparing for war. We are spending three hundred and twenty million dollars a year on our navy and three hundred and sixty million dollars a year on our army, a total of six hundred and eighty million dollars a year on our engines of war. "We have," says President Coolidge, "a land and sea force, trained and in training, of six hundred and ten thousand men, the largest we have ever maintained in time of peace." During the last six years we have spent four billion dollars on our army and navy, only a fraction of what the military and naval experts wanted us to spend. Great Britain is spending eight hundred and sixty-four million dollars a year on her army and navy. She and the United States will spend fifteen billion dollars this decade on their armies and navies. One-half of all the money spent in the world on armies and navies is being spent by the two leading Christian nations. When I think of the poverty of the world, the awful grinding poverty, and when I think of the suffering of the world, the immeasurably, unimaginable suffering, when I think of the ignorance of the world, the vast and appalling ignorance of millions of human beings, and when in the presence of all these I see the two foremost Christian nations pouring fifteen billion dollars in ten years into the equipment of war, my mind goes back to a parable spoken long ago by a man who understood the kind of world we are living in, the parable of the wicked husbandmen.

The governments are preparing for war, and because they are thinking war the world is drifting again toward war. Some of you do not see this, but men with keener eyes than yours see it clearly. Mr. H. G. Wells, who has two of the keenest eyes God ever gave a man, thinks we are drifting toward war. He says, "The omens of another war are as plain as they were in 1907. The forces to which one can turn to stem the drift seem relatively even more confused and feeble than they were twenty years ago." One of the foremost publicists of our generation—Mr. Wickham Steed—formerly the Editor of the "London Times," and now Editor of the "British Review of Reviews," says, "To-day the governments, if not the peoples of Europe are thinking mainly in terms of war and are drifting towards a position in which only the date of its outbreak will be open to doubt." Mr. David Lloyd George thinks we are drifting toward war. He asserts that the world has not learned one syllable by its experience in the Great War.

Here, then, is a second fact to put down by the side of our first fact. The peoples of the earth abhor war and long for peace, but the leading governments of the world are thinking war and preparing for it.

The second fact is all the more amazing because of the desperate efforts which have been put forth to abolish war. First of all we have a League of Nations. Its aim is to give security, but it seems impotent to do it. We have a World Court, but the Court does not allay governmental fears. We have the Hague Tribunal, but it does not deliver us from our distresses. We have signed arbitration treaties—dozens of them—but they do not allay our suspicions. We have protocols of Locarno, but they give us no relief. We are urged by many to outlaw war, but wise men declare that that expedient will prove as impotent as all the others. We have organized peace societies until they fill the earth. We have passed peace resolutions until we are sick of the whole resolution business. We have done everything we could think of, and in spite of all our efforts, the governments of the world are thinking war and making preparations for it.

In another recent article the same writer says:

> The one thing which must be seen is that war is not inevitable, and, when the world is once convinced of that, nation will cease to lift up sword against nation, neither will they practice the arts of war any more.

War is clearly not inevitable, just as murder and other crime is not inevitable. No one believes that these things could and should not be avoided. They are due to certain definite causes. If the Holy Spirit had control of men's lives, they would be instantly eliminated.

In the opinion of a number of recent writers the practical meaning of the principle of nonresistance, as held by the Mennonite Church, is that it is the mission of the Church to rid the world of war. If this view were acceptable we should have to confess that the Church has failed in its appointed task and that never indeed in the history of the world was its failure so great as at the present time.

A number of denominations, or parts of denominations, have organized a "Conference of Pacific Churches." In connection with reports of these conferences it has been stated by various writers that the so-called nonresistant churches have it in their power to usher in "a golden age of perpetual peace." Can this supposition be taken seriously? As well suppose that the nonresistant people could "clean up politics," or that they could persuade the appallingly large and continuously increasing number of criminals to "quit their meanness" and become law-abiding citizens. The Church's mission is not in the political nor even in the purely moral field.

The difference between the attitude of the Mennonite Church and that of modern pacifism on the point in question is well illustrated by the following quotation from a recent article by Harry Emerson Fosdick:

> And then (in case of another war) precisely how many conscientious objectors there are does not matter much. Civilization will go to pieces anyway.

Mr. Fosdick teaches that "war is the world's greatest collective sin."

(Continued on page 992)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

We have many reasons to be thankful to the Lord for the blessings given us. We want to praise the Lord for His leading and blessings upon the work which has recently been started in the suburb of Mill Run. The dedication services were held Jan. 2 followed by evangelistic services conducted by the writer each evening for two weeks. The meetings were well attended, with good spiritual interest. There were eight adults who confessed Christ during the meetings and since then there were two more. The opening day of Sunday school—Sunday, Jan. 8,—at 2:15 P. M., one hour before the stated time, there were twenty-five present. They kept on coming until the time for the school there were seventy-two present, including twenty adults. The next Sunday there were 94 present. The average attendance for the four Sundays was 80. Besides Sunday school, we have Bible study Wednesday evening and preaching services every Sunday evening, also children's meeting. We are thankful for the assistance of the ministers from the Martinsburg congregation, who fill the appointments of the regular preaching services at the Altoona Mission Sunday evenings.

The following ministering brethren preached at our services: Bros. Mahlon Gross, Enos B. Wismer, A. O. Histand, C. Z. Martin, Amos Myer, Daniel Kuhns, J. I. Lehman, Aaron Mast. The visitors recently were, J. Frank Brillhart, Lloyd Croyle, Leidy Hunsecker, Daniel C. Dupler, Paul Jacobs and family, John E. Groff, Martha Burkholder, Ruth E. Kuhns.

With the additional field of labor, we are kept very busy. We feel keenly the added responsibilities. We beg an interest in your prayers, that the Lord may continue to give us the physical strength and the spiritual wisdom to lead and guide souls on the way to heaven.

Cash Receipts During Month

S. W. Conference	$46.88
Belleville S. S.	10.00
E. Petersburg S. S., Sisters' B. C.	10.85
Elizabethtown S. S.	
Bro. Frank Hertzler's Class	2.50
Sister Anna Shearer	5.00
Mummasburg S. S.	14.47
	$89.70

Cash Value Clothing	
Martinsburg S. C.	$ 5.00
Beech S. C., Ohio	12.00
Crown Hill S. C., Ohio	4.98
Stumptown S. C.	10.00
Reid S. C.	8.68
Lititz S. C.	24.00
Cocolamus & Lauvers S. C.	10.11
Belleville & Allensville S. C.	11.00
Mattawana S. C.	4.30
	$90.07

Many thanks for your support.
Jan. 31, 1928. Jos. M. Nissley.

La Junta, Colo.

(Hospital and Sanitarium)

In many respects we were very sorry to abandon our old Sanitarium. It reminded us of leaving our native home—and again we were very glad to occupy our long yearned for new Sanitarium with the many conveniences which it affords.

Not all the new equipment has been installed as yet, but it was sufficiently complete for occupancy. So now our address will be La Junta, Colo., 10th & Lincoln.

We all, especially the patients, appreciate and enjoy our new home immensely and I'm sure we'll grow very much attached to it also. We only regret that it is not larger, as nearly all the rooms are already occupied or engaged for the near future.

At this time we could also make use of the greater part of our new Hospital, were it ready for occupancy, as the old Hospital is filled to overflowing and there are others sick, who would be brought in were rooms available.

Sister Mary Erb of Hesston, Kans., who has had a leave of absence on account of illness, is back with us to continue her nurses' training.

Sister Ellen Wenger, one of our Hospital workers, expects to return to her home in Pennsylvania soon.

The Lord has been very good to us. Pray for us that we may ever obey the orders of our Great Physician and administer His medications and His food for the preservation and promotion of spiritual health and strength.

La Junta Hospital and Sanitarium.
Jan. 31, 1928.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greeting:—The Lord has been blessing the work here and manifesting His goodness to us in many ways, for which we are glad.

A few children have gone out again during the month of January, but we have not admitted any. Generally speaking, health has been good, but with one exception; a little girl has been ailing for several weeks.

Sisters Anna Miller, Tena Miller, and Luella Short of Fulton Co., O., came to the Home and helped out with the work during two weeks in January, just at a time that we needed help.

We believe that this is the Lord's work, and are assured that it will continue to do service to the neglected children of the country. We do need your support continually in every way.

Following is a report of provisional donations from various communities:

Shore S. C., La Grange, Ind., clothing	$20.00
Sew. Cir., Nappanee, Ind., clothing	12.00
Elida S. C., Elida, O., clothing	11.50
Sew. Cir., Topeka, Ind., clothing	15.00
Clinton Brick S. C., Indiana, clothing	7.00
Sew. Cir., Eureka, Ill., clothing	6.00
Sew. Cir., La Junta, Colo., clothing	10.00
A. E. Shumaker, W. Liberty, O., potatoes	1.25
Joe Plank, W. Liberty, O., sausage	2.40
Brethren and Sisters, Fulton Co., O., fruit, vegetables, and honey	26.00

May the Lord bless you all in your offerings.

Yours in His service,
L. L. Swartzentruber.
Feb. 2, 1928.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Jan. 10)

By Ada Litwiller

Dear Brethren and Sisters in the Homeland, Greetings in the Name of Jesus:—May the New Year bring you many blessings, both spiritually and in material things. With its responsibilities and opportunities before us, may we be brought closer to our Master and also bring others to Him.

The missionary family is enjoying good health at this time. Between Christmas and New Year we celebrated our Annual Mission Council. This is the one time of the year when all the missionaries get together to discuss and grapple with the problems that are connected with the work. Not that alone, but we are together in a social and spiritual way, which binds us closer to one another and to our Lord and Master for whom we are laboring. All the missionaries and their children were present except Sister Shank and Robert and Pablito, who are still in San Luis.

The missionaries all met in the Trenque Lauquen Mission home on Tuesday, Dec. 27. The morning was spent in singing and a short talk was given by each missionary. After dinner we went to a large estancia about six miles from here. We were given permission by the owner to camp in a nice woods. This was an ideal place for us, being alone with no one to disturb us, and at the same time surrounded by the beauties of nature. Tents were secured from the railroad company and by evening we were all settled. The nights were exceptionally cool for this time of the year, but it all helped in giving the missionaries a much needed rest, and relaxation.

The following two days were spent in business. From six to seven every morning we had Morning Watch together, a time of meditation and prayer for guidance in the discussions and decisions that had to be made. On the last day the Executive Committee had a meeting and the rest of the time was spent in a social way, visiting and enjoying the things of nature. On Saturday morning stakes were pulled and the families left for their respective homes. Some one said this was the best mission council we have had. Every one returned home happy and with new vigor to solve the problems that await us. Official reports of our meeting and decisions will soon be made.

Space would not permit to mention everything that was discussed. One big problem was how we can organize our time and work and efforts so as to do more and more effective work. Another was how the mission can develop more intellectually and spiritually while other duties are always crowding in upon him. In all these problems and others we need the constant prayers of the brethren at home.

The last night of the year was spent in watch-night services in the respective stations. Each pastor with his congregation pass from the old year into the new with a prayer service. This is usually very impressive and a very nice way to begin the New Year. Bro. Hershey, who is bothered with neuritis, stayed in the country a few days longer with Sister Hershey and Lester. The orphanage children with Sisters Hallman and Gamber also enjoyed a few days extra in the woods, advantage being taken of the camps for the children because it was so near to Trenque Lauquen.

The readers no doubt know that the sailing date for the Lauvers has been set for Feb. 23. With two missionary families off the field and more work coming on the problems become greater on the field. We ask that the brotherhood at home remember us constantly, at the throne of grace, because God is able to make all grace abound.

Trenque Lauquen,
F. C. O., Argentina.

I feel confident that many of our mistakes, and many of our falls, and many of our failures are due to the fact that we do not look forward as we should.—J. W. Hess.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table. Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MESSAGE FROM A SHUT-IN

For the Gospel Herald.

Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:2.

This is all I can do—look to Jesus for my help, and for my guardian; He will help me along. He knows how I have to suffer. But oh, I am sure my God will not put more on me than I am able to bear. I believe it is for my good, or for the good of others. That one can often see what man really is, how man really can get. So often it comes to my mind, oh "what is man" (Psa. 8:4)?

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). This is really so, all things are for our own good, or for the good of others. Oh, I can find so much comfort in God's Word. If I am called upon my bed of affliction, to suffer, why should I not be willing to suffer for Him who has done so much for me. Oh, I would rather suffer while here on earth, that will take an end some day. But sad, sad it would be if we would have to suffer nearly all our life here on earth, and would not have a better place prepared for us. I would rather suffer now than forever over in eternity—our suffering over in eternity will never end.

But I am so glad that if one is afflicted (like I am, and others are too) we can spend much time with Jesus at the gates of prayer. Because I have often experienced that that is the best place to go. It is something we all need, we cannot do without it. "Prayer also shall be made for him continually: and daily shall he be praised" (Psa. 72:15). God knows what we stand in need of, or what is best for us. He makes no mistakes. Some day we shall understand, all these things which we cannot understand while here on earth. So I have, and will ask God to do better for me than what I can ask of Him, or even think of. But I want to always try and be satisfied as God makes it, and want to always try and be willing to say "not my will but thine be done" (Luke 22:42). Because God's will and way is always best if one can look at it that way. Satan is busy too when we are called upon to suffer, but while Satan is mighty, our God is Almighty. But all we can do is to humble ourselves before God and ask Him for help.

When I think of all Christ had to suffer for me, then I am willing to suffer for Him who died for me. Yet, sad to say, while He was without sin He had to suffer for the sins of the whole world. He had to endure a heavier cross than I have to endure. It takes grace and help from God to endure all this. I am so glad that He has promised in His blessed Word, "I will never leave thee, nor forsake thee" (Heb. 13:5). I do not believe that God would have any of us suffer if it would not be right so.

When Jesus prayed in the garden of Gethsemane, His sweat, as great drops of blood, was falling to the ground. He prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done" (Luke 22:42). At one time He said, "Men ought always to pray, and not to faint" (Luke 18:1). The Lord has done so much for me, even if it is on my bed of suffering. So I want to be willing to let myself be used as it pleaseth Him. Jesus said, "But I have prayed for thee, that thy faith fail not" (Luke 22:32).

I am sure that God will hear and answer our prayers, if it is for our own good. But we may ask God for things that are not pleasing in His sight, so He does not give it to us—for our own benefit. And when we ask God for something, and He does not answer it just when we think, then we feel badly about it and get discouraged. We are to "pray without ceasing" (I Thes. 5:17). Jesus did not say how often we should pray in a day, but I would say to you, Pray as often as God tells you to. Pray, and praise the Lord for all He has done for us. Call upon Him for help in time of need. We should know and feel that God is "a very present help in trouble" (Psa. 46:1). We should have our regular time for prayer, at least several times daily. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud and he shall hear my voice" (Psa. 55:17). Oh, it means so much to me to see that God is never weary, He is always ready to hear us when we pray, but we should always pray according to His will. I have often felt in my suffering that no one can help like Jesus. And it gives me much comfort to know that I have a God I can pray to. "Unto thee will I pray" (Psa. 5:2). We should be willing to serve and obey our God. "What profit should we have if we pray unto God" (Job 21:15). We would not have any profit if we could not pray and ask God for help. At one time they sent the priest to Jeremiah and he said unto them that they should "pray now unto the Lord our God for us" (Jer. 37:3). Paul said, "I will therefore that men should pray everywhere" (I Tim. 2:8).

Christ prayed with His disciples, and He also went alone to pray. Paul prayed at one time to have his thorn removed, but what did Jesus say? "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). Paul also at one time prayed to God for Israel. He said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). This is my daily prayer to God that these poor sinners may be willing to turn to Christ before it is forever too late. Sad, sad it would be if they are called out of time to eternity without any hope for them. Many a one was called home, that were outside of God's promised, which would not need to be if they would only be willing to accept Christ as their Savior. We are to "pray one for another" (Jas. 5:16). It should be our desire, as well as our duty to do all we can for Christ who has done so much for us. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Elias prayed earnestly, and God answered his prayer for him. What God did at that time He will and can do to-day. But we must believe, and be willing to do what God asks of us. Peter and John "went up together into the temple at the hour of prayer" (Acts 3:1). When Paul and Silas were in prison at midnight they prayed to God, and God heard their prayers. When Paul was with the elders he "kneeled down on the shore and prayed" (Acts 21:5). Jesus had told His disciples to watch while He prayed, and when He came back to them the third time, He found them sleeping. Oh, if Christ should at His coming find us sleeping like He did His disciples! Jesus said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak" (Matt. 26:41).

Could we pray like Jesus did when they nailed Him to the cross? I'm afraid not. Jesus said, "I give myself unto prayer" (Psa. 109:4). So I am willing to do too. Because prayer has meant so much to me, and has helped me so much. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made" (Acts 16:13). I cannot tell what prayer has done for me, or what prayer really is to me. When one is called upon to suffer, one on-

(Continued on page 987)

SUNDAY SCHOOL LESSON

Lesson for Feb. 19, 1928—Mark 4:35—5:20

TWO MIRACLES OF POWER

Golden Text.—What manner of man is this, that even the wind and the sea obey him?—Mark 4:41.

Introductory.—In our last lesson we studied two parables illustrating different phases of the Kingdom. In the lesson before us we are studying two miracles demonstrating the power and authority of the King. They constitute two separate events teaching the same thing: the power of Christ the King.

A Troubled Sea (4:35-41).—After the day of teaching as recorded in the last lesson, Jesus proposed to His disciples that they take ship and pass over to the other side of the sea. Accordingly the multitude was sent away and Christ and His disciples took ship, as He had proposed. While out on the deep a mighty storm arose. The disciples were sore afraid. To their astonishment they found Jesus in the hinder part of the ship, asleep on a pillow. In their frenzied way, excited as they were, they rudely awakened Him, saying, "Master, carest thou not that we perish?" Jesus was quite calm. He first rebuked the winds, saying, "Peace, be still," and all was calm. Then He rebuked the disciples, saying, "Why are ye so fearful? how is it that ye have no faith?" The effect was wonderful. The disciples marveled, saying, "What manner of man is this, that even the wind and the sea obey him?" From this incident let us gather a few thoughts for meditation:

1. Jesus needed rest. Rest for the body as well as for the soul is necessary for most efficient service.

2. Jesus was not a seeker for notoriety. On the other hand, He discouraged it and frequently sought places of quiet where He might be away from the flattering throng and be alone with the Father. In this He was the exact opposite from many would-be "divine healers" to-day who appoint special meetings and go to great pains to advertise their "healing."

3. Even the disciples were slow to learn the lesson of trust in God and faith in the great miracle-working Jesus in their midst. As yet they were walking by sight, not by faith.

4. All Nature is subject to Him who said, "All power is given unto me in heaven and in earth."

5. We have more to fear from an unbelieving mind than we have from a troubled sea. Let us trust the Lord at all times, and we will learn by experience that "perfect love casteth out fear."

6. Before we are too severe in our criticisms of the disciples for their lack of faith, let us turn the light of truth on our own lives and see how much better we appear in comparison with them. The disciples needed to learn, over and over again, the lesson of perfect trust in God; so do we.

A Troubled Soul (5:15-19).—In the troubled sea we have an apt illustration of what it means to have a troubled soul. The first great miracle studied in this lesson prepares us for the second one. About the only rest which Jesus seems to have gotten was what He got on the boat, and even here the disciples seem to have interfered with it. When they got to the other side of the sea they found the multitude awaiting them. Possibly one of the reasons for this great throng was the casting of devils out of a man, and after they cast out the devils they entered into a herd of swine which ran violently into the waters and were drowned. The people came and asked Jesus to pass to another country. They would rather have their swine than a loving Savior.

This casting out of demons was a wonderful experience. So violent had been that man's emotions that in his frenzied fits the devils cast him into the fire, and he was unfit to live with decent people, spending much of his time among the tombs. But after Christ cast out these demons the man was altogether different. He was found "sitting, clothed, and in his right mind." Not only this, but he desired to remain right with Jesus. In this he was different from those who had petitioned Jesus to pass on to some other country. Which reminds us that Jesus can take the worst of men, cleanse them perfectly, and make them better than the best of men who are without His cleansing power. And, let it never be forgotten, that it was this kind of miracles, rather than miracles pertaining to the comfort of the body, that Jesus came to perform. Is your soul troubled? Give Jesus the opportunity to cast out the trouble-making spirits. "Come now, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness." Let the troubled soul be stilled, and the troubled world will not seem so frightful to us, as we have an Anchor to which we may cling and be secure against the storms of life.—K.

Bible Meeting Topic

THE WORK OF CHRIST.

Heb. 4:15—5:14

Topic for February 19

MOTTO

"Jesus, made an high priest forever."

OUTLINE STUDY

I. Christ Died for Our Sins.
1. He was clothed in flesh to die for the sinner.—Heb. 2:14.
2. He came to give His life a ransom.—Matt. 20:28.
3. He came in the flesh on purpose to take away sins.—I Jno. 3:5.
4. He died voluntarily.—I Tim. 2:6; Jno. 10:15-18.
5. He died for the whole world.—I Jno. 2:2.
6. He died for each individual.—Heb. 2:9.
7. He died for the most sinful.—I Tim. 1:15.
8. He died especially for the believer.—I Tim. 4:10.

II. Christ Rose from the Dead.
1. He declared His divine Sonship thereby.—Rom. 1:4.
2. He secured our justification.—Rom. 4:25.
3. He has assured us of needed power.—Eph. 1:19-22.
4. He has become our intercessor.—Heb. 7:24-28.

III. He Ascended to Heaven to be at God's Right Hand.
1. He passed from earthly sight into heaven.—Acts 1:9-11.
2. He was seated in a place of power.—Eph. 1:20, 21; Heb. 1:3.
3. To prepare a place for us.—Jno. 14:2.
4. To represent our cause before the Father.—Heb. 9:24.
5. To give gifts to men.—Eph. 4:8-12.
6. To await the universal reign.—Heb. 10:12, 13; Psa. 110:1.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Son."**

For Young People.
1. The Work of the Atonement.
2. A Risen Savior.

For Older People.
1. Our Exalted Lord.

PERSONAL THOUGHT

Do we fully appreciate the work of Christ? It is well that we become better acquainted with the plan of God through Christ that we may the better obtain the blessings in store for us and help others to obtain them also.

SEED THOUGHTS

"Christianity is not merely a system of ethics; it is the history of redemption through Jesus Christ, the personal Redeemer."—Evans.

* * *

"There can be no Gospel story, message or preaching without the story of the death of Christ as the Redeemer of men."

* * *

II. The Text.—Heb. 4:14—5:14.—This passage especially sets forth the Christ as the great high priest who ministers in behalf of men before God. It was by His earth life that He became fitted for the great work of saving the souls of all who yield themselves to Him.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 9, 1928

Field Notes

Bro. C. A. Graybill of Martinsburg, Pa., favored friends and brethren at Scottdale, Pa., with a brief visit one day last week.

Bro. Isaac Metzler of Rockton, Pa., who is spending a few weeks with the brotherhood at Masontown, Pa., worshiped with his home congregation at Rockton on Sunday, Jan. 29.

Bro. S. E. Allgyer of West Liberty, Ohio, conducted a baptismal service at the Central congregation, Elida, Ohio, at which time seven applicants were received into fellowship.

The latest meetings held by Bro. J. M. Kreider were at the Los Angeles, Calif., Mission. At the close of these meetings it was his intention to return to his home at Palmyra, Mo., where he will probably be by the time this paper reaches his home.

Bro. Aaron Loucks filled the regular appointment at the Masontown, Pa., Mennonite Church on Sunday morning, Jan. 29, in the absence of Bro. A. J. Metzler, who at the present time is allowing himself to be used in the Lord's Cause in Indiana.

Bro. C. A. Hartzler of Goshen, Ind., preached at Bethel Church, West Liberty, Ohio, on Sunday morning, Jan. 29, and at Oak Grove Church in the same community in the evening—previous to the beginning of Bible conference at Bethel Church, Bro. A. I. Yoder being the other instructor.

A painful accident occurred recently, when an automobile load of passengers who were returning from a few days' attendance at the Johnstown Bible School at the Stahl Church near Johnstown, Pa., were severely jarred in a wreck. So far as we were informed none of the injuries proved very serious. Among the passengers were two Mennonite preachers: Bro. D. E. Kuhns of Chambersburg, Pa., and Bro. A. W. Myer of Mummasburg, Pa.

An interesting series of church census reports have been coming to our desk during the past few months. Among the latest to attract our attention were the reports from "The General Conference of the Mennonite Church of North America" which reports a membership of 21,582 in the United States, and of the "Central Conference of Mennonites" which reports a membership of 3124. The first is but a partial report, as many of their members live in Canada and some in Mexico.

Portland Mission.—We are in possession of a very newsy and interesting letter from Bro. Allan Good, superintendent of the Mennonite Mission in Portland, Oreg., in which he makes acknowledgment of help received in erecting the new mission building in that city. Because of its length we will be compelled to defer its publication to the time of the Mission Supplement, three weeks hence. In the meantime it will be of interest to the friends of the Mission to know that to date there have been reported a total contribution of $2616.66 by the congregations of the district, and $3490.66 by congregations and individuals outside the district. THANKS, say Bro. Good and his coworkers. They would likely repeat the expression if the needed $1000 or more to complete the mission hall would be added to these contributions.

Correspondence

Denbigh, Va.

Dear Herald Readers, Greeting:—The revival meetings closed Jan. 17. Bro. King preached every night for two weeks. He also spoke at mission meeting on experiences in city mission work. His work was blessed, because he worked together with the Lord, and about twenty-five souls made the good confession, and a number of others renewed their covenant, making the number above thirty.

There are others who need salvation but have held out against the Spirit, and have refused the invitation, and said No to the Savior. Let us remember them in prayer that they may repent before it is too late.

Pray ye the Lord of the harvest that He will send forth laborers into His harvest.

M. L. Hertzler.

Lancaster, Pa.

(Mountville congregation)

Sunday evening, Jan. 22, marked the close of a series of meeting at Mountville. Bro. E. W. Kulp of Bally, evangelist, preached God's Word fervently and effectually—resulting in the brotherhood being edified and 14 public confessions, for which we praise the Lord. Our prayers and labors continue for the church—the steadfastness of those who have lately accepted Christ, and that others under conviction may follow the Lord fully.

Jan. 26, 1928. Cor.

Lake Charles, La.

A friendly greeting in Jesus' name to all Herald Readers:—We again have many reasons to thank and praise our Lord and Savior for His divine keeping and saving grace.

We were glad to have Bro. and Sister D. Parke Lantz with us over Sunday. They gave us interesting missionary talks on South America. Sunday afternoon a members' meeting was held. Monday evening Bro. Lantz opened up a prayer meeting by which we were greatly blessed. On the morning of the 24th they left for San Antonio, Texas, to spend some time there. We pray that God will bless them in the work for the Lord. May we remember that the harvest fields are ripe and the laborers are

few. Lord send forth more laborers is our prayer.

We are also looking forward for the return of our young brother, Clarence A. Bontrager of Lyman, Miss. He comes here the first Sunday of each month to feed us on the Word of God. May God greatly bless him to be a soul-winner for Christ, who died for this lost and dying world.

We ask the prayers of God's people.

Yours for Christ,
Emanuel G. and Anna Leidig.

Jan. 26, 1928.

Lyman, Miss.

(Gulfhaven congregation)

Dear Readers of the Gospel Herald:—In the middle of November Bishop I. G. Hartzler, accompanied by our new minister Bro. C. A. Bontrager, arrived here. Bro. Hartzler stayed about three weeks helping Bro. Bontrager get established and reorganize our church officials.

Bro. and Sister Perry Brunk of Elida, Ohio, are spending the winter months here. Bro. Brunk is looking after his farm and assisting in church work. Several other families are spending the winter here.

Bro. and Sister D. Parke Lantz of South America stopped here over two Sundays on their way to Texas. They both gave several interesting talks about their work in South America. They also visited in all our homes. We enjoyed their stay with us very much.

Bro. Dan Raber and son also spent two Sundays with us.

The recent cold spell that swept over the South did not do any great damage here. We have had quite a bit of cool weather here, but only a few days it was cold enough to freeze water.

Jan. 27, 1928. Cor.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Thanksgiving Day services were held at this place and we were privileged to have C. E. Putnam, a Bible teacher from the Moody Bible Institute, worship with us and give us a very timely and warning message on apostasy in the church.

On Dec. 4 Bro. and Sister Harry Longenecker of Strickler's Church, Dauphin Co., Pa., came into our midst and the brother favored us with an edifying message.

On Dec. 11, being the last missionary Sunday for the year (as we just have Sunday school every Church Sunday during the three winter months) Bro. John F. Bressler and son Leon were present with us. The brother gave us a very helpful message on coöperation.

Bro. Willis Herr is at present attending the Special Bible Term at Harrisonburg, Va. Bro. H. H. Snavely spent a few days at Johnstown, Pa., assisting as one of the instructors during Teachers' Week of the Special Bible Term there.

Sister Lizzie Shenk, who has been sick recently is again improving. At the present time Thomas Keith, the janitor who serves at this place so faithfully, is confined to the hospital, having had an operation. We wish him a speedy recovery that he may be with us again and also one in the faith.

The Teacher Training Class continues to meet as usual every two weeks on Wednesday evening and the sewing circle the last Wednesday of each month.

To-day was one of those rare days when we were not permitted to go to the house of worship, for everything was snowbound. No services were held, which has not happened for many, many years and maybe not at all. As almost a month of the new year has passed into history, may each one continue to be faithful in His service. May we ever seek to have our lives twined and intertwined in every part about the wonderful Lord.

Yours "till He come,"
Gertrude M. Lefever.

Jan. 29, 1928.

Leola, Pa.

(Groffdale congregation)

Dear Herald Readers, Greetings to All:—Drifted roads from a snow fall that lasted about eighteen hours, and a driving wind piling it high, made it necessary to postpone our services of this day until the next regular service, Feb. 12, (D. V.).

Much interest was shown in to-day's services because of the class of applicants that was to be baptized. Nothing preventing, they will be baptized in two weeks. Brethren, let us earnestly pray for them that they may be faithful and shining lights to others.

The prophet of old recognized in the snow and other elements of Nature a great blessing to the earth (Isa. 55:10, 11). To this fact our thoughts were directed as we meditated on the purity and whiteness of the mantle of snow that Nature spread on the earth. Are there not some wonderful lessons in snow for us? To the whiteness of this element the raiment of the inhabitants of heaven is compared: "For the angel of the Lord descended from heaven and.....his raiment was white as snow." See Matt. 28:2, 3. "Though your sins be as scarlet, they shall be white as snow" (Isa. 1:18). Is the consolation that the class of applicants can have from this fact not wonderful, if accepted in faith? The degree of the cold also reminded us of Gen. 8:22 and that these successive rotations stand out as unmistakable evidences of the fulfillment of all of God's prophecies regardless of what man may say with reference to a uniform climate over all the earth during the entire year. Again, I was made to think of unity. Think of the insignificance of a few flakes of snow—a light breath will return them to vapor from which they were formed. Numberless flakes combined will stay the wheels of the powerful locomotive, halt travel in general, and greatly interfere with traffic. Brethren, could we not very much demoralize the devil by a compact union of all minds into that Mind "which was also in Christ Jesus?" By following the Scripture in all things this can be done.

Jan. 29, 1928. D. M. W.

Lake Charles, La.

Dear Herald Readers, Greeting:—On Jan. 18 Bro. and Sister D. P. Lantz of South America stopped here at Lake Charles. They were on their way to Texas. They gave us several good talks of the work of South America. They were also with us in our prayer meeting. Our prayers are for the Lord to be with the brother and sister wherever they go.

"Lord, who shall abide in thy tabernacle? and who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

Jan. 31, 1928. Sarah B. Leidig.

Westover, Md.

On Tuesday night, Jan. 24, a severe storm passed through our vicinity, totally destroying the new house on the farm of A. J. Hooks, occupied by his son Claude, who with his wife and little five-month-old babe in her arms escaped the wreckage with several bruises. God marvelously rescued them. Clad in their night clothes, amidst torrents of rain, after some time, they were taken to the home of Bro. Hooks by neighbors who were brought to the scene by the fire which destroyed part of the building afterward. Not carrying any insurance, these young people have lost practically all they had of their household furnishing, keeping house less than a year. Remember the words of the Lord Jesus: "It is more blessed to give than to receive."

Jan. 31, 1928. Aaron Mast.

(Continued on page 989)

Miscellaneous

HE BORE, HE KNOWS, HE SAVES

By Chas. M. Kelly

For the Gospel Herald.

Christ bore your sorrows, took your grief,
When, on Mount Calvary,
His soul cried out without relief,
"Why hast Thou forsaken me?"

He knows your flesh, your feeble frame,
He knows that you are weak,
Your sinfulness, your blackened name,
The thoughts you shame to speak.

O, cast on Him your sin and woe,
Your sicknesses and fears;
Then o'er your heart His blood will flow,
To joy He'll change your tears.

Huntington Park, Calif.

THE APOSTATE CHURCH

By Silvanus Yoder

For the Gospel Herald.

(This article first appeared in the Nov. 18, 1920, number of the Gospel Herald, and is now reprinted by request.—Editor.)

"How doth the city sit solitary that was full of people?" is the language of Jeremiah as he lamented the fallen condition of Jerusalem.

The city of God, where God had chosen to put His name, is now shorn of all her former name of righteousness. Well may the prophet lament the loneliness of the place that was chosen and dedicated to God for the revelation of His divine will but now destitute of all the blessings of God. Alas for the people who have been chosen as stewards of God and to whom have been committed His oracles who have failed to grasp in spirit and in truth the love of God and His purpose and thus been removed from the bounds of their habitation and from the favor of God.

The picture of Jerusalem with its battered walls and ruined remains of magnificent buildings in the days of Jeremiah is nothing more than a portrait of the apostate church. It is typical of the people who have been blessed with all spiritual blessings in heavenly places in Christ; who have been chosen before the foundations of the world and have been predestinated unto the adoption of children by Jesus Christ to Himself and lost sight of their holy calling; and well may the child of God who is jealous for the cause of Christ unto which he has been called lament for the fallen condition of his people with whom he has been affiliated when he is made to realize their ruined state.

Alas for the Church that was once considered the future Bride of Christ and that enjoyed all the fullness of the blessings of God and lived in the presence of Jesus Christ but has now lost its first love and flirted with other lovers and become an harlot! "How doth the city sit solitary" that is shorn of the power of God because she hath mingled with politics and shown a greater interest in the political affairs than in the welfare of God's cause. "How is Zion become tributary that was once free" but now carried into captivity of pleasure and Sabbath desecration. How like Samson has the Church been betrayed into the hands of its enemies because she has forgotten her high and holy calling and made affiliations with strange lovers. How like Samson does she still feign to weild the sword of God against sin and unrighteousness and knows not that God has departed and left her to her fate so vividly foretold.

That the Church has become indifferent and cold is a fact that we can not close our eyes against. It is a truth we can not deny. The prophecies of Peter, John, and Jude are being fulfilled. Its adherents love pleasure, business, and the affairs of the world more than the cause of Christ. The ways of the world appeal to their carnal desires to which they tenaciously cling. Their carnal desires are brought to light by their sinful proceedings, and when an appeal to them is made for a closer walk with God they answer in the language of Amaziah, "O thou seer, go, flee thee away into the land of Judah and there eat bread and prophesy there." When a call for a more distinctive separation is made it is answered with a smile and a sneer.

We speak of the achievements of Christendom and boast of our civilization; but where are the characters that are willing to preach a pure and unadulterated Gospel? Where are the missionaries like Paul and Silas, and as we pass down through the ages, like Livingstone, Paton, and the Wesleys? Surely the spirit of Laodicea has taken its hold upon the professed followers of Christ and the zeal which was once prevalent for the welfare of souls is known no more. The cause of Christ has suffered at the hands of those who have professed to espouse it. The worship of God is set aside for pleasure and amusement. Entertainment and not worship has become the leading feature in many of our Church activities. Children are not taught the ways of Christ and on the Lord's day are left to their own desires to irreverence the day sanctified and dedicated to the service of God.

Is the above a dark picture? To the irreverent and worldly-minded it ought at least to be so, and as such we wish to present it. It is the history of the apostate church, prewritten by Paul and others. It is the truth, and as such we want to know it. To us who are spiritually-minded it is not a pessimistic picture, even though the truth is held forth. To us who love Christ and His Word is the glorious future of the Church, the Bride of Christ revealed. To the faithful remnant who are called to the marriage supper of the Lamb the brightness of the morning splendor can not be obstructed nor dimmed by all the blackness that hell itself can cast forth.

Goshen, Ind.

THE WAY TO CHRIST

By Enos O. Stauffer

For the Gospel Herald.

Him that cometh to me I will in no wise cast out.—Jno. 6:37.

This is perhaps the most comforting verse in the Bible. It is a promise for all. It tells the sinner that he is certain to find a welcome. To the Christian it is like an anchor to the soul; to the sinner, an invitation to come. There is no distinction as to who may come to Jesus. All are invited. Your past life may have been ever so dark. Some may have spent all their time selfishly, eagerly grasping after money with no time for God; others may have been proud, sensual and pleasure loving,—living for the world.

Some who have been good morally think that they do not need the blood of Jesus to cleanse them from sin; but without the atonement there is no remission. Jesus suffered for sinners, wept over them, and died for them. His promise is, "To him that cometh." Jesus does not say, "This one may come, and that one may not." He invites them all to come. You may think that because you have been so wicked and have such bad habits you cannot overcome, you are therefore unworthy to become a child of God; but all have sinned and come short of the glory of God.

The salvation of Jesus is sure; it has never failed and never will fail. You will not be cast out if you come to Him. He will give you a new heart, new desires and new thoughts. All things will become as new if you come to Him. What a glorious redemption! How great a salvation! Isaiah beheld it flowing like a mighty river and called out, "Ho, every one that thirsteth, come ye to the waters, and he that has no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

To come to Jesus one may have to come against great opposition. Satan never fails to hinder those who try to seek Jesus. Jesus at first did not hear blind Bartimaeus in his desire to gain the attention of his own helper, but he called out the louder,

"Thou Son of David, have mercy on me." Those who are determined to find Jesus at any hazard will be sure to find Him. The prodigal son was in a strange land but he came to himself, went home and found a welcome in his father's arms. Mary fell at the feet of Jesus with tears and ointment, which were an expression of her love for Him. She had been a sinner, but now was seeking Jesus; so let nothing hinder you from coming to Him. Past failures or present deficiencies need not separate you from His love. Come through opposition and adversity, through poverty and sickness. Come as you are, as did the prodigal,—in your working garments, for all your own righteousness is at best but filthy rags, and you will find the promise true, "Him that cometh to me I will in no wise cast out."

The soldier who fights for his country must disentangle himself from all earthly business; so one that would come to Jesus must abandon the world and place himself upon the altar as a living sacrifice to God, which is only a reasonable service.

Furthermore, you must come now. There is no hope for those who wait. It is an easy thing to wait. The five foolish virgins waited until the door of opportunity was closed against them. "Seek ye the Lord while he may be found; call ye upon him while he is near." If you come to Him now in repentance and with a humble and contrite heart, seeking Him above all else, He will abundantly satisfy the longing of your heart and you will be in no wise cast out.

The promise is also to one who is already come to Jesus. There are times when he will have to pass through fiery trials and sorrow. Satan may tempt him to think that he has never been saved, God permits trials to come in order to test our faith; but if one is conscious that he has fully surrendered to Jesus he can be certain that he will never be cast out.

A young girl lay on her death bed. Her end was very near, but she was happy. Her mother asked her how she could be so happy in her condition. She replied, "I am happy mother because I know I will be in heaven soon." Her mother asked, "But are you sure that you will get to heaven?" "O yes," she replied, "since I came to Jesus I have never doubted that I would not get there, for His promise is true and He said, "Him that cometh to me I will in no wise cast out."

Some professed Christians don't represent their Savior and Lord any more than I represent the Pope of Rome.—J. A. Heiser.

EFFECT OF CHRISTIANITY ON HABIT

Sel. by S. S. Histand

Man in his sinful life often forms many habits that rule him. They grow upon him and gain such a power over him that they make him a slave. Some conclude it is no sin to indulge in certain habits as long as we do not get in bondage to them. Indulgence in bad habits, to any extent whatever, is wrong.

Swearing is a habit and a bad one. Some men have so acquired the habit of swearing that they do it unconsciously. This excessive swearing is not only wrong, but any indulgence in such practice is wrong. Christianity breaks the power of such habits and sets men free. Such sins have no dominion over a Christian, not so much as a single indulgence.

Men have formed the habit of drinking strong drink, using morphine and opium. They become slaves to these evil habits. It is not only a sin to indulge in them to excess, but any indulgence in such evil practice is altogether unbecoming to a Christian. Some people have so lost sight of true Christianity that they think they can indulge in strong drink occasionally and yet be approved of God. Such are laboring under a deception and at the Judgment day will meet with a sad surprise. Christianity breaks the power of such evil habits and sets men free to the extent that God will give them grace to overcome in time of temptation.

Many people have formed the habit of using tobacco and snuff, and are so unconscious to the purity of the Christian life that they have never understood it to be wrong. Is it not surprising that men attempt to worship God and gain heaven, and indulge in such unclean practices? We do not mean to say anything unkind, for we pity any who are in bondage to such a hard master. We want you to see the evil of it and seek the Lord, who is able to set you free. The use of tobacco is unquestionably a habit. The question is, "Is it a good or a bad habit?" If it is good, we should advise all to form the habit; if it is evil, we should advise all to cease using it. Any hygenic work condemns the use of tobacco. It is injurious to the human system. Since we are not our own, we should glorify God in our bodies and spirits which are His. God will hold men responsible for the care of their bodies. No one can abuse his body and wilfully injure his health without incurring God's displeasure. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God" (II Cor. 7:1).

God will hold man responsible for the example he sets before the world, and before His own children. Where is the father who would give tobacco to his little boy or girl? Most parents endeavor to keep it from their children, and some would even punish them were they to find them using it. How wrong it is to indulge in a thing forbidden to your children! A Christian is a light in the world, but what kind of a light is a tobacco user? Could he say, "Follow me as I follow Christ?" Oh, may God help you to stop using it and live as becometh the Gospel of Christ! We are to adorn the doctrine of God, our Savior, in all things. Titus 2:10. A man chewing tobacco or using snuff is not a very beautiful adornment. As I was driving through the country a few days ago I saw a farmer's wife emptying her husband's spittoon. She held it away from her and turned her head as she upset it. How shocking that a man would impose such a task upon his wife!

God will certainly hold a man responsible for the way he spends the money He has given to him. Which is the most beautiful in the sight of Christ or more becoming His life and Gospel? to use it in indulging in such evil habits or give it to the poor. Surely we have said enough on this subject to convince every honest reader that such practices are wrong. May you obey the truth and all principles of righteousness.

Doylestown, Pa.

A MESSAGE FROM A SHUT-IN

(Continued from page 982)

ly knows and realizes what prayer will do for us. Like the poet says, and like we sing sometimes:

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast."

Oh, what a great God we have; one who is always ready to comfort us in all things. He is the God of all comfort. As we were again permitted to see the beginning of another New Year, may we all resolve to live a life more pleasing to Him than we did this last year, that has gone never to return any more. Oh, how thankful we should be for the many blessings we can enjoy. I am afraid those that are well do not appreciate their health as they should. Many a one had not the privilege to enter into this New Year. Only the Lord knows how many days each one of us has on this earth. The most important thing is that we should be ready and be watching for His return. Sad, sad it is to see that so many are not willing to do His commandments. As Satan is busy trying to lead us astray. Satan tries to make one be-

lieve all he can to get us away from God. But I praise God that we can fall on our knees, and ask God for help, and to watch over us. No matter where we are we can pray to God. But it comes to me still why is it that some must suffer to teach others a lesson, and then that some go so suddenly, not even time to repent. So it behooves us to try and be ready when He calls us home.

I again want to thank those who have so kindly remembered me this last year. I want to thank the brethren and sisters and all my friends who have been so kind as to remember me on Christmas and New Year. I feel I got much more than I am worthy of. I want to thank those who lend a helping hand and come at night. May God bless and reward them all for it. I also wish to thank those who come and sing, read, and pray with me. I especially want to thank my home minister for all he has done for me, in so many ways. I also wish to thank all those who are willing to come and preach for me here in my home. When one cannot go away one gets hungry to hear a sermon preached. I know that some day they will receive a blessing for it.

Jesus said, "It is more blessed to give than to receive." I also want to thank those who wait on me. If I would do as I would like to do, I would like to return them all back but cannot. So I ask God to bless and reward them all for it, and I know He will. I also do appreciate the letters which I receive from time to time. I will ask you all to pray for me. I suffer so much, not one minute without pain. May God bless those that have been called to the ministry in this last year. May God bless you all, and keep you in His care until a blessed end in Christ Jesus, is the wish and prayer of

Your afflicted Sister,
Lottie B. Snyder.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

"Blessed be the Lord, who daily loadeth us with benefits"—is the prevailing opinion among us concerning the many opportunities for spiritual growth during the Special Bible Term.

On Jan. 6 a public literary program was given by the Academy Bible students.

On Jan. 10 Bro. N. E. Miller spoke on Social Problems. In this talk he presented the problems of how to pass through an evil world untarnished by the evil, how to pass through the world leaving a wholesome influence, and kindred problems which he related to national, community, and family life.

Two evenings later Bro. Daniel Lehman spoke on the Yosemite and Yellowstone Parks, a lecture which created much interest as evidenced in the number of questions asked by the audience concerning big trees, waterfalls, geysers, and other natural wonders described during the talk.

The evenings of Jan. 16 and 17 were most interestingly taken up by Bro. P. S. Hartman who gave his annual lecture on "Civil War Experiences." Former students will be glad to hear that Uncle Pete, though now 80 years old, appeared as active on the platform as ever and his testimony against war and for Christian nonresistance was as clear and strong as ever. We were told many facts and incidents that had not been related in the years before this.

On Jan. 19 Bro. Noah Mack spoke on "Finding One's Place in Life." This address was highly inspirational, and set forth the noble ideals and standards of the Bible for the solution of this important problem in the lives of young people.

On Jan. 21 Bro. D. R. Hostetter lectured on "Commercial Chemistry." He explained in a simple and entertaining way how many of the common articles of everyday use are made and how large a place in modern life the commercial chemist plays.

On Jan. 24 Bro. A. D. Wenger gave another of his most edifying lectures on Bible Lands. Though some of us have many times heard him tell of Egypt, Rome, and Palestine, yet we are each time newly impressed with the wonder of sacred history and of the lands where it was enacted.

Two evenings later Bro. Chester Lehman spoke on "Growth in the Christian Life." This talk was replete with Scripture and well calculated to instruct in that essential to Christian life, namely Christian growth.

On Jan. 31 Bro. John L. Stauffer spoke on "The Bible Student's Library." He gave a classified list of over a hundred safe and helpful books, and closed by pointing out some useful methods whereby good books and pernicious ones may be distinguished at once.

On Saturday, Jan. 14, a group of 92 students climbed the Massanutten Mountain. As it was a warm day and the atmosphere fairly clear, the occasion was greatly enjoyed. On the following Saturday 120 students explored the beauties of nature beneath the mountain. To many the sights in Massanutten Caverns seemed as wonderful as those on Massanutten Peak.

To inquiring friends we would report that 103 Special Bible Term Students are now with us and that, judging by the apparent interest, a goodly number of ordained workers will be here during next week—the Ministers' Week.

This morning Bro. N. E. Miller delivered the Third Term Address using for his subject "Looking In." Taking the viewpoint of an interested observer of our school life and an occasional participant in it, he pointed out a score of desirable points or qualities that he finds about the school. However, while we realized that his congratulations were perfectly sincere, we could sense too that the mirror he held before us was, doubtless unconsciously, tilted skywards and that if we desired to view ourselves in the light of heaven we would have to rise still higher. His commendations were exhortations and not flattery.

This evening our much-looked-forward-to revivals began. Bro. John F. Grove preaching from Isa. 57:15, in an earnest and soul-searching manner impressed us with the greatness and majesty of the "high and lofty One that inhabiteth eternity" and yet with His interest as a loving Father, in the revivals now in progress and in each individual soul in audience before him.

By the time this number of the Gospel Herald enters your home the meetings will be half over—but it will not be too late to begin praying for them if you have not already begun it. Souls need salvation. Church members need warming up. The spiritual life of the school needs deepening; we have felt a definite lack of spirituality all year. Make these things objects of intercession. God bless you.

Feb. 1, 1928. Ernest G. Gehman.

HESSTON COLLEGE AND BIBLE SCHOOL

There are enrolled in our special Bible term twenty-four young people who are receiving valuable Bible instruction under the able teaching of Bro. J. K. Bixler, special instructor for the term, and members of the regular faculty. During Ministers' Week, Feb. 6-10, we are expecting also a number of ministers to attend. The term closes on Feb. 14. The brethren—S. E. Allgyer of West Liberty, Ohio, and H. S. Bender of Goshen, Ind.—will assist with special talks and discussions during Ministers' Week and the Christian Life Conference following.

The first semester examinations were held on Jan. 25-27. The second half of the year's work began yesterday. Eleven new students have registered for the second semester who were not enrolled for the first semester. A few are leaving school at this time. The total enrollment for the year is now brought to 243—165 in the Academy, 54 in the College and 24 in the special Bible term.

The crowded condition of our Administration Building is making itself very keenly felt as we attempt to plan the second semester's work. The reading room space is badly crowded. We should provide a study hall for all Academy students, but can not because of a lack of room. Only the Academy freshmen and a few others are now regularly in the study hall. Some classes must be met in the Assembly Hall and in the Dormitory, where they have no blackboard space and other conditions are undesirable. Our Assembly Hall space is also quite inadequate. Many stay away from our public meetings because of the crowded condition of the hall. And the acoustics of the hall are poor, so that those in the adjoining class room, which opens into the hall, can often not understand the speaker. Proposed plans for a new building, possibly to combine an assembly hall and a library, can not be carried out at present.

The following public meetings, not previously announced in these notes, have been held at the College since the opening of the Special Bible Term. On Jan. 13 Bro. M. D. Landis read the book of Job. Through this reading Bro. Landis was able to give to his listeners an appreciation of the meaning of this wonderful Old Testament story. On Jan. 20 the Academy literary societies gave a program. On Jan. 27 the men's and ladies' choruses gave their first program for the year. For Feb. 1 there is listed a lecture on Western Scenery by Bro. Paul Bender. On Feb. 4 Mr. W. B. Amsbury, author and lecturer, will give a lecture.

Bro. J. K. Bixler has been filling Sunday preaching appointments for the surrounding congregations during his stay at Hesston. He has preached at West Liberty, Peabody, Canton, and Yoder.

Bro. M. D. Landis visited his father, who is quite sick at the Mennonite Sanitarium at La Junta, Colo., over the week end, Jan. 27-29.

The administrative officers of the school are busy at present arranging the faculty for the coming school year.

Jan. 31, 1928. Paul Bender.

FAITHFULNESS

By J. R. Sweigart

For the Gospel Herald.

There is nothing more sure than death, and nothing more essential than to be right with God. It takes faithfulness to be right with Him. "Without faith it is impossible to please him." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Faithfulness requires hope and trust, with an adherence to godly requirements. We should advocate and promote the cause of Christ by sound doctrine, whatever mission Christ will appoint for us; not shrinking in duty, but patient in tribulation, instant in prayer, firm and steadfast in times of temptation; submitting ourselves and all we have to God. We must be willing to bear our burdens and not be shaken by winds of doctrine and cunning craftiness of men. It behooves us to be loyal to the Church of which we are members, and not be terrified by the adversary of our souls.

It is essential for us to trust in the grace of God, who through Christ is able to save us: Christ, our Advocate and Prince, our Interceder, the One who is rich in spirit, mighty in power and of great compassion to those who call upon Him out of pure motive and a sincere heart.

Another essential is that we obey the whole Gospel, and believe that God through Christ understood His business when He selected the apostles to build upon the chief cornerstone, Christ the Lord. To build the spiritual temple it behooves us as lively stones to remain true to the keeping of His commandments and ordinances. We must not fail to be reconciled to Him and to submit ourselves unto those who have the rule over us that His name may be glorified. We must not run before the Lord, but follow after with all perseverance, being discreet in our walk and conduct, and praise Him not with our mouth only, but with our hearts.

However small our place may be—let it be in the field, Church or Sunday school, or wherever He wants us to be—let us be upon the altar of sacrifice for Christ, holding fast to the word of life and truth that we may deny ourselves and honor Him in all things being bound and knitted together in His love to do His will for the salvation of the lost and for the inspiration of the saved for the glorifying of the name of God through Christ. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Perryton, Texas.

CORRESPONDENCE

(Continued from page 985)

Morrison, Ill.

Greeting in His Name:—Another year is gone and we have entered in upon another year. As we look back over the past year with many disappointments, trials, sorrows and temptations; as our mind runs back over the past year we think of those who have answered the summon of death.

Owing to the cold weather on New Year's day we had no services at this place. So we reorganized our Sunday school the following Sunday: Supts., Bros. Daniel Deter, Jr., and Abner Nice; Sec-treas., Aaron Nice and Frances C. Nice; Chors., Ira S. Deter and Frances C. Nice.

Again we ask an interest in your prayer in our behalf.

Jan. 31, 1928. Anna F. Nice.

Richfield, Pa.

(Lauvers & Cross Roads congregation)

Dear Herald Readers, Greeting:—Truly we can praise the Lord for His love shown us again during this another new year.

By a few among our number who are not enjoying the best of health, we are, I believe, made to realize more the love of our dear Savior who is an ever present helper.

We are thankful for the beautiful winter we have so far enjoyed; especially because of the work begun of building a new church house at Lauvers. The old house is pretty well torn down, and some progress made in the digging out for the new church.

We too, are desirous of the home returning of Bro. W. F. Lauver and family from the Argentine. May the Lord of the harvest bless the work there while they are absent, and by their return may we as a home church be awakened more to a sense of our duty to the lost.

We ask an interest in your prayers in behalf of the work here.

Feb. 1, 1928. S. David Kauffman.

Stuttgart, Ark.

Dear Herald Readers, Greeting:—We are now having fine spring weather. Quite a number are plowing now. Every one is getting ready for the spring work.

Bro. S. C. Ropp and family have moved back to their former home at Kalona, Iowa.

Bro. M. J. Brenneman and family will leave for Iowa the latter part of February.

Bro. Noah Schmucker and family are moving back to their former home near Goshen, Ind., this week. This still leaves five families located here.

Bro. Almon Hostetler and family of La Grange, Ind., moved here in December. We are glad to have them with us.

Bro. D. J. Fisher of Kalona, Iowa, came here Jan. 17 and held meetings for us nearly a week. Two young sisters took the stand for Christ. We certainly did appreciate those meetings.

Bro. S. C. Yoder of Goshen, Ind., will be here the latter part of February and hold baptismal and communion services for us. We are all looking forward to that time.

Recently we reorganized our little Sunday school, with the following result: Supts., Thomas H. Miller and Almon Hostetler; Sec-treas., Elsie Hostetler; Chors., Ethel Hostetler and Leroy Miller, and the teachers being Alice Eimen, Ida Hostetler, Mabel Schrock and Leroy Miller.

We wish you all God's richest blessings and pray for the work at this place.

Feb. 1, 1928. Mrs. Lloyd Knepp.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the contrast between Eccl. 1:4 (latter clause) and II Pet. 3:10. M. R.

If rightly understood there is no contradiction between any of the passages recorded in either the Old or New Testament Scriptures. It depends entirely upon the definition given to the word "forever" as to whether a contrast, or contradistinction seems to exist between the two passages of Scripture referred to.

The term "forever" has at least a three-fold signification: (1) Throughout eternity, without end; (2) at all times, or incessantly; (3) to the end of time. The latter definition applies to Eccl. 1:4. The Preacher was divinely inspired to emphasize the fact that one generation after another of human beings would pass away as time passed on, but the earth would abide until the end of time, hence what the apostle Peter says relative to the earth and the works therein being burned up, is in perfect harmony with what the more ancient writer wrote.

The One who with the Father created the earth and all things visible and invisible hath said: "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31; Luke 21:33). This emphatic statement of our Lord is a complete embodiment of both Eccl. 1:4 and II Pet. 3:10. J. S. S.

STUDIES ON THE CROSS

VI. THE CROSS IS THE HUB

By H. N. Troyer

For the Gospel Herald.

A study of the Cross reveals that it is the hub of practically everything which concerns our relation with God. It is the thing on which practically everything depends, for a wheel is worthless without its hub. Let us take up each part and see its connection to the Cross.

New Birth

When Adam sinned, the headship of the world passed to the conqueror, Satan, and all men from thereon became guilty before God, for "by one man sin entered into the world and death by sin; and so death passed upon ALL MEN, for that all have sinned" (Rom. 5:12). You will note in Luke 4:6 that Jesus did not dispute Satan's assertion that "all these things (the kingdoms of the world) are delivered unto me."

Jesus came into the world "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). By this death on the cross He entered the strong man's house (Satan's), binding him so that henceforth Jesus was Head of all who cared to accept Him (Matt. 12:29). As long as men did not accept Him they were dead spiritually. "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36). Jesus came "that they might have life, and that they might have it more abundantly" (Jno. 10:10). Accepting this new life from the new Head brought them a new nature. From here on "the love of Christ constraineth us....he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again..... therefore if any man be in Christ, he is a new creature: old things are passed away: Behold all things are become new" (II Cor. 5:14-17). Such a regeneration is called the new birth. Jesus Himself says that this is a very important matter, for "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Let us not forget that this was made possible by the overthrow of Satan on the Cross.

Justification

We have seen under the new birth that all men were guilty before God, Adam's sin having passed upon all men. All men were guilty and condemned before God. Unless something came between, all would perish; "for all have sinned, and come short of the glory of God." Jesus now steps in and by His death on the Cross satisfies the sin penalty and the man's relation before God changes from one of guilt and condemnation to one of acquittal. Thus Jesus becomes "the justifier of him which believeth in Jesus" (Rom. 3:26) and the act of so doing is known as justification. Note in this that a man is not justified in the sight of God until that man believes in the work Jesus did for him. "His faith is counted unto him for righteousness" (Rom. 4:5).

Atonement

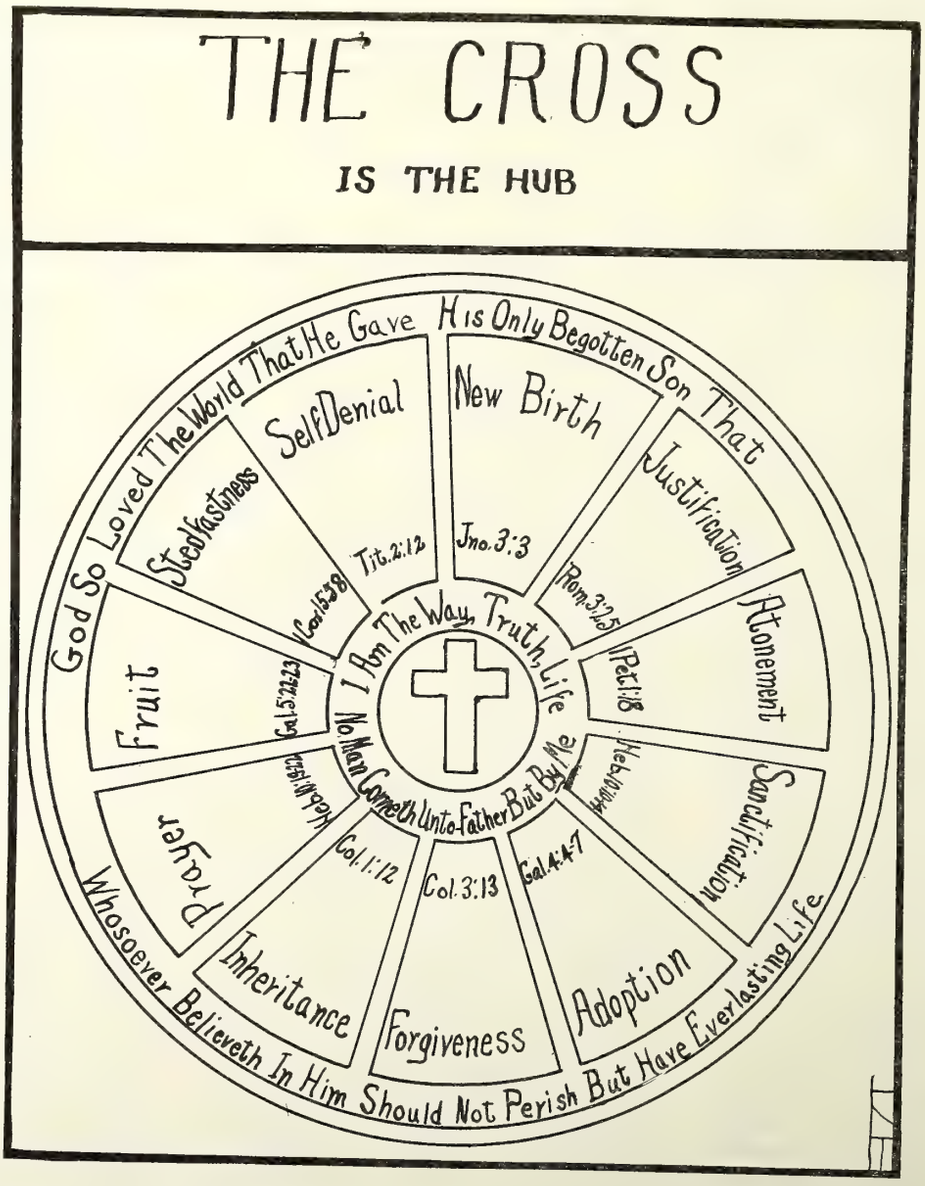
In Adam's fall we not only were all "concluded under sin" but we also lost our first estate. Therefore a great breach came between us and God. To heal such a breach requires the work of a mediator. Such a mediator we have in I Tim. 2:5, 6, where we read that "there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." This ransom was His own precious blood "as of a lamb without blemish and without spot" (I Pet. 1:18, 19). Such a ransom makes it possible for us to again become one with Christ and is called at-one-ment.

Sanctification

Through a misunderstanding of what the Bible teaches on this subject, and, due to the teaching being done by some, this term coupled with that of saint, is avoided by many. However, sanctification is one of the great doctrines of the Bible, and it behooves us to study and learn all about it we can.

Perhaps an easy way of getting started is to compare sanctification with justification. "Justification is what God does FOR us, putting us into a right relationship with God, while sanctification is what God does IN us, a life separated from a sinful world and dedicated unto God."

Sanctification is used in at least three different ways in the Bible. The first use is that every Christian is a sanctified person. The moment he believes in the blood he becomes sanctified. "We are sanctified through the offering of the body of Jesus Christ once for all—for by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10-14). All such sanctified people are mentioned as saints—that is, called out or dedicated lives to God (Rom. 1:7; I Cor. 1:2).



Married

Ropp—Heiser.—On Jan. 25, 1928, Bro. Reuben Ropp of Tremont, Ill., and Sister Fern Heiser of Fisher, Ill., were united in marriage at the bride's home, Bishop J. A. Heiser officiating. May God abundantly bless them through life.

Bontrager—Mishler.—Bro. Orvil Bontrager of Middlebury, Ind., and Grace Mishler of Emma, Ind., were united in marriage Jan. 17, 1928, at the home of the officiating minister, Bro. Amos Nusbaum of Middlebury, Ind. May God richly bless them as long as life shall last.

Good—Martin.—On Dec. 21, 1927, Bro. Paul Good and Sister Mary Martin, both of the Weaverland, Pa., congregation were united in marriage by Bishop Benjamin Weaver at his home at Goodville, Pa. God be with them through every trial of life.

Stoltzfus—Stoltzfus.—On Dec. 17, Bro. Christian G. Stoltzfus and Sister Elizabeth Stoltzfus, both of Gap, Pa., were united in marriage at the Maple Grove Church, near Atglen, Pa., Bro. John Kennel officiating. May the Lord bless them through this journey of life.

Roth—Hershberger.—On Thursday Jan. 12, 1928, Bro. Melvin Roth of Tofield, Alta., and Sister Hilda Hershberger of the East Fairview congregation were united in marriage, Bro. J. E. Zimmerman officiating. May God's blessing attend them in this their new relation.

Roth—Schweitzer.—On Thursday, Jan. 26, 1928, Bro. Reuben Roth of the Salem congregation, Tofield, Alta., and Sister Norma Schweitzer of the East Fairview congregation near Milford, Nebr., were joined in holy matrimony, Bro. J. E. Zimmerman officiating. May God's blessing go with them.

Obituary

Zook.—Sallie, widow of the late Pre. Joe Zook, was born in Mifflin Co., Pa., Feb. 12, 1851; died Jan. 27, 1928; aged 76 y. 11 m. 13 d. She leaves 3 sons (John, Amos, and Menno) and one daughter (Hannah). They moved to Oyster Point, Va., in 1913 where she passed away. She was a faithful member of the Amish Mennonite Church until death. Services Jan. 31, at the church and burial nearby conducted by the undersigned assisted by Pre. Jonas Nice.

B. F. Hartzler.

Powell.—Betty May, little daughter of Samuel J. and Laura Powell, was born Nov. 28, 1921, in Allen Co., O.; died Jan. 16, 1928. She leaves her sorrowing parents, 2 brothers (John and Samuel), 2 sisters (Mabelle and Dorothy), 1 grandmother, and many relatives and friends. Little Betty's sufferings were many and great, but she has now gone where there will be no more pain, safe in the arms of Jesus. Funeral services were held at the Salem Church Jan. 18, by Maurice O'Connel and George Ross. Burial in Salem Cemetery.

Swartz.—John S. Swartz was born March 6, 1864, near Harrisonburg, Virginia; died January 26, 1928; aged 63 y. 10 m. 20 d. He was united in marriage to Sophie Ritchie to which union were born 1 daughter and 3 sons (Mrs. Roy Layman, Claude, Robert and Glenn). Three brothers and three sisters also survive. He was a member of the Mennonite Church, and will be missed in the church and community. On Sunday previous to his death he engaged in services in the morning and evening. His death came as a shock to the community. He was returning home from a salesman trip, when the train hit the automobile in which he was riding, and killed him and his coworker instantly. The sudden call of Bro. Swartz should be a warning to all, for we know not the day nor the hour when we may be called away. Funeral services were held from the Weavers Church Jan. 29, in the presence of a large congregation, conducted by J. S. Martin and S. H. Rhodes. Text, Psa. 90:5, 6. May God bless the bereaved family.

Hedrick.—Evelyn, infant daughter of Bro. and Sister Robert Hedrick of Elroy, Pa., died Jan. 3, 1928; aged 4 m. 7 d. She leaves her sorrowing parents, 2 grandmothers, 2 grandfathers, 1 brother, and 2 sisters and a number of uncles, aunts, cousins, and friends. Funeral services were held at the Plain Mennonite Church, by J. C. Clemens, Joseph Ruth, and Menno Souder. Text, Job 1:21.

"Oh, our dear Evelyn, how we loved her,
And how hard to give her up,
But an angel came down for her
And called Evelyn from our flock."

By her Aunt.

Hoover.—Adin Elmer, son of Warren and Nettie Martin Hoover, was born Jan. 2, 1928, near Goshen, Ind. Baby Adin came in the world afflicted with a spinal disorder for which there is no known cure. He departed this life early in the morning of Jan. 23. He is survived by his parents, one sister (Martha May Alice), three brothers (Ernest Ray, Martin Edward, and Arthur Marion), four grandparents, one great-grandmother. Funeral services were held at the home Jan. 24, conducted by Bros. William Raymer and Noah Wenger. Text, Isa. 26:19, 20, 21. Interment in Yellow Creek Cemetery.

"Some sweet day when life is o'er"
We shall meet above
We shall greet him gone before
In that home of love.

His mother.

Good.—Alfred Woodrow, only son of Weldon I., and Leota Good, was killed near Dayton, Va., Jan. 18, 1928; aged 9 y. 4 m. 20 d. On his way home from school, in an attempt to hop a ride on a passing coal truck, not realizing the danger, he ran happily along side of it, and swinging upon the running board, lost his grasp, and fell under the vehicle. The rear wheel passed over his chest, instantly killing him. His death came as a shock to everyone. He has gone to join his infant brother and two little sisters who preceded him. He is survived by his parents, three sisters (Ada, Alice, Bertha Lee), grandfather and two grandmothers, and other near relatives. Services were conducted by the Brethren Emanuel Heatwole, Lewis Good, and J. D. Wenger, at Pleasant View Church.

"We have lost our darling boy
But he's gone to join the Band,
May we live so we can meet him
On that happy, peaceful shore."

By Aunt Anna.

Stauffer.—Pre. Benjamin B. Stauffer was born Dec. 5, 1855; died Jan. 5, 1928, at his home in Manheim, Pa., of a complication of diseases; aged 72 y. 1 m. He was married to Mary Ann Snavely in the year of 1882. To this union were born two daughters and four sons. His wife and one daughter and three sons preceded him in death. He was again married to Annie Houser who survives; also one daughter (Nora, wife of John J. Landis, one son (Joseph), six grandchildren, and three sisters (Mrs. John Brubaker, Mrs. Ezra Hess and Mrs. Jacob Rohrer). He was ordained to the ministry in the year of 1900 at Kauffman's Church, being a faithful member of that church for many years. Funeral services Jan. 9, at the Manheim Church were conducted by Bros. Aaron Wenger, Isaac Brubaker, and Noah Risser. Text, John 17:14.

"Father, thou art sweetly resting
Here thy toils and cares are o'er
Pain and sickness, death and sorrow,
Never can distress thee more."

Daughter.

Brunk.—Simon Brunk was born near Broadway, Va.; died near Mt. Clinton, Va., Jan. 22, 1928; aged 72 y. 10 m. 19 d. He had been in failing health for several years, but his condition was serious only a few months. He contracted pneumonia, after which complications set in, which were the immediate cause of his death. He was a consistent member of the Mennonite Church, and will be missed by all who knew him. He is survived by his wife (Amanda Shenk), Eleven children (Perry, Mrs. William Heatwole, Dewitt, Mrs. G. A. Cline, Mrs. Edgar Cline, Anna, Ira, Dr. Amos, Mrs. D. R. Heatwole, Eston, and Marie), 1 sister, 1 brother, 19 grandchildren and 1 great-grandchild. He is the first of the immediate family to depart this life. We believe our loss is his eternal gain. We humbly submit, and say, "Thy will be done." Funeral services were held Jan. 24, from the Weavers Church, conducted by S. H. Rhodes. Text, I Thes. 4:18. Burial in adjoining cemetery.

Haldeman.—Martha D., daughter of Mr. and Mrs. Benj. Haldeman died at her home in Elizabethtown, Pa., Jan. 21, 1928; aged 27 y. 1 m. 1 d. She had not been well for some time and for the last half year got worse and worse till the end. Martha was of a good-natured and quiet disposition. Her absence is keenly felt. She was a faithful member of the Mennonite Church for 8 years, being present at services whenever possible. The last few days of her life, realizing her stay on earth would be short, were spent in setting her house in order and admonishing the other members of the family, of whom some are unsaved, to get in readiness to meet their God. She also made the greater part of her funeral arrangements. She leaves her parents, 4 sisters (Bertha wife of Christian Oberholtzer, Stella wife of Harry Oberholtzer, Elizabeth wife of Irvin Kraybill, and Ellen at home), and 3 brothers (Irvin, Amos, and Phares). One brother (Benjamin) preceded her in death. Services were held at her late home Jan. 24, conducted by Bro. Samuel Frey and at the Elizabethtown Mennonite Church conducted by Brethren Jacob Martin, Benjamin Keener, and Noah Risser. Text, Jno. 14:27. Interment in the Mt. Tunnel Cemetery.

Kauffman.—Rachel Stoltzfus Kauffman was born Feb. 28, 1842; died at her home at Gap, Pa., Jan. 12, 1928; aged 85 y. 10 m. 12 d. She united with the Amish Mennonite Church in her youth, of which she remained a faithful member, her seat in the services never being vacant when health permitted her being there. In February 1866, she was united in marriage with Christain L. Kauffman who preceded her in death in May 1907. Six children were born to this union, all of whom are living (John E., Kate C., Sadie M. Neuhauser, Elam S., Deborah E. Neuhauser, and Amos J.), also a foster daughter (Ruth Summers) who was taken into the home when but seven months old. Sister Kauffman was one of fifteen children, the daughter of the late John and Catharine Stoltzfus, who moved to Concord Tenn., in 1871. One sister and three brothers survive (Mrs. Malinda Stoltzfus, Christian H., John B., and Jacob M.). Her twin sister (Leah, wife of Jonathan S. Yoder) died in Sept. 1881. She was a kind, loving mother, of a quiet unassuming disposition, and was never so happy as when she could do good for others. Seven orphans were taken into the home, three who passed to the great beyond after some years, and four who remained until they went to homes of their own. She suffered uncomplainingly for a number of years of heart trouble, was in a semi-conscious condition for a few days at the last. Almost the last intelligible words she spoke were, "I trust in Jesus," and, "Lord take me home." She passed quietly away three days later. Services were held at the house Jan. 15, conducted by Bros. Amos B. Stoltzfus and I. W. Royer, and at Millwood Church at 2:30 by Bishop John S. Mast and Bro. I. W. Royer. Interment in the adjoining cemetery.

IS THE WORLD OUTGROWING WAR?

(Continued from page 980)

Certainly those who hold the Biblical view of sin will not say that participation in sin "does not matter much." Modernism minimizes the seriousness of sin. Not a few modernists have ridiculed the idea that salvation from sin required an atonement by the Son of God; also the idea that God would condemn a man on account of sin.

Needless to say, the Mennonite Church holds that, since war is sin and is contrary to all that Christ taught and practiced, participation in it matters a great deal. The Church is established on the principle that the teachings, principles, and commands of God's Word must be taken seriously. Modernism, on the contrary, denies the authority of Scripture.

It may be observed that from the viewpoint of those who think that, if war cannot be averted, "precisely how many conscientious objectors there are does not matter much," it would scarcely be consistent to take the position of a conscientious objector to war in the case of actual war. As concerns Mr. Fosdick, his position on this point is indefinite. He says: "I find it difficult to imagine any situation in which I shall feel justified in sanctioning or participating in another war."

What is the task of the Church in regard to the point in question? We should say, It is twofold: (1) the further indoctrination of our people on the principle of nonresistance; (2) the testimony to professing Christendom that war is sin and therefore participation in it matters a great deal.

Scottdale, Pa.

REPORT

Of Souderton, Pa., Sewing Circle from Jan. 1927 to Jan., 1928

No. of meetings	12
Average attendance	51
No. garments made	793
No. quilts quilted	41
No. comforters made	5
Garments sent to following places:	
Canada Russian Relief	218
To needy families	145
West Virginia	100
Norristown Mission	95
Philadelphia Mission	38
Peoria, Ill.	61
India	58
Knoxville, Tenn.	13
E. M. Home	32
Quakertown Hospital	30
Sellerville Hospital	3
Received during year	$506.60
Expenses during year	$511.35

Bertha A. Alderfer, Pres.,
Anna Mary Keyser, Vice Pres.,
Edna A. Godshall, Sec'y.

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P. India, A. C. Brunk, Secretary. Stations. Sundarganj, Shantipur, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K Hershey, Superintendent. Stations: Pchuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas.

Home

Chicago.—(1893) 1907 S. Union Ave., Chicago, Ill., S. M. Kanagy, Superintendent.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Superintendent.

Welsh Mountain Mission and Samaritan Home.—(1898) New Holland, Pa., John H. Weaver, Superintendent.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Superintendent.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Superintendent.

Canton.—(1905) 1939 3rd St. S. E., Canton, Ohio, E. A. Shank, Superintendent.

Kansas City.—(1905) 200 S. 7th St., 3701 Metropolitan Ave., Kansas City, Kans., J. D. Mininger, Superintendent.

Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Superintendent.

Columbia.—(1907) 4th and Mill Sts., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin Pastor.

Altoona.—(1910) 2504 Fourth Ave., Altoona, Pa., Jos. M. Nissley, Superintendent.

Job.—Job, W. Va.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Maurice O'Connell, Superintendent.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles Calif.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Superintendent.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Superintendent.

Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., Earl Miller, Superintendent.

Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans H. T. King, Superintendent.

Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt. (Res., 704 N. 12th St.)

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Superintendent.

Detroit.—(1926) R-8, B-292, Detroit, Mich., C. C. King, Superintendent.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Laban Swartzendruber, Superintendent.

Old People's Home.—(1901) Marshallville, Ohio.

Children's Home.—(1910) Millersville, Pa., Levi Sauder, Superintendent.

Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Superintendent.

Mennonite Sanitarium.—(1907) La Junta, Colo. Allen H. Erb, Superintendent.

Eastern Mennonite Home.—(1916) Souderton, Pa., Jacob M. Landis, Superintendent.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Amandus Hartzler, Superintendent.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Superintendent.

Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Superintendent.

HAIL, THOU ONCE DESPISED JESUS

"Hail, Thou once despised Jesus,
Hail, Thou Galilean King!
Thou didst suffer to release us:
Thou didst free salvation bring.
Hail, Thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given through Thy name.

"Paschal Lamb, by God appointed,
All our sins on Thee are laid;
By Almighty Love anointed,
Thou hast full atonement made:
All Thy people are forgiven
Through the virtue of Thy blood;
Opened is the gate of heaven,
Peace is made twixt man and God.

"Jesus, hail! enthroned in glory
There forever to abide;
All the heavenly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading;
There Thou dost our place prepare;
Ever for us interceding,
Till in glory we appear.

"Worship, honor, power, and blessing
Thou art worthy to receive:
Loudest praises without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits,
Help to chant Emmanuel's praise."

—John Bakewell.

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on
1928 CALENDARS

Having a small overstock this year of "Scripture Text Calendar" and "Gospel Text Calendar," we are offering them while they last at the following reduced prices:



	Regular price	Reduced price
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Five copies	1.40	.90
Dozen copies	3.00	2.00

In ordering kindly state which Calendar is preferred.

Mennonite Publishing House,
Scottdale, Pa.

One way to make a friend out of an enemy is to ask that enemy to do you a favor.—J. A. R.

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Hail, Thou Once Despised Jesus

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 16, 1928 (Gospel Witness Established 1905) No. 46

EDITORIAL

I Tim. 3:16.—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Many of the things which God placed within the power of all men to know must continue to remain "mysteries" to some who pride themselves on their intelligence, because "the natural man receiveth not the things of the Spirit of God." It takes faith and faithful searching to enable one to grasp the mysteries of God's Word.

There is wreck and ruin in the path of every place-hunter — unless the place he is hunting is at the foot of the cross coupled with a willingness to be used in any place that God and the Church may direct. No professed follower of Christ can seek his own glory without robbing Christ of the glory that rightfully belongs to Him. A large share of the troubles in churches, most of the divisions in churches, and a frightful number of souls lost to God and the Church may be attributed to the work and influence of the place-hunter.

Dedicatory Services. — Under the general head of "Shall We Dedicate Our Houses of Worship?" Bro. Daniel Shenk favors our readers with an illuminating discussion on the subject. As he explains, it is probable that not all readers will agree with all that he says, and it is altogether possible that some may misunderstand part of the points set forth. But there is so much material for meditation in his extended discussion of the subject that we gladly give it room. Dedicatory services may be right or wrong, depending on two things: (1) their object; (2) the way they are conducted. "Prove all things; hold fast that which is good."

Though winter is not yet over it is far enough along that people are planning for the work of spring, the work having actually begun in the southern districts. As we look back over the past few months we are reminded that this has been an unusually busy season. There has been a larger attendance by far at our regular and special Bible schools than in any previous year, and we believe that the same is true of the number of revival meetings held. And whatever has been accomplished through such efforts is but that much opportunity for still more effective work in the future. Let the coming spring, and summer months be noted for faithful, zealous, active work for the Lord.

OUR HIGHEST GOAL

II. As Families

1. A home in which Christ is honored as the Head, and His Gospel is believed and obeyed.
2. Parents who are one in faith and life, faithfully striving to bring up their children "in the nurture and admonition of the Lord."
3. Children who are bound by love to "the first commandment with promise."
4. Literature that bears the test of scriptural soundness, adapted to and adequate for the supply of every member of the family.
5. A family altar around which the family gathers at least once a day for Bible reading, holy meditation, and fervent prayer.
6. A Christian hospitality which makes visitors feel both welcome and Heaven-blessed by such associations.
7. Children brought to Christ early in life (Eccl. 12:1), trained for Christian service, and equipped to fight the battles of life in a God-honoring way.
8. The home as a blessing to the community, a bulwark of strength to the Church, a Heaven-blessed shelter for parents, children, and strangers within the gates, a center of spiritual life and godly influence.
9. A final promotion of every member of the family into the happy home and family of God in the glory world.

Unity and Uniformity.—Last August there was a notable meeting held in Lausanne, Switzerland, known as The World Conference on Faith and Order. The last of the reports emanating from that Conference, that of a part of the Continuation Committee, has recently been published. Among other statements found in that report is the one concerning unity and uniformity. On this point the committee says:

> "The unity of the Church implies a unity in faith and order, but it does not mean uniformity. There must be space for divers types of expression, provided those things which safeguard the unity in essentials is maintained."

Here is a statement of contradictions, crossed and double-crossed. The fact is, unity brings about uniformity, and is in itself often brought about by uniformity. This is true whether you speak of faith, rules of order, appearance, or anything else. As for the word "essentials," it depends entirely upon definitions as to how much it is worth. Considering the personnel of the Conference referred to, one would get the idea that very few essentials were required for "unity" there. All the Gospel of Christ is included in the essentials for real Christian unity. Where there is unity in faith and Spirit there is also "essential" uniformity.

The coming meeting in Philadelphia, Pa., March 6-9, at which time Jews, Catholics, and Protestants from all parts of the United States are to come together to further the movement to "settle differences between

religion and science" emphasizes anew the fact that there is absolutely no difference between true religion and science. There is a differenc between some kinds of religion and science, and there are differences between the religion which Jesus Christ brought to earth and "science, falsely so-called." But since God's Word is truth and science is truth, they MUST agree in every particular. But let this fact be borne in mind. Since "all scripture is given by inspiration of God," "holy men of God" speaking "as they were moved by the Holy Ghost," and since "it is impossible for God to lie," it follows that everything which in the name of science antagonizes any part of the Bible is not really science but human error.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

VI. CONVERSION

By Milo Kauffman

For the Gospel Herald.

1. **The Meaning of Conversion.**—The word conversion is often used in a general sense as meaning to experience religion or salvation; to be born again; to be a new creature in Christ Jesus; or to have a radical change brought about in one's moral character. Conversion should not be confused with regeneration. Nor should it be confused with conviction. These are works of God in the lives of men. Conversion (turning) is man's part. In its more restricted sense it means the action of man wherein he voluntarily changes his mind, in repentance turning from sin, and by faith turning to Christ. In the Authorized Version we often find the verb used in the passive voice (to be converted) while in the original it is in the active voice (to convert, to turn, or to change). Acts 3:19; Matt. 18:3; Luke 22:32.

Conversion has in it two elements: the negative and the positive. The first is repentance or a voluntary turning from sin, which in itself includes a knowledge of sin and guilt, a sorrow for sin, and a turning from sin with a desire for pardon and cleansing. The second is faith or a voluntary turning to God, in which one recognizes the sufficiency of Christ to pardon and cleanse, and surrender of his will to Him. Isa. 55:7: "Let the wicked forsake his way....and let him return unto the Lord." That is conversion.

2. **How Conversion is Accomplished.**—There are some who would try to explain conversion by natural laws. Such efforts are failures for the Spirit of God cannot be eliminated from the process. Even though conversion is man's part he does not turn of his own will unaided. "Without me ye can do nothing" (Jno. 15:5), "No man can come to me except the Father draw him" (Jno. 6:44), "God also to the Gentiles granted repentance unto life" (Acts 11:19). The nature of man is to turn from God. If he is to turn about towards God he must have help. This help he finds in the divine aid which God gives for conversion. His grace convicts and strengthens, yet not irresistibly; man may effectually resist it. God through His Word, and by His Spirit brings conviction upon man, causing him to become dissatisfied with sin. Yet conviction is not conversion. Many are convicted who are never saved, or who never turn from their sins to God. When the apostle Paul was reasoning with Felix the latter trembled. He was convicted, but would not turn. Here God was doing His part, but it did not result in the salvation of Felix because he failed to turn from sin, and through repentance and faith come to Christ for forgiveness of sins and regeneration.

In the great spiritual change that takes place in the hearts of men the divine part is regeneration, or we might say God's turning the soul to Himself. The human part is conversion, or the soul's turning itself to God. There must be coöperation. In the resurrection of Lazarus Jesus called and gave the life, but Lazarus also had a part to perform: he had to arise and come forth. In the temple we find a man with a withered arm. Christ speaks to him and says, "Stretch forth your arm." Yes, stretch forth that withered arm. As the poor man takes Christ by faith and does his part, Christ restores the arm and puts into it new life. So God calls the sinner to salvation. He cannot save himself. He can produce no life in himself, for God only can do that. But as he obeys that call—yields to that conviction, repents of sin, and turns to God—he has power; he receives pardon, cleansing, and everlasting life. Man must respond before God can save. "Come unto me and I will give you rest." "Ask, and ye shall receive; seek, and ye shall find." If there is to be conversion there must first be conviction and working of God's divine Spirit and power, and if there is to be a new life and a cleansed heart there must be a wilful action (a turning) on the part of man. In Isa. 6:3 we have these three elements: "understand with their hearts" (conviction); "convert" (conversion); "be healed" (regeneration). God convicts. By God's grace man turns. God regenerates.

3. **Need of Conversion.**—In the Scriptures we read that "all have sinned and come short of the glory of God" (Rom. 3:23). We also read in the third chapter of John that unless one is born of water and of the Spirit he cannot see the kingdom of God. According to the Scriptures man is a sinner and is hopelessly lost. The only thing that can save him is to be born again: to become a son of God. How is this brought about? There is only one way, and that is by conversion. There must be a wilful turning and acceptance of Christ. "But as many as received Him to them gave he power to become the sons of God" (Jno. 1:12). God may, and often does, mightily convict, calling men to salvation, but as long as they resist and will not turn to Him they are lost. The only reason that any one is lost is because he will not return to the Lord. "Him that cometh to me, I will in no wise cast out" (Jno. 6:37). "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11). Regardless of these wonderful invitations, regardless of God's convicting power men continue to resist, and will not turn to Christ from their sins, and consequently are not born again, but are lost through a long eternity.

4. **Results of Conversion.**—How blessed, how wonderful, how marvelous are the results of conversion! God will open the windows of heaven and pour out His rich blessings upon those who will turn to Him. How wonderful and complete the change wrought in the lives of the converted! They are delivered from the body of this death and have pased from death unto life. There is no condemnation resting upon them. They are new creatures; "Old things have passed away and all things have become new." The things they once loved they now hate, and the things that they once hated they now love. They walk in the light and have fellowship, sweet fellowship, with their Lord and with one another. They possess joy, peace, forgiveness of sins, and everlasting life through His name. The world stands amazed. Why such a change? Because they have turned to Him and by His mighty power He has transformed them, as he desires to transform all who will call upon Him in faith.

Conversion brings man into a vital conscious relationship and fellowship with God. Man is estranged from God, working against himself and against God. He is groping in dark-

ness. God's Spirit strives with him, and he feels the burden of sin and longs to be free. Soon he may yield, or he may resist long, but when he returns to the Lord that burden of sin rolls from him, and in its place are floods of joy. He is again united with God, and no longer gropes in darkness, but is in the marvelous light of Christ. Jesus is his constant friend and guide. He is Christ's and Christ is his. Praise His name for the wonderful love that He has bestowed upon us that we should be called the sons of God!

"I heard the voice of Jesus say, 'Come unto me and rest;
Lay down thou weary one, lay down thy head upon my breast.'
I came to Jesus as I was, weary and worn and sad;
I found in Him a resting place, and He hath made me glad."

Hesston, Kans.

BIBLE MODE OF BAPTISM

By L. H. Shank

For the Gospel Herald.

The writer was somewhat stirred recently by the reading of a partisan discussion in an article on "Thoughts on Baptism." When said article undertook to the mode of baptism, it pronounced judgment upon all other forms except immersion, basing the argument on Rom. 6:4, holding to the idea that baptism could not be anything else than a burial. The writer of said article placed much stress upon Col. 2:12 ("buried with Christ in baptism"), and had much to say about being "planted together" with Christ, etc., etc., etc.

But with all due respect for the opinions of others, we do not see the same scriptural foundation for this particular mode of baptism that this writer saw, and, besides this, we believe that both Old and New Testament Scriptures point to pouring as the mode. This we shall endeavor to make clear.

We will start with John the Baptist, the pioneer baptizer mentioned in Scripture. When his ministry began to attract wide attention the Jews sent a company of priests and Levites from Jerusalem to ascertain his claims as to who he was. (See Jno. 1:19-34.) "Who art thou?" was their first question. "I am not the Christ," said John. "Art thou Elias?" "No." "Art thou that prophet?" "I am not." "What sayest thou of thyself?" "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." "Why baptizest thou then, if thou be not that Christ?" "I baptize: but their standeth one among you, whom ye know not; He it is, who coming after me is preferred before me." Matthew, in reporting John's language in connection with a comparison of his and Christ's baptisms, reports him as saying: "I indeed baptize you with water unto repentance: but.....He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

Where did the Jews get the idea that the coming Messiah was to baptize, if they did not get it from prophecy? And when John came baptizing it was but natural that they should conclude that if he was not the Messiah he was at least making claims to that end. It is to the language of the prophets, therefore, that we must go for light upon what John the Baptist, and later Christ and His disciples, were doing. John's baptism (the baptism with water) was symbolic of the baptism which the prophets (including John the Baptist) said the Messiah should use (the baptism with the Holy Ghost). If the questioners are sincere in their expressed desire to know who this Messiah is, they find it in this testimony of John who was His forerunner and messenger sent before His face: "He (God) that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." This testimony throws light upon the prophecy found in Ezek. 39:29—"Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Other references foretelling about the baptism herein referred to are the following:

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh" (Ezek. 36:25, 26).

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh" (Joel 2:28).

It will be observed that John the Baptist said nothing about the burial and resurrection of people who were baptized. Had this been the symbolical meaning of baptism, he would naturally have spoken of this. But he says not a word about this, but does make it clear that while man baptizes with water the Messiah whom He represented baptized with the Holy Ghost. In this connection it is well to remember that what prophets and apostles call "pour" (Joel 2:28; Acts 2:17) John the Baptist and Christ call "baptize" (Matt. 3:11; Acts 1:5), thus confirming the thought that one is typical of the other, that the two words mean one and the same thing.

It is a common thing to have this Bible definition disputed by those who insist that baptism must be a literal burial of the body. But it appears to us that this is taking quite a risk, in that it ignores the type as to the form of baptism as taught in Scripture. In the first chapter of Acts Christ commands His disciples not to depart from Jerusalem until they were endued with power from on high. "For John truly baptized with water," said He, "but ye shall be baptized with the Holy Ghost not many days hence" (Vs. 4, 5). Notice how that Luke follows up this narrative in the next chapter—the promise of the baptism fulfilled (1-4), this followed by the witness (17), nations, mockers, then Peter's declaration that this baptism was but a fulfillment of that which was spoken by the prophet Joel, "I will pour out of my Spirit," etc. (Joel 2:28). If ever there was a time when any of God's servants was fully inspired of God to state the exact truth, it was at this time when Peter and the rest of the apostles were filled with the Holy Ghost, endued with power from on high, and therefore "spake as they were moved by the Holy Ghost." Later, Peter went to the house of Cornelius in Caesarea, where the same miraculous manifestation took place. Acts 10:44. This is what Jesus in Acts 1:5 referred to as baptism with the Holy Ghost, manifested on the day of Pentecost in the form of "cloven tongues like as of fire." "And it sat upon each of them"—120 manifestations, followed by the miracle of cloven tongues.

The disciples' experience concerning the "sound from heaven, as of a rushing mighty wind," gives us some idea of a body of sober, serious, earnest souls awaiting a visitation from God which, by reason of a promise from a personage like Jesus, they were persuaded would come to pass at any time. That terrific noise (undoubtedly the disciples were inspired and enraptured, but not frightened), followed by the miracle of fire, visibly (in the form of cloven tongues) sitting on each one, fulfills the prophecy of John the Baptist and of Jesus —no sign of dipping or of burial being in evidence.

The idea that this baptism of fire refers to the final engulfing of the wicked in the eternal lake of fire is too preposterous and too ludicrous

to merit any serious attention. That construction on John the Baptist's language would virtually make him say: "I indeed baptize you with water unto repentance; but there cometh one after me....He shall baptize you with the Holy Ghost and in the end will submerge you in the hell of eternal fire!!!"

Rom. 6:4 and Col. 2:12 are often taken as the strongholds of immersion. It is but just to state that in neither case was water baptism the subject under discussion. But granting, for a moment, that it was, may we ask, Which body it is that is dead and buried? the natural body, or the body of sin? It certainly can not be the natural body, for a little later on we are told that it is the "old man," the body of sin, that is crucified. If we were to hold to the idea of the literal burial of the natural body, we would also have to hold, for the sake of consistency, to the idea of a literal crucifixion of the same body (V. 6). It is the body of sin that is destroyed, dead indeed unto sin, but alive unto God. Let the reader ponder over the whole chapter, and he will be convinced that Paul has reference to the matter of entering into the covenant. The thing done, and not the mode, is signified.

Scottdale, Pa.

SHALL WE DEDICATE OUR HOUSES OF WORSHIP?

By Daniel Shenk

For the Gospel Herald.

Among the many readers of the **Gospel Herald** there would no doubt be found both negative and affirmative answers to the above question. It may be the affirmative would predominate. The writer, however, must answer in the negative.

But in starting out to write, the question presents itself, is an article on the above subject needed? If we may judge from the fact that the matter has engaged the attention from time to time of some of our ablest and most devoted men in the Church, who have looked upon the dedication of churches with disapproval, as being unscriptural as well as a departure from the faith of our fathers, we conclude that the matter is of sufficient importance to warrant an occasional article on the subject.

Concerning the formal dedication of churches the late J. S. Coffman once wrote: "Dedicatory services are neither commanded nor recommended in the New Testament scriptures. They are unnecessary, and savor of the yoke of bondage from which Christ has made us free."

Our aged brother, J. F. Funk, founder and for many years editor of **The Herald of Truth,** once wrote: "Some of our ministering brethren occasionally write us that they dedicate a church here or there. Now we protest against the expression. Mennonites cannot preserve their doctrines and confession of faith according to the teachings of the fathers when they dedicate churches. There are denominations which dedicate the church, the bell, the font, the water, and a great many other things. While other men must have things specially dedicated to the Lord, the Mennonite looks upon the whole earth as the Lord's, and every place where he goes is sacred and pure enough to worship Him. We build meetinghouses and use them to worship in, but so far as the sacredness of the place is concerned any other building would be just as good."

Thus, according to these brethren as above quoted—and others could be quoted if necessary—the dedication of churches is both unscriptural and contrary to the faith of our Mennonite fathers. And we are fully convinced they are right in their views.

But the tendency which our dear aged Brother Funk saw and protested against almost half a century ago seems even more in evidence to-day. More and more frequently do we see accounts of churches being dedicated here and there. Then of course, being now dedicated to the Lord, the place and the building are looked upon by many as being specially sacred above other places and buildings and are reverenced as being the "house of God," "the house of the Lord," "God's earthly sanctuary," etc., similar to the Jewish tabernacle and temple of old.

Now, to the writer's mind, this is clearly all wrong; quite contrary to the simplicity and spiritual nature of the Gospel and the teachings of Christ and His apostles—a relic, in fact, of Judaism. And of course, any departure from the methods, teachings, and spirit of the Gospel cannot but be detrimental in some measure to true spiritual growth, development and progress, both in the individual believer and in the Church collectively. A certain able writer says: "The Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality than all other causes combined." Whether this is true to the full extent as given by the above writer, we would not pretend to say; but we believe, however, it cannot be denied that much of the teaching, faith and practice of the Christian church at large, Protestant as well as Roman Catholic, is based upon and defended with Old Testament authority, and is responsible, we believe, in many cases, for the very widest departure from the plain and simple teachings of the New Testament scriptures, the most glaring inconsistencies, and the gravest and grossest of errors, even to hideous cruelties and persecutions.

Thus, not only the dedication of churches, material objects and places, but also the keeping of the seventh day Sabbath as our day of rest, the swearing of oaths, the union of church and state, carnal warfare and bloodshed, and that method of church discipline which resorts to physical force and bodily violence against heretics and offenders, even to putting to death by burning or otherwise—all are based largely if not wholly upon Old Testament authority, leading often to the very direst and most deplorable results, wholly foreign to the plain and simple teachings of the Gospel.

As an example in church discipline, for instance, the burning of Servetus by Calvin and his colleagues, the record of which stands as a frightful blot on the pages of Protestant history and the reformation, was the direct result, we must believe, of ignorance on the part of the great reformer, a misconception and a failure to understand and to see the fundamental distinction between the Old dispensation and the New, the dispensation of law and that of grace. It is true, the doctrine which Servetus taught and propagated was very erroneous, well-nigh if not wholly blasphemous, and deserved to be vigorously opposed; but the **method** of opposition used by Calvin finds no warrant whatever in the New Testament scripture. It was purely an Old Testament method—a method by which certain criminals were by divine command put to death by burning, stoning, or otherwise.

Returning again more directly to our subject, the arguments in favor of the dedication of our houses of worship are likewise based on Old Testament authority. There is evidently in this case, with many of our own people as well as others, the same lack of spiritual discernment, the same failure to rightly apprehend and distinguish between the Old dispensation and the New. One of our writers has recommended that the house of worship be built on an elevation so that we may "go **UP** to the house of the Lord." Building the house on an elevation may have its desirable features; but the main reason given by this writer along with his quotation are contrary to the spirit and teachings of the Gospel. Yet, judging by expressions we hear from time to time, a good many would agree with him in his views and suggestions. I once attended one of our Sunday schools away from home where the question was asked as to how our meetinghouses should be regarded. The answer was given they should be regarded the same as Solomon's temple. This answer was seemingly accepted as correct, yet nothing could well be farther from the truth. There is a clear fundamental distinction between the two. The Jewish temple—first, the tabernacle in the wilderness, later Solomon's temple, called "the house of the Lord," "the house of God," "the sanctuary of God," etc.—was truly sacred and holy in a real sense, hallowed, sanctified, and dedicated to the Lord for holy purposes according to God's own instructions and directions, thus setting it apart and making it essentially different and distinct from any other building on earth. But nothing of this nature

can be said of our houses of worship. In themselves they are no more sacred than other buildings, neither does man's formal dedication effect any change or make the services held in them any more acceptable to God. They are built with a view to provide a suitable place where the congregation can assemble from time to time, be comfortably seated and protected from the inclemency of the weather during divine worship, and that is all. But for the inclemency of the weather, the lack of proper arrangements, pulpit, seats, etc., any other building or place would answer fully as well. Indeed, Menno Simons and his followers for a long time had scarcely any specially built houses of worship at all; worshiped for the most part in their dwelling houses or other buildings. In fact, one of the grave (?) charges brought against them by a Roman Catholic priest was: "They have **no churches or chapels** or similar places in which to perform their worship." We believe, of course, it is proper and right to have special buildings conveniently arranged to worship in, but let them be looked upon for just what they are—meeting houses; built according to human plans, design, and specifications throughout, both as to dimensions and arrangements. The Jewish temple or tabernacle, the real "house of God," on the other hand, was built by divine command, after a divine plan and pattern, according to design and specifications given to Moses by God Himself on Mt. Sinai: "for see, said he, that thou make all things according to the pattern showed to thee in the mount." And, so it was done. Moses gave the plans and specifications in full detail to the children of Israel, and they built the tabernacle with all its furnishings doing their work faithfully. "According to all that the Lord commanded Moses, so the children of Israel made all the work."

The form of this holy sanctuary was that of an oblong rectangular structure, 30 cubits in length east to west, 10 in width, 10 in height. It consisted of two apartments or chambers; a larger, facing eastward and called the Holy Place and containing the golden candlestick, the table of shewbread, the altar of incense all overlaid with gold, with numerous smaller vessels of gold and of brass, and was for the daily ministrations of the priests. The smaller chamber westward, in the form of a cube of 10 cubits, called the Most Holy Place, or Holy of Holies, contained the sacred ark of the covenant, the symbol of God's presence, overlaid with gold, wherein were the two tables of stone inscribed with the ten commandments and over it the mercy seat overshadowed by the cherubims of glory. Into this sacred enclosure the high priest, clad in beautiful and costly garments, made to order after a divine pattern, "holy garments.... for glory and for beauty," with the breastplate set with twelve precious stones lying upon his breast, entered once a year with blood," which he offered for himself and for the errors of the people."

An elaborate gorgeous curtain or vail, made of costly materials and adorned with cherubims was hung between the two apartments, separating the one from the other and hiding from view the Most Holy Place except for the high priest once a year as above stated. After the work of building was fully completed the whole was then anointed with holy anointing oil according to God's own command, sancti-

(Continued on page 1005)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please answer Mark 3:28-30. Did these Jews sin against the Holy Ghost at this time, or against Christ (Matt. 12:32)? L. K. H.

The reader is asked to consider prayerfully Matt. 12:22-32 and Mark 3:22-30. They undoubtedly sinned against Christ. And since devils are cast out by the Spirit of God only, when the Jews charged Christ with casting out devils through the influence of "an unclean spirit," if they were not blaspheming against the Holy Ghost it was so dangerously near that sin that Christ felt impelled to utter a fearful warning. There are people to-day who need similar warning.

According to Prov. 28:13 and I Jno. 1:9, should a secret sin be confessed before the Church? A sister.

This question is admittedly a difficult one to answer. To answer "Yes" would lend encouragement to sensationalists who, in their eagerness to advertise their present goodness make it a business of parading before the public a lurid and oft-repeated confession of past sins. To answer "No" would mean to lend encouragement to people who are minded to harbor secret sins while parading their goodness before the public. In our reply we shall endeavor to avoid giving encouragement to either of these two classes.

Confessions should be made both to God and man—to God, always; to man, as far as the knowledge of the sin repented of goes or the public is affected. People who are really penitent almost invariably confess to God before they confess to man. When we come before the Church for confession we should be sure that we come as penitent and forgiven sinners, and not as sinners who are sorry they have been found out and forced to confess in order to retain their standing or membership in the Church.

Let us illustrate: We will suppose the case of a man who is twenty-five miles beyond the reach of any human ear besides his own. He has trouble with his horse and, losing patience, pours out a volley of curses. His sin is profanity, to say nothing about the lack of patience and reverence for God which made that kind of a sin possible for him. When it dawns upon him what he has done, he is very sorry, repents before God, implores divine forgiveness, and promises that by the grace of God he will repeat the sin no more. Granting that he is truly penitent, does any one doubt that that sin settled right then and here, that the stain of sin is washed away according to I Jno. 1:7, and that God looks upon that man as though He had never committed that sin? What need, then, has he for further confession, when no one else is affected? Not to harbor that sin, but because there is no sin remaining, is there no obligation for public confession in that case. Besides, it is worth considering whether a confession under such circumstances would not work an injury to the cause, as the loss of that man's reputation would hurt the cause more than a revelation of his sin would help it. But, suppose that some one finds out about that sin; that there may have been some one within hearing distance, that in the course of some conversation he is faced by the alternative of confessing the sin or telling a falsehood, or for some other reason the sin becomes known. It is in order then to repeat before men the confession that he had formerly made before God. It is often the case that a confession of sin committed even under such circumstances can be told with profit for the benefit of others. Certain it is that penitence for committed sin brings a sense of humiliation and shame that stands in the way of covering it up or of boasting while telling of former sins. Neither is the disposition to cover up a sin by which others are affected a healthy symptom, especially when it must be a forced confession when found out. "With the mouth confession is made unto salvation."

We have given one sin as an example. Write the name of any other sin in its place, and you have the same rule to go by. Confess your sin to God always, and make no reservation. Be ready to confess your sin before men as far as it is known or others are affected by it. In case your sins are unknown to others, consider prayerfully whether the cause of Christ would be helped or injured by a confession of them before men, and act accordingly. Let penitence, rather than Church rule, be the foundation for the confession.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Washington, D. C.

Dear Herald Readers:—The revival meetings, conducted by Bro. John S. Hess of Lititz, Pa., closed last Monday evening. Bro. Hess preached soul-stirring messages and the Spirit was working upon the hearts of the unsaved. Fifteen souls were brought to the light and were willing to confess Jesus Christ as their Savior. Monday evening (Jan. 30) Bro. Noah Risser was with us and gave instruction to the converts.

Sunday (Jan. 22) Bro. John L. Stauffer of Harrisonburg, Va., preached three Spirit-filled sermons for us.

Friday evening (Feb. 3) Bro. A. O. Histand and wife from Doylestown were with us. Bro. Histand preached for us that evening. The same week-end Bro. and Sister H. B. Keener and several students from the Eastern Mennonite School visited us. We appreciated their visit, the sermons by Bro. Keener, their help in singing and Sunday school work. The writer came back with them Sunday and is enjoying a few days' visit with friends and schoolmates and the good meetings in progress here at school.

In His service,

Feb. 8, 1928. Eva Burkholder.

A DAY IN THE DISTRICT

By Florence Friesen

For the Gospel Herald.

Please come with me for a day in the District. I am sure you will consider it a day very much worth while. We get up a little earlier than usual, quickly fix a little lunch before breakfast and after breakfast, prayers, and a few other urgent duties, we load up medicine cases, a couple chairs, and all that we may need for the day in that most acceptable Gospel truck that kind friends in America have so graciously given for this work. We are off, and how we do enjoy the cool bracing air of the cold season and the pleasant ride for about five miles. Then we cross the large canal that carries water to thousands of acres, and we stop just across the bridge.

We blow the horn, and by the time we are ready for work the patients are ready too. First of all we have a little service, and they all seem so ready to hear the story of Jesus and His love for us. Now here is Ramsir who has traveled fifteen miles for a leper treatment, and she seldom ever misses a week. Next is Manmath, who has come five or six miles for the same treatment, and about four lepers emerge from the large village in front of us. After the lepers are done an epileptic receives her week's supply of medicine; a case or two of sore eyes, and one with a very large spleen, and we are quickly off for the next stop. We have traveled only a couple miles when we find a cart in the road and all hands up, which means that some one is sick. A boy has been placed on the cart and brought to the road, and his condition is most pitiful. His young body full of foul, sloughing, deep sores. We give him medicine and tell them to get ready to go along to the Station when the truck returns in the evening.

We go a couple miles farther, and a rich land-owner who has several villages, is sitting by the roadside. He has become a victim to that dreadful disease, leprosy. For several weeks he has traveled fifteen or twenty miles each week to get the injections offered for this disease. Fortunately for him, his type of leprosy responds more readily to treatment than any other and after only a few treatments he knows that he has been benefited. Before we sing he asks the difference between God and Jesus Christ. A few other intelligent questions follow, which convince us that he wants to know the Truth. A few more lepers and other cases, and we are off again.

This time we stop under a beautiful pipal tree in front of a large village. Two sisters who are lepers meet us here and a few others and then we are off for Pirie, the place where this work began. Some continue to come here even tho other stops along the road may be closer to their homes. They frankly confess that they think the medicine has a better effect if received here. Many of these are old cases who have been treated for a year or more. They seem to enjoy the service, and with folded hands pray with the leader. Some of them ask questions which convince us that they have been listening to the messages given week after week. They are learning more and more about their Savior, and how we long to see them accept Him. By the time we are ready to leave this place we have twenty-six lepers and nearly as many other patients on our list.

We go three miles farther on to Sikosa. This is our last stop and the last village on that road in our mission district. We are almost twenty miles from home. Here we eat our lunch rather hastily for we see a large crowd of people waiting for medicine. Another short service and a busy two or three hours. And what an orderly crowd we have! Some one keeps the record and calls out the names of the lepers. As their names are called they take their place in the chair to receive the injection of Hydnocarpus oil with creosote and after the injection they go on to the one who is in charge of the Tri-chlor-acetic acid and have all their spots and nodules and thickened portions of skin treated. After the lepers have all been attended to the other patients come in their turn. The weak, emaciated, anemin, starved and neglected babies that are brought to us by the roadside make us feel heart-sick because it is impossible for us to do for them all that we would like to do. And their parents are so poor and ignorant and superstitious!

Now we are ready to turn our faces toward home again. We have had a very full day, but we cannot start back until we have counted our numbers—fifty-four lepers and forty-three other patients. But here come two more lepers. We unpack our syringes and the medicine, and give the treatments, and our total number has been raised to ninety-nine. One more leper stopped us on the way, which brought out total to even one hundred for the first time. Harvest is not over yet, and we are assured that each week more will be coming.

The boy, his widowed mother, and two small sisters were waiting for us, and they are the first to be brought in for treatment; but since we have the truck we expect many others to be served in the same way.

We arrive home at four, after a busy eight hours on the road, happy because we have been able to help one hundred people physically and tell the Gospel story to many others. Readers, you have a part in this work too. Don't you consider it worth while? PRAY, PRAY, PRAY. Pray with us that many of these souls with whom we come in contact week after week may learn to know Christ as a personal Savior.

Dhamtari, C. P., India.

"It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Midst mists and rocks and quicksands,
Still guides, O Christ, to Thee."

—W. W. Howe.

"Other books we may read and criticise. To the Scriptures we must bow the entire soul, with all its faculties."—Kirk.

SUNDAY SCHOOL LESSON

Lesson for Feb. 26, 1928—Mark 5:22-43

OTHER MIGHTY WORKS OF JESUS

Golden Text.—Thy faith hath made thee whole.—Mark 5:34.

Lesson Story.—The fame of Jesus reached beyond His people, the Jews. There came to Him a ruler of the synagogue, Jairus by name, who fell at His feet and implored Him, "My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed." Jesus heeded Jairus' pleadings, and started to go with him.

About that time there came a certain woman, who for a period of twelve years had had an issue of blood, and she touched His garment. "Who touched me," said Jesus. The woman, trembling, fell down before Him, acknowledged what she had done, and told Him the truth. Thy faith hath saved thee, said Jesus and went on.

About that time others came and advised Jairus that since his little daughter had died it was not necessary to trouble the Master any further. But Jesus quickly gave Jairus to understand that notwithstanding his daughter's death it was after all worth while to go on and finish the work of restoration. When they came to Jairus' home He took the little damsel by the hand and raised her to life. It was the first recorded instance where Jesus had raised any one to life.

Lesson Comments.—In this lesson there are a number of very remarkable utterances which we have time to notice only very briefly:

1. **"He fell at his feet."** A very clear evidence of faith and reverence. In this day of pride, many people do not even kneel in time of prayer. But Jairus was in sore distress. His child was very precious to him. He wanted her restored. He believed Jesus would do it, and in this reverential way he manifested his confidence and reverence for the Master. When your faith and humility impel you to fall at our Savior's feet you are within healing distance of Him.

2. **"Much people followed him."** Possibly some of these people followed Him out of mere curiosity. But if you would learn of Jesus and get in touch with His power it is necessary to follow Him. You will not follow Him long, however, unless in your heart you fully decide to follow Him truly.

3. **".....told him all the truth."** This was in keeping with the rest of the actions in connection with this event. In her great faith she believed that if she but touched the hem of His garment she would be healed. In her humility she did not desire to attract any attention, so she simply touched His garment, believing that this would be the end of her affliction. Now that she was found out she bravely told it all. She staid by the truth. What an impressive example for us. Let us hide nothing from the Lord. Let there be no Ananias and Sapphira tactics about our methods, pretending to give all but holding back a part. Let us tell ALL THE TRUTH. The way to the **TRUTH** (Jno. 14:6) is to tell **"all the truth."** One of the tests of real Christian character is that of at all times staying by the truth.

4. **"Thy faith hath made thee whole."** What was it that healed that woman? Her faith? Was it not Jesus Christ that did the healing? Yes. Had not some virtue gone out from Him because that woman touched Him? Yes. Could that woman possibly have been healed had not Jesus Christ possessed the healing power and chosen to bestow it upon her? No; not any more than the prophets of Baal could bring fire down from heaven in answer to their prayers to their god. But it took faith on the part of that woman to get in touch with the healing power of the Master. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Without faith it is impossible to please him."

5. **"Trouble not the Master."** "No doubt they meant it well, but to have taken their advice would have meant defeat. They were just getting to the point where it took real faith to go on. Jesus had performed many miracles, and it was not hard to believe that He could perform some more. But to believe that He could raise to life one who had really died required a faith that alone could reach the case. Are you burdened with a real perplexing problem? That is the time when, above all other times, you want to be "troubling" the Master.

6. **"Only believe."** That settles the whole question. "Only believe," and you will go all the way with Jesus. "Only believe," and the dead will be raised to life. In other words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith, power, and divine grace and blessings are inseparably connected.

7. **"They were astonished."** Possibly the very people who a little while earlier had "laughed him to scorn." Through Jairus' faith, Christ had opportunity to demonstrate His power.—K.

Bible Meeting Topic

CHRISTIAN STANDARDS IN LIFE—DEVOTION TO GOD'S WORD

Ps. 119:1-40.

Topic for February 26

MOTTO

"I will meditate in Thy precepts, and have respect unto Thy ways."

OUTLINE STUDY

I. Its Place in the Heart.
1. To be laid up there not to be forgotten.—Deut. 11:18.
2. To be hidden there to prevent sin.—Psa. 119:11.
3. To be permitted to dwell there in all wisdom.—Col. 3:16.

II. Its Place in the Life.
1. Cleansing the way.—Psa. 119:9.
2. Cleansing the life.—Jno. 15:3.
3. Purifying the soul by obedience.—I Pet. 1:22.
4. Milk for the babes in Christ.—I Pet. 2:2.

III. Duties Toward the Word.
1. The duty of meditation.—Psa. 1:2; II Tim. 2:15.
2. To be desired above gold.—Psa. 19:10.
3. To be listened to.—Psa. 78:1.
4. God to be praised for.—Psa. 138:2.
5. To be taught faithfully.—Jer. 23:28; Phil. 2:16.
6. To be obeyed.—Matt. 7:24, 25; Luke 8:15.
7. Recognized as from God.—I Thes. 1:13.
8. Earnestly heeded.—Heb. 2:1; Rev. 1:3; Jas. 1:25.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Textword, **"Word of God."**
2. My Duty toward God's Book.

For Young People.
1. The Blessing of God's Word in Our Hearts.
2. How to Make the Most of God's Word.

For Older People.
1. Reverence to God Expressed by Heeding His Word.
2. A Word-filled Life.

PERSONAL THOUGHT

As the mounting up of the mercury in the thermometer indicates a rising temperature, so the interest of the soul in the Word of God indicates a rising spirituality.

SEED THOUGHTS

God's thoughts and ways of thinking are as far above the level of man's as the heavens are above the earth—a distance illimitable and immeasurable. And so of His **ways of doing**—the distance and difference is infinite. Human notions all fall immeasurably short of God's, as when the Jews conceived of Messiah as a temporal monarch and His kingdom as an earthly one, and had no thought of that new man to be made of twain, in the union of Jew and Gentile (Eph. 2:15).—Pierson.

* * *

I believe that the want of the age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.

—J. C. Ryle.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 16, 1928

Field Notes

Bro. Protus Brubaker of Elkhart, Ind., is spending some time in the Carver, Mo., field, being a former worker in that district.

A total of $809.49 is reported by the Mission Board of the Missouri-Kansas Conference district as the contributions during the month of January.

First reports from the Bible school at Lima, Ohio, tell of an attendance of about 30 during the day, with the mission hall fairly well filled during the evening sessions.

Brethren Joseph and Jacob Saylor of Thomas Mills, Pa., spent part of Tuesday of last week at the Publishing House, going back home with a supply of the new Church Hymnal for Thomas congregation.

Bro. J. R. Shank of Carver, Mo., recently held a few meetings at Pearson Branch, a few miles from his home. The attendance and interest indicated that a harvest of souls may be gathered in there at some future time.

REQUESTS FOR PRAYER

For the coming series of meetings at Lancaster, Pa., to open Feb. 19, with Bro. John S. Hess in charge.

For the coming meeting of the Executive and Mission Committees of our General Mission Board, that wisdom may be given them to cope with the problems before them.

For the Bible meeting and series of revival meetings, soon to open at the Norristown Mission, with Bro. E. W. Kulp in charge.

For the work at the Mennonite Publishing House, that a clear Gospel ring may be heard in all the publications sent out.

For the coming meetings at Scottdale, Pa., to begin Feb. 26, in charge of Bro. J. F. Bressler.

For the annual meeting of the Mennonite Board of Missions and Charities, to be held with the Walnut Creek, Ohio, congregation some time in May, that a whole-Gospel policy may prevail and our mission forces united in a common effort to "teach all nations....all things whatsoever" our Lord commanded.

For the work at Altoona, Pa., Detroit, Mich., Peoria, Ill., and Portland, Oreg., where new buildings have recently been erected.

For the Bible meetings at Kitchener, Ont., Lima, Ohio, and Filer, Idaho, the only ones among our special Bible terms still going.

Ministers' Meeting.—We are in possession of an interesting program of a ministers' meeting to be held at the Mennonite mission in Canton, Ohio, Feb. 22. Both forenoon and afternoon sessions are open to the public.

A series of meetings will begin, the Lord willing, in the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday evening, Feb. 19, in charge of Bro. John S. Hess of Lititz, Pa. Remember the work in your prayers. L. S. K.

Sunday, Jan. 19, is the time appointed for a baptismal service at Mt. Zion Church near Versailles, Mo., at which time two young people are to be received into fellowship. Bro. Joe C. Driver of Garden City, Mo., is expected to be present and conduct the services.

The workers at the Norristown, Pa., Mission are looking forward to a feast of good things, Feb. 22, when an all day Bible instruction meeting is to be held, this followed by a series of evangelistic meetings each evening until March 4, conducted by Bro. E. W. Kulp of Bally, Pa. L.

Bro. Ralph Smucker and wife, missionaries on furlough from India, worshiped with the N. Main St., congregation of Nappanee, Ind., Sunday morning, Jan. 28. Bro. S. presented the message from II Cor. 3:2. His theme being "The greatest need of the present generation: a living Gospel exemplified in the lives of believers." L. L. H.

Correspondence

Midland, Mich.

Dear Herald Readers, Greeting:—We enjoyed the privilege of having with us on Sunday, Jan. 29, Bro. C. C. King, wife and son of Detroit, and Bro. Daniel Oyer and daughter Lois from Ashley, Mich. Bro. Oyer preached to us in the morning. Many good and helpful thoughts were brought out. Bro. C. C. King talked to us in the evening. Our Y. P. M. topic for Sunday evening was, Our Nearest City Mission. So we had invited Bro. King of Detroit to be with us and take charge of the meeting which he did. He very plainly told us the needs of the Mission.

On Feb. 28 our series of meetings will begin, which will last for about 10 days or longer, Bro. O. N. Johns of Louisville, O., conducting them.

On the following Sunday, March 4, we intend to dedicate our new church, Bro. D. D. Troyer of Goshen, Ind., in charge. We wish to extend an invitation to all.

We ask an interest in the prayers of all Herald readers in behalf of the work and meetings soon to begin at this place.

Feb. 1, 1928. Cor.

Lake Charles, La.

Dear Herald Readers, Greeting in the Name of Jesus:—We enjoyed having Bro. Bontrager from Mississippi with us over Sunday, Feb. 5. He preached the Word with truth and

power. Since our last writing Bro. D. B. Raber and son, Roy came to Lake Charles. They preached for us the Word of God. Our prayers are that God will bless them in their work. We ask all who come South to stop and bring us a message out of God's Word. "Blessed are those which do hunger and thirst after righteousness, for they shall be filled."

Feb. 4, 1928. Sarah B. Leidig.

Larned, Kans.

Dear Herald Readers:—The congregation enjoyed the meetings that were held here the last week in December. Bro. L. C. Miller from Limon, Colo., came into our midst on the evening of Dec. 24 and continued meetings until the evening of Jan. 1, with four confessions. Bros. Melvin Landis, John Workentine, and Earl Stauffer of Hesston College had charge of the music. These meetings were well attended and enjoyed by all.

Sunday, Jan. 29, Bro. Charles Diener accompanied by his Bro. Arthur from Canton, Kans., worshiped with us. Bro. Charles preached to us in the morning.

Preaching services are always appreciated here as we have no minister now.

Feb. 4, 1928. Cor.

Manheim, Pa.

Greeting in the Master's Worthy Name:—On Thursday morning, Jan. 12, special services were held at Erb's Mennonite Church near Lititz, at which time Bro. Herman H. Metzler was chosen as deacon. Five brethren were nominated at the regular service on Sunday morning. The choosing was done by lot, Bro. Herman being the one chosen. He was ordained at the same time.

The Lord willing, a series of meetings will be held at the Manheim Church sometime in March. Bro. John H. Gochnauer of East Petersburg, Pa., will be in charge. The prayers of God's people are desired.

Feb. 5, 1928. Rufus W. Heisey.

Filer, Idaho

Dear Readers of the Gospel Herald, Greeting:—We have had a pleasant winter, and the health among the brotherhood has been good with the exception of colds.

We reorganized our Sunday school the first of the year as follows: Supts., Bro. John Schiffler, Bro. Guy Shank; Sec-treas., Bro. Harry Detwiller; Chors., Sister Esther Shank, Sister Pearl Shank, Bro. John Sieber; Libr., Sister Barbara Garber.

Bro. Ernest Garber of Nampa, who has been ordained to assist in the ministry at this place, moved here on Jan. 5. We are glad to have Bro. and Sister Garber with us. Bro. Honderich is in Oregon at present helping in the Bible school there. We crave an interest in the prayers of God's people, that we may be a real blessing for good.

Feb. 5, 1928. Cor.

Osborn, Ohio

(Medway congregation)

Dear Readers, Greeting:—The revival meetings at this place closed with two confessions. Baptismal services were observed. Bro. Gabriel Brunk of Elida, spent Sunday with us, preaching two helpful sermons.

We have reasons to thank our heavenly Father for His love to us. Though several families left here making fewer in Sunday school, yet we feel to praise Him.

Feb. 6, 1928. Cor.

Colorado Springs, Colo.

(Manitou congregation)

Greetings to all Herald Readers:—On Jan. 1, our Sunday school was reorganized and Bro. E. Z. Hartzler is now serving as Supt., Bro. S. G. Winey Ass't Supt., Sister Lois Winey Sec-treas., and Sister Wilma Miller Chorister.

On Jan. 8 our church officers were elected.

Bro. John Plank and Sister Ethel Yoder, who had been coworkers with us for several months, returned to their home, Harper, Kans., in January.

Sister Susie Hough's friends living elsewhere will be glad to know that she is improving in health.

During the winter months Cottage prayer meetings are being held on Thursday evening of each week.

We are fewer in number at this place than for several previous winters.

We welcome all who travel this way to stop with us.

Will you kindly remember the work at this place in your prayers?

Feb. 6, 1928. Cor.

Clarence Center, N. Y.

(Sandhill congregation)

Greetings in Jesus' Name:—The New Year is under way and everything is going well here. The new officers and teachers took charge of the work the first of the year with Bro. J. W. Berkey as S. S. Supt., and Bro. Elmer Murry as moderator of Y. P. M.

We are having fine weather at present, but we have had two good storms so far this winter, each with heavy snow.

We still have quite a steady growth here, there being 200 or more enrolled in Sunday school. Our Church house seems to be too small to accommodate the attendance satisfactorily. There is some thought given to the building of a new house. We have two preachers at present; namely, Bros. D. D. Kauffman and C. L. Ressler. Generally Bro. M. H. Shantz of Baden, Ont., or another preacher from Ontario comes to preach on every alternate Sunday, being still under the direction of the Mennonite Mission Board of Ontario as desired by the members at this place. It was edifying to have Bro. Hallman of Ontario in our midst, Jan. 29.

We have started to use the "Life Songs," which have already proved quite beneficial to song service in Sunday school and young people's meeting.

Four young sisters from this section are attending short Bible term at Kitchener; namely, Fern Yoder, Sarah Mast, Mary Eichorn, and Ruth Troyer.

One of the problems at this place is our young people's meeting; but we trust that with patience, prayer, and persistent effort improvement will be made.

Remember us in your prayers, that God may be glorified through Sandhill being known as a soul-rescue station.

Feb. 6, 1928. Oris H. Troyer.

Parr, Ind.

(Burr Oak congregation)

To All Herald Readers, Greetings:—Even though we sometimes rather neglect some of the things the Father has given us to do, He is laboring with us in our hearts and lives.

Bro. Ray Yoder was with us the first part of January. Though there were no open confessions, we as a body were strengthened and builded for Him. We were given the Word simply but "in Spirit and in truth." May God bless His Word as the brother brings it forth.

The church at this place has started teaching the Sunday school lesson on Sunday afternoons and a Bible doctrine lesson on Thursday evening to the inmates of the county jail at Rensselaer. There has been a decided interest taken from the first. There have been two confessions made by young men, showing forth what the Word of God will do if sown on good ground.

Pray for this work; for the brethren that labor there that they may be able to do the will of the Father, and for those that receive the Word that they may be found fruits fit for the Master's table.

Yours in His service,

Feb. 7, 1928. Leroy Kissinger.

Ephesians 1:4 is the essence of Christianity.—S. F. Coffman.

Miscellaneous

"THE LORD WILL KEEP HIS OWN"

I know not if to morrow's sun
Will bring me joy or pain;
If blessings will descend from heaven
Or sorrows fall like rain;
Or if the skies be overcast
With clouds like funeral pall;
Or if the sun will rise and shine,
Or if it rise at all;
I only know that down my path
Of earth o'er brier or stone
I shall be safely led, because
"The Lord will keep His own."

I know not if my path of life
Still winds through many years,
Or if before to-morrow's morn
I bid farewell to tears;
I know not which of all my friends
Will be the first to go,
And leave me wandering lonely through
This vale of sin and woe;
I only know my heavenly Friend
Will never leave me lone,
But walk forever by my side
And always "keep His own."

I know not how Christ cleansed my sins;
I only know that He
Did take my sinful heart and give
A spotless one to me.
And through this heart that He has cleansed
His wond'rous love does flow,
And here abides that perfect peace
The world may never know;
I know not now whose lives are pure,
Or whose hearts are like stone;
I only know my heart is Christ's
And He will "keep His own."

I know that pleasures are but fleet
While pain is everywhere,
But God thinks best to give to all
Some little taste of care;
And oh, I know this night of earth
Will sometime pass away,
And all will be forgotten when
We walk in heaven's day;
And with all sin, and strife, and pain,
And tears forever flown
There'll be but comfort, peace and love
When God does claim "His own."

—Selected by Anna M. Graybill.

HOPE

By W. C. Hershberger

For the Gospel Herald.

The Genealogy of Christian Hope: Rom. 5:3. The Christian hope has its birth in tribulation. "And not only so, but we glory in tribulation also."

1. Tribulation gives birth to **patience**, coming from the verb which signifies, "to keep good under," and might be rendered endurance.

2. Endurance, in its turn, worketh **experience.** This virtue in man has stood the trials. This force which has brought about the victories of the Christian's life is the known weapon the value of which he has proved. It denotes the proved Christian and the opposite. Rom. 14:18 cf I Cor. 10:27.

3. When the believer, finally, feels the workings of this divine force with which faith finally fills him in the midst of suffering, he feels his **hope** rise. After the birth of this hope the Christian no longer fears but aspires to a lively hope which he has gained through tribulation. Rom. 5:2.

The human family has often experienced the rise of one who was born among the meanest of circumstances to the level of the best; but he certainly would show himself unworthy of this success and elevation were he to deny and be ashamed of this parentage. How much better if in his stately mansion he places the picture of some rustic log cabin or shack as may be the case and point with a righteous pride, "That is the place where I was born," or to an odd portrait, This is my father, or mother whom all honor and praise belong.

What is true in the natural in this instance is more than doubly true in the spiritual realm. When we think of our text it is of more than common interest, for what is so glorious as Christian hope? And our text traces it back through its immediate ancestry, **"tribulation."** This hope has never been gained nor ever will be gained through that which is lofty, radiant, attractive. No, only through tribulation. This ancestry is the glorification of the Christian, and not that which maketh ashamed. We shall find the struggles to be profitable and interesting. It is like the rising of some families who rise from their mean, undignified station of life to the highest and most dignified position in life. However, this can only be attained by accomplishing hard, difficult tasks.

4. "Tribulation worketh **patience."** So long as all goes well we scarcely know whether we have patience or not. This is an attribute that must be worked out through the grace of God. We can only know ourselves as of any quality as God shall put that quality to proof. Courage must be tested by danger, virtue by temptation, constancy by solicitation. The testing out of this virtue, and proof of stability under all circumstances is the development of this virtue. How often we see the meanest of characters transformed and shine in the newness of Spirit in God's Kingdom. Shall he be ashamed of the adversity, whence he has acquired so choice a grace?

5. Patience worketh **experience.** Thus with the tribulation ripened into patience, the suffering which has brought him into submission leads him into school of God; but when he is schooled into resignation, he is not left without heavenly visitations. God may allure him into the wilderness but only as He may have a better chance to commune with him, giving the valley of anchor for a door of hope.

Thus as time merges and the relation between Father and child grows in richer and deeper experiences in His service, the door of **hope** opens to the fragrance of the blossoms from the heavenly Kingdom until the experience has ripened into the luscious fruits of the heavenly Kingdom fulfilling the hope of him who patiently struggled through tribulation until the goal is reached.

Johnstown, Pa.

MY TRIP TO THE WEST

By J. M. Kreider

For the Gospel Herald.

This finds me here in this wonderful city, it is said that Los Angeles covers more ground than any city in the United States. Many of the dear brethren here live so far from church that they don't get there very often —some as much as fifty miles from the church, others thirty-five miles away.

We began meetings here the night of the 23rd. In the first place, we left Oregon on the 20th, started from Albany at noon headed for Terra Bella, but missed connections at Port Costa, Calif. At this place the train is taken across the river by Ferry. Port Costa is just twenty-five miles from San Francisco. We left Port Costa something after three P. M. for Terra Bella, arrived there on scheduled time 9:53 where one of Sister Horst's boys met me and took me out to their home for the night. Sister Horst once was a Missourian, but has been living in California for many years. We had two preaching services while at Terra Bella, one on Sunday morning the other in the evening. I have not been at a place for a long time where the outside people came as they did at Terra Bella. I was made to think that a church could be built up there. I hope and pray that God will lay His hand on some one that will be willing to go and hold a series of meetings for them. Bro. Emanuel Stahley is the minister here. He is one of the few Pauls of our Church Here I also met Bro. Michael Kreider of Lancaster Co., Pa., who is also a Paul. He left Pennsylvania on account of his health and the Lord is wonderfully blessing him there at Terra Bella, his asthma has gotten much better and may get altogether well.

I left Terra Bella on Monday, the 23rd, for this place, reached here at 6:00 P. M. and was met at the station by Bro. Bontrager, the minister

and bishop here, who took me out to his home eight miles away. After supper we went over to church and began the meetings. The Lord willing, the meetings will close here tonight. I want if possible to stop off with the Hesston, Kans., people for a day or so and see how people are doing there.

My plan is to leave this city Thursday, Feb. 2, reach Newton, sometime on Saturday where I am hoping to meet my son-in-law and son at the station to take me over to Hesston. I am still very well, and God is doing great things for me for which I praise His holy name.

Los Angeles, Calif.

SIMPLICITY

In I Tim. 2:9 we read of women's apparel; also of wearing of gold, pearls, and costly array. We know many will agree with the Bible teaching through Paul about the wearing of modest apparel, gold, and pearls. When it comes to costly array we may say that this means the clothes; yes, but does it not just as well mean many other things?

If we have costly furniture in our homes, when not so costly would answer the purpose, do we not disobey this Bible teaching? Maybe we would be hurt if some one accused us of this.

Then how about an automobile that costs $1500 or $2000? Is that costly array? Reference in I Tim. 2:9 may have had reference to clothing or decorating in some form; but I believe it means any way that we spend large sums of money for our convenience or our own gratification when something cheaper would answer the purpose. If we do so I believe we disobey the Bible teaching.

However, if we ride in a cheaper automobile and are jealous of the one that has a better car, we are of the same spirit as he; the spirit is within us to make a show. But if we would ride in cheaper cars out of purpose of heart and a desire to do the will of God, would it not be better? How can we say anything about dress to the young people if we disobey this way? Even our Church leaders, bishops, preachers, deacons, and Sunday school workers may be leading us wrong here. J. R. H.

Editor's Comment

Our brother is right in placing the emphasis on principles, not disregarding the applications. In discussing the question of simplicity and nonconformity in dress, some would argue it away by stressing the fact that there are so many other things involved that we had better keep still on the whole catalogue of scripture violations. A better way is to accept the Scriptures in full, obey all the commandments, make the applications impartially, and stand out before God and man as "unspotted from the world." Blessed are they that do his commandments, that they may have right to the tree of life, and enter into the holy city."

GLORIFYING GOD IN AFFLICTIONS

By Phoebe Yeackley

For the Gospel Herald.

Not only does God send afflictions on the wicked or unjust, but the true child of God must often suffer afflictions. When we think of Christ's sufferings and how that it was all for our guilt it behooves us to glorify God in our meager afflictions.

Many times God needs to send afflictions that we may not stay away from Him. In Psa. 119:67 we read, "Before I was afflicted, I went astray; but now have I kept thy word." Jesus says, "It is better for thee to enter into life halt and maimed, rather than to be cast into everlasting fire, where the worm dieth not and the fire is not quenched."

In studying the life of Paul we are impressed with the thought of his afflictions. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet in all these Paul says, "If I must needs glory, I will glory of the things which concern mine infirmities." Further on Paul speaks of his afflictions as being light. He says: "For our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Let us remember that He by whom "all the hairs of our head are numbered" and who "knoweth whereof we are made" directs everything which befalls us in life, in perfect wisdom and love, to the well-being of our souls. Many times we are drawn nearer to God by the afflictions He allows us to suffer. To my mind comes a testimony I heard years ago, given by an elderly sister: That she thanks God for the trials and temptations God has sent into her life. When one is young one can not so well understand how one can rejoice in tribulation; but when one is older and has experienced afflictions one can understand these things. If it were not for the trials and temptations that come into our life I am afraid we would be very weak Christians. It is by going through trials and overcoming temptations in life that makes us strong men and women for Christ.

To be blind would seem to us whom God has blessed with sight a great affliction. Yet we read and know of such who think this to be one of the least of afflictions. When God takes from us certain things He strengthens others. The blind seem to have a keener sense of hearing and feeling. Then those who are blind are unable to see the things that are wicked in the sight of God and are not tempted through the eye.

The persecutions of the early Church proved a great blessing, for it was the means of the growth of the Church. Christians were scattered far and wide, and spread Christianity wherever they went. The Christians being scattered and working for their Master was the means of strengthening them in the service of God. Today God still calls men and women out of His Church to spread the Gospel. Many of these meet with persecutions, yet how blessed to know God will not try any one beyond his strength, and how precious the promise, "My grace is sufficient for thee."

The tree or vine must be trimmed before it will bear much fruit, and when gold or silver is first mined it must be refined before it is of any value. Many times we need trimming or refining before God can use us. It is often necessary for God to send afflictions into our lives that we may learn to know and do His will. In Psa. 119:71 David says: "It is good for me that I have been afflicted, that I might learn thy statutes." Affliction is often the pathway to God, for many a soul has found Christ through afflictions.

A certain writer leaves these words:

"And yet these days of dreariness are sent us from above,
They do not come in anger but in faithfulness and love;
They come to teach us lessons which bright ones could not yield,
And to leave us blest and thankful when their purpose is fulfilled."

All afflictions are blessings in disguise, for "all things work together for good to them that love God." Let us therefore render unto God the glory due to His name.

Kansas City, Kans.

STUDIES ON THE CROSS

VI. THE CROSS IS THE HUB

By H. N. Troyer

For the Gospel Herald

(Continued from last week)

The next use is that of progressive sanctification. Holiness is not a mushroom growth. We are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). "The Lord make you to increase and abound in love one toward another, and toward all men ....to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thes. 3:12, 13). "We beseech....and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would **abound more and more**" (I Thes. 4:1). "We beseech you, brethren, that ye **increase more and more**" (I Thes. 4:10).

The third use is that of final complete sanctification as found in I Thes. 5:23: "And the very God of peace **sanctify you wholly**; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Let us not forget that sanctification is simply the name for what God does in us due to the work of the Cross.

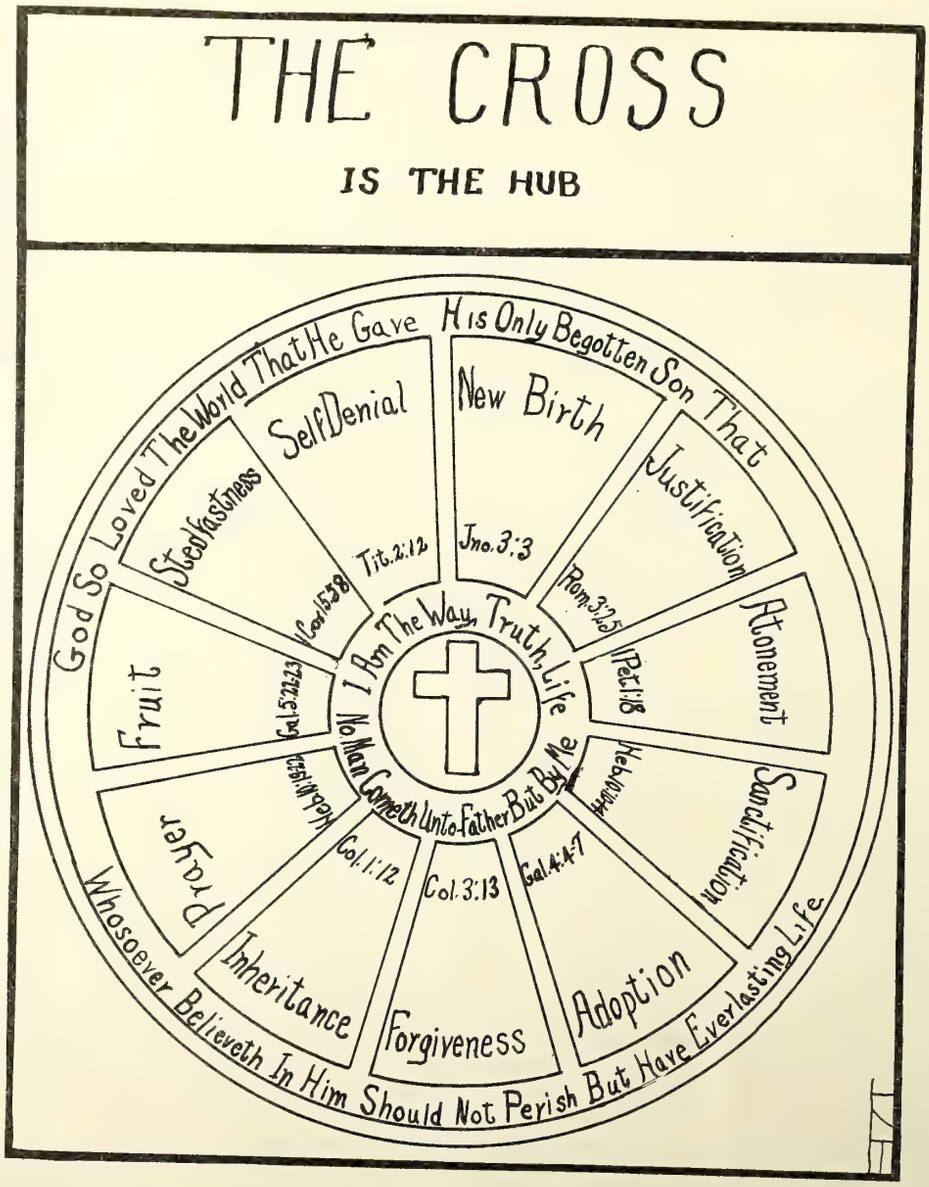
Adoption

God has only one Son. All others are aliens. God loves us all so much, however, that after His Son justifies us and makes the great atonement in our stead, God adopts us into His family and we become joint heirs with Christ. This precious truth is brought out in Gal. 4:4 and Rom. 8:17.

Such an adoption brings us many blessings. We receive a new name and become identified with the family, showing not only where we stand, but we will also be very careful not to tarnish the family's good name. We will champion their cause. Being one of the family of love, we will love each other fervently. The Father of this family will naturally love, comfort, and care for us as well as chasten so that we may become more fruitful.

Forgiveness

All the members of God's family received His nature when they became new born. Therefore this family has certain traits of character. One of these is forgiveness. It originates with the Father, is carried out by the eldest Son, and every other member of the family likewise. We find this especially plain in Col. 3:13, where it says that we should forgive one another "even as Christ forgave you." This is such a strong thing in God's sight that He gives us His Word that if we will not forgive—neither will our Father forgive us (Matt. 6:15). Anything that man may do unto us will not compare to the great thing Jesus did for us that we might be forgiven and made one with God.



Inheritance

Sometimes we find people who are in line for a good-sized inheritance at some future time. Often these people are simply living on this future hope. This one thought seems to possess their whole life.

This is a picture of how some look at God's promises. God has made us some wonderful promises as joint heirs with Christ. Paul prays that each of us may have our eyes opened to the riches of the glory of his inheritance—an inheritance incorruptible and undefiled and that fadeth not away—reserved in heaven for us.

However, this is not the attitude God wants of us. If we are not careful we will be so taken up with heaven as a place that we lose sight of the great fact that heaven as a wonderful place will be very small compared to the fellowship with our Father and our elder Brother. The thought of this wonderful heaven as a place may also crowd out the fellowship of God and Jesus Christ in our life while here on earth. While Paul had a desire to go to heaven it was that he might be present with the Lord. Yet he was so willing to stay here that he might do yet more for the Lord. He says that the love of God constrained him to live this way, that God had committed to all His followers the ministry of reconciliation, that is, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them (II Cor. 5:14-20).

What a wonderful thought it is that the great thing for us is to be a pipe-line through which God can adopt many others into His family and that we will enjoy our home together with Him above so much more as we have been workers with Him.

Prayer

Without prayer it would be impossible to live a Christian life. Prayer is God's method whereby we come into touch with Him and He

imparts His blessings unto us. Yet this has only been made possible "by the blood of Jesus, by a new and living way, which has been consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19-22).

What a wonderful thing God has done in opening up a way for us to "draw near with a true heart in full assurance of faith!" Some people have called this the throttle that controls the greatest unused power in the world to-day. Satan baffles us in this wherever possible but real prayer goes right through his lines for he was conquered at the cross. He is powerless when a "righteous man" learns to use his "effectual fervent prayer." J. Hudson Taylor founded his great missionary work upon a single fact. "He moved men through God." Never did he solicit funds, yet, what amounts he received each year for the Lord's work from unknown sources!!

James finishes his epistle with a strong exhortation to pray. V. 13—"Let him pray." V. 14—"Let them pray." V. 15—"Prayer of faith shall save." V. 16—"Effectual fervent prayer of a righteous man availeth much." V. 17—"He prayed earnestly." V. 18—"He prayed again." What a prayer life he must have led!

Let us be more thankful to God for the new and living way through the blood by which we can enter into the holiest. We will prove our thankfulness by taking God at His Word and PRAYING.

(To be continued)

FACTS ABOUT THE MOVIES

The following taken from the Free Methodist should help to arouse sleeping professors of religion to the evils of the "Movies."

The moving picture show is one of the most demoralizing agencies in existence. It is corrupting the minds of the children and youth to an alarming extent. It is also the direct cause of much crime, especially among the younger generation who get their suggestions from the screen. The Methodist Protestant is authority for the following figures concerning the industry:

"A leading picture corporation has a gross income of a million dollars a week. In the United States the movie investment is $1,500,000,000. There are 300,000 persons permanently employed and they produce 700 feature pictures yearly. The average weekly attendance at picture theatres is 50,000,000 and they pay yearly for admissions $500,000,000. The yearly salaries and wages at the studios is $750,000,000. We have 9,000 theatres running from six to seven days a week, 1,500 running from four to five days a week, and 4,500 running from one to three days a week." —Selected.

The "movies" are a progression of the "Stillies." See Deut. 4:23, and Numbers 33:52, for their suppression. —Law and Grace.

SHALL WE DEDICATE?

(Continued from page 997)

fied, consecrated and dedicated unto the Lord as being "most holy." A pillar of cloud rested upon it by day and a pillar of fire by night, indicating God's presence continually. This then was the "house of God" in truth, "an habitation for the mighty God of Jacob," in which He proposed to dwell in the midst of His people.

Without going into minute details, I have yet endeavored to give something of a detailed outline of these things in order to bring before the reader's mind more fully and convincingly the incomparable difference and distinction between the "house of God" as of the Old Dispensation and our meeting houses under the New—a distinction which it seems many of our good, well-meaning people, even some ministers, fail clearly to see.

It may be in order yet further to notice that the tabernacle, the materials of which it was made, with everything pertaining thereto, the high priest, robed in his beautiful "holy garments....for glory and for beauty," made of the finest of materials and of divers colors, all was typical and figurative, "a shadow of good things to come," of a "greater and more perfect tabernacle, not made with hands," of our "great high priest, that is passed into the heavens, Jesus the Son of God," of the divine beauty, excellence and preciousness of His person, His character, His holy life and His atoning work for us, and of the varied features of the Gospel and the work of redemption and salvation in general.

The temple of Solomon later on was built on the same divine plan as the tabernacle though on a much larger scale. It contained the sacred ark of the covenant with all the other sacred furniture and vessels of the tabernacle. When fully completed it was then dedicated to the Lord with solemn and impressive ceremonies on which occasion the Lord manifested His full approval and acceptance of the work as "the fire came down from heaven and consumed the burnt-offering and sacrifices;" as also by an effulgence of divine glory, when "the house was filled with a cloud, even the house of the Lord: so the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

It was one of the grandest, most beautiful, and costly buildings in existence, and the one building in the whole world divinely sacred and holy, owned as such by the Lord Himself, an "holy habitation" where God would dwell in communion with His people. To the Jews it was "our holy and our beautiful house," the sanctuary of God," etc.; the center of divine worship for the Jewish nation, and to be "called of all nations the house of prayer." It was situated in Jerusalem, "a city that is compacted together," as the psalmist sings, "whither the tribes go up, the tribes of the Lord....to give thanks unto the name of the Lord," in His "holy temple," the "house of the Lord."

Toward that holy place every devout orthodox Jew turned his face and his feet in devout worship, or for help in time of trouble or extreme need.

Thus, for example, the puzzled Asaph, (73rd Psalm), with his perplexing problem which he could not solve, which had become too painful for him and by which his "steps had well-nigh slipped," like a true orthodox Jew "went into the sanctuary of God" where he received from God a solution to his problem and an answer of peace. Thus also king Hezekiah, upon receiving Rab-sha-keh's threatening blasphemous letter, "went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord "for help and for safety and forthwith received from the Lord, through the prophet Isaiah, assurances of protection and deliverance from his enemies. Even the prophet Daniel, though an exile in far-off Babylon, prayed with his windows open toward Jerusalem, the holy city, which God had chosen among all the tribes of Israel to build an house in, that his name might be there. All this was divinely proper, in perfect harmony and in full keeping with the Jewish dispensation, with its one holy city and its one holy temple, the "house of God," to be called of all nations "the house of prayer," where God dwelt in communion with His people.

When Jesus came, however, He taught and foretold, as in His conversation with the woman of Samaria, that a change was about to occur; that a new system of divine worship, in which no special place, city, or temple should be required for the true worship of God, was about to be introduced. The woman had said unto Jesus (Jno. 4:20), "Our fathers worshiped in this mountain:"—Mt. Gerizim with its Samaritan temple,—"and ye say that in Jerusalem,"—with its Jewish temple,—"is the place where men ought to worship. Jesus saith unto her: Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.....but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth:" —anywhere, in any place or any building. The change from the Old to the New was at hand. It came into complete fulfillment as Jesus completed His work on earth. As He exclaimed, "It is finished," and expired upon the cross, "the vail of the temple was rent in twain from the top to the bottom." The Old dispensation,—"the first covenant," with its "ordinances of divine services, and a worldly sanctuary,"—the temple, the earthly "house of God" with all its equipments for divine worship, figures and shadows of good things to come, was passing away, being now fulfilled in Christ and His atoning work; while the New, the Gospel dispensation, with its "greater and more perfect tabernacle not made with hands," the "true tabernacle which the Lord pitched, and not man," was being ushered in.

Hence the temple, though "yet standing," its usual courses of divine services being still carried on for a time, was virtually obsolete, since the reality, the true substance of which the temple was a shadow, had now come and taken its place. Virtually, before God, its glory and its sacredness had forever departed and it was indeed "left desolate," destined to be destroyed as Jesus had foretold and as it came into fulfillment a few decades later. Now and henceforth, throughout the Gospel dispensation, no material building, no temple or house of worship, no place or spot on earth, could be truly sacred in a special sense, as the temple and its holy precincts were sacred. Even the alleged places of the crucifixion and burial of our Savior, which have become centres of devotion and are held in idolatrous veneration by a large portion of the Christian world to-day, were evidently not intended of the Lord to be held specially sacred since the very sites of these great events are held in doubt and in dispute, being largely traditional. The New Testament scriptures give us nothing definite as to their precise location. "Perhaps it is all the better that we should not know the precise spot. God buried Moses out of the sight of men, and out of the reach of idolatry. The earthly Calvary may be hidden from our view, that, instead of cleaving to earth, we may look to heaven where Christ is enthroned in glory."—**Dr. Philip Schaff.** Quite likely so. We can well believe it. God knows the tendency of the poor human heart to idolatry—the tendency to idolize, adore and venerate some visible, tangible object or place, something that can be touched, handled, and looked upon with the natural eye; a proneness to "worship and serve the creature more than the Creator"—a visible counterfeit rather than an invisible reality; an inherent tendency and disposition that strikingly manifests itself in all religions among all nations, to a considerable extent even among Protestant Christians (we regret to say), but more especially among Roman Catholics, Jews, Mohammedans and pagans—every spurious religion on earth, with their so-called sacred buildings, places and objects,—cathedrals, mosques, temples, images, shrines, relics, holy grounds, and holy places, gods and goddesses, etc., literally by the hundreds of millions. In fact, idolatry in its various forms is an outstanding feature of all counterfeit religions, and in general, exhibits carnality in its most degraded and abhorrent forms and is indeed, "earthly, sensual, devilish." In direct contrast to this, the Christian religion as represented in the Gospel of our Lord Jesus Christ stands unique and conspicuous in its utter absence of anything savoring of idolatry, any veneration, or excessive admiration even, of any visible object, person or thing; in its absolute purity, and its entirely spiritual and heavenly nature, with no sanctuary, sacred building or object on earth of a material nature; distinct in this respect from even the true worship of God under the Mosaic dispensation.

Now, of course, there is a sense in which our meeting houses are, or should be, dedicated to the Lord; but the same is also true of our dwelling houses, ourselves, and all our possessions. "If we are God's servants as the scriptures require us to be, we are dedicated to Him with all that he has given us—our lands, our money, our meeting houses, our hearts, our life, all are His by a willing unconditional consecration.

Every true Christian is wholly dedicated to the Lord with all that he has; and whether he builds himself a house or a barn, or buys property, it is dedicated to the Lord already without any ceremony. And when a community of such persons unite their means and efforts and build a house it is dedicated as fast as the materials are collected and paid for."—**J. S. Coffman.** Right, dear departed brother. Sound and scriptural.

But now, the question has been asked: How then should the first service in a new house of worship be held and what should be the nature of it? With no direct scripture on the question we have been led to believe however, after due reflection, that a special "opening service" may be turned to very good advantage since it affords a favorable opportunity of holding forth and emphasizing before a promiscuous audience—generally a large one—important scriptural truths relating to the worship of God, the preaching of His Word, and "the way of salvation" in general. The writer would consider it an unusual opportunity of proclaiming before an unusual audience "the glad tidings of the kingdom of God;" the Gospel message with its saving merits in the atoning virtues of a Savior's blood; the importance of the vital doctrines we profess, etc. It would also seem especially fitting on this occasion to explain—to enlighten the minds of those who may be in error, as to the vast and vital difference and distinction between this meeting house which we have built and the Jewish temple, the "house of the Lord," as of old; dwelling also on the simplicity and the wholly spiritual nature of divine worship under the Gospel dispensation as compared with the ritual, temple worship, under the Mosaic dispensation. It would further seem appropriate to remark on the goodness of God in enabling us thus to build a commodious house in which to worship Him, and to sing a song or two of praise and thanksgiving for the same. But, as we see it—as we understand the Scriptures—no ceremony, no formal dedication of the house. "Better go into the new house with good dedicated hearts."—**Bishop John M. Brenneman.** Certainly, as it seems to the writer, all should be able to respond, amen! to that. It seems needless to say, at any rate, that this, after all, is the one **all**-important point in the matter. For it is the **heart** of the **believer,** as all should know,—his **whole being** in fact, which, as "the temple of the living God," in which God proposes to dwell, (I Cor. 6:19, II Cor. 6:16), needs to be **specially** dedicated to God, wholly sanctified and consecrated in a **special** sense. And when such true consecrated believers are together in worship, in true devotion to their God, "as lively stones"—a "spiritual house" and "an holy priesthood," in priestly worship offering "spiritual sacrifices (I Pet. 2:5), upon that "altar of which they have no right to eat which serve the tabernacle," it is the **assembly,** and we may say, the **occasion** and the **service,** that are especially sacred before God, rather than the place, or the building in which the worshipers are assembled.

In conclusion, the writer wishes to give all due respect to the views and feelings of any who may not be able to fully endorse all of the above.

We have endeavored, however, to be scriptural throughout, and have the satisfaction too of being in line, as we believe, with the eminent brethren quoted from in this article, making special mention of our dear aged brother, John F. Funk, now in the 93rd year of his age, a veteran of the Cross, an earnest contender for the "faith of our fathers"—for the faith which was "once delivered unto the saints."

Denbigh, Va.

Married

Kenyon—Kennell.—On Jan. 22, 1928, at the Linn A. M. Church, Bro. Arthur F. Kenyon of Secor, Ill., and Sister Ada E. Kennell of Roanoke, Ill., were united in marriage, Bro. John W. Kennell officiating.

Smucker—Stutzman.—On Thursday evening, Sept. 22, 1927, at the home of the bride's parents, Amasa Stutzman's, near Goshen Ind., Bro. Wilbur Smucker of Tiskilwa, Ill., and Sister Marybelle Stutzman were united in holy marriage by Bro. R. R. Smucker.

Miller—Bontrager.—On Jan. 26, 1928, at the home of Bro. Samuel Bontrager near Goshen, Ind., Bro. Irwin Miller of near Topeka, Ind., and Sister Alta Bontrager were united in holy marriage by Bro. Oscar Hostetler. May heaven's blessings attend them through life..

Ruth—Kratz.—Bro. John L. Ruth of the Line Lexington congregation and Sister Lizzie Mae Kratz of the Skippack congregation were united in marriage at the home of the officiating bishop, Bro. Joseph G. Ruth, Colmar, Pa., Jan. 7, 1928. May God's blessings attend them through life.

Obituary

Shrock.—Carl Wilbur, son of William and Laura Shrock, near Shelbyville, Ill., died at his home Jan. 28, 1928; aged 1 y. 1 m. 20 d. His death was caused by heart trouble following an attack of bronchitis, from which he seemed to be recovering, until the day before his death. He leaves father, mother, 6 brothers, 3 sisters, 1 grandfather and 2 grandmothers, besides other relatives and friends.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pains are ended,
Now dear baby is at rest."

Troyer.—Rosa Darlene, daughter of Bro. and Sister Adam Troyer, was born in LaGrange Co., Ind., May 13, 1923; died at the Elkhart, Ind., Hospital Jan. 23, 1928. She leaves her parents, 3 sisters, 5 brothers, 2 grandmothers, and other relatives and friends. She had met with an accident at her home about three years ago, when at play in the yard an automobile accidently backed over her, fracturing her skull always leaving its effect. Nevertheless for several years she could live and teach the lessons of patience, longsuffering, joy, and sunshine, being a means of gladdening the hearts of others. The funeral was held at the Shore Mennonite Church, in charge of O. S. Hostetler. Burial in the cemetery near-by.

Groff.—David L. Groff was born in East Lampeter twp., Lancaster Co., Pa., Sept. 19, 1866; died Jan. 25, 1928; aged 61 y. 4 m. 6 d. He is survived by his wife, 2 children (Clayton K. and Esther K.), 2 grandchildren, 1 brother, and 5 sisters. He was a faithful member of the Mellingers Mennonite Church. Services were held at the home Jan. 28, conducted by Bro. Elmer Martin, and at the Church by Bro. David Landis. Text, Luke 2:29, 30. Burial in the adjoining cemetery.

"Our loved ones are gathering yonder,
Our friends are fast passing away;
And soon we shall join their bright numbers
And dwell in eternity's day."

—The Family.

Neuhauser.—Lydia, wife of Stephen Neuhauser (deceased), was born Nov. 22, 1843; died Dec. 2, 1927; aged 84 y. 10 d. She leaves to mourn their loss many grandchildren, great-grandchildren, 1 brother (Joseph Miller) and one sister (Mary Snider), both of Long Green, Md. Funeral services at the home of John Kauffman, Gap, Pa., conducted by J. B. Senger, and at the Millwood Church by J. S. Mast and Isaac Mast. Burial in adjoining cemetery.

"Mother is not dead, but sleeping
In our Father's care;
Some sweet day we hope to meet her
In that blissful home so fair."

Wismer.—Hettie (Garges) Wismer, wife of deacon Benjamin C. Wismer, was born May 10, 1857; died Jan. 26, 1928; aged 70 y. 8 m. 16 d. She is survived by her husband and one daughter (Amanda, married to Bro. Vincent Alderfer), also three brothers. Hettie has been a faithful member of the Mennonite Church, and has helped to solve many difficult problems for her husband. As she has been failing in body for several years, yet has only missed one Sunday of Church service and that was just before her death. She died suddenly, went to bed in the evening as usual, about 11 o'clock. She felt as though she could rest better if she would sit up in bed. The husband helped her to do so, and by so doing she fell over apparently dead. Two daughters preceded her, one an infant and the other (Anna) at 13 years of age. Brief funeral services were conducted at their home at Creamery, Pa., by Pre. H. H. Johnson and Pre. H. M. Johnson, further services were conducted at the Upper Skippack Mennonite Church by Bro. Warren G. Bean, Jesse Mack and Irwin Landis. Text, Psa. 13. Burial in the adjoining cemetery.

Brubaker.—Wm. H. Brubaker was born Sept. 11, 1854; died at his home in Freeport, Ill., Jan. 22, 1928; aged 74 y. 4 m. 11 d. Bro. Brubaker was confined to his bed for two months with a complication of diseases which caused him great suffering. He was fully resigned to the will of the Lord and bore his severe affliction with Christian fortitude. Calmly waiting till the Lord called him to his "long home." He was a member of the Mennonite Church for many years, and exercised a keen interest in the cause of the Lord. On Feb. 14, 1878, he was united in marriage to Mary B. McKibben who passed away thirteen years ago. To this union were born three sons and two daughters. All survive, also eleven grandchildren and one brother (Charles S.). In August, 1919, he was again married to Mrs. Alice Bamberger who is left to grieve his passing. Funeral services were held Jan. 24, at the home by the minister of the Presbyterian Church, and at the Mennonite Church by Brethren A. C. Good of Sterling, Ill., and S. E. Graybill. Text, Job. 30:23.

Miller.—Mary Miller (nee Yoder) was born April 11, 1839, near Meyersdale, Pa.; died of the infirmities of old age, at the home of her daughter, Lydia Bender, near Grantsville, Md., Jan. 26, 1928; aged 88 y. 9 m. 15 d. She was married to Henry Miller in September, 1856. To them were born four sons and five daughters, all of whom grew to maturity. Her husband died in 1912, and two daughters have also preceded her in death. There remain four sons and three daughters (Lafayette, Joseph, Jacob, Joel, Susan Slabaugh, Elizabeth Orendorf, and Lydia Bender), all of whom visited their mother during her last illness, and were present at the funeral. There are also 32 grandchildren and 32 great-grandchildren. She was the last surviving member of the Jacob Yoder family. She was of a kindly, cheerful disposition and took a keen interest in the welfare of the Church and community. She was from her youth a faithful member of the Amish Mennonite Church, and tried to live true to her profession. The funeral was held at the Flag Run M. H., conducted by Gideon Brenneman and Joseph Yoder. Burial in cemetery near-by.

Livingston.—Polly, daughter of Peter K. and Nancy Alwine Thomas, was born in Somerset Co., Pa., Feb. 1, 1865. At the age of three she moved with her parents to Kent Co., Mich., where she spent her girlhood. Oct. 29, 1882, she was married to Hiram Livingston. They spent their married life in Freeport on a farm in Bowne, where he passed away April 1, 1915. To this union were born five children, three preceded her in death. During her early life she with her husband united with the Congregational Church, and she continued a faithful member. She was a kind and faithful wife, a devoted mother, and a loved and respected neighbor and friend. She died Jan. 30, 1928, at the home of her daughter Edyth in Elmdale, Mich., aged 62 y. 11 m. 29 d. She leaves two daughters (Trilla Keim and Edyth Sines), two brothers (Nelson and Noah), a sister (Mrs. Fanny Russel), a half-sister (Mrs. Susie Forby), and a step-sister (Mrs. Savilla Schnader), also five grandchildren and a host of relatives and friends. Funeral services were held at the Bowne Mennonite Church near Elmdale by F. W. Williams and S. Bowser. Text, Psa. 23. Burial in adjoining cemetery.

"She is gone, our blessed mother,
Like her we'll never find another;
She shared our sorrows for many years,
In childhood days wiped away our tears."

Hertzler.—Levi B., son of Isaac and Mary (Kenagy) Hertzler, was born in Baltimore Co., Md., April 13, 1850; died at his home near Elverson, Pa., Dec. 15, 1927; aged 77 y. 8 m. 2 d. He was converted in his early life and united with the Amish Mennonite Church, remaining a faithful member until the Master called him home. February 1, 1877, he was united in marriage with Katherine Stoltzfus. To this union were born 2 daughters and 4 sons (Mae E., wife of T. K. Hershey of Pehuajo, Argentina, S. A.; Ida E., wife of L. J. Powell; J. Eugene, Melvin L., I. Truman, and Milford R.). He was very much interested in Sunday school work. A short time before his death he remarked that he felt as well as he did twenty years ago. On Dec. 14 he did his usual day's work, but about 5 p. m. he was stricken with paralysis. Dec. 15 he passed peacefully away, death being due to apoplexy. The family circle is broken but we would not call him back. Brief services were held from his late home near Elverson, Pa., Dec. 20, 1927 by Bro. John S. Mast and further services at the Conestoga A. M. Church conducted by Bro. John S. Mast assisted by Bro. William Jennings of Concord, Tenn., and Bro. Isaac S. Mast of Ulen, Minn. Texts, Jno. 14:2,3; Jas. 4:14. Interment in Pine Grove Cemetery near Elverson, Pa.

Baer.—John Baer was born in Wayne Co., Ohio, May 28, 1837; died at his home near Pettisville, Ohio, Jan. 30, 1928; aged 90 y. 8 m. 2 d. When he was four years old he came with his parents to Fulton Co., O., locating on the farm where he died, where he also spent by far the greater part of his life. On March 8, 1866, he was united in marriage with Catherine Nofziger. They shared the joys and sorrows of life together for nearly 60 years. To this union were born one son and four daughters. His companion, two daughters, two grandchildren, and three great-grandchildren preceded him in death. He leaves three children, 19 grandchildren, 24 great-grandchildren, 1 brother (Martin), one sister (Lydia Jensen), and a large circle of relatives and friends. Bro. Baer accepted Christ as his Savior and united with the Amish Mennonite Church and remained true to the end. He was a kind husband and father, and his kindness was manifested to all he came in touch with. His quiet and meek disposition was embraced by all who learned to love him. About two months ago it was first noticed that he was beginning to fail more, and the last five weeks of his life he was in bed nearly all the time. Funeral on Feb.1, at the Central A. M. Church, conducted by Bros. Otis Johns of Canton, Ohio, and Eli Stoltzfus of Hudson, Ohio. Texts, Matt. 5:9; Jno. 14:1-3. Burial in Pettisville Cemetery.

Frey.—Anna Short, wife of Bishop Elias L. Frey, was born in Fulton Co., Ohio, Dec. 23, 1858; died at their home near Pettisville, Ohio, Jan. 27, 1928; aged 69 y. 1 m. 4 d. On June 9, 1881, she was united in marriage with Bro. Elias L. Frey. They shared life's joys and sorrows together for 46 years, 7 months and 18 days. To this union were born 8 sons and 4 daughters. Two children preceded mother to the great beyond. Sister Anna was from a family of 14 children, 3 of which are now living. She leaves her husband, 10 children, 44 grandchildren, one brother, two sisters and a large circle of friends. She accepted Christ by faith as her personal Savior in her young years, united with the Amish Mennonite Church, and remained true to that faith until the end. She was a loving companion and a kind mother, and her kindness was not only manifested to her immediate family, but her home was always open to strangers. As long as health permitted, the homeless and hungry were never turned from her door, but she seemed to take delight in ministering to them. Her health began to fail about a year ago, and about 7 months ago she suffered a paralytic stroke, and that together with a valvular lesion which she had for a number of years caused a gradual decline, and finally death. Funeral services were held Monday, Jan. 30, at the Central A. M. Church near Archbold, Ohio, conducted by the brethren, D. J. Johns and Sanford Yoder, both of Goshen, Ind. Burial in Pettisville Cemetery.

REPORT

Of the Slate Hill and Churchtown Sewing Circle for the year 1927

No. meetings	24
Average attendance	9
No. garments made	134
No. pillow slips	12
No. dish cloths	254
No. quilts	3
No. comforters	9 large, 5 small
Money received by offerings	$145.54
Money rec'd for quilts and comforters	35.75
Expenses	160.14
Money in treasury	9.97

Susie A. Cockley, Secy.

ITEMS AND COMMENTS

More than 1000 students who were enrolled in the University of Wisconsin during the first semester failed to register for the second, according to recent reports.

After a conference between representatives of British and American interests, official sanction was given recently to the proposed installation of a regular air service between Great Britain and the United States in which mail and passenger service by dirigibles is to be carried on regularly between the two countries.

Recent official reports place the grand total of cigarettes produced in the United States during the year 1927 at more than 27,000,000,000, or an increase of more than 7,000,000,000 over the total production in 1926. One of the reasons given for the increase is the constant increase of cigarette users among women.

"Jerusalem, Feb. 9.—The famous pillar of salt identified as being the Lot's Wife of the Old Testament story is reported to be in danger of being torn down for the manufacture of salt by the company holding the concession to work the Dead Sea deposit. The threatened extinction of this famous pillar is causing dismay in many quarters."—News Item.

Unfortunately for the best interests of America, the work of the present session of Congress seems to be overshadowed with politics. There are conflicting ambitions in both the leading political parties, and this together with the strife between the parties looking to advantage at the approaching elections stands in the way of an intelligent consideration of the important measures now before Congress on their own merits.

A notable figure has retired from the field of religious journalism, Dr. Amos R. Wells. For more than 35 years his personality has been reflected from the pages of the "Christian Endeavor World," and for only a little shorter period has he edited "Peloubet's Notes on the Sunday School Lessons." Extraordinarily gifted as a writer not only in prose but in verse, Dr. Wells has also been an indefatigable writer, being credited with the authorship of some 67 books.

It must be a great satisfaction to him to relinquish his duties as a journalist to devote his time to writing, for which his wide and varied experiences, combined with exceptional gifts, have so well qualified him. —Selected.

A publishing merger which has attracted wide attention in recent months is that of George H. Doran Co., and Doubleday, Page and Co., both of New York, to be known hereafter as Doubleday, Doran & Co. Doran has for a number of years had a large list of religious publications, and now that the new firm has been formed greater facilities will be afforded for a wider distribution of religious literature.

Mr. Doran, who will be active in the management of the new firm, has had a wide and varied experience. His early training was with the Willard Tract Depository of Toronto, which did a large business in religious publication forty years ago. In the late 80's he became associated with the Fleming H. Revell Co., with whom he remained until he formed the Doran Co. This became the American agents of Hodder & Stoughton of London, and also the successors of the well known publishing house of A. C. Armstrong & Son of New York, publishers of theological works.—Record of Christian Work.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
Levi Mumaw, Vice Pres., Scottdale, Pa.
S. C. Yoder, Sec., Goshen, Ind.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, Eastern Treas., Mt. Joy, Pa.
M. C. Cressman, Canadian Treas., Kitchener, Ont.
S. E. Allgyer, Field Worker, West Liberty, Ohio.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P. Inddia, J. N. Kaufman, Secretary. Stations. Sundarganj, Medical Station, Shantipur, Balodgahan, Sankra, Mohadi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Superintendent.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas, Bragado and Mechita, America and Meridiano Quinto.

Home

Chicago.—(1893) 1907 S. Union Ave., Chicago, Ill., S. M. Kanagy, Superintendent.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., D. Stoner Krady, Superintendent.
Welsh Mountain Mission and Samaritan Home.—(1898) New Holland, Pa., Henry K. Hershey, Superintendent.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., J. Paul Graybill, Superintendent.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Superintendent.
Canton.—(1905) 1939 3rd St. S. E., Canton, Ohio, E. A. Shank, Superintendent.
Kansas City.—(1905) 200 S. 7th St., 3701 Metropolitan Ave., Kansas City, Kans., J. D. Mininger, Superintendent.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Superintendent.
Columbia.—(1907) 4th and Mill Sts., Columbia, Pa., D. B. Groff, Supt., C. Z. Martin, Pastor.
Altoona.—(1910) 2504 Fourth Ave., Altoona, Pa., Jos. M. Nissley, Superintendent.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, Maurice O'Connell, Superintendent.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles Calif., J. P. Bontrager, Pastro.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., Wm. Jennings, Superintendent.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Superintendent.
Peoria.—(1919) Garden St. and Western Ave., Peoria, Ill., Earl Miller, Superintendent.
Wichita.—(1921) 1781 Jeannette Ave., Wichita, Kans. A. Leroy Thayer, Pastor.
Reading.—(1922) 558 N. 11th St., Reading, Pa., J. B. Gehman, Supt. (Res., 704 N. 12th St.)
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Superintendent.
Detroit.—(1926) R-8, B-292, Detroit, Mich., C. C. King, Superintendent.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, Lahan Swartzendruber, Superintendent.
Old People's Home.—(1901) Marshallville, Ohio.
Children's Home.—(1910) Millersville, Pa., Levi Sauder, Superintendent.
Mennonite Home.—(1903) Lancaster, Pa., T. E. Moyer, Superintendent.
Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Superintendent.
Eastern Mennonite Home.—(1916) Souderton, Pa., Jacob M. Landis, Superintendent.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Superintendent.
Mennonite Old People's Home.—(1923) Maugansville, Md., B. E. Stauffer, Superintendent.

BOOK REVIEW

There have recently been sent to the editor's desk the following books by C. E. Putnam, for review:

Book	No. Pages	Price
A Dispensational Chart of the Bible		.25
Christian Science and its real author	64	.30
Did Moses Know? (with chronological chart)	40	.25
Jesus' Coming and the Kingdom	32	.15
Legalism and the Seventh Day Question	96	.40
Modern Religio-healing	164	.50
Satan and the Opposer, from Origin to Doom	24	.15
Sunday Observance, or Sinai Seventh Day Sabbath-keeping	73	.30
The Power of Jesus' Blood and its Relation to Sin	64	.30
The Ten Lost Tribes	31	.15
The Unity School of Christianity and what its Teachings reveal	60	.25
World Conditions and Coming Changes	16	.15
Where Now is Jesus, and Nine Kindred Questions	58	.25
God's Word the sure Test (A blest correspondence on Christian Science)	63	.25
Jesus' Complete Humanity as Well as His Perfect Deity	47	.25
The Lost and Saved of Israel, or Israel Saved and Restored	31	.20
Secret Fraternal Societies and Unitarianism	64	.30

These books are all written from the standpoint of the militant fundamentalist. Where the question of the literal reign of Christ applies, the discussions are from the standpoint of premillennialism. The one book which the author desires especially mentioned is the one on "Secret Fraternal Societies and Unitarianism." This book is devoted to an exposition of Secretism from a scriptural standpoint, quoting freely from recognized authorities on Masonry, Oddfellowship, etc., and proving by an abundance of scriptures that secret societies are anti-Christian organizations and that therefore no Christian should belong to any of them. The message closes with an appendix showing how that lodge religion is a prolific supporter of Unitarianism. It is a book that merits careful reading on the part of all seekers after truth and light on this subject.

These books are published by the Bible Institute Colportage Association. Chicago, Ill.

Wherever there is likely to be great success, the open door and the opposing adversaries will both be found. If there are no adversaries you may fear there will be no success. A boy cannot get his kite up without wind, a wind which drives against his kite. Opposing work, although in itself evil, is wondrously overruled by God for the best purposes; since persecution often arouses natural sympathy, and this becomes a ladder by which love climbs up into the heart.—C. H. Spurgeon.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 23, 1928 (Gospel Witness Established 1905) No. 47

EDITORIAL

II Tim. 3:16.—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

To indoctrinate the people it is necessary to place due emphasis upon all the great doctrines as set forth in the Word of God. Your ability to impress others with the truths of God's Word depends upon two things: (1) the depth or shallowness of your own feelings; (2) the clearness and impressiveness with which you present them to others.

Mennonite Year Book and Directory.—We are now ready to fill all orders for the Mennonite Year Book and Directory, for 1928, as long as the supply lasts. It contains the usual features, with a few improvements, and we believe you will find this an unusually interesting and valuable number. A more extended notice will be found on last page.

Mennonite General Conference Report.—We want to again call attention to the fact that a complete report of the proceedings of General Conference held at Belleville, Pa., last August has been printed in pamphlet form and may be had by any one on request. In addition to the minutes of the Secretary of all the business done, the main sermons and addresses are printed from stenographers' notes. The entire pamphlet contains 69 pages of printed matter. No charge is made but any contributions you care to make to help meet the expense of publication will be gratefully received. Send your orders to the Publishing House at Scottdale.

"Observations and Teachings."—Under this general head Bro. D. J. Johns gives us a message which we feel quite sure will be greatly prized by all who are interested in the welfare of the Church, especially our young people, and who will take the time to read his message carefully. Bro. Johns was a veteran of the Cross when most of us were young people. To-day he is living "on borrowed time," but he is still actively and zealously enlisted in the cause of promoting the highest interests of all our people, old and young. In his simple, straightforward, illuminating message he speaks from the depths of experience and can say with John the evangelist, "that which we have seen and heard declare we unto you." Be sure that you turn to his message and read it, found on another page of this week's Gospel Herald.

OUR HIGHEST GOAL

III. As a Congregation

1. Every member upon the altar.
2. Every office in the Church filled with a live member who is both scripturally called and qualified.
3. Every member having the "go-to-church," Bible-reading habit, living the prayer life.
4. A family altar in every home.
5. All the children brought up "in the nurture and admonition of the Lord."
6. An "evergreen" evangelism.
7. A creed limited to and including the whole Gospel of Christ.
8. A membership unanimous in its obedience to God, its loyalty to the Church, its consideration of the poor, and its burden for the salvation of the lost.
9. The light of the Gospel carried to every neglected community within reach of the congregation.
10. A warm Christian fellowship that makes the poorest of members feel at home, which melts the icicles off the most cold-hearted of worldlings, which includes the fellowship of Father, Son, and Holy Ghost.
11. Total abstinence from things not wholesome, economy in the purchase of things that are wholesome, liberality in contributions to the Lord's Cause.
12. In the end, a promotion of every member into the happy, glorious congregation in HEAVEN.

Church News.—Every live Mennonite wants to keep in touch with the work and progress of the Mennonite Church. The Gospel Herald furnishes the desired information through several different departments: namely, correspondence, reports of conferences and other special meetings, and reports of marriages and deaths of those known to readers of the Gospel Herald. We have on a number of occasions given expression to our appreciation of the faithfulness of our correspondents who keep us informed on what is going on in different parts of the Church, and in this we feel quite sure that we voice the feelings of the body of our readers. Not only is this a matter of interest to our readers, but it is to the best interests of every congregation and every church institution to have some live member whose business and delight it is to keep the Church informed as to what is going on among them. In expressing our appreciation of the work of such correspondents, we also express the hope that they may continue.

One of our problems of long standing is that of finding space to publish everything meritorious that is sent in for that purpose. We have articles on hand that we would like to have published weeks and months ago, but must hold them until we have room. Sometimes, for similar reasons, we are compelled to hold over correspondences a week or more longer than we would like. Again, lack of space compels us to "boil" down reports of Sunday school meetings, Bible meetings, and other special meetings until there is little else but the skeleton left. A number of years ago we were compelled to discontinue the publication of memorial poems, large-

ly because we lacked the room to publish them and we wanted to treat all contributors alike.

Shall we therefore discourage the sending in of articles, correspondences, reports of conferences and other special meetings, marriages, obituaries, and other items of church news? By no means. As said before, such things help not only to make a paper more interesting but also add to the strength of a church. But the one thing that we do encourage is that we help one another make room for all that may be sent in. To this end we offer the following suggestions:

1. That we study to make our articles, reports, etc., as brief as we can, consistent with the information given.

2. That extra long reports of conferences, Sunday school conferences, and Board meetings be avoided unless there are special reasons why they should be very long.

3. That reports from Sunday school meetings, Bible meetings, and other special meetings of like grade be confined to a half column or less unless there are special reasons why they should be longer.

4. That those sending in obituary notices likewise make it a point to make them as brief as they can well be made, consistent with the facts to be reported.

5. That all church news be sent in promptly, as news (like eggs) taste best when they are fresh.

6. That congregations or institutions which have not been very well represented in the news departments of the Gospel Herald see to it that a live correspondent from their community be appointed for this work.

We need not try to explain what the results would be if all these suggestions were to be put into general practice. We believe further that you will not only recognize the advantages of such a policy but that you will act upon the suggestions. And may we add two more suggestions while we are in the business: (1) that you send your letters with material for publication in the Gospel Herald during the fore part of the week, as it will be more likely to find a place in the following week's paper than if sent later; (2) that in view of the fact that several very important features are being run in the paper at the present time (especially the series of articles on "Forty-eight Points in Christian Faith") you call the attention of your neighbors who are not taking the paper to these things and let them have the advantages of them by becoming subscribers. May you also continue your prayers in behalf of the work at this place, and we will greatly appreciate it. Many thanks for your interest and coöperation in the past. Your prayers solicited, and your suggestions always welcome.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

ADOPTION

By Daniel W. Lehman

For the Gospel Herald.

This subject might appropriately be called, HIGH HONORS ON PARDONED REBELS.

Getting a worthy gift is a rare privilege. Worldly honor goes to a few. But unmerited favors are ours for the asking. Yes, we can be a **son** of the **King of kings.** If we step over the borderline our position and relation is changed with God. We change fathers from the devil to God and thus belong to a new family. We are no longer under a schoolmaster but become **children of God,** by faith through Christ Jesus—a glorious possibility. This is adoption. To the Christian when disappointed, consider your high position. Nothing is more lofty or noble. Did we earn it? Did we merit it? No, far from it. How then this high station? God through Christ makes a "fit" out of a "misfit." At one time we were rebels, now allies; one time strangers, now well acquainted; one time pilgrims, now followers; one time lost, now found; one time naked, now clothed; one time slaves, now children; one time aliens, now sons; one time servants, now kings and priests. How did this all come about? The grace of God is the answer.

Adoption means "the placing a son." It is an act of God's free grace by which He takes the children of sin and Satan and makes them **His own.** It stands between justification, the removal of condemnation on the one side and regeneration, the change of nature to sonship on the other, yet practically synonymous with both. Adoption is a new standing, place, or position in relation to God. In the eternal unmerited grace of God through Christ is its origin.

All who receive the grace of adoption, are those who believe in and receive Christ Jesus. They obtain a right or a place as **sons in the family of God.** It remains a free will matter not God's decree even though He has foreknowledge. The Bible teaches directly against the central idea in Calvinism; namely, predestination and eternal security.

Do this and live is Old Testament teaching. "But after that faith is come, we are no longer under a schoolmaster, but ye are all the **children of God** by faith in Christ Jesus" (Gal. 3:25, 26). The schoolmaster was the law and the school, the Mosaic dispensation. The Galatians learned the same lesson at the same school that the Jews did. The thing that had to be done was done in Christ Jesus. The result is the union of Jew and Gentile in the new fraternity whereby we use the Syriac term for father with the Hebrew and say **Abba Father.**

When do we receive the adoption as sons? The answer is, **after faith.** So the believer can say **it is now;** or, that he has **already** received his place. Tutors, governors, and law are displaced by the rights of sons. **All** in the house is now ours. If the believer remains a believer till death then shall he be manifested in glory.

What results come to us in this new position? Trust displaces fear and freedom, bondage. Liberty, liberty, **liberty,** who can measure it? His spirit is sent and indwells the believer. We become not only children of God but also **heirs of God** and **joint heirs of Christ Jesus.** Who can fathom the thought? To be heir of all God is and has is inconceivable.

Adoption is a copious word. Pardon of sin and the acceptance of our persons before God are included in addition to the new birth and the quickening power of the Holy Ghost. It also includes the believer's growth and the saint's translation to heaven. The full exposition of the term adoption seems to include the entire experience of the Christian.

Harrisonburg, Va.

BUSY WORK FOR YOUNG DISCIPLES

By D. M. Wenger

For the Gospel Herald.

We praise God for a pleasant day. The devotional was conducted by Bro. Noah Sauder and Bishops John Sauder and Benjamin Weaver officiated in baptizing a class of 33. A house filled to capacity witnessed the ceremony. That these and other new born babes in Christ may be nurtured and fed so that their spiritual growth may be what the Lord requires is a problem. Parents, we have a part to perform in connection with the work of the Sunday school and the Church, and let us not neglect to do what we can.

The writer of this article, who is the happy father of two members of this class, has been meditating very much. The result of his meditations is submitted in the form of a little work, not only for these and

other Newborn Babes but older ones in Christ, as well.

The work will require the use of the Bible, concordance and a dictionary, perhaps. If not already apt in the use of these books, you will find this work very helpful, interesting, and instructive, especially in a ready use of the Bible which, above all books, should now be the one to receive much attention because it is God's Word.

Now for the work. With the help of a concordance and, of course, the Bible, look up the 12 Bible statements and commands and write the book in the Bible, the chapter and the verse in which each clause is found in the blank parentheses — for example: — "God is love" (Jno. 4:8). The statements and commands express positive conditions and duties which, if accepted and obeyed in faith, result in a gloriously victorious life.

The writer's sentiments following each clause may throw additional light on the work. The quotations follow, viz:—

"N-ow are we the sons of God" ( )
Children of God—heirs and joint heirs with Christ. Think of your rich heritage.

"E-arnestly contend for the Faith" ( )
Be earnest and sincere in living the faith of our fathers. Beware of the "ordained men" that Jude writes of and that creep in with teachings contrary to God's Word.

"W-alk humbly with thy God" ( )
With God true humility is possible and that is the only kind accepted by Him.

"B-e instant in season, out of season" ( )
Be very eager, careful and diligent whether or not environments are favorable.

"O-ccupy till I come" ( )
Employed talents bring gain; unemployed talents result in loss and defeat.

"R-un with patience the race that is before us" ( )
Let no sinful weight keep you from successfully winning the spiritual race.

"N-eglect not the gift that is in thee" ( )
Youth should not keep us from being examples of the believers, in word, in conversation, in charity, in purity.

"B-e rich in good works" ( )
Good works are certain riches, laying up in store a good foundation against the time to come.

"A-bound more and more" ( )
This implies spiritual growth, which, with love and prayer, is indispensable to the highest attainment of acceptable Christian service.

"B-ear ye one another's burdens" ( )
The unselfish in their service to others are richly rewarded. Serving others means serving Christ.

"E-ndure chastening, God dealeth with you as with sons" ( )
To chasten means to correct. God, His Word, the Holy Spirit perform this act because of God's love to reclaim His own from fault or error. All have faults—when they become an offence to others confess them one to another.

"S-tudy to shew thyself approved unto God" ( )
Your friends or neighbors may call you tight if the financial response to the cause they represent falls short of their desires. The motive of giving must not be to avoid such or similar charges, for such giving is prompted by a love for "the praise of men more than the praise of God" (John 12:43) and certainly does not meet with His approval. Let God's love in you stir up a genuine compassion for the needy.

What suitable term for beginners in the Christian service is contained in the first letters of these quotations, reading down? The term is ——— found in ( ).

In what book, in two parts, did you find the greatest number of references? Answer———.

When you have answered all these or have done this work and desire to know whether correct the writer will be pleased to verify same if you will mail this slip with all the blanks filled in, with your name in full, age and address to him.

May God richly bless you, not only in this work, but in all your labors of love for Him.

Leola, Pa.

OBSERVATIONS AND TEACHINGS

By D. J. Johns

For the Gospel Herald.

As I was born in a home where the Bible was believed as the Word of God and honored as the rule of life, I was early taught to respect my parents, and reverence the Word and house of God. We had no Sunday school, and church services only every two or four weeks. Every Lord's day one hour was spent in reading and teaching God's Word; thus we were early taught that Sunday was a day set apart (sanctified) to be spent differently than other days even though we were at home. I do not think our home was any special exception. This was the common rule in most of the Mennonite and Amish homes. When the day for Church services came the usual way of getting to the house of God was on foot; or, if the distance was too great, on horseback or in wagons. There were very few buggies at that time. However, there was seemingly manifested a greater zeal and devotion to the house and service of God than one could realize in the days of much better advantages.

When the greater part of the members were in earnest and seemingly devoted, that old fox, the enemy of God, and all that tends to his glory, was not asleep, but made use of a few unfaithful ones to bring strife and contention into the flock. This grew and developed into partiality and indifference until one congregation lost out entirely. Services were no longer held, and finally the church house was taken away. The truth was confirmed that "whatsoever a man soweth, that shall he also reap." Yea, "a little leaven leaveneth the whole lump." "Behold, how great a matter a little fire kindleth." Sad will be the account such mischief-makers will have to give if they do not thoroughly repent of their wrongdoing. May God deliver you, dear reader, from ever being guilty of causing such confusion and disturbance; for such causes many a young person to stand aloof and say, "I am just as good as those who are members of the Church," even though they can not get away from the truth that they have been taught in their childhood. By looking on from the outside with the carnal mind very little is gained that is helpful for the lost soul.

Thank God for the faithful teaching of Christian parents which brings the wandering child back to the Word, which is the "power of God unto salvation." Here we are begotten. Here we are made to see ourselves as we are, which will lead us to repentance (a godly sorrow for sin), and to a precious Savior who is faithful to forgive us our iniquities and give us the new life or birth of the Spirit. Old things pass away and all things become new. The Church looks different, and we joyfully enter in and enjoy the fellowship of the believers instead of criticizing that which we were not in a condition to understand or receive, for "the natural man cannot know the things of the Spirit" (I Cor. 2:14). We now enjoy the service of the Master and, as the Psalmist says, "Mark the perfect man and behold the upright, for the end of that man is peace" (Psa. 37:37).

At the time we united with the Church the Sunday school question was a live one. Some congregations had them; some did not. Why Sunday school? For the special benefit of the youth of the Church, and for the edification of the body. There was plenty of criticism—both constructive and destructive—and many prayers were offered for the guidance of the Spirit. Here we observed that the Church was much interested in her young people, who were not gathered into the Church so young then as they are now. Finally Sunday schools were organized. The young people were put to work, and from among those who have proved faithful God has used many to bear the burden and heat of the day, and many souls have been gathered into the fold. Congregations grew, and some new ones were organized. This brought about the necessity for more traveling to be done by the ministry,

and the spirit of evangelization revived; also the spirit of support: namely, that the minister who gives most of his time to his ministerial duties should not be expected to provide for his family and also bear his traveling expenses. Therefore, a committee of three was appointed at an Indiana conference to receive funds to help defray such traveling expenses. The first year a little over twenty-six dollars was received. This may seem to us very insignificant, and truly it was a small beginning; but from this little sprout we now have at least a sapling which we know has been bearing fruit, and we call it the "Mennonite Board of Missions and Charities." May this little tree which in forty-five years has grown from bearing in money $26 to over $400,000 a year, and we trust in souls to a much greater value (yea one soul is worth more) continue to be watered and nourished by those who have found the Lord gracious and precious to their souls through these efforts: that its branches may not only reach to India and South America but to the uttermost parts of the earth, and that it may not only be fruit bearing but bear much fruit to the praise and glory of our heavenly Father.

We now come back to the time when the Church saw the need of Sunday schools and observe that many of the congregations were without Conference affiliations. Because of this each congregation could use its own methods of procedure. This gave the "old fox" a chance to pry in and cause disturbance; but God always had some men who had a vision and a desire to keep the people from perishing and the Sunday school work became a live conference question with those who were affiliated with conference and with others. Should we not be more closely united that we might be of more use to each other? was the subject of counsel; and in Indiana at least another conference was organized—not only because of Sunday school work but for a better understanding of each other. This, however, was only for the ministry.

One thing I especially noticed was that in the program of the Mennonite Church the young people were never forgotten; therefore, in the discussion of the Sunday school work by the ministry it became evident to some at least that a Sunday School Conference where all the workers, both young and old, ministry and laity, could meet and discuss their problems together in an open way would be helpful. The first such meeting was held in October, 1892, at the Clinton Frame Church near Goshen, Indiana. It was surely a spiritual meeting and met with so much favor that it soon grew too large to be continued as a general meeting. As a result, each conference district now holds its own Sunday school conference.

Does this exhaust the interests of the Mennonite Church in her young people? Oh, no! She said, we need places where our young people may prepare themselves to serve the Church to the best advantage. This could not be accomplished by letting our boys and girls go to the schools of the land where Christian influences are wanting and moral standards are far from ideal. Therefore, for the well-being and safeguarding of the souls of the young people, the Church entered upon the task of establishing schools where they could obtain an education under Christian influences; where the principles, standards, and doctrines of our faith are upheld and practiced. That this privilege may be enjoyed by those who desire a higher education three schools have been built. The Church has already spent upwards of one-half million dollars, and is now in the course of raising over two hundred thousand more in this and the next two years. A number of special Bible schools and short Bible terms have been provided for those who cannot take the full course in the Bible schools and colleges.

We also noticed the rise and growth of the publication work with its small beginning of printing the Herold der Wahrheit by John F. Funk of Chicago, Ill., in 1864. This paper appeared monthly. It was printed in both German and English, and met with favor. A few years later the printing plant was moved to Elkhart, Ind., and developed into the Mennonite Publishing Company. Several periodicals were published and a general book business was carried on. Later on the Mennonite Book and Tract Society was organized with its headquarters at Elkhart, Ind., but later moved to Spring Grove, Pa. Several years later (in 1905) a group of brethren began printing a weekly called the Gospel Witness, and were known as the Gospel Witness Company. Realizing the need of good, sound, clean literature and the danger of divided interests in the publication work the Mennonite conference took action, appointed brethren, and formed the Mennonite Publication Board. The above named periodicals and interests were purchased, and our present Mennonite Publishing House at Scottdale, Pa., was established. The Herald of Truth and Gospel Witness were discontinued and we have in their stead the Gospel Herald, a very good general Church paper.

Here again the special needs of the young people were not overlooked, but in due time the Christian Monitor was launched for special help to them; and also the Youth's Christian Companion to supply the needs along the literary line for the teen age; the Words of Cheer and Beams of Light, for the younger children and beginners, and the Quarterlies or helps in gaining a knowledge of the life-giving Word.

The Young People's Bible Meeting was provided as a place to exercise our talents and make use of the advantages God through the Church has granted us. Here we may prove our worthiness and ability to enter into greater service and assume greater responsibilities in the Lord's wonderful work for the redemption of a lost world.

Doors are open on every hand and the Church has launched out in various lines of work to help the needy both in body and soul. The Mennonite Church has under its control, and supplies with workers and means 18 or 19 city missions in the United States and Canada; one in India; one in South America; and 8 or 9 charitable institutions for the aged and the young. Workers are needed with various gifts and talents. Here we observe that many are making the sad mistake of thinking that unless they are directly in a visible way connected with some of the institutions they have no part in this work. But listen! do you not realize that he who daily lifts to the throne of grace those in the service, pleading for wisdom and power from on high that souls may be saved, will be as richly rewarded as the one God uses to answer those prayers. Our Missions in India and South America cost thousands of dollars a year. Brother and sister, you can toil in the field, the shop, the school-room or wherever your lot may chance to be, and consecrate your service and your earnings to the Lord—give Him His portion, and in the great and final day you will stand equal with him whom the Lord has used to carry your supplies to the needy ones. "Be thou faithful unto death" and receive the crown of life. Be thou faithful in the things thou art called to and thou shalt enter into "the joy of thy Lord." As we have received the gift, may we be found faithful stewards of the manifold grace of God. He that lives a faithful Christian life, even though in the most commonplace life, is a hero. "Whatsoever is born of God overcometh the world" and "He that overcometh shall inherit all things."

(To be continued)

Goshen, Ind.

Wherefore doth a living man complain?—Lam. 3:39.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Dear Herald Readers, Greetings:—We feel to praise the Lord for His "goodness, and His wonderful works to the children of men." We surely enjoyed His blessings upon us in a remarkable way. We have been putting forth evangelistic efforts for the past three months that we have been permitted to worship in our new church building. There have been twenty confessions and sixteen of these are applicants for baptism.

We had Bro. J. A. Heiser engaged for a week of evangelistic meetings, but on account of physical conditions he was unable to come at the time planned for. He came the last four days and finished up the meetings that had been in progress for a week before he came. Among the other ministers who assisted in this work were Jno. L. Harnish, Samuel Gerber, Ezra Yordy, and A. L. Buzzard. Bro. I. W. Royer was here one evening and gave us a short but very interesting talk. These brethren preached the Word until Bro. Heiser could get here. We surely enjoyed a spiritual feast, and God honored His Word.

One whole family has been saved. The mother and oldest daughter accepted Christ about three months ago—at the first Sunday evening service in the new church. The father seemed hard to reach. He would not come to church and absented himself when we had cottage meeting at his place. Bro. Heiser, in a personal visit with him, succeeded in interesting him and he came to church. He however did not yield then. Last Sunday night, after the evening sermon, another invitation was given out and he and his next oldest daughter accepted Christ as their personal Savior. There are two other small children in the home. We believe that they too will join the rest of the family when they reach the age of accountability. The grandmother of these two children, now sixty-three years old, also accepted Christ. She had been a regular attendant at the Mission for several years, but because of some worldly entanglements in which she was implicated and from which she was unwilling to free herself, she couldn't come into the church before. Now she has fully severed her relations with them and had a real experience with the Lord.

Here is an example of what God can do thru the power of the Gospel. This whole family and relationship were not Christian. There was practically no profession of religion made. Finally Bro. and Sister Gard came to the Mission and were saved. They began to witness for Christ to their own people whenever the opportunity afforded. After several years of persistent effort they had the joy of seeing a cousin and his wife uniting with a church in the south end of the city. Soon afterwards a sister of Mrs. Gard's and her oldest daughter accepted Christ. Next the grandmother came. Then the husband and another daughter. And now, as far as we have knowledge of, there are two sisters, their husbands and oldest children, the grandmother, and a cousin and his wife all gathered into the fold of Christ from this once unbelieving family.

Last night at two o'clock we were aroused by the incessant ringing of the door bell. Upon answering the door we found another cousin of Bro. Gard's who was troubled and needed some spiritual help. He was in the habit of drinking strong drink. He was some under the influence of drink when he came and said that he had been to two Catholic priests for help (his wife being a strong Catholic doesn't want him to go to any other church) but he said that the one priest slammed the door in his face and the other refused to answer, so he came here. He wanted a pledge written out and then he signed it that he wouldn't touch strong drink again for five years. We, of course, knew that what he needed was not a pledge but a change of heart. We began to preach Christ to him and with tears rolling down his cheeks he told of the burden resting upon him and how he would like to be relieved and live a different life. He got on his knees and asked God to forgive him and after we had prayed for him he left feeling better. We hope that he was sincere, and sober enough to know and realize what he was doing. We are anxious to talk to him after he is entirely out from under the influence of liquor and see if his intentions are still to go on, for he wanted to join church.

Another young woman, formerly a Catholic, also accepted Christ as her Savior. She is very sincere and has the promise of making a good worker for the Lord. She would like to see her husband saved too, but he told her that he didn't care what church she joined but she need never expect him to become a Mennonite. Others have made statements like this before, but when they came face-to-face with the power of God, they surrendered after all. So we have hopes for him too. We have another woman convert whose husband refuses to come to church. We are hoping to win him too some time.

We also had a number of Sunday school scholars that stood for Christ. They gave evidences of real conviction and a seriousness for which we rejoice. Our prayer is that all these converts may be firmly rooted and grounded in the faith that they may attain unto the measure of the stature of the fullness of Christ.

We solicit the prayers of all God's people in behalf of the work here.

Feb. 13, 1928. Earl Miller.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(Jan. 25)

Dear brethren and sisters in the Homeland:—We do not have much news from the different towns this week. Sister Gamber was called to the home of Bro. and Sister Swartzentruber to take care of little Orley who has scarlatina, a disease very much similar to scarlet fever. Measles and scarlatina are prevalent in the towns right now. People do not take these sicknesses very seriously here, even the doctors do not insist on quarantine or even prohibit the people from visiting. To us this all seems very strange and at times almost unbearable. These diseases spread when once started and of course the results are always bad. We have had children come to Sunday school just full of the measles. All we can do is to send them home and ask them to stay there till they are well.

The Lauver family is making the rounds, visiting all the towns again before they leave for the States. On Saturday evening the Trenque Lauquen congregation held a farewell meeting for them. This was the town where Bro. and Sister Lauver stayed their first year in the Argentine. Then they went to Carlos Casares and opened the work there. They are leaving a nice, flourishing congregation and it is to be hoped that it will keep on growing in their absence.

Most of the missionaries are getting ready for the annual Spanish conference. It will be held in Pehuajo this year from the 26-29th of this month. We are looking forward to great blessings and our prayer is that the church in the Argentine may be greatly strengthened and blessed.

We ask that you continue to pray for the missionaries and the workers and the great work in which they are engaged. Ada R. Litwiller,

Trenque Lauquen,

F. C. O., Argentina.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

MY MOTHER

I ought to love my mother,
She loved me long ago,
There is on earth no other,
That ever loved me so.
When a weak babe, much trial
I caused her, and much care,
For me no self-denial,
Nor labor did she spare.

When in my cradle lying,
Or on her loving breast,
She gently hushed my crying,
And rocked her babe to rest.
When anything has ailed me,
To her I told my grief;
Her fond love never failed me,
In finding some relief.

What sight is that which, near me,
Makes home a happy place,
And has such power to cheer me?—
It is my mother's face.
What sound is that which ever
Makes my young heart rejoice
With tones that tire me never?
It is my mother's voice.

When she is ill, to tend her
My daily care shall be;
Such help as I can render
Will all be joy to me,
Though I can ne'er repay her
For all her tender care,
I'll honor and obey her,
While God our lives shall spare.

—Sel. by John W. Weaver.

THE FAMILY CIRCLE

Those interested in the building up of the Christian home may find their opportunity in the way of making contributions to this page. A glance at the other departments of this paper reveals that as a rule the other departments are well supplied. This is especially true of the Doctrinal Department for this year, supplied by an illuminated series of articles being published under the general head of "Forty-eight Points in Christian Faith." For the Miscellaneous Department we have enough articles to last a month or more without any further contributions. Our Mission and Correspondence departments are likewise well supplied. As for the Family Circle page, some of the most helpful messages that we have read anywhere have appeared on this page. Yet it is true, also, that there have been times when this page might have contributed more to the welfare of the Christian home.

Numerous problems come up in connection with home life. The problem of proper associations for children, of keeping them supplied with literature that is both wholesome and interesting, of proper and improper education, of health for body and soul, of maintaining a family altar that attracts from the standpoint of soul-satisfaction as well as of duty; the problem of the wayward boy or girl, of keeping "the wolf" away from the door, of proper training for life's vocations—these are but a beginning of a recital of numerous problems which thoughtful parents and grown-up sons and daughters have often thought about. If you have any thoughts on any of these or other problems, or if there is some problem on your mind that you would like to have others discuss, or if the Lord lays it upon your heart to send in a message along some other line of thought that you are constrained to believe would contribute to the welfare of the 12,000 or more homes in which the Gospel Herald finds a weekly welcome, we would be glad to hear from you.

We thank God for providing the place which we call "home." There is no thought more delightful than that in this select circle of Christian parents and lovely children the cheering presence of Jesus Christ the heavenly Head of the Christian Church and the Christian home makes this the most hallowed spot on earth. And whether we look at our homes from the viewpoints of parents or children or "strangers within the gates," let us make the most of our opportunities and do all within our power to keep our homes true to the purposes for which God called them into being.

Here the family circle is sure to be broken. There are no earthly ties so dear but that they are destined sooner or later to be severed. But we thank God for the promise of a better and higher and more glorious home of which these earthly homes at their best are but imperfect types—a home beyond the skies, a home in heaven, where all the blood-bought sons and daughters of almighty God will constitute an unbroken family where family ties will never be severed and where love and purity will never be marred.

That every one belonging to our family circle here may eventually belong to the family circle in the heavenly home should be the burden of every heart.

WORDS OF APPRECIATION

By a Sister

For the Gospel Herald.

As my last Christmas was spent this year in a Philadelphia hospital, and am home again with health about as good as can be expected under the circumstances, I want to thank all the kind friends and neighbors who kindly remembered me over Christmas. When you are away from home and loved ones, how anxious one is to again return home. It seemed that never a word sounded sweeter than the word "home" when I was told that I might return there. Tears of joy came to our eyes as we saw the dear children we had not seen for three weeks. Little did we think that the death angel should enter our home so soon and take away our baby Dorothy. How we miss her who brought so much happiness and comfort to her mother's home coming, as her health seemed better than at any time. But God's ways are not our ways, so we will say, "Thy will be done." May we so live that we will meet her in yonder home which Jesus has prepared for them that love Him. Our loss is her gain. Oh, do we think of that wonderful change when we leave this world of trials and temptations and sorrows, to meet in the home above where we may meet to part no never?

Mrs. Phares K. Miller.

Rohrerstown, Pa.

IMPORTANCE OF THE HOME

No country is better than its home; no nation is greater. If the principals in the formation of the home remain true to their vows in the full sense, there is little danger from an invading army. If the domestic part is disregarded, if it contains nothing which the parties to it are bound to revere, the seeds of disintegration are sown, trouble is produced when they germinate, and disruption comes as the fruitage.

Whatever effects the home for ill affects the country in the same way. Broken domestic obligations threaten disloyalty to the state. The sturdy traits of character which make the home make the country. Those which unmake the home destroy the country. Loyalty, forbearance, love, must have their place. They must wield their influence. With the home gone, the church is gone, the nation is gone, and the individual character is worse than gone.—Sel.

"Bible Truth is the most valuable and therefore the most important and practical truth within the range of human knowledge. Its ethics are, freedom from sin, accompanied by the challenge to the highest possible development of character, both in intrinsic personal worth, in its relation to God, and to fellow-men. The one hundred other best selling books do not have a combined sale equal to that of the Bible, which is sold in a thousand different languages."—E. B. Hoff.

SUNDAY SCHOOL LESSON

Lesson for March 4, 1928—Mark 3:13-15; 6:7-13

JESUS AND THE TWELVE

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Introductory.—We call this part of Christ's ministry "the year of popularity." But while His works were mighty, His messages penetrating, and fame very great, what He was doing at this time was really but a preparation for greater and more important works to follow. Among the things necessary to perpetuate His work after He was gone was the choosing, ordaining, and training of twelve disciples or apostles. This phase of His ministry is considered in the lesson before us. Two events are noted: (1) The choosing of the twelve; (2) the sending forth of these divinely chosen messengers to proclaim the Gospel of the Kingdom.

The Twelve Ordained (3:13-15).—Great was His power—"He calleth unto him whom he would: and they came unto him." Of those whom He called, twelve were especially chosen and set apart, ordained, "that they should be with him, and that he might send them forth to preach."

Here then are the three main reasons why the twelve were chosen: (1) That they should be with him." The personal contact, then as now, meant much. In His presence they could be impressed and thrilled by His gracious words. They would learn the truths of His Gospel, take lessons from the example of His life, observe His methods; in short, receive the training that they very much needed and which they could not have gotten but for this personal contact and first-hand instruction. The mightiest soldiers of the Cross are those who spend much time in His presence, who are continually at the feet of Jesus learning of Him, whose constant fellowship with Him qualifies them to speak with authority. (2) "That he might send them forth to preach." But sitting at the feet of Jesus and learning of Him is but one of the disciples' duties. We want to put our learning into practice. Not only do we want the experience which this personal contact brings, but we want to put this experience into personal use in the great work of bringing others into personal contact with Him. As the apostles in Jesus' time went "to the lost sheep of the house of Israel," so let the disciples of the present time go "into all the world, and preach the gospel to every creature." (3) "Power to heal sicknesses, and to cast out devils." These were two manifestations of Jesus' infinite power. It is but fitting that His disciples should possess the same powers, so far as the Lord in His infinite wisdom saw fit to bestow such powers upon them. The day of miracles is not yet past; though now, as well as in Christ's time, the disposition is to have what some people call "miracles" to overshadow the preaching of the pure Word of God.

The Twelve Sent Forth (6:7-13).—Recalling the reasons why Jesus ordained His twelve apostles, we are prepared for the message telling of Him sending them forth. Nor were they sent out without instructions as to what they should do and how they should behave themselves as they went forth in proclaiming the Gospel of the Kingdom. He gave them power over unclean spirits. He directed them to avoid carrying along anything that would be a burden to them. Informing them that "the laborer is worthy of his hire," He directed them not to carry any purse, expecting that their needs would be supplied. In case any one should not receive them into their homes, they should go on to the next, until they found a place where they might be kept. We might observe in passing that this is as far from present day salaryism as day is from night; but this is not our subject, so we will pass on. As we study their commission and their methods we are reminded of what Paul afterwards wrote: "No man that warreth entangleth himself with the affairs of this life." Every preacher may well study this missionary journey and preaching tour with profit.

The disciples did as they were bidden. Naturally, we might expect them to preach repentance; for a sinful world can not receive the Gospel without men repenting of their sins. We can understand, therefore, that when Jesus gave His Great Commission to the Church He decreed that "repentance and remission of sins should be preached among all nations." Not "join the Church" but "REPENT" is the Church's foremost message. Not only did they deliver this message, but they exercised the power which made the message impressive to those whose ears were open to the truth. "They cast out many devils, and anointed with oil many that were sick, and healed them." Israel had a foretaste of what they heard in greater fullness when, after the Lord had finished His ministry and sealed it with His blood, the same twelve (excluding Judas Iscariot) together with many others were sent out to "teach all nations....to observe all things whatsoever" He had commanded them.

—K.

Bible Meeting Topic

CITY MISSION WORK IN THE MENNONITE CHURCH

Acts 14:1-28

Topic for March 4

MOTTO

"I must preach the Gospel in other cities also."

OUTLINE STUDY

I. Cities in which Mission Work is Done by the Mennonite Church.

1. Chicago, Ill., 1907 Union Ave.
2. Lancaster, Pa., 112 E. Vine St.
3. Philadelphia, Pa., 2151 Howard St.
4. Ft. Wayne, Ind., 1209 St. Mary's Ave.
5. Canton, Ohio, 1939 Third St., S. E.
6. Kansas City, Kans., 200 S. Seventh St.; 3701 Metropolitan Ave.; and Midway, Mo.
7. Toronto, Ont., Can., 2174 Danforth Ave.
8. Columbia, Pa., Fourth & Mill Sts.
9. Altoona, Pa., 2500-2504 Fourth Ave.
10. Lima, Ohio, 825 N. Jefferson St.
11. Hannibal, Mo.
12. Tampa, Fla.
13. Los Angeles, Calif., 151 W. 73rd St.
14. Knoxville, Tenn., 1308 W. 4th Ave.
15. Norristown, Pa., 19-21 W. Marshal St.
16. Peoria, Ill., 1101 Ann St.
17. Wichita, Kans., 1856 Woodlawn Ave.
18. Reading, Pa., 12th and Windsor Sts.
19. Portland, Oreg., 739 Savier St.
20. Detroit, Mich., and others not recorded (or overlooked) in this list. Let each one add as they know for their own benefit.

II. Retrospect and Prospect.

1. Some Victories of the Past.
2. Present Blessings on the Work.
3. What Our God Will Do for Those Who Continue with Him.—Rom. 8:31, 32.

SUGGESTIVE ASSIGNMENTS

For Children.

1. A Passage from Rom. 8, Committed to Memory.

For Young People.

1. Appoint as Many Persons as Possible for one Meeting to Prepare Short, Interesting, Helpful Descriptions of the Various Missions.
2. Study the Text (Acts 14:1-28) and Compare the Problems and Achievements in City Mission Work in Paul's Day with the Present.

For Older People.

1. Other Cities that Ought to Have our Message.
2. The Need of Prayer and Action in the Power of the Spirit.

PERSONAL THOUGHT

Are we willing to face the problem of bringing the Gospel to all conditions of mankind? Christ has promised to be with those who go and teach all nations.

SEED THOUGHTS

"Our missions in the cities can do at least something to stem the tide of apostasy by preaching concerning the crucified Christ, the risen Redeemer, the living Lord and the coming King."—L. Weber.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 23, 1928

Field Notes

Bro. D. H. Bender writes us from Hesston, Kans., under date of Feb. 9: "About fifteen preachers here. Busy, interesting, edifying sermons."

The Lord willing, a series of meetings will begin at the Mt. Joy Mennonite Church, on Sunday evening, Feb. 26, with Bro. J. C. Clemens, Lansdale, Pa., in charge.

If previous arrangements were carried out, a Bible instruction meeting was held at the Mennonite Mission at 2151 N. Howard St., Philadelphia, from Sunday afternoon, Feb. 19, until the following Tuesday evening, with Brethren J. C. Clemens and J. W. Weaver as instructors.

Bro. Otis N. Johns of Canton, O., has consented to begin a series of meetings and attend the dedicatory services at the new church near Midland, Mich. Meetings begin Feb. 28; also an all day meeting on Sunday, March 4. Everybody welcome.

E. A. B.

Bro. J. M. Kreider of Palmyra, Mo., returned to his home Feb. 11, after three months of evangelistic service among the congregations on the Pacific Coast. He writes: "We are expecting Bro. J. K. Bixler to stop here on his way home from the special Bible term at Hesston, Kans."

Visitors at the Publishing House during the past week were a party of three young brethren from Ohio in the persons of Lester Alberts, Millersburg, O.; David Steffen and Homer Mumaw, Dalton, O.; also Sister Orpha E. Erb of near Harrisburg, Pa. We are glad for these friendly visits.

REQUESTS FOR PRAYER

The many young converts who have just recently started out in the Christian life.

For Bro. Ernest Miller and family and Sister Irene Lehman of India who are now on their way to the homeland from India, having sailed Feb. 10.

For Bro. William Lauver and family who sailed for home from South America on Feb. 23. May the Lord grant them all a safe voyage and a fruitful and helpful ministry while on furlough.

Brethren Daniel Kauffman, Levi Mumaw, and Clayton F. Yake spent some time in Goshen, Ind., last week remaining over the week end. Bro. Kauffman expects to go to Falfurrias, Tex., from there, where he intends to spend some time in the hope of improving his health as well as in the interests of the church in the South.—H.

Bro. J. M. Nissley, superintendent of the Altoona Mission, sends us the following: "Attendance at Mill Run Chapel is still increasing. 124 in Sunday school Feb. 12. In the evening services there were eight confessions. There have been twenty-one confessions since beginning the work. We find the building is going to be too small."

"What Shall I Do with My Life?" —This is a good question for all of us to ask ourselves, but the reason we mention it here at this time is because we have an article for publication by that title, from which the writer's name has been lost. If any one remembers sending in such an article we will be glad to hear who the author is.

We are in possession of a program announcing a "Young People's & Students' Meetings & Tri-Sunday School" to be held at Kitchener, Ont., Feb. 12-19. The program provides for full day meetings both Sundays, with a number of speakers to be heard from, with evening meetings during the week with Bro. C. F. Derstine in charge.

Bro. C. F. Derstine, Kitchener, Ont., sends us the following: "The committee for the building of the Bible School annex at Kitchener wants to thank all donors, Canadians and especially those from the states, for their brotherly support. A report will be made both to Conference and the Gospel Herald for money received by the solicitors.

Respectfully,
Ontario Bible School
Committee."

The Bible School Board of the Johnstown Bible School met Feb. 9, 1928, at the Stahl Church with nine members present (two by proxy). A course for next year was adopted and the following faculty elected: S. G. Shetler, Principal; E. C. Bender, Martinsburg, Pa.; J. Irvin Lehman, Chambersburg, Pa.; Nevin J. Bender, Greenwood, Del.; C. R. Wolford, Holsopple, Pa.; Leidy Hunsicker, Blooming Glen, Pa.; Maggie J. Shetler, Matron.

S.

Good interest and satisfactory results are reported from the Bible school which recently closed at Zion Church near Hubbard, Oreg. Two of the instructors, Bro. S. Honderich and Sister Viola Wenger, transferred their labors to Nampa, Idaho, where a similar school is being conducted at the present time, while Bro. M. D. Stutzman remained in Oregon to hold evangelistic meetings at Albany, Sheridan, and Hopewell churches before returning to his home at Tofield, Alta.

COMING HOME ON FURLOUGH

Friends of E. E. Miller's and Irene Lehman will be interested to know that they are sailing from Calcutta Feb. 10 to Hong Kong by the Apcar Line. They expect to leave Hong Kong Mar. 6 on the S. S. Siberia Marie, a Japanese boat, for San Francisco, Calif., hoping to arrive there about Apr. 1. Any one wishing to write to them can reach them with the following address: S. S. Siberia Marie, c-o Thos. Cook & Sons, San Francisco, Calif.

Am sure they will appreciate messages from friends on arrival.

Dhamtari, C. P., India. L. L.

Correspondence

Canton, Kans.

(Spring Valley congregation)

Dear Herald Readers:—We again have many reasons to be thankful to our heavenly Father for the many blessings He has given us. The weather has been quite warm and spring-like for the last 3 weeks or so, and now our heavenly Father has again blessed us with showers of rain. It has been quite dry for the wheat. We find His promises are always true in spiritual things as well as in temporal things. "My God shall supply all your need according to His riches in glory by Christ Jesus." Isn't this true?

During the first part of December Bro. C. C. Culp of Chief, Mich., was in our midst and preached the Word very earnestly. He presented many truths which we shall not forget. During these meetings there were 6 public confessions. There were other souls who still have not decided, pray with us that they might accept Him.

Baptismal services were held Sunday, Feb. 5. Bro. Joe Hartzler, our bishop, being present to take charge of the service. May these young souls prove true to Jesus whom they have accepted.

Bro. J. K. Bixler, who is special instructor at Hesston during the special Bible term, was here to visit and preach for us on Jan. 29. He lovingly gave us new truths and admonitions from God's Holy Word.

Bro. Amos Gingerich of Versailles, Mo., who has been holding revival meetings at Thurman, Colo., gave us a glad surprise when he stopped to visit us on Feb. 5. He also preached two inspiring messages for us.

We were very glad for these visits and welcome any other visiting ministers to stop with us, who are a small flock at this place.

Bro. C. Z. Yoder and Christ Garber came to visit Bro. and Sister Dan Diener during the time they held Bible Normal at the Yoder congregation. Bro. Yoder seems very active, although he is getting quite old. Their visit was much appreciated, especially by the invalid sister.

Pray for the work at this place.

Feb. 7, 1928. Mildred Loucks.

Elkhart, Ind.

(Olive congregation)

Dear Herald Readers:—On Sunday, Feb. 5, Bro. Sanford Yoder and family of Goshen College worshiped with us. Bro. Yoder preached on the ordinances and restrictions of the Mennonite Church. It was also an instruction meeting for those who recently confessed Christ.

Our bishop, Bro. D. A. Yoder, recently held a series of meetings at Garden City, Mo. Let us all remember him at the throne of grace in his work for the Master.

Bro. C. A. Shank has been ill for the past several weeks with rheumatism. Remember him in his affliction.

If the Lord willing, next Sunday evening Bro. R. R. Smucker, a returned missionary, will be with us.

Pray for the work at this place that we might remain faithful in the work of the Master.

In His Name,

Feb. 9, 1928. Alice M. Housour.

Falfurrias, Tex.

Greeting in Jesus' blessed name:—Through the medium of the Gospel Herald we have this opportunity of informing our many friends in the North of conditions in the South; and even with these articles in the Herald, with the many letters of inquiry answered, the half is not told. The goodness and the mercy of God follow us here as elsewhere; and with the Psalmist we wish to magnify the Lord and exalt His name together.

Bro. E. D. Hess and son of Belleville, Pa., and two brothers-in-law of Lancaster Co., Pa., motored through to this place, having good highways nearly all the way. Bro. Reist accompanied them through the citrus groves in the Rio Grande valley for a day. Bro. Jacob Brenneman, wife and two children from Tofield, Alta., spent a short time with us. They also came by auto from Albany, Oreg., where their parents live. They stopped over at points in California. From here they went to Hesston, Kans., where three of their boys attend our church school. The brethren, J. F. Brunk and J. P. Hershberger of Kansas are on their way here and are expected any hour. Missionary D. Parke Lantz and family are expected next week, as mentioned in a letter from him. The missionaries' Cottage is ready for them.

The work on the colony is making progress. At the present time we have three tractors running day and night shifts plowing for about 200 acres in melons. Next week we will begin preparing the colony's tracts for citrus groves. We expect to plant about 8 carloads of nursery stock into oranges and grapefruit. One 80-acre tract is being set aside for the Lord's cause in the work of the Church. In connection with this and a few other problems we are seeking the counsel from some of the leaders in the Church. There are still over 50 forty-acre tracts open for prospective sellers to be had. On most of these tracts we purpose to plant 10 acres in a citrus grove. After the village plots are surveyed within a few weeks there will also be over 50 two-and-one-half-acre lots to be sold. Most of these will be planted with citrus trees. The main proposed highway east and west, from Corpus Christi and Falfurrias to Laredo, will be passing through the center of our colony. The weather has been very mild with the thermometer at 70 in the shade. Just now we are having a few days rain which give the needed moisture for garden truck and groves. Those who have come to regain their health are all improving. The brethren Menno Esch, Clarence Diller, and Ezra Kropf are quite able to take their turn on the tractors. We welcome any who wish to come and see the opportunities which are made possible by those interested in this colonization plan. May God ever bless us with His spiritual and material blessings and finally bring us to His own home above made possible through our blessed Lord and Christ.

Feb. 10, 1928. E. S. Hallman.

Peabody, Kans.

Dear Herald Readers, Greetings:—On Feb. 5 some of the brethren and sisters from Hesston were here and gave us a program. We had a very good meeting. Bro. J. M. Kreider of Palmyra, Mo., was also here, on his way home from the West and preached a very interesting sermon. Three precious souls confessed Christ as their Savior. May the Lord keep them true to the end.

Feb. 11, 1928. Cor.

Westover, Md.

Although this community has lately been stricken with storm, fire, and some sickness, yet we believe there is an all-seeing Eye watching over us in love and pity, and that all things work together for good to them that love God.

Bro. Claud Hooks, whose home

(Continued on page 1021)

Miscellaneous

THE TENDER LAMBS

'Twas a sheep, not a lamb, strayed away,
In the parable Jesus told,
A grown up sheep that wandered away
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas the sheep the Good Shepherd sought.
And back to the flock, safe into the fold,
'Twas the sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep you know,
Wherever the sheep may stray,
If the sheep go wrong it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs to-day,
If the lambs are lost, what terrible cost
Some sheep will have to pay.

—Sel. by J. M. Shenk.

THE SUNDAY SCHOOL A BUILDING PLACE FOR GOD

By Leroy Kissinger

For the Gospel Herald.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

I am the way, the truth, and the life: no man cometh unto the father but by me.—Jno. 14:6.

Since God sent His Son into the world to redeem the lost, it must be a spiritual Church that He is building and we should look to the Sunday school as one place where Jesus builds this spiritual Church.

We often hear the remark that we have built up the Church or Sunday school, but it seems to me that it is as we are given over through willingness of heart and mind that Jesus Christ builds the Church.

It is true, however, that we are His laborers; but He is the Masterbuilder, and if we do not build according to His plans we are like those that built with straw and chaff —easily blown about with every wind of doctrine.

In the old days God told Noah to build an ark and gave him the plans. Noah carried out the will of God and was saved.

God told Moses how to build the tabernacle; and when it was thus built, the Lord manifested His presence and acceptance. So it was when Solomon built the temple or when the patriarchs of old built altars to God. Wherever God's will was obeyed He manifested His pleasure.

It is the same with us to-day. We have a definite place to fill in God's plan of redeeming the world and when we fill this place He shows to us His pleasure.

We get an example of what obedience or disobedience will do in the lives of others from a study of God's Word.

Paul told the Hebrews that men build houses but that God builds all things.

If we are building through the Sunday school as a work-shop we learn fellowship one with another. When Paul gave his farewell message to the Ephesian elders he commended them to God who is able to build up and to give knowledge and told them that through faith we are knit to Christ and through love to one another.

If we go to Sunday school and take an active part we have a responsibility to study the Word that we may not have in hearing the preached Word, thereby carrying out the command given to study to show one's-self approved unto God.

Being a worker or a present member in Sunday school helps us to remember the sabbath day to keep it holy.

We are taught in Psa. 127 that if we do not build in the Lord we are building in vain. We can read how the Jews in rebuilding the walls of Jerusalem had their sword girded about them and they prospered. So it is with us, if we are girt about with the sword of the Spirit (which is the Word of God) the work of the Lord will prosper through our efforts.

It seems to me that so many of us are like the man that Jesus spoke of through Luke. We start out in our Christian life and before we get very far we stop building. We should first count the cost, see that we may need to give up our families, our earthly friends, our earthly possessions, our all, to follow the Lord; then lay our foundation in Christ Jesus and look to Him for the material to build thereon.

Jesus Christ is Himself the foundation for the Church that He is sometime coming to claim as His bride. Those that live faithful will be the Church.

This Church needs pillars, windows, doors, rafters, roof, and all other things like as we need to build an earthly house. Are you willing, brother or sister, to let Jesus Christ take you through the furnace of temptation, through the mill of the teaching of His Word as He sees is best to shape and mold you that He may use you as a permanent part of His building or will you go part way with Him and let Him find in you a material that is unfit for His Church?

Woe unto him that builds his house by unrighteousness.

If ye will abide in this land, then will I build you, and not pull you down, and I will plant you and not pluck you up.

Through wisdom is an house builded; and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength.

Rensselaer, Ind.

KEEPING IN LINE

Christian Education is a subject that has been much talked about and has seemingly been discussed from every angle, and yet men differ widely as to what really constitutes such education.

Long years ago the Church realized that what is gained in educational institutions under the control of men and teachers who are destitute of the saving knowledge and power of Christ, however highly trained otherwise, cannot supply what is needful to train up men and women for service in the cause of Christ. Therefore, nearly all denominations have established schools of their own where they could have control and employ such teachers as would teach their own distinctive doctrines as they believed and understood the Word of God.

As years rolled on Mennonite young people began to attend some of these schools. Though these were called church schools, the fact became evident that a number of the young people attending such schools were under wrong influence and were imbibing doctrine not only not in harmony with our faith but actually contrary to the same. They, therefore, drifted away from the Church. Finally, the saving of the young people for Christ and the Church became the concern of a number of faithful brethren who earnestly prayed to the Lord about this matter and met together to discuss conditions and how to meet them.

This spirit of helpfulness to our young people along the line of Christian Education grew until it resulted in the organization of a school, the purpose of which was to give our young people an education under Christian influences according to the faith and principles of the Mennonite Church. I remember very distinctly the words of Bro. J. S. Coffman at one of the above-mentioned meetings. He said, "There are plenty of schools in the land better equipped than we will be able to provide, therefore, if this school will not be different from

the other schools it has no right to exist." Thus it is clear that the purpose of launching into the work of higher education by the Mennonite Church was to prepare men and women to do more efficient work for the Master by having put on the whole armour of God according to St. Paul's instructions in Ephesians 6, that they may be able to withstand the wiles of the devil.

May the Church keep in line with these ideals and this great purpose by supporting the Mennonite Board of Education with their prayers and friendly Christian criticisms and helpful suggestions and finances.

May the Board and faculties of our schools keep in line by being champions of the cause of Christ and being loyal to Him and His Church which they have chosen and promised to serve. And God's blessings will not fail.—D. J. Johns in "Goshen College Record."

IS IT POSSIBLE?

By Levi Blauch

For the Gospel Herald.

This question came to me the last day of an interesting Bible conference held at the Stahl Church during the last week of November, 1927. As I looked over the large audience of brethren and sisters assembled with a solemn feeling I said within myself, "Is it possible that all these heavenly feasts where God's children sit together in Christ will come to a close?" In Eph. 1:3 we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). In the above scriptures we can plainly see that it is alone through the grace, love, and mercy of God that we can come together and study God's Word, which is always food for the hungry soul; but the time comes when the last benediction will be pronounced and the farewells given.

In the third week of January, 1928, there was a five-day superintendents' and teachers' meeting. This was also a real heavenly feast connected with the six-week Bible term. The congregational singing was good, as were also the instructions given. I believe all who attended received food for the soul which will spur us on to greater usefulness in the work of the Lord. But as much as we all enjoyed this feast, the time came for it to close and it is now in the history of the past. My prayer is that it has left a lasting impression on all those who had a desire to be instructed.

On the 23rd of January the ministers' week began, which also proved to be a real useful and instructive meeting. It was indeed interesting to listen to so many different ministers discuss some of the great problems of the Church, and give instructions one to another, that were indeed helpful not only to the ministers but to all present. The time came when this heavenly feast had to close. With tear-dimmed eyes we bade each other farewell; perhaps never to meet again on earth.

All these spiritual meetings here on earth must and will come to a close, but there is a place called heaven, where all faithful children of God will be privileged to congregate, where there will be no parting. It will continue from everlasting to everlasting. In our meetings here on earth there are imperfections in the singing of those beautiful hymns of praise, in offering prayers, and the teaching of the Word; there are those in the congregation who are not converted. Over yonder such will not be the case. There will be no imperfection in that eternal praise service.

"World without end,
Home without end,
Praise without end,
Glory without end.

"Pasture without end,
Fruit without end,
Safety without end,
Peace without end."

Johnstown, Pa.

CHURCH DISCIPLINE

By Amon W. Birky

For the Gospel Herald.

In these days of utter disregard for authority and discipline, one is made to shudder and wonder what is in store for our beloved church. Already we see the tendency to disregard the discipline and question the authority of the Church. The following question arises in the minds of so many: Has the Church a right (as a safeguard) to forbid some things that are not sin in themselves, and cause disobedience thereof to be a forfeiture of the communicant standing of the offender? I say **YES**—if for no other reason (and there are others) than to simplify the already overwhelming problems of our ministers.

We as a church forbid murder, theft, lying, profanity, and such like, because we have a direct "Thus saith the Lord" and the authority of the church is not so much questioned in forbidding those sins.

But how about conditions and acts that in themselves are not so sinful but will eventually lead to the same? So the Church forbids, not to increase burdens but to safeguard. For example: the Church forbids the wearing of hats by the sisters. Why? It is a sin to wear ornaments, and the Church realizes it is easier to keep the bonnet plain than the hat. So as a safeguard it forbids the hat altogether. Another illustration: It being a sin to marry outside of the unity of "One faith, one Lord, one baptism," so to avoid such unscriptural relationship the Church has a right to throw up the safeguard of forbidding its young people to "go" with those outside of the Church.

Even nature teaches us the necessity of these restrictions. How many parents would permit their children to continually walk on the edge of an insecure cliff in the mountains where to slip would mean sudden death? And so one could continue to enumerate restrictions enjoined by church or parents, without a direct "Thus saith the Lord," and yet within their God-given rights. The Church has a right to forbid—1. Sin, because it is sin. 2. That which will eventually lead into sin, being sin's "nest egg."

I have been in the mountains where a sharp cliff was overhanging a yawning abyss of perhaps several thousand feet, from which to fall would be certain death except for miraculous deliverance of some kind. Now if my boys had been with me, which would have been the wisest course. To say:

1. "If you fall down there and hit the bottom alive you must come back on your knees if you come at all?" Or to say:

2. "There is death beyond the cliff and the edge itself unsafe; so forbid you to even LOOK over the edge" —and promise them disciplinary punishment if they disobeyed. Would I be too strict in a matter of life or death? If not, is it not easier for the Church to keep itself "unspotted from the world by a few such restrictions as forbidding attendance at the movie, theatre, poolroom, dance hall, and "such like;" also to forbid too intimate social intercourse with those whom they are forbidden to marry; to regulate the garb to be worn by its members, or any other thing that is to the conservation of the Godly virtues of the Church. So let us especially young people not be too hasty in questioning the authority of our church that has stood the test for centuries lest our martyred forefathers may have died in vain.

Shickley, Neb.

STUDIES ON THE CROSS

VI. THE CROSS IS THE HUB

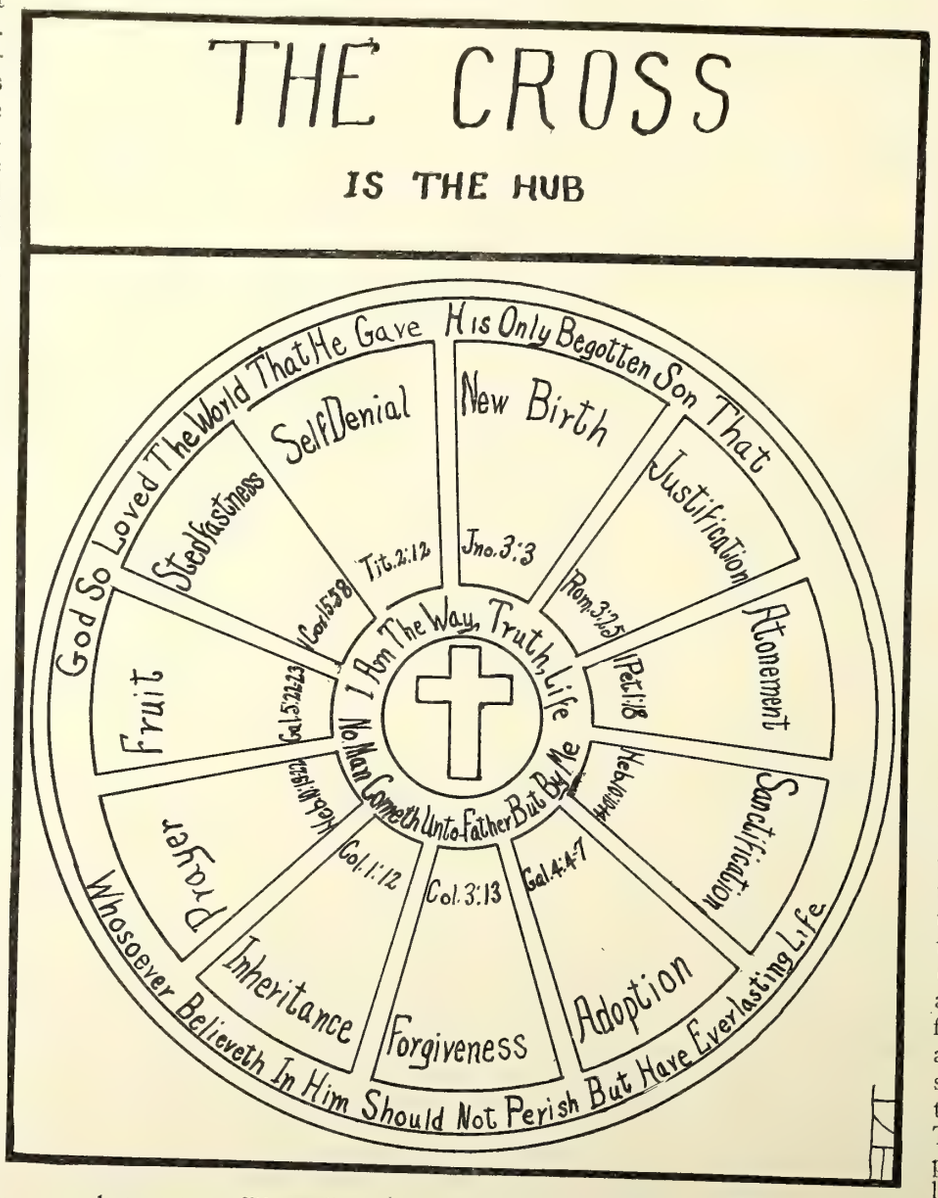
By H. N. Troyer

For the Gospel Herald.

(Continued from last week)

Fruit

After we believe on the work of Jesus at the Cross God seals us with the Holy Spirit (Eph. 1:13). Seals on deeds and other valuable papers make an impression which can be seen. The Holy Spirit is the seal on our lives. Only God can use this seal and its genuine impression is always the same. This impression is known as "the fruit of the Spirit" (Gal. 5:22, 23). These verses name nine parts of the seal, not nine different impressions. It is very instructive to see what the world has a right to look for on sealed believers since genuine impressions are always the same.



Love.—The most noticeable part of the seal is the first part mentioned in our list in Gal. 5, which is love. This is not strange, for "God is love" (I Jno. 4:8). Natural love loves for what it expects, and some seem to love God only for what they can get out of Him. This is not real God-love. "God SO loved that he gave." Not so loved the "higher respectable class" but the "whole world," which includes all classes. When the Holy Spirit seals us we will also love "the others," not for what we can get out of them but because of what God did for all. Paul sums it up very nicely in II Cor. 5:14 when he says: "The love of God constrains us, because we thus judge, that if one died for all, then were all dead, and that he died for all, **that they which live should not henceforth live unto themselves but unto him which died for them and rose again.**"

Joy.—The world has a right to expect joy as another part of the seal (fruit). Rom. 5:11 teaches us that "we joy in God through our Lord Jesus Christ by whom we have received the atonement." This joy holds good UNDER ALL CIRCUMSTANCES. "We are troubled on every side, **yet not distressed**; we are perplexed, **but not in despair**; persecuted, **but not forsaken**; cast down, **but not destroyed**" (I Cor. 4:8-11).

Peace—is one of the great things given to all real sealed believers. Peace can only be had as a result of adequate resources. No resources are adequate outside of God, on whom we can rely because of the work of Jesus in opening up the way. Regardless of how much Satan may afflict, "grace will much more abound" and peace will remain. When we are "strengthened with might by his Spirit in the inner man" (Eph. 3:16) we will have a strong will to abide in Christ and bring under our fleshly nature (I Cor. 9:25-27) which is the great handle Satan uses whenever he can grasp it.

Longsuffering.—This is simply another word for patience, a characteristic of our great God. He is the "God of patience" because he is the "God of strength." Patience is self-control, force, and energy held in strong restraint. Therefore only the strong are really patient. Naturally all Christ-ians will have this trait, for the "wrath of man worketh not the righteousness of God" (Jas. 1:20). Any one calling himself a child of God and yet is not longsuffering, is looked upon by the world as a hypocrite. Let us remember that longsuffering is a result of being sealed by the Holy Spirit and that this sealing is done on all that believe. If any lack along this line, let him **really believe** and the result will come for "God abideth faithful and cannot deny himself" (II Tim. 2:13).

Gentleness.—This trait, as manifested by the LAMB of God, is in all spirit-filled believers and needs no comment (Tit. 3:2).

Goodness.—No one who has any knowledge of God will contend that a Christian can be genuine without this part of the seal. WITHOUT HOLINESS SHALL "NO MAN SEE THE LORD" (Heb. 12:14).

Faith.—Without faith in the blood it is impossible to please God (Heb. 11:6). Faith is the great hidden connection with God through which He empties Himself into us. By this faith "we know that all things work together for good to them that love God" (Rom. 8:28). All trials, hindrances, infirmities, necessities and griefs (t-h-i-n-g-s-) will work out to the glory of God. Through them the power of God will be manifested in us. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, THEN am I strong" (II Cor. 12:9, 10).

Meekness.—True meekness will not magnify its own acts and belittle the acts of others. We will be so glad to do to others all we can because of what Christ did for us. Therefore we will not try to remember each kindness to report to God at that last

great day. The truly meek will be the ones who will ask—"When did we?"

Self Denial

This is one of the first things asked of every believer. "If any will come after me, let him deny himself, take up his cross daily, and follow me." If the lusts of the flesh are gratified we cannot be a disciple, for we cannot serve two masters. We are not to make provision for the flesh but to deny ungodliness and worldly lusts and live soberly (within) righteously (around) and godly (above). Self-denial always calls for the strong will, but "my God will supply all my need" (Phil. 4:19). Natural fleshly lusts furnish a natural home for Satan. Unless we keep our body (appetites) under, the work of the cross benefits us very little. We were to nail our lusts to the cross where they would become mortified. In so doing we would be triumphant over Satan instead of he being triumphant over us.

God practiced self-denial in many ways when He gave up HIS ONLY SON for us. We will want to do as much as we can for Him out of love.

THE CROSS IS THE HUB. Is it foolishness to us or the power of God? I Cor. 1:18.

East Orwell, Ohio.

CORRESPONDENCE

(Continued from page 1017)

was destroyed by storm and fire, is getting ready to rebuild in the spring. They have both recovered from the shock and bruises they suffered when their house blew over.

Several weeks ago Bro. Amos Hooks' house was burned to the ground. They recently bought Deacon Amos Ogburn's place and are now residing there. Bro. Ogburn has purchased property out toward Princess Anne and has moved there. Their son Levi was quite ill some time ago. He was in the Crissfield hospital a few days, but is now recovering nicely.

Sister Ruth Hooks, one of our high school girls, is quite sick at present. We hope for her speedy recovery.

Bro. Aaron Mast is expecting to leave for Greencastle, Pa., this week where he has been called to hold evangelistic meetings.

The roads in this neighborhood have been in bad shape for some time. Few cars are to be seen. But church services have been well attended in spite of bad roads.

Feb. 14, 1928. Mary Miller.

I want to guide my life by the decisions of the Bible, and not by the opinions of men.—Oscar Burkholder.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Again we have reasons to rejoice, because on Jan. 30, Joseph Rininger of Johnstown, who is past seventy-six years of age, was received into the full fellowship of the church. On account of his physical condition, a number of brethren and sisters went to his home where a short service was held, and he was received.

The Bible school closed on Feb. 10. In the evening a full house listened to the final public program for the term

Among the ministers who preached in the different churches of the district during the school term are the following: A. W. Myer, Mummasburg, Pa.; Aaron Mast, Westover, Md.; D. E. Kuhns, Chambersburg, Pa.; I. B. Witmer, Leetonia, O.; Enos Wismer, Plumsteadville, Pa.; E. B. Stoltzfus, Hudson, O.; A. C. Walls, Grantsville, Md.; Nevin J. Bender, Greenwood, Del.

The brethren John H. Mellinger, Lancaster, Pa., and Levi Sauder, Millersville, Pa., gave some very acceptable assistance in the Sunday school and Young People's Meeting at the Stahl Church, Jan. 22.

The report of the Christian Workers' Conference will include the names of many others whose presence and help was much appreciated. We sometimes wish that we might enjoy this help and inspiration for the entire year and not only for the six weeks of school.

Preacher W. C. Hershberger's son Clayton who underwent an operation at the Memorial Hospital is at home and is improving nicely.

Feb. 15, 1928. S. G. Shetler.

GIVE FLOWERS NOW

Give me my flowers now—not costly, fragile flowers,
But blossoms from the garden of your love,
The little kindnesses that cheer the hours
That otherwise so dull and weary prove.
Weave your appreciation and your praise
Into a song to cheer the passing days.
Give me my flowers now!

Give me my flowers now—here and to-day,
Let me inhale their fragrance while I live;
My heart grows weary at the long delay;
It cannot be you have no flowers to give.
Say the kind, warm, approving words to-day,
Let me enjoy their music while I may.
Give me my flowers now!

Give me my flowers now—you need not then
Suffer the fierce remorse neglect imposes;
You cannot still the pangs of your regret;
With stiff designs of immortelles and roses.
Bitter, indeed, the heart that seeks to pay
Life's obligations with a poor bouquet.
Give me my flowers now!

—S. W. Griffin.

THERE IS NO AGREEMENT BETWEEN THE FLESH AND SPIRIT

(Gal. 5:17-23)

1. The flesh is full of hatred.
   The Spirit manifests love.
2. The flesh practices envy.
   The Spirit abides in joy.
3. The flesh agitates strife.
   The Spirit lives in peace.
4. The flesh is full of wrath.
   The Spirit is long suffering.
5. The flesh arouses seditions.
   The Spirit is always gentle.
6. The flesh practices impurity.
   The Spirit radiates goodness.
7. The flesh worships in idolatry.
   The Spirit trusts through faith.
8. The flesh continues in pride.
   The Spirit walks in meekness.
9. The flesh revels in drunkenness.
   The Spirit continues in self-control.

—Echoes.

REPORT

The 33rd semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at East Chestnut St. Mennonite Church, Jan. 30, 1928.

Owing to the roads being closed due to the snow storm, there was a small attendance, and the morning program was postponed for the afternoon.

After the noon hour the meeting was as follows:

Devotion by Bro. John Weaver who read I Cor. 13, and led in prayer.

The reading of the minutes of the previous meeting was followed by the roll call. 18 circles were represented.

Orders were received from Columbia, Lancaster, Altoona, Philadelphia and Welsh Mountain.

The Treasurer's report was given by Sister Anna Mellinger.

Sister Sue D. Metzler, the General Superintendent, read a letter from La Junta Hospital, Colo., asking the Associated Circles to help equip the rooms of the new hospital.

Bro. John H. Mellinger has been consulted and the Eastern Board through him has agreed that it would be a proper thing to do. So we decided at our meeting Jan. 30 to do what we can in this direction.

The same method will be used as was used when collecting for the India Conference Fund. Please send your contributions to Eli G. Reist, Mt. Joy, Pa.

Bro. Jacob Mellinger took up the subject **The Mission of the Sewing Circles.** He was followed by Bro. Stoner Krady who spoke on **Faith and Love Manifested by works.** The same subject was continued by Bro. Rutt. Bro. John Weaver then gave a talk on **The Influence of a Consecrated Life.** The speakers who were on the program could not all be present, but the Lord sent others and they filled the places well.

Bro. Ezra Mellinger was moderator. The choristers were Bros. Joseph Lehman and Elam Risser. The meeting was dismissed by prayer and the benediction was pronounced by Bro. Elmer Martin.

The next meeting will be held the last Monday in July, 1928, at Mellinger's Church.

Mrs. E. D. Leaman, Secy.

"There is a promise prepared for your present emergencies."

WASHINGTON CO., MD., AND FRANKLIN CO., PA., CHURCH CONFERENCE

Report of the Washington Co., Md., and Franklin Co., Pa., Mennonite Church Conference, held at Reiff's Church, near Hagerstown, Md., Oct. 14, 1927

Conference session was opened by devotion, led by Bishop John M. Souder, reading the second chapter of Titus, followed by prayer.

Short addresses were made by the following bishops: John S. Burkholder, Denton T. Martin, Noah H. Mack, John M. Souder, and S. H. Rhodes.

Some of the thoughts presented:

Jesus Christ has commissioned the Church to carry the Gospel to all people, to teach them to observe all things He has commanded, to baptize them that believe, and has promised His support alway.

Our responsibilities are very great, and if we fail to faithfully discharge them, God holds us accountable. (Ezekiel 3:17-21).

There is a tendency on the part of some professed followers of Christ to reject some of the fundamentals of the Christian religion. May God help us to be steadfast in teaching the whole Gospel. Restrictions are necessary, but forced restriction is not fully acceptable to God. A willing self-denial is the only restriction that is acceptable to God.

After the reading of the Discipline of Conference, by Bishop John S. Burkholder, all members of Conference expressed themselves as being in harmony with the addresses of the bishops and the Discipline of Conference.

Forenoon session closed by prayer, led by Bishop Noah H. Mack.

Afternoon session opened by devotion, led by S. H. Rhodes.

The opening lesson was Psa. 23, and was followed by prayer.

The brethren—John D. Risser, J. Irvin Lehman, and C. V. Martin—were named as a committee on resolutions.

Questions Discussed

1. **What advice has this Conference to give in regard to members having victrolas, graphophones, or other musical instruments in their homes?**

Resolution. Whereas musical instruments foster entertainment, rather than spiritual development and separation from the world, and since God can only be worshiped in Spirit, (Jno. 4:24; Acts 17:25), therefore, be it

Resolved that this Conference advises that members put away musical instruments, and encourage all to live in obedience to such Scriptures as, Eph. 5:19 and Col. 3:16.

2. **What steps might be taken to effect a more uniform coöperation in selecting evangelists and program workers?**

Ans.—Conference Discipline, article No. 15, 1st clause.

3. **Does this Conference approve of members engaging** a minister to perform a marriage ceremony when the service of a bishop can be secured?

Ans.—Conference Discipline, article No. 11.

4. **Does this Conference approve of receiving members of other denominations, or excommunicated members, or reinstating such members as are under censure of the Church, without first taking the counsel of the Church?**

Resolution.—It is advised that counsel shall be taken in all such cases.

The report of the district mission board for the past year was presented by the Secretary, Bro. John D. Risser.

The financial report of the board was presented by the Treas., Bro. B. E. Stauffer.

Tht report of the Old People's Home for the past year was presented by the Supt., Bro B. E. Stauffer.

All reports were accepted as read. These reports in full follow Conference report.

Bishops, Ministers, and Deacons Present

Bishops:

John S. Burkholder, Chambersburg, Pa.
Denton T. Martin, Smithburg, Md.
*Noah H. Mack, New Holland, Pa.
*John M. Souder, East Earl, Pa.
*S. H. Rhodes, Harrisonburg, Va.

Ministers:

C. R. Strite, Hagerstown, Md.
David R. Lesher, Hagerstown, Md.
John D. Risser, Hagerstown, Md.
Daniel M. Strite, Hagerstown, Md.
Moses K. Horst, Maugansville, Md.
J. F. Grove, Mason & Dixon, Pa.
Geo. W. Ernst, Chambersburg, Pa.
W. W. Hege, Marion, Pa.
Harry L. Witmer, Chambersburg, Pa.
J. Irvin Lehman, Chambersburg, Pa.
Joseph H. Martin, Shippensburg, Pa.
C. V. Martin, Shippensburg, Pa.
D. E. Kuhns, Chambersburg, Pa.
Jos. E. Lehman, Chambersburg, Pa.
Harvey E. Shank, Chambersburg, Pa.
*J. C. Habaker, Lancaster, Pa.
*David L. Landis, Lancaster, Pa.
*B. Frank Martin, East Earl, Pa.
*Aaron B. Harnish, West Willow, Pa.
*Maris Hess, Safe Harbor, Pa.
*J. A. Brilhart, Scottdale, Pa.
*A. D. Wenger, Harrisonburg, Va.
*J. L. Stauffer, Harrisonburg, Va.
*Earl Showalter, La Junta, Colo.
*Samuel Brunk, Fentress, Va.

Deacons:

Daniel E. Horst, Maugansville, Md.
George Coss, Maugansville, Md.
Jonas W. Eshleman, Hagerstown, Md.
Ephraim Horst, Mason & Dixon, Pa.
Henry S. Burkholder, Hagerstown, Md.
Peter L. Lehman, Chambersburg, Pa.
Joseph Wadel, Chambersburg, Pa.
Samuel L. Bricker, Chambersburg, Pa.
John W. Martin, Shippensburg, Pa.
*Aaron L. Groff, Bareville, Pa.
*Abram Brenner, Millersville, Pa.

*Visitors.

REPORT OF DISTRICT MISSION BOARD

(Oct. 13, 1927)

Meeting was held at the Reiff Church, 16 members answered the roll call.

Report of secretary read and adapted.

Report of treasurer read and adapted.

Report of mission stations as follows:

Williamson: A series of meetings held with good attendance, but no confessions. Interest improving in general.

Pond Bank: No report.

Horse Valley: Work normal.

Pinesburg: Series of meetings held with good interest, but no confessions. Interest in Sunday school very good. One member received recently.

New representatives as follows: Millers, Isaac Baer; Stauffers, Geo. Coss; Pond Bank, Harvey Shank.

Whereas, Bro. C. R. Strite tendered his resignation as chairman due to physical disabilities, a resolution of thanks was extended by the Board for faithful service.

Resolutions

Resolved that an appeal be made to the various congregations to replenish the treasury in order to assist in such worthy causes as the executive committee may consider expedient.

Resolved, that the indebtedness of painting the Williamson Church not covered otherwise, be assumed by this Board.

Resolved, that the secretary investigate prospects at Flintstone, Md., and report to this Board.

Election of officers as follows:

Conducted by Samuel Bricker and J. Irvin Lehman. President, B. E. Stauffer; Vice President, Samuel Bricker; Treasurer, Jonas Eshleman; Secretary, John D. Risser; Board Member at large, John D. Risser; Fifth Board Member, Daniel E. Horst; Home Superintendent, B. E. Stauffer; Home Advisory, Samuel Ebersole.

Closing prayer by Bishop Denton Martin.

Joseph E. Lehman, Secy.
John D. Risser, Secy. Dist. M. B.

SPECIAL MEETINGS

Johnstown, Pa.

A Christian Workers' Conference was held at the Stahl Church under the auspices of the Johnstown Bible School, Jan. 25, 1928.

The following subjects were discussed by brethren outside of the Johnstown District: **Life, Its Purpose,** Levi Souders; **Consecration,** Nevin Bender; **Influence of Pure Life,** A. C. Walls; **Obedience to Parents,** David Hansaker; **Loyalty to the Church,** Floyd Schmucker; **How Increase the Attendance,** J. M. Nissley; **Giving the Bible to Children,** J. F. Grove: **Influence in the World,** J. W. Hess; **Discouragements, How They Come about,** Max P. Thode; **How They May be Overcome,** A. W. Myer; **Talents: Development,** A. J. Metzler; **Blessings in Faithful Use,** I. B. Witmer; **Young Women for Christ, Their Help in the Church,** Anna Stull; **Maintaining the Gospel Principles, In the Home,** A. O. Histand; **In the Church,** J. Frank Brilhart; **In the Community,** Mahlon Gross; **In the Nation,** C. Z. Martin; **Giving Our Best for the Master,** J. A. King; **Responsibilities, Of the Parents,** E. B. Stoltz-

fus; **Of Christian Workers,** J. F. Grove; **The Church Leaders,** E. F. Hartzler; **The Missionary: Personality and Qualifications,** David Groff; **His Joy of Service,** J. E. Martin; **Obedience, Bible Examples of Disobedience,** E. C. Bender; **Bible Examples of Obedience,** Irvin Stonerook; **Present Day Disobedience,** Louis Amstutz; **Blessings of Obedience,** G. D. Miller; **Our Resources: Young People,** W. C. Hershberger; **Faithful Leaders,** Aaron Mast; **Whole Gospel,** E. B. Stoltzfus. Besides the above names mentioned many of our home people took part in the program.

Bro. S. G. Shetler, principal of the school, expressed his appreciation in closing remarks for the attendance and response in these meetings and term of Bible School.

Attendance and interest were good although the weather was cold and stormy.

Moderator: J. Irvin Lehman.

Secretaries: Anna Stull, Cora M. Eash.

Hubbard, Oreg.

Report of ministerial meeting held at the Zion Church near Hubbard, Oreg., Jan. 14, 1928.

Organization: Mods., H. A. Wolfer, G. D. Shenk; Secys., D. F. Shank; Charles Swartzentruber.

Topics and Speakers: **A Message to the Ministry,** (II Tim. 4:5), J. M. Kreider; **The Ministry: Their Call,** M. D. Stutzman; **Doing the Work of an Evangelist,** G. D Shenk; **Feeding the Flock,** S. Honderich; **Shepherding the Flock,** F. J. Gingerich.

A Few Thoughts Gleaned: One of the greatest essentials in church work is unity among the ministry. For light on the question of a salaried ministry see Jno. 10:12; I Cor. 9:14-18. The minister of God is a student. II Tim. 2:15. The minister's business is to preach the Gospel to a lost world. He must realize that he has been called of God. Examples: Moses, Isaiah. We must recognize God's order in waiting God's time before entering the ministry. Acts 13:1. The proper kind of spiritual food causes: (1) Activity, I Thes. 1:5-9; (2) Growth, I Pet. 2:2; (3) Contentment, Ezek. 34:14, 15. In shepherding the flock the spirit of consideration, kindness, and charity should be manifested. The minister must have faith, exercise charity, live a pure life, give a strictly pure message, give attendance to reading.

Married

Wisseman—Yoder.—On Dec. 24, 1927, Bro. Dorsey Wisseman and Sister Anna Yoder, both of the Greenwood A. M. congregation, were united in marriage, Bro. John L. Mast of Belleville, Pa., officiating.

Ledyard—Zaerr.—On Feb. 7, 1928, Bro. Allison Ledyard and Sister Mary Zaerr, both of the Central A. M. congregation near Archbold, Ohio, were united in marriage by Bishop E. L. Frey at the home of the bride's parents, Bro. and Sister I. F. Zaerr. May God's blessing attend them in this their new relation.

"Beneath the shadow of His wings,
My soul in very triumph sings;
Behind His mercies firm and broad,
My soul is hid with Christ in God."

Obituary

Histand.—Magdalena, daughter of Aaron Biehn, was born Aug. 13, 1841; died Feb. 4, 1928; aged 86 y. 5 m. 22 d. She was married to George Histand on July 10, 1892. She was a quiet and devoted Christian for many years. Bro. C. F. Derstine preached on the theme, "When I am old." He was assisted by Bros. Oscar Burkholder and Moses Bowman. Services at the First Mennonite Church, Kitchener, Ontario, and interment in adjoining cemetery.

Gable.—Alvin Ray, son of Christian and Elizabeth (Lehman) Gable, died near Smithville, Ohio, Jan. 30, 1928; aged 2 y. 11 m. 9 d. Little Alvin suffered for five weeks with meningitis, but was very patient until the end. He leaves his father, mother, and one brother. Services were conducted by Bro. A. B. Good at the Mennonite Church near Chester twp. High School. Text, Luke 18:16. Interment in the adjoining cemetery.

"He has gone to heaven before us
Yet he turns to wave his hand,
Pointing to the glory 'round him
In that fair and happy land."

—Parents.

Showalter.—Catherine, widow of W. A. Showalter died Jan. 17, 1928, at her home near Cross Keys, Va.; aged 78 y. She was a daughter of Joseph Berry, and grew from girlhood in the Mennonite faith. She was a woman of patient and beautiful Christian character, remaining a consistent and faithful member of the Mennonite Church until death called her to her reward. She has been an invalid almost eleven years, as a result of a fall, and three weeks ago she suffered a stroke of paralysis from which she never recovered. She is survived by two sons (C. T. and K. D. Showalter) and also four granddaughters. Funeral services were held Jan. 19, from the Frieden's Church in presence of a large attendance. Services were conducted by C. M. Chumbley and S. H. Rhodes. Text, John 17:24.

Kreider.—Fannie H. (Shreiner) Kreider was born May 17, 1879; died near Lancaster, Pa., Jan. 8, 1928; aged 48 y. 7 m. 21 d. She is survived by her husband (Harry M. Kreider) two daughters (Lillian wife of Clayton W. Souder, and Esther at home); two brothers, and one sister. She was kind and deeply interested in the welfare of her family. Funeral services were conducted from the Mellingers Mennonite Church, of which she was a faithful member. Funeral sermon was preached from Prov. 3:17 by David Landis. Burial in the adjoining cemetery.

"I cannot say, and I will not say
That she is dead. She is just away!
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there."

Snyder.—Elizabeth Snyder, nee Bally, was born near Ashland, Ohio, Aug. 21, 1841; died at Hesston, Kans., Feb. 1, 1928; aged 86 y. 5 m. 10 d. When but a girl six years of age she made the trip from Ohio to Tazwell Co. Ill., with her family in a wagon drawn by oxen, when there was but one road across that part of Indiana and Chicago was a mere village. In early life she was converted and united with the Mennonite Church, remaining true to the end of her life. On Feb. 20, 1862, she was married to John R. Snyder. To this union were born 3 sons and 4 daughters, all but one daughter survive her. She also leaves 3 brothers, one sister, 42 grandchildren, and 32 great-grandchildren. Funeral services were conducted on Feb. 5, by Bro. J. K. Bixler, assisted by brethren, Milo Kauffman and D. H. Bender. Text, Rev. 14:13. Interment in the Pennsylvania Church Cemetery.

Bachman.—Elizabeth, daughter of Peter and Mary Yordy, was born in Tazewell Co., Ill., Dec. 6, 1854; died at her home in Cazenovia, Ill., Jan. 28, 1928; aged 73 y. 1 m. 22 d. In the year 1881 she was united in marriage to Christian Bachman. To this union were born four children (Phoebe, Joel, Mrs. John Bachman, and Solomon). She is survived by her husband, two sons, two daughters, one brother, one sister, 12 grandchildren. She accepted Christ as her personal Savior in her youth and united with the Mennonite Church of which she was a faithful member until death. The consistent Christian life that she lived at all times and her cheerful, sociable disposition were greatly admired by all who knew her. Recently she expressed herself to members of the family, and others, that she was ready to meet her Redeemer. Thus we have reasons to believe that she died rejoicing in the Lord.

Winkler.—Catharine, daughter of Joseph and Anna Schertz (deceased), was born near Metamora, Ill., April 19, 1857; died at her home Jan. 11, 1928; aged 71 y. 8 m. 23 d. In the year of 1889 she was united in marriage to Christian Winkler. To this union were born six children (An infant girl, Walter, Wallace, Christine, Elmer and Sidney). Two children (the infant girl and Walter) preceded their mother in death, which leaves four with their father to mourn the loss of a kind wife and mother—also two sisters (Mrs. Mary Stried and Mrs. Peter D. Schertz). Four brothers and two sisters (now deceased) were Christ, Peter, Joseph, David Schertz, Magdalene and Barbara Schertz. In her youth she became a member of the Roanoke Mennonite Church and remained faithful to the end. She was devoted to her family, her home, and her church. She was of a kind and unassuming nature, patient in all her sufferings, and willing to lend a helping hand to all. And in her last illness she was anxious that God's will should be done.

Coss.—Anna (Eshleman) Coss was born March 1, 1907; died Feb. 9, 1928; aged 20 y. 11 m. 8 d. She died at the home of her parents, Bro. and Sister David H. Eshleman, at Cearfoss, Md., after an illness of 8 days of flu-pneumonia. She is survived by her husband, Bro. Edward Coss, parents, 3 sisters (Mary, Esther, and Naomi), and brother, Martin. On Dec. 8, 1927, she was married to Bro. Coss. How short their happy union! She bore her suffering with patience and shortly before she passed away she sang the chorus of the hymn, "The City of Light." We do not mourn as those who have no hope. The funeral was held on Feb. 11, with short services at the house, and further services at Reiff's Church. Services were conducted by Bro. David Lesher (text I Sam. 20:18, latter clause) and Bro. Denton Martin, who had performed the marriage ceremony just 2 months before her death. Text, Luke 8:52, latter clause. Burial in cemetery adjoining.

Oh, dear Anna, how we loved you,
And oh how hard to give you up!
But an angel came down for you,
And called you home from our flock.

A sister and niece.

Nussbaum.—Sister Anna M. Nussbaum (nee Neuenschwander) was born Dec. 29, 1866, in Canton Bern, Switzerland; died Feb. 11, 1928, in Wayne County, Ohio; aged 61 y. 1 m. 14 d. At the age of 8 years she emigrated with her parents to America, choosing Sonnenberg, Wayne County, Ohio, as their home. Later moved to Berne, Ind., but for the last 26 years they resided at Sonnenberg. At the age of 15 years she was baptized and received into the Mennonite Church, to which faith, she remained a faithful member until death. On August 6, 1887, she was united in holy matrimony with Jacob J. Nussbaum with whom she lived for more than 40 years. This union was blessed with 17 children, 6 of whom went to their eternal reward before her. She leaves to mourn her departure a sorrowing husband, 11 children, 25 grandchildren, 2 sisters, 2 brothers, and a large host of relatives and friends. In the departure of this sister the Church loses a faithful member, the family a loving, devoted mother, and the community one who was loved and respected by all who knew her. Although her sickness was of short duration she always expressed her readiness to go to be with Jesus. All through her life and especially during her last years she was deeply concerned for the

welfare of her children, constantly giving admonition to them to be prepared to meet their Lord and Savior. Her dying testimony was this (given in German):

Jesus Christus hat's vollbracht
Was mich Suender selig macht.

Services were held at the house February 14, conducted by Bros. Louis Amstutz and Jacob Moser, and at the Sonnenberg Church by Bros Louis Amstutz and C. N. Amstutz. Text, I Chron. 29:15. Interment in adjoining cemetery.

BOOK REVIEWS

Forgotten Friends

By Gerhard E. Lenski

A series of lectures devoted to character sketches of well known Bible characters. The nature of the book is evident from the following chapter titles:

ADAM, a Father of Many Children
MOSES, a Maker of Many Laws
SOLOMON, the Preacher with a Bad Conscience
JOB, a Saint Who Suffered
THE PSALMIST, a Singer of Many Songs

The book contains 121 pages, is substantially bound in cloth, and retails for one dollar. Published by Lutheran Book Concern, Columbus, Ohio.

Christian Civil Government

Published by National Reform Association

A reprint of a former edition by David McAllister, revised by T. H. Achesin and William Parsons, this being the sixth edition. The book tells the story of the National Reform Association having its headquarters at Pittsburgh, Pa., an organization dedicated to the cause of making the nation Christian, with civic righteousness as its slogan. The book is divided into two parts. The first part is devoted to a historical sketch of the organization and a few of its pioneer promoters, setting forth the basis upon which the organization rests. The second part is a compendium of important historical documents such as The Mayflower Compact, Presidential Proclamations, President Coolidge on the Value of Religion, and other notable state papers setting forth ideals championed by the Reform Association.

The book contains 356 pages, is substantially bound in cloth, and may be had by sending to the National Reform Association, Pittsburgh, Pa.

What Shall I Do with Jesus?

By Edward W. Schramm

This book of 93 pages is composed of a series of seven Lenten sermons, all of which are based upon a question. The list follows:

Shall I betray Him?
Shall I Deny Him?
Shall I Condemn Him?
Shall I Compromise Him?
Shall I Mock Him?
Shall I Crucify Him?
Shall I Glorify Him?

Each sermon is based upon the general theme of Pilate's question, "What shall I do then with Jesus which is called the Christ?" The attitudes of Judas, Peter, the Sanhedrin, Pilate, the Soldiers, and the Centurion are successively taken up. Six of the sermons are divided into two parts: first, the human side, or the things which lead us to take the wrong attitudes toward Christ; and second, the help which we may receive from Jesus to keep from betraying or crucifying Him. The last sermon is divided into three parts and shows why every creature of God should glorify Him. A devotional and practical book throughout that will make helpful reading at all times. Price, 85 cents. Published by the Lutheran Book Concern, Columbus, Ohio.

MENNONITE YEAR-BOOK AND DIRECTORY

For 1928

The annual Year-book is off the press and ready for delivery. It contains the usual statistical matter concerning our conferences, boards, committees, missions, charitable institutions, schools, publishing interests, and other church organizations and institutions; also a list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite organizations in the United States and Canada. The memberships of our various conferences and congregations are given as well as the names of the workers in our missions and institutions. All the statistics have been carefully revised and brought as nearly up-to-date as possible. As a source of statistical information the value of this book to our Mennonite people can hardly be overestimated. Those who are called upon to give talks or write articles on our church work will find it a great help. Besides the church statistics that are given will be found quite a number of helpful articles which deal largely with the work and progress of our Church and her institutions during the past year. Do not fail to order a copy of this book.

Price, Single copies, 10 cents; dozen copies, 75 cents; 100 copies, $5.50.

Mennonite Publishing House,
Scottdale, Pa.

Sin reverses right,
Grace reverses wrong,
Sin brings in the wail,
Grace the joyful song.—Sel.

"You talk about your business,
Your bonds, and stocks and gold;
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?"

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The New CHURCH HYMNAL

(Second Edition)

Authorized and published by approval of Mennonite General Conference.

The book is a 536 page volume, containing 657 hymns, all of which are under a classification head such as—Hymns of worship and praise; Prayer; Word of God; Doctrines; Ordinances; Education and encouragement; Church; Holy Spirit; Salvation; Trust; Activity; Missions; Special occasions, etc.

A suitable hymn-book for every occasion of church worship. Every hymn has the text set within the music. The music and type are clear and bold.

It is printed in both **shaped** and **round** notes. In ordering, please specify which notes are wanted. If neither is specified, shaped notes will be sent.

The German appendix used in the old hymnal will be supplied without additional charge to those who request it. A new German appendix of 135 selections has been prepared without notes and will be supplied at 10¢ a copy additional to regular price.

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Each, postpaid	$ 1.35	Each, postpaid	$ 1.65
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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"**But sanctify the Lord** God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Your place in life is always well filled provided you follow the leadings of the Spirit and the counsels of the Church as to the proper place for you to fill, and improve every opportunity to prepare yourself to fill such place acceptably to God. You may not always have experiences that gratify the flesh or satisfy men, but no one has ever given heed to the divine call to "follow me" but that the Master's "well done" greeted him in the end. Obey God, and your problem of efficient service is solved.

Reverence for God's Word.—In one sense, the Bible is but an ordinary book, composed of paper and printers' ink. In another sense it is a most extraordinary book, being given "by inspiration of God," holy men of God speaking "as they were moved by the Holy Ghost." Being God's Word, it is inerrant and absolutely reliable from beginning to end, perfect in wisdom, breathing out the soul of the Divine. We should never look at the Bible except with feelings of deepest reverence — reverence for its AUTHOR, reverence for this perfect message of TRUTH. One of our greatest reasons for thanksgiving is that God has given us this wonderful BOOK.

Passing of S. H. Miller.—In the death of Bro. S. H. Miller, a faithful minister in the Walnut Creek, Ohio, congregation, for many years secretary of the Mennonite Publication Board, the Church has lost a faithful defender of the faith. He was the fortunate possessor of a big mind and a big heart. As a member of the Executive Committee of the Mennonite Publication Board he endeared himself to his coworkers in a common cause. It was with regret that failing health during the past few years compelled him to drop out of active public service, but the Lord saw that the measure of his service was full, and graciously received him unto Himself. May God comfort the bereaved family, strengthen the congregation to which he gave many years of faithful service, and sustain the efforts of those who are left to bear the burden and heat of the day.

OUR HIGHEST GOAL

IV. As a Church

1. **Every member upon the altar.**
2. **The whole body bound together in "the unity of the Spirit" and "unity of the faith."**
3. **Uniform discipline, along strictly Gospel lines, in all the congregations.**
4. **Complete scriptural indoctrination for every member.**
5. **Every member a pattern of righteousness, purity, holiness, loyalty to God and the Church.**
6. **Every church official scripturally called and qualified for his position.**
7. **The whole Gospel preached to the whole world.**
8. **Every member a participant in the final triumph of God when Christ will come to receive His own.**

PERSONAL QUESTION: **What am I as an individual doing in the way of encouraging and helping the greatest possible number of individuals attain this blessed goal?**

"**Beloved,** if our heart condemn us not, then have we confidence toward God." One of the most precious jewels that can adorn any soul is that of a conscience void of offence" toward God and man. They who make it the rule of their lives to do that which they know to be right (and the proper thing to do under the circumstances), to avoid doing what they know to be wrong, honestly and earnestly seeking all the light they can get, are not only blessed with "the peace of God which passeth all understanding," but are sure to make a rapid growth "in grace and in the knowledge of our Lord and Savior Jesus Christ." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Among the remarkable things found in the Bible are the many striking contrasts which it presents. Take, for instance, the contrast presented between the character of John the Baptist and that of Herod. Both were possessed with striking qualities which caused others to sound their praises. But John was so absolutely unselfish that all the energies of his life went to exalt the Savior whose forerunner he was, and so true was he to the principles of righteousness that unrighteous people had him murdered. On the other hand, Herod was so unmindful and ungrateful for divine favors that he took all credit to himself and the Lord had to smite him dead as a rebuke for his own selfishness and as a warning to others similarly inclined. Again, we see a contrast in character between the carnally-minded and spiritually-minded in Gal. 5:19-23. On the one hand there are "the works of the flesh," so repulsive to God and destructive to self that we are told that "they which do such things shall not inherit the kingdom of God." Contrasted with this is "the fruit of the Spirit. . . .against which," we are told, "there is no law."

If you are interested in the study of such contrasts, then compare such things as pride and humility, spirituality and worldliness, reverence and irreverence, true worship and idolatry, self-aggrandizement and self-de-

nial, and finally heaven and hell, reaching the grand climax in contrasts as we study the characters respectively of God and the devil. A study of these many contrasts is not only impressive but exceeding valuable. "Prove all things; hold fast that which is good."

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

REGENERATION

An Unalterable Demand and Absolute Necessity

By J. L. Stauffer

For the Gospel Herald.

It was not to the woman described in the seventh chapter of Luke out of whom our Lord cast seven devils that this **unalterable demand** was made, yet she was certainly in dire need of an internal as well as external transformation. It was not to the Samaritan woman whose sinful career was as an open book to Christ that this **absolute necessity** was named by Him. Every human being has "sinned and come short of the glory of God" and by nature the startling words of "without God and without hope in the world" clearly, but sadly describes our state; yet Jesus Christ was pleased to reserve the revelation of the great truth we have been pleased to call the "unalterable demand and absolute necessity" for discussion with one who was least conscious of his great need.

The "new birth," which is an **unalterable demand and absolute necessity,** was revealed to Nicodemus, a religious leader and teacher of the Jews. He was a man against whom we have no charge, a man of influence and power, a member of the Jewish Sanhedrin; and yet he needed something he did not have, something that he did not understand, an experience without which he could neither **see nor enter the kingdom of God.** Is it any wonder that Nicodemus was perplexed when he learns the vital importance of this unknown experience? "Marvel not that I said unto thee, Ye must be born again." Other writers refer to this great demand, but Nicodemus is the only individual that learns in a personal way by a heart-to-heart talk with the Master. I am glad he came to Christ. We can profit eternally by the revelation that Nicodemus received.

The apostle Paul writes to the Galatians that nothing but **a new creature** will avail anything. Gal. 6:15. The Ephesians are told to put **on the new man** which after God is created in righteousness and true holiness. Eph. 4:24. The Colossians are said to have put on the **new man** which is renewed in knowledge after the image of him that created him. Col. 3:10. Paul writing again to Titus tells us that salvation comes through the **washing of regeneration and renewing of the Holy Ghost.** Titus 3:5. James 1:18 declares that we who are saved are **begotten** with the Word of truth. The apostle Peter writes that we are **born again,** not of corruptible seed, but incorruptible, by the Word of God which liveth and abideth forever. I Pet. 1:23. In the second epistle we are told that we have been made **partakers of the divine nature.** II Pet. 1:3, 4. "Whosoever believeth that Jesus is the Christ is **born of God**" (I Jno. 5:1).

The new birth effects a **complete transformation.** New desires replace old ones. Old habits and sinful practices are put off and that which pleases God is produced within the life of the one who has had this supernatural experience. "If any man be in Christ, he is a **new creature,** old things have passed away and behold all things have become new" (II Cor. 5:17).

The Adamic nature, which is the heritage of every child of Adam, is beyond repair. It can only be condemned. Many people make the fatal mistake of supposing that reformation is synonymous with the new birth. The Adamic nature may be educated, refined, and cultured, but "that which is flesh is flesh" and **there is no substitute for the new birth.**

This truth needs present-day emphasis. Multitudes in the Church, and myriads outside, know nothing about this inward transformation which alone admits one to the realms of glory. "Verily, verily, I say unto thee, **Except a man be born again he cannot see** the kingdom of God." "Verily, verily, I say unto thee, **Except a man be born of water and** of **the Spirit, he cannot enter** into the kingdom of God."

Harrisonburg, Va.

OBSERVATIONS AND TEACHINGS

By D. J. Johns

For the Gospel Herald.

(Continued from last week)

Another thing that we with pleasure observed when once we got into the fellowship of the saints was that the Mennonite Church really desires peace and unity, but dares not forsake Gospel principles. She always welcomes peace on a whole-Gospel standard. On this standard the two main bodies of the Church that was torn apart several centuries ago were again united from Pennsylvania to the Pacific coast, and are one body in the Mennonite General Conference. For the growth and expansion; the gathering-in and scattering-out of workers; the lengthening of cords; the building of homes and provisions for the needy; the special efforts for the spreading of the Gospel to a lost and dying world; the preparation and provisions made for the Church in the years to come, we thank the Lord by whose Hand it was wrought through the instrumentality of the Church, and we more sincerely wish that the good work might go on as long as the Lord tarries, even with less opposition and hindrances and fewer obstacles to overcome than there were in the past. Dare we anticipate such favorable conditions when we hear the Spirit-filled apostles say that ungodly men crept in unawares, turning the grace of God into lasciviousness and denying our Lord Jesus Christ? There will be false teachers among us who will bring in damnable heresies, even denying the Lord that bought them; evil men and seducers shall wax worse and worse, deceiving and being deceived. In these last days there will be perilous times because men will be lovers of themselves, fierce, despisers of those that are good, highminded, lovers of pleasure more than lovers of God, yet having a form of godliness. Even the Lord Himself said that before His coming again iniquity should abound and the love of many should wax cold.

Therefore let us again look back only the short time of one man's life and we see (I speak of the two parts of the Church that are now united) the leaders of the Church so deeply interested that they come together to discuss existing conditions that unity might be maintained. At least four of these General Conferences were held among the then-known Amish Mennonites; but opposition grew stronger and sentiment more definitely defined until fellowship was broken and a number withdrew: first those then known as the Stuckey people (now as the Central Conference of Mennonites), because the main body was too conservative; a few years later a number withdrew on the grounds that the Church was not conservative enough: because of this rupture we have what are known as the Conservative Amish. All this striving and contending provoked much thought and prayer.

That there might be a better understanding and more complete harmony three conferences were organ-

ized: viz., Indiana-Michigan A. M., Western A. M., and Eastern A. M. While the above-named conditions existed in the A. M. Church the enemy did not employ all his forces there, but the Mennonite Church had similar trials and experiences. Charging that the Church was too loose and lax some withdrew, and we have the Wisler, or Old Order Mennonites. A few years later the Church being considered too conservative and formal for some, fellowship was again broken and we have what was formerly known as the Brenneman people, now the Mennonite Brethren in Christ. "Woe unto the world because of offenses; there must needs offenses come; but woe to that man by whom the offense cometh." Surely some men are guilty of bringing the offense, and sorrowful will be their reward, for the woes of the Lord are without repentance. Paul says, "There must be also heresies among you, that they which are approved may be made manifest among you."

After all this contention the churches had a desire, yea a longing, for peace and unity, and about this time the Mennonite and Amish Mennonite Churches (in Indiana especially) began to unite their forces in evangelistic work; they supported and accepted the Herald of Truth as their official Church paper; helped each other in conference work; held their Sunday school conference as one body; and unitedly established the first Mennonite school for the advantage of the young people in getting an education under environments favorable to the faith and practice of our beloved Church. Here again it was plainly to be observed that there is more truth than beauty in the old saying, "Wherever God has a temple fair, the enemy builds a palace there." And while we recognize that much good has been done, the fact remains that the seed of discord and disobedience to God's order and ordained authority has been sown, and the result that has been manifested is still bearing fruit throughout the Church. To sow discord among brethren is abomination unto God. Prov. 6:16-19. Who will pay the price? The reward of the abominable is not to be desired (read Rev. 21:8). May our schools not forget that they are being supported for the purpose of preparing servants for the Lord and His work throughout the Church. From the faithful servants God will choose His leaders if we commit the work into the guiding hand of the Holy Spirit.

I have taken notice that we have not developed so wonderfully much since the time of Moses. When he was through school he thought that he ought to be recognized as leader and manifested some ability, but God took him through the school of experience until he learned to know himself a little better. Then when the call came direct from God it was rather difficult for him to respond, not because of unwillingness but because of the realization of his own unworthiness; and we have record of him showing forth a character of great strength, clothed in the garb of wonderful meekness.

Thus in our own observations we have noticed some with ability and claimed conviction along these lines, which we do not always question, but who were not able to await the Lord's time to call them through the Church; consequently they would seek a place and press in, which in the end spelled failure. Others with seemingly less ability but just as strong conviction waited the Lord's time, were finally chosen, and are working with good success. In the few observations that I have observed or had part in, I have noticed that we are too apt when one like Eliab (Jesse's oldest son) is presented to us to take it for granted that he is the Lord's anointed, and go on with the work without listening to hear whether the Lord would say "yes" or "no." We are too apt to be making our own choice instead of turning to the Lord that He might give us pastors according to His heart, who would feed us with knowledge and understanding (Jer. 3:15). The Lord may have a David where people say, "we have no material;" and some of those who seem so well fitted according to our sight may be rejected by Him who knows the intents of the heart, and sees the end from the beginning. Blessed is the man who can await the Lord's time, and the Church that chooses and works according to His counsel and will.

From the home also comes an influence that has a wonderful effect on the spiritual life of Church members. When a young man teaching school I soon observed that there was a vast difference in the conduct of children from different homes. A little observation and investigation soon revealed the fact that it was not so much the different nature of the children as it was the different training they received from their parents. As I grew older and saw those children grow up to manhood and womanhood and unite with the Church, I took notice that there was not only a difference in submitting to the regulations of the teacher in the schoolroom, but it was even more difficult for those from the undisciplined homes to yield to the will of their Lord and Savior. Surely God does visit "the iniquity of the fathers upon their children to the third and fourth generation." Is it not iniquity to neglect the proper training of those whom God has given us that we should prepare them for His glory, and their eternal welfare? Is it not sin not to put forth our best efforts to help these precious ones, who are flesh of our flesh and bone of our bone, and upon whom we can wield so much influence, to find the way of salvation and be of use in the Master's service of building the Church of the living God? Lift up your eyes and behold, "the things that were written beforehand were written for our learning." Read Jer. 10:25. Does it not teach us that there was a certain class of families that have eaten up Jacob, devoured and consumed him, and made his habitation desolate? Jacob (or Israel), a type of the Church of Christ, was eaten up, devoured, consumed and made desolate, by whom? The families that call not on the name of God. Parents, do we have family worship? Do we gather our children together and prepare their hearts for a dwelling place for the Holy Spirit? or do we neglect and make desolate their habitations that our Lord wishes to possess? May none of us be of the number upon whom the Lord will have to pour out His fury because of the neglect of this wonderful trust. Let us remember that it is required of a steward to be faithful; and only to those who are faithful and endure to the end is the crown of life promised.

May I in conclusion say, Beloved look into the past. Where has failure fallen and where has success been enjoyed? History does repeat itself. "God is no respector of persons." What disobedience has brought to those before us it will bring to you and me. And the same source of blessings and success lies open to us from whence the faithful of the Lord have drawn in all ages. My dearly beloved young brethren and sisters, we know temptations are many, but God is able to keep you. Therefore, do not fail to appreciate what God has through those before you made possible for you to enjoy. Honor your God; and honor your parents by living an humble, submissive, consistent Christian life. Consequently, God will bless you.

Goshen, Ind.

You will find an exposition of the characteristics of faith, hope, and charity in the 11th, 12th, and 13th chapters of Hebrews. In the 11th chapter we find faith enlarged upon, the same is done for hope in the 12th chapter, while in the 13th chapter we reach the climax on the subject of charity.—Noah Oyer.

Preacher's Page

SERMON OUTLINE

The Prodigal Son

(Luke 15:11-24)

I. The Departure.

1. The Restraint.—Home influence, parental authority, domestic limitations.
2. The Request.—"Father, give me the portion of goods that falleth to me."
3. The Rambling.—"Took his journey into a far country."

II. The Depravity.

1. Extravagance.—"Wasted his substance."
2. Exigency.—"He began to be in want."
3. Extremity.—"Joined himself to a citizen of that country; and he sent him into his field to feed swine." "No man gave unto him."

III. The Deliberation.

1. Reflection.—"Many hired servants of my father's have bread enough and to spare, and I perish with hunger."
2. Resolution.—"I will arise and go to my father."
3. Repentance.—"He arose and came to his father;" "I have sinned against heaven, and in thy sight."

IV. The Deliverance.

1. Compassion.—"When he was a great way off his father saw him, and had compassion on him."
2. Confession.—"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."
3. Conciliation.—The father commanded his servants to put "shoes on his feet;" to put the "best robe on him;" to "put a ring on his hand;" to "kill the fatted calf" and make him a feast. Father and son are reconciled and feast together on the basis of shed blood, suffering and death. God and the sinner can only meet and be reconciled in Christ. It is in Christ sacrificed that the believer gets his shoes of freedom, his ring of endless pardoning love, his robe of righteousness, his gospel feast.—A. N. Morris.

ILLUSTRATIONS

When "Flowing too Freely"

"When this pen flows too freely," run the instructions given with a fountain pen, "it is a sign that it is nearly empty, and should be filled." The caution would seem to apply also to human beings. Gossip, slander, idle chatter, all testify to the emptiness of the mind, and are a damaging sign.—Forward.

Sensing the Enemy

I read the most suggestive thing the other day. A great menagerie had been sold. There was a good deal of straw that had been at one time or other used as a temporary bedding for the wild beasts. That straw was bought by a man that owned a livery stable. When he put the straw on which a lion had couched into the stalls, the horses, though they had never seen a lion in their lives, were uneasy and restless, and would not go into their stalls. It was an instinctive dread of the enemy. So if we are wholly given over to do right and only right, we shall have a God-given instinct which will warn us of the presence of evil.—Quoted by Sunday School Times.

Doubt, or Confidence?

In the early days of emigration to the West a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge, and he had to cross. It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he had to reach the other shore. At length, with many fears, and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went! Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word. "Have faith in God."—Heidelberg Teacher.

Questionable Amusements

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful place of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him wearing white garments afterward.—Selected.

THE HEART AND THE HEAD

The heart is the seat of human affections. The affections rule the head; the senses, the hands and feet. Hence our Bibles teach us to emphasize the heart condition and to exalt it above the head. This is the reason God has in all ages passed by most of the strong, wise, well balanced heads and has chosen the men of ordinary, commonplace and in many instances even sub-standard mental conditions for His work. He could not find in those of extraordinary mental abilities the heart condition that is all-important to His cause, and He has junked many excellent mentalities rather than risk trying to use them if controlled by a carnal heart.

A good head, ruled by a pure sanctified heart, is always an asset to God's cause, but a good head under the rule of a carnal heart is only an instrument with which the devil can accomplish his work. We admit that the carnal heart is in opposition to the Holy Ghost. Then we must also admit that the head of the carnally minded person is in opposition to God, is a useless and dangerous instrument to be employed in God's church and service. This is why we must insist so strongly upon holiness of heart in the church of God. The "old man" rules the person in whom he dwells. Hence John Wesley's well known statement that "the lowest state of grace is panting after holiness."

There is just no place in God's scheme where the "old man" can fit in. He must be driven out and nailed to the cross.

Beware of the subtle temptation to employ talent and mentality in church and revival work. Jesus suffered not the devils whom He was casting out to acclaim Him the Christ, and Paul rebuked the evil spirit who testified that they were the prophets of the most high God.

Just so, this carnally minded trilling of beautiful notes of song, or echo of well rounded sentences of orotund eulogy, or efficiency of capable labor, can only result in a deadening of true spiritual life; a cooling of the white heat of Holy Ghost fire; a mixing of carnality with the profession of holiness, and drowning out of true spirituality by a flood of unspiritual persons.—The Burning Bush.

SUBSTITUTES FOR PREACHING

We are living in a day when the importance and absolute necessity for Holy Ghost preaching is minimized. Indeed, preaching of almost any kind is appreciated less and less.

The motion pictures Sunday nights are becoming more numerous in the churches. A church is not strictly up-to-date without them. Thus the preacher, free from burden on either heart or mind, lapses more and more into spiritual and mental indolence. In many places the radio has "occupied the pulpit" instead of the live, vibrant personality of its minister. On the theory, we presume, that distance lends enchantment, some preachers prefer the sermons of some distant and distinguished minister to those of their own. Novelty too en-

ters here and something "new" attracts the curious.

The phonograph has contributed its share of entertainment to the church congregation, usually in the form of a sacred concert. This truly wonderful invention has done its best to substitute for what might have been a mighty heart-searching message from the throne of God through the regularly constituted minister of the church.

Then there is the little fifteen minute sermonette, a mere apology for a sermon, delivered not with a view to saving souls or exposing sin, but exactly the reverse—in order not to offend or tire the congregation.

It is becoming the custom more and more to substitute a long two or three months' vacation for preaching in many city churches. This class of preachers are wise in one respect at least. They know that they have very little of importance to say and hence decide correctly that they will not be seriously missed during the long, hot, sultry summer. A similar course followed by a mercantile or manufacturing establishment would bankrupt it in thirty days. Preaching, though, is not so urgent or important as mercantile or manufacturing success, therefore can be dispensed with during the summer. Churches where preaching continues all summer have a sign out to that effect as if to inform the world what a martyr their minister is.

Did you ever notice how studious Catholic priests and nuns are when in trains, street cars or other public places? One would think they would glean enough information from their Latin Bibles to preach mighty sermons to the people who flock to their churches on Sunday mornings. But really friends, there are few real preachers among these priests. They have no overwhelming message which they press upon the consciences of their people. It is mostly candles and robes and beads. Not fashionable beads, nor yet beads of "honest sweat" which every honest preacher will perspire, but real religious beads which "symbolize" that which no one can fathom or understand.

That which "inspired" all this comment is a report we read of a movement to win a million new members to Protestant churches by "personal evangelism." That is, each member wins some new member. Of course we have no objection to personal evangelism, we believe in it. We do object, however, to what this report makes a substitute for old-fashioned revival effort. It is the old trick of the pastor taking his long summer and winter vacation while the layman sweats on the job. The layman is to win the million new members while the preacher loafs so far as mental and spiritual anguish over his sermons and new-born souls is concerned. Personal evangelism is substituted for revival services, revival sermons and exceedingly strenuous revival effort by the God-ordained man and method—the preacher.—Selected.

THE FATHER KNEW BEST

Doctor Arnot, one of the greatest of Scotch ministers, was in this country at one time. His mother died when he was a little boy only three weeks old, and there was a large family of Arnots. I suppose they missed the tenderness and love of the mother. They got the impression that their father was very stern and rigid, and that he had a great many laws and rules.

One rule was that the children should never climb trees. When the neighbors found out that the Arnot children could not climb trees, they began to tell them about the wonderful things they could see from the tops of the trees. Well, tell a boy of twelve years that he must not climb a tree, and he will get up that tree some way. And so the Arnot children were all the time teasing their father to let them climb a tree; but the father answered, "No."

One day he was busy reading his paper, and the boy said, "Father is reading his paper. Let's slip down into the lot and climb a tree."

One of the little fellows stood on the top of the fence to see that father did not catch them. When his brother got up on the first branch, he asked, "What do you see?"

"Why! I don't see anything."

"Then go higher; you haven't got high enough."

So up he went higher, and again the little boy asked, "Well, what do you see?"

"I don't see anything."

"You aren't high enough; go higher."

And the little fellow went up as high as he could go; but he slipped, and down he came and broke his leg. Willie said he tried to get him into the house, but he could not do it. He had to tell his father all about it. He said he was scared nearly out of his wits. He thought his father would be very angry. But his father just threw aside the paper, and started for the lot. When he got there, he picked the boy up in his arms and brought him up to the house. Then he sent for the doctor. And Willie said he got a new view of that father. He found out the reason why that father was so stern. He said the moment that boy got hurt, no mother could have been more loving and gentle.

My dear friends, there is not one commandment that has been given us which has not been for our highest and best interest. There is not a commandment that has not come from the loving heart of God, and what He wants is to have us give up all which is going to mar our happiness in this life, and in the life to come.—D. L. Moody.

SERMONOGRAMS

One's attitude towards Christ reveals character.

Trouble can be borrowed without security.

Ill deeds are doubled with an evil word.

If not content with your lot, build on it.

Goodness and gladness should be teammates.

We—all of us—live too much in a circle.

The secret of success is constancy to purpose.

Liberty exists in proportion to wholesome restraint.

It is great—it is manly—to disdain disguise.

Children have more need of models than critics.

He who has lost confidence can lose nothing more.

They can conquer who believe they can.

Much danger makes great hearts resolute.

The truest self-respect is not to think of self.

Heaven never helps the man who will not act.

He who exalts the Christ in others exalts himself.

The best habit is the habit of forming good habits.

Affliction, like the iron-smith, shapes as it smites.

Character is the diamond that cuts every other stone.

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

—Selected.

Have you a single stain upon your heart? Come to the Fountain. Have you trouble and sorrow? Come at once to the Savior and receive joy and comfort; for, thank God, there is room in His heart for all. How many have stepped into the Fountain already, and found it a sovereign balm for every sorrow and defilement! Thank God, cleansing power is there still.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

MY DESIRE

I desire a sweet sense of Thy pardoning love,
That my manifold sins are forgiven;
That Christ as my advocate pleadeth above,
That my name is recorded in heaven.

I desire every moment to feel
That Thy Spirit dwells in my heart;
That He's power to cleanse and to heal,
And newness of life to impart.

I desire, Oh! I desire to attain,
Some likeness, my Savior, to Thee;
That longed-for resemblance once to regain,
Thy comeliness put upon me.

I desire to be marked for Thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic white stone,
Which none but Thyself can declare.

I desire so in Thee to abide,
As to bring forth fruit to Thy praise;
The branch which Thou prunest, though feeble and dried,
May languish, but never decay.

I want Thine own hand to unbind,
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart so tenaciously clings.

I desire by my aspect serene,
My actions and words to declare;
That my treasures are placed in a country unseen,
That my heart's best affections are there.

I desire as a traveler to haste
Straight onward, nor pause on my way,
Nor forethought in anxious contrivance to waste,
On the tent only pitched for a day.

I desire—and this sums up my prayer—
To glorify Thee till I die,
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh.

—Sel. by Martha Burkholder.

"BE STILL AND KNOW"

Sel. by S. A. Lehman

One of the hard things for the believer to do is to be still before God. You may think that for you it is easy. Did you ever try to be still? Did you ever sit down and try to repose yourself in such a manner that you were perfectly quiet from within and without? Were you quiet? Were you perfectly still? Did you get every imagination, every thought, every purpose, every desire hushed into perfect stillness? We have our doubts if you succeeded. This is too hard a problem for human nature to accomplish.

Did you ever retire into some secret corner to pray, as you thought? Did you spend ten, fifteen, or twenty minutes in the Presence of God perfectly quiet from all other thoughts and ideas or have you had trouble like this: When you got down to pray, then something came to your mind that seemed, ah, so very important. You felt that you should go at once and attend to it before you would forget it. Then perhaps you quieted yourself from that thing, and immediately another thing came into your mind that seemed just as important. Again you were hampered. Again your meditation and prayer was disturbed. Then perhaps some one or something came into your mind that was done to you, possibly some one treated you unkindly or inconsiderately. It rose up before you like a mountain. Were you succeeding in being quiet? Have patience! Wait a little while longer. You are being gradually settled into a stillness that will be refreshing. The freshet will soon pour in upon your soul like a cleansing stream.

"Be **still,** and **know.**" Realize that you are in the Presence of God and do not let your mind gain the preëminence. Cast all other things aside as of minor importance, and stay until you hear the voice of God speaking to your soul. Do not press Him with any questions. Do not bring any petitions before Him. Just **wait.** If the enemy is on hand and suggests all manner of things, do not let him divert the mind. Keep looking unto Jesus the Author and Finisher of your faith. Soon the clouds will break and you will see His face beaming upon you.

Learning to be still is a lesson that will tax the utmost reserve of the believer. It is easy to think that you could be still, but it will be quite another thing to **be** really still, to calmly resign everything and relax into His mind. Just wait! Just be still! You may expect some special ecstasy. Do not expect it. That is good, but there is something still better. To **know** that **God** is near is far better. If you truly wait, He will spread His wings over you and there will be the calm, quiet consciousness of His Divine Presence in your life and heart.

If ever there was a time when it was necessary for the child of God to spend time in the Presence of God it is these days when everything is in a hustle and bustle. Not many realize the importance of spending time alone with God. Not many do this. Not many even are inclined to spend time reading and meditating upon His holy Word. But it is only those who do this who will ever become strong in the grace of the Lord Jesus Christ. They will be the ones who will overcome the battles of life without being overcome by them. Oh, that He will be so near to you, that He will draw you into such precious nearness with Himself, away from all else, away from all others, away from all that is near and dear to you! He is so precious to those who learn this secret. He is bound to become more dear, more intimately nigh, than even the sweetest earthly tie. Trust Him and see. Believe Him and realize. He is **real** to those who are real to Him, that is to those who are **real** themselves. Can you say, **HE is real to me?**

Chambersburg, Pa.

FAMILY WORSHIP

Family worship is included in the necessities of our children, and in the covenant promises of God. The penalties of its neglect and the rewards of our faithfulness to it should prompt us to its establishment in our homes. Its absence is a curse; its presence a blessing. It is a foretaste of heaven. Like manna, it will feed our souls, quench our thirst, sweeten the cup of life, and shed a halo of glory around our firesides. Let yours, therefore, be the religious home; and then be sure that God will delight to dwell therein, like the dews of heaven upon it. Your children shall "not be found begging bread," but shall be "like olive plants around your table" —the "heritage of the Lord." Yours will be the home of love and harmony; it shall have the charter of family rights and privileges, the ward of family interests, the palladium of family hopes and happiness. Your household piety will be the crowning attribute of your peaceful home—the "crown of living stars" that shall adorn the night of its tribulation, and the pillar of cloud and fire in its pilgrimage to a "better country." It shall strew the family threshold with flowers of promise, and enshrine the memory of loved ones gone before in all the fragrance of that "blessed hope" of the union in heaven. It shall give to the infant soul its "perfect flowering" and explain in it all the fullness of a generous love and conscious blessedness, making it "lustrous in the livery of divine knowledge;" and then in the dark hour of home separation and bereavement, when the question is put to your mourning parents, "Is it well with the child? Is it well with thee?" you can answer with joy, "It is well."—The Royal Path of Life.

To work our own contentment, we should not labor so much to increase our substance as to moderate our desires.—Sanderson.

SUNDAY SCHOOL LESSON

Lesson for March 11, 1928—Mark 6:31-44

JESUS FEEDS THE MULTITUDES

Golden Text.—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

Introductory.—This is one of the few important miracles that are recorded in the four Gospels. It is an event that always awakens great interest, but we lose the most important lessons if we fail to make the application to things spiritual. Not the feeding of the body but the feeding of the soul is the great object of life. In our comments on this lesson we shall confine ourselves to a few impressive statements found in the narrative:

1. **"Rest awhile."** They had been living the strenuous life, and their bodies needed a rest. Besides, they had just learned about the death of John the Baptist, and Jesus doubtless considered it a matter of prudence as well as of wisdom to transfer his ministry to a place where He might be free from serious hindrances at this stage of His ministry. There are times when the greatest need of the body is relaxation, and the greatest need of the soul is to "come....apart" from the cares and perplexities of life and enjoy a season of fellowship and communion with our God.

2. **"Moved with compassion."** This expresses in an admirable way the feelings of Jesus as He saw the multitudes coming after and surrounding Him and His disciples. In the present hour of need for the multitudes He forgets all about His own exhausted bodily strength and spends the last energy of His physical life in ministering to the needy. In this He but acted the part that He often taught His disciples to do. "He that hath pity on the poor lendeth to the Lord." What a blessed thing it would be if every professed follower of our Lord would be thus "moved with compassion" and by love to Christ be constrained to bring the Gospel "to every creature."

3. **"Send them away!"** Hear this unworthy cry! Was it selfishness on the part of the disciples that moved them to make this request? Hardly—at least they would not want to admit as much. We would rather believe that they, like ourselves in similar circumstances, were human and could not possibly see a way for feeding so many people. They would rather see them go where their wants might be supplied, and come back some other time and hear the Gospel proclaimed again. But Jesus had a broader, higher, more trustful vision. He knew that "with God all things are possible." Asking a few questions to try the disciples' faith He gave them a practical demonstration of His faith and power and boldly commanded:

4. **"Give ye them to eat."** Where will they get it? Two hundred pennie's worth would be but a drop in the bucket in the stupendous task of feeding a multitude that numbered probably about 20,000. All they had was but five small loaves and two small fishes. But that was enough. Here was a test of the disciples' faith, and they were equal to the task. They took the Master at His Word, obeyed His voice, commanded the multitude to sit down in companies of hundreds and of fifties, and commenced distributing the food. The results justified their faith. So to-day, though but a small church, as we see the vast and sinful world starving for want of the bread and water of life, let us not stagger at the command, **"Give ye them to eat."**

5. **"They sat down."** It was the only way in which the people had access to the blessings about to be extended to them. But they had something to do. In all probability had they said, "No, thank you, we had rather stand," they would never have been fed. Neither can we have access to the unlimited food stored away in God's great store-house of everlasting grace except by being submissive to His Word. Let the Lord speak. Sit down. Obey. His eternal blessings are yours.

6. **"They did all eat, and were filled."** There was no lack, even if the disciples could not at first see where all the provisions were to come from. Neither was there such a thing as half rations. They were all FILLED. Thank God, there are enough of His blessings to reach around.

7. **"Twelve baskets full of the fragments."** This was after they had all been filled. Not only was there enough for all, but the things that remained after the feast were more than what they had in the beginning. When Jesus blessed that bread it was blessed with a multiplying, magnifying power that made a small boy's rations supply a whole multitude and gave the world an object lesson that we should never forget. When it comes to a realization of God's blessings we find that the lack is not in His power but in our faith. "Trust in the Lord, and verily thou shalt be fed."—K.

Bible Meeting Topic

THE TEN COMMANDMENTS—HONORING FATHER AND MOTHER (Jr.)—Ex. 20:12; Eph. 6:1-3

Topic for March 11

MOTTO

"Honor thy father and thy mother."

OUTLINE STUDY

I. How to Honor Parents.
1. By obedience.—Eph. 6:1; Col. 3:20.
2. By a righteous life.—Prov. 23:24, 25.
3. By caring for them in old age.—Prov. 23:22; I Tim. 5:4.
4. By respecting old age.—Lev. 19:32.

II. Dishonor to Parents Rebuked.
1. Making light.—Deut. 27:16; Prov. 30:17.
2. Wasting parents' substance.—Prov. 19:26.
3. Being a fool.—Prov. 17:21.
4. Keeping bad company.—Prov. 28:7.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize one Scripture Passage from the Outline Study.
2. Ways to Honor Father and Mother.
3. Ways in which Children Dishonor Parents.

For Others.
1. Taking Counsel from Parents.
2. Requiting Parents.

PERSONAL THOUGHT

God is especially interested in the happiness and welfare of Children. This should be an encouragement to every child to seek to walk in a way that pleases such a loving God.

SEED THOUGHTS

"If love, respect, and honor for parents has its seat in the heart, there is little need of rigid rules and discipline in the Home, because true affection is the constraining power which prompts loving obedience."—"The Ideal Christian Home."

The children that speak every thought,
every hope, every ambition, every plan,
every pleasure, in the ear of their parents will live safely.—Miller.

"As your kind parents older grow,
Love's tribute to them always pay;
As pilgrims in this world below,
They'll need your help along the way.

"When the dear Father takes them home,
To that world of sweet joy and bliss;
You'll not regret what you have to do
To make them happy while in this."—J. S. Shoemaker.

MEDITATIONS ON THE TOPIC

I. **Our Parents.**—God has ordained that every child who comes into the world has a father and a mother. Blessed are those children who do not forget that they should respect the plan of God and give due honor to those whom God has placed over them. It sometimes happens that one or both of our earthly parents die. This is sad. But it quite often happens under such circumstances that the child is placed under the care of some one who, in part at least,, supplies the loss of parents. Such guardians of the child should be regarded with respect by the child the same as if they were its own flesh and blood parents.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 1, 1928

Field Notes

Sister Tina Royer, wife of Bro. I. W. Royer, Orrville, Ohio, who was seriously ill, is improving, according to latest reports.

Bro. Jonathan Shellenberger who served the congregation at Limon, Colo., during the past two years, has moved back to his former home in Hesston, Kans.

The new church built by the Forks congregation to replace the old one destroyed by fire several months ago, was dedicated on Sunday afternoon, Feb. 19.

Change of Address.—Bro. R. R. Smucker from Goshen, Ind., to Tiskilwa, Ill., c-o J. H. Smucker, where he will be located during spring and summer.

Bros. Daniel S. and Jonas Fisher, Gordonville and Ronks, Pa., of the Old Order Amish Church, paid a visit to the Publishing House last week. They are interested in reprinting some German books as well as a list of ordinations in their branch of the church.

Bro. J. S. Hartzler of Elkhart, Ind., has recently undergone an operation for gall stones. While in his city recently we had the privilege of visiting him. We found him strong in faith, hopeful of being restored to his wife and his congregation, and our prayers are for his complete recovery.

A very interesting Christian Life conference was held at Goshen College Feb. 17-19. There was a good attendance from the surrounding districts, besides a number from the following states: Ohio, Illinois, Iowa, Michigan, and Pennsylvania.

REQUESTS FOR PRAYER

"Souls are being saved at Lima Mission. Pray for us. Many under conviction."—O.

For Bro. J. S. Hartzler, who recently underwent an operation as recorded in the Field Notes, and for Sister Royer who is also mentioned on this page.

For the work at Holdeman's Church, near Wakarusa, Ind., where many recently confessed their Savior.

For the evangelistic meetings now in progress at Scottdale.

An important meeting of the Executive and Mission committees of our General Mission Board was held at Goshen, Ind., on Friday and Saturday, Feb. 17 and 18. The Executive Committee continued its work at the Administration Building in Elkhart, Ind., on Monday following.

Bro. Isaac Metzler of Rockton, Pa., who spent a number of weeks at Masontown, Pa., taking the place of Bro. A. J. Metzler during the latter's absence while engaged in Bible conference and evangelistic work, stopped at Scottdale a short time on Thursday of last week while on his way home.

Evangelistic meetings conducted by Bro. J. F. Bressler at the Strasburg Church, Lancaster Co., Pa., were reported to be marked with good interest. The meetings were scheduled to close last Sunday, after which Bro. B. planned to come to Scottdale, preaching his first sermon on Monday evening, Feb. 27.

At an offering and canvass taken at Goshen College during the recent Ministers' Week $3,758.50 were raised. Some of this will be devoted to the support of Bro. M. C. Lehman, missionary to India. The balance will be used for the benefit of Goshen College and the Educational Endowment fund.

Bro. Daniel Kauffman of this office spent a part of last week in the neighborhood of Hesston, Kans., visiting friends. In the latter part of the week he went on to Falfurrias, Tex., where he expects to spend some time in the hope of receiving physical help from the southern climate.—H.

Bro. Caleb Winey, for many years a minister at Peabody, Kans., who for the past year has been in feeble health because of paralysis, is living with his son-in-law and daughter, Bro. and Sister C. W. Cooprider near Windom, Kans. He is still of good courage, resigned to whatever may be the will of the Lord as to his staying or going.

Bro. C. R. Widmer and wife, of Albany, Oreg., who spent a number of months in Palestine visiting their son, Bro. Herbert Widmer, who is engaged in missionary work there, are now on their return trip. They will spend the next three or four months in Switzerland. Their address will be c-o American Express Co., 13 Centralbahnplatz, Basel, Switzerland, where they will be glad to receive mail from their friends.

Because of the good representation of ministers at the Ministers' Meeting and Christian Life conference at Goshen, Ind., Feb. 14-19, a number of the pulpits in surrounding congregations were filled on Sunday, Feb. 19, by visiting ministers. Following is a list of appointments filled so far as we were able to ascertain the facts:

Goshen, A. J. Steiner.
Elkhart, Abram J. Metzler.
Clinton Frame, Otis Johns.
Middlebury, S. E. Allgyer.
Olive, J. S. Shoemaker.
Holdeman, Paul Erb, Jesse Martin.
Yellow Creek, A. C. Good.
Salem, C. Z. Yoder.
Forks, S. F. Coffman.

Correspondence

Goshen, Ind.

(Yellow Creek congregation)

Greetings to the Herald Readers:—On Feb. 12, Bro. and Sister Ralph Smucker and family, returned missionaries from India, were with us in our morning worship. The talk which Sister Smucker gave to the children, also the message from Bro. Smucker, enlightened and gave us new courage to carry on the work of orphans' support this coming year.

On the same day we were also glad for two souls who were taken into the church by water baptism, two others were also received into church fellowship.

On Feb. 19, we were privileged to have with us in our Sunday school and church service, Bro. A. C. Good of Sterling, Ill.

Although the attendance was not as large as usual, because of unfavorable weather conditions, much interest was taken in the inspiring message that he brought us, and his presence was enjoyed by all.

Our hearts are saddened through the death of Mrs. Oscar Culp (daughter of Pre. Jonas Loucks), leaving a family of seven children in a tender age, who need the advice and care of a loving mother.

We ask an interest in your prayers.

Gladys Buzzard.

Holden, Mo.

Dear Herald Readers:—We have gotten back on our trip to the south and west and as far as to Holden, Mo., where I expect to rest for a few days and do some visiting. This was my old home before I moved east. I can see the hand of God all through our trip. He has blessed us with health and also blessed our work, which seemed to be well received with few exceptions, and the people all treated us very well. We had good weather all through the south, but since we are in the west it isn't quite so pleasant, but this, too, is all right. We expect to be with the brotherhood in Morgan Co., Mo., over Sunday, March 4, if all goes as planned. We are both well.

With best wishes,

Feb. 16, 1928. D. B. Raber.

Imlay City, Mich.

Dear Herald Readers, Greetings in Jesus' name:—We have reasons at this place to praise the Lord for the mercies and blessings He bestows upon us from time to time. On Feb. 12 Bro. D. D. Troyer was with us and preached two very impressive sermons, pointing out the way of life very clearly. We also organized the Sunday school. The election of officers at this place resulted as follows: Ephraim Schaaf, Supt.; Isaac Kennel, Assistant Supt.; Clayton Schaaf, Secy.; Mahlon Sommer, Treas.; Isaac Kennel, Correspondent to the Gospel Herald. We invite any brethren or sisters traveling through this part of God's vineyard to stop with us. Health in general is fair.

Feb. 16, 1928. Isaac Kennel.

Chambersburg, Pa.

(Strasburg congregation)

Dear Readers of the Herald:—We can say with Samuel of old, "Hitherto hath the Lord helped us" (I Sam. 7:12). David said, "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart" (Psa. 24:3, 4). We find the Lord our Helper and Adviser, and without Him we can accomplish nothing.

We are glad we can say there are at present seven applicants for membership in this district. Three are at this church, also one to be reinstated, while there are yet others who need salvation. Let us pray the Lord that they too may come. The sincere and fervent prayer of the righteous availeth much.

Feb. 19, 1928. Cor.

Versailles, Mo.

(Mt. Zion congregation)

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—The blessings of God are still flowing unto us. We have many reasons to thank and praise Him for His goodness.

Bro. Joe C. Driver came here on Friday, Feb. 17. He preached for us that evening but on account of the weather not many came out to hear the message. On the following Sunday baptismal services were held, when two young souls sealed their covenant with God. May they stand true and faithful is our prayer.

We are glad to have Bro. Amos Gingerich and family with us again, after an absence of three years to help in the work at this place. May the Lord use them in a way that the Church will be edified and built up in the most holy faith. Bro. Gingerich attended Preachers' Week and the Christian Life Conference at Hesston, Kans.

Sister Mina Edelman is leaving us in the near future for Illinois. We regret to see our young people leaving us.

The attendance at the mid-week prayer meeting is fair. During the winter months the meetings are held in the homes. At present the Book of Proverbs is being studied.

Pray for the work here that much seed may be sown that will spring up and bring forth a bountiful harvest.

Feb. 20, 1928. Mary Alice Driver.

Kitchener, Ont.

Greetings to all the Herald Readers:—Last Sunday a sister was received into church fellowship who had formerly belonged to another denomination. The Bible School has been gaining steadily in attendance. The enrollment reached 152 last week. This coming week being the eighth week is the examination time. Two members of the class will then have completed the full six years' course.

On Thursday evening of this week the school will give its annual closing program, an event which is looked forward to with much interest.

During the past week a series of meetings was conducted by Bro. Derstine designated Young People's and Students' Spiritual Life meetings. There was good interest throughout, and quite a number of decisions and reconsecrations were made.

It is quite probable that the school will continue another two weeks after the closing exercises, making it ten weeks instead of the usual six weeks of previous years. May God bless the work to His glory.

Feb. 20, 1928. Geo. A. Weber.

Kansas City, Kans.

(Children's Welfare Home)

Dear Herald Readers, Greetings in Jesus' Name:—We enjoyed the privilege of having several visiting ministers with us during the past week.

On Tuesday, Feb. 14, one of our very faithful members (Sister Tombs), was called away to her better home, which she had been looking forward to for some time. In Bro. Mininger's absence Bro. Allgyer who had stopped here on his way home from Hesston, Kans., kindly consented to stay a few days longer to preach the funeral sermon. The funeral was well attended, and grandma will be missed by all who knew her. Even though she could not always attend services, we felt the power of her prayers in our behalf. "Her works do follow her" and we are glad to say, "God's will be done."

Bro. Jacob Garber and wife left early this morning for their home at Eureka, Ill. We certainly enjoyed their help and presence here, these few months and are only sorry that they could not stay longer. The children as well as the workers were sorry to see "grandpa" and "grandma" leave. We all hope they can come back sometime soon.

The work here is going on about

(Continued on page 1037)

Miscellaneous

ON THE ROCK

By Chas. M. Kelly
For the Gospel Herald.

On the Rock eternal
Firmly will we stand,
Building on Christ Jesus,
Not upon the sand.
We believe the Bible
True from first to last,
Given to the prophets
By the Holy Ghost.

Jesus, God incarnate,
Died upon the tree
To atone for sinners,
Even you and me,
That, our sins forgiven,
And the "old man" dead,
We might satisfied be
With the Living Bread.

"I am with you alway,"
On this word we stand;
None can ever pluck us
From our Father's hand;
He will keep us holy
Till He comes again,
Then we'll go to glory
With the Lord to reign.

We'll resist old Satan
Every day and hour,
With our weapons mighty,
By the Spirit's power;
We will fight like warriors
In this glorious fray,
Homage to the devil
We will never pay.

We'll be true, Lord Jesus,
Keep our hearts aflame,
Tho the world despise us,
Glory to Thy name!
We have bidden farewell
To its follies gay,
And we'll not regret it
At the judgment day.

Huntington Park, Calif.

"FUNDAMENTAL OR UNFUNDAMENTAL?"

By L. C. Miller

For the Gospel Herald.

In a church conference report, Volume 1915 of the Gospel Herald, page 477, appeared the following question and resolution in answer:

"Question 3. According to the teachings of the Gospel, is it a Christian duty to forgive an offending brother unless he requests it?

"Answer: According to the teachings of Christ and His apostles on forgiveness both by precept and example, therefore be it

"**Resolved,** That we should forgive the offending brother though he requests it or not, so that we may be in a proper attitude to gain his soul, by seeing him reconciled to God and his brethren. Matt. 6: 15; Col. 3:13."

The following editorial in The Gospel Herald of August 20, 1925, is to the same point:

"Brother, in case there are serious personal difficulties between you and some other brother, you want to pray the Lord for grace to help you win a double victory: (1) A victory over yourself, that you may be big enough to act the part of a Christian man yourself and to bear with your brother in his shortcomings; (2) to overcome the brother's hostility and win him over to an attitude of friendship and righteousness."

Now let us imagine some one taking exception to the given resolution and editorial on the basis that the reason for forgiveness should be that the forgiver may be forgiven, and that the principle as expressed in both the resolution and the editorial are therefore seriously unsound and unfundamental. Then should we not either retract our resolution and our editorial or else make certain that they harmonize with Scripture?

"Come let us reason together." Do we believe that Christ in His prayer, "Father forgive them for they know not what they do," had no further thought than to leave a complete and perfect record of His complete and dominant love? Was the record the more important, or the expression of that love? And is not the full purpose of that expression to save lost souls? He offered Himself as a ransom for all, for you and for me. Then was it not our sins as much as theirs that nailed Him there? And do we draw on our imagination when we feel that this prayer had power even to draw souls to salvation, as for instance when Peter preached, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," and three thousand souls were pricked to their hearts and repented, that perhaps the prayer, "Father forgive them for they know not what they do," led them to repentance? Or when Peter preached, "But ye denied the Holy One and the Just, and killed the Prince of life, whom God hath raised from the dead," and about five thousand men believed, did the memory of those words from the mouth of the suffering Christ, "Father forgive them for they know not what they do," perhaps kindle in the hearts of some of these five thousand the spark of repentance?

In Stephen's, "Lord, lay not this sin to their charge," he had no scruples against calling the act of his fellows sin even when he faced death. He prayed, "Lord, lay not **this sin to their charge.**" (bold face type not in the original). Here were some who were offenders and the first Christian martyr, who was doubtless a fundamentalist, prayed, "Lay not **this sin** to **their charge.**" This man, filled with the Holy Ghost and with love for his fellows, knew that they were committing sin. Had they asked Stephen to forgive them? Certainly not, but instead **they gnashed on him with their teeth.** Yet who will question the fact that Stephen had forgiven them freely without being asked to do so? And might it not be that he prayed this prayer audibly, for their benefit, that he might even with his dying breath win some soul? "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." "And Saul was consenting unto his death." Just why is mention made of a certain young man named Saul?

In the very next chapter this certain man named Saul is on his way to Damascus, breathing out threatenings and slaughter against the disciples of the Lord. As he journeys he sees a vision of the Lord, whose disciples he seems anxious to persecute. Is it a too far-fetched conviction to believe that the prayer offered by Stephen, "Lord, lay not this sin to their charge," was the seed of the light that enabled Saul to see the heavenly vision on his way to Damascus?

As Christ's primary aim in His life, in His teachings, in His prayers, in His death was to save souls even so His followers have in the past, and may even to-day offer prayers petitioning forgiveness for themselves and for the erring, having in mind the salvation of a lost soul, without the least taint of selfishness or unfundamentalism.

It seems therefore that the editorial and conference resolution in question are well placed and in complete harmony with Scripture. Therefore may the prayers of His children continue to ascend, **"Father forgive,"—"Father save,"** is my prayer.

Limon, Colo.

WHAT OF THE RELIGIOUS MOTION PICTURE DRAMAS?

There is a subject that I would be so glad to see treated in the Times. I refer to the religious plays that are having such an enormous run. In some of these plays no individual actually impersonates the Christ, but in others the impersonation is carried out to the minutest detail. The "Pilgrimage Play" which has been running for years in the out-of-doors theater in Hollywood depicts scenes taken from the Gospels, and the man who impersonates Christ spends his time between scenes smoking cigarettes.

In the new film, "The King of Kings," I understand that Christ's passion, including the actual crucifixion, and the resurrection, is acted out minutely! These plays are sponsored by ministers and Christian workers, and Christians by the thousands go to see them, and come away captivated by them.

If one protests, one is met with all sorts of arguments about the "wonderful good accomplished," the "beautiful character of the man taking the part of Christ;" and we are even told, in all seriousness, that he "actually lives the part." "—— is a very religious man, you know," they say, and "People who will not go to church will go and see these things, and only think how uplifting it is," always winding up with, "Well, if you would only go and

see it for yourself, you would feel very differently about it."

To my way of thinking it is a desecration; it is blasphemy to commercialize the most sacred things. I cannot believe that any good could come of it. I would like to know what the Times thinks on this subject.—A California reader.

For half a century The Sunday School Times has consistently held the conviction that, as a young converted actor said in his series last year in these columns, "A Christian has no place on either side of the footlights." The dramatic or theatrical profession, at its best, is demoralizing. At its best it is unworthy of the life-time study and devotion that it demands from those who would rise to the top of this profession. It is based on artificiality: successfully seeming to be what one is not. While there are a few outstanding exceptions in its ranks, of individual men or women who have not been dragged down by it, its general trail of wreckage in character can be compared to no other reputable profession or life-calling. And its accompaniments, in such matters as late hours, abandonment of ordinary standards of modesty, shameless freedom between the sexes, and other tendencies, tell their own story and bring their inevitable results.

This is the profession that produces the religious plays of to-day. The actors and actresses who make up the companies that present these religious plays are presenting, with equal enthusiasm and facility, other plays that no consistent Christian could consider witnessing. There have undoubtedly been some exceptionally fine religious plays in recent years, both on the stage and on the "silver screen,"—in motion pictures,—and the themes of such plays, and even the incidents and details, may be largely free from objection. The fact remains, however, that even in the best of these the motive for the production is commercial and mercenary; the characters of the cast are those of the demoralizing dramatic profession; and the Christian who attends such a play is lending his or her influence to a business that is doing more to injure society and wreck lives than any other reputable business to-day.

Christians cannot afford to lend their influence to this. It is true, as the correspondent notes, that we are told impressively of the great good accomplished by religious plays. But has any reader of The Sunday School Times ever heard of a soul saved, born again by faith in Christ as Savior, through a commercial religious play of this sort? The Times doubts whether such a result has ever been brought to pass. Even if it has, it is only an instance of God making the wrath of man to praise Him; and God does not want His children to encourage the wrath of man.—The Sunday School Times.

THE KINGDOM OF SACRIFICE

W. B. Stoddard

For the Gospel Herald.

At a Bible conference the question was asked, "Why did the 'World Movement' fail?" The reply was, "Because **it brought into the Kingdom of Sacrifice the laws of commerce.**" Truly "A kingdom divided against itself must fall." Sacrifice is fundamental to the Christian faith. Christ came to minister, not to be ministered unto. Faith in Him calls for a perpetual offering. When the manifestation of devotion is discontinued, the Kingdom builded upon Sacrifice is destroyed. If the flow of love divine is to continue, the channel must be left open. The One who established His Kingdom by making the supreme Sacrifice has made the giving for Him and for others an absolute necessity. The love manifest on Calvary can flow on in its beneficence only as there is sacrifice. Whatever may be the attainment, there must be opportunity for more or the blessing will stop. Should there be paid into the world's religious treasury all that would be required to meet the world's Christian need, the Kingdom of Christ could not grow, as its very existence is dependent upon the sacrifice of love. No sacrifice, no love; no love, no faith! Truly Christ's "Kingdom is not of this world." It cannot be established by the mere expenditure of that which is material. Great projects in the material world call for the expenditure of great wealth, but the Kingdom that is from above, while calling for the material in its furtherance, does not depend for its maintenance on that which is material. There may be a vast expenditure of money with little or no help in its upbuilding. Money expended in great Church edifices and in vast human undertakings may be a hindrance rather than a help to the Kingdom calling for Sacrifice. What sacrifice can one make who from a vast accumulation cuts off a fraction which is never noticed nor missed? If the need is met by those having great resources, where would there be opportunity for those who have little of the material to obtain a share in the blessing?

In the Kingdom builded by those whose love leads to sacrifice, there must always be an opportunity afforded. God has not planned to bring men into His kingdom by that which is only material, but by implanting in their souls that which calls for sacrifice of their all. The King poured out His blood in sacrifice for His subjects. A true comprehension of this fact leads the subject to give in return. Love begets love. **A vast accumulation of the material has a tendency to destroy love.** Where do we find the great exhibition of the Christ love in the world to-day? Is it in the greatest edifices erected in His honor? Does not the pride and vanity there displayed tend to its destruction?

Whatever has or may be acquired for the advancement of His Kingdom, Christ has made sacrifice a necessity. As those who have more bread than they can use in a lifetime are not in as good a position to pray from the heart "Give us this day our daily bread" as those who possess but little, so those who have in abundance get less opportunity to enjoy the blessing of those who sacrifice. Success is attained by obedience to its law. Christ has made the sacrifice law essential to His Kingdom. To commercialize it is to retard rather than enhance its growth. Jeshurun waxed fat and kicked. Are not wealthy individuals, churches and nations largely doing the same? Nebuchadnezzar cries in his prosperity, "Is not this great Babylon which I have builded?" Truly the Kingdom of Christ cannot be builded unless His subjects remain humble.

Lodges acquire great wealth, and build great establishments, but they do not thus advance the Kingdom of Christ. The humble toiler in his cottage home will be happier if a subject of the King Eternal than the holders of great possessions who know not the joys of the Kingdom of Sacrifice. Christ, the Redeemer of men, reserves His rich rewards to those who sacrifice. Shall we be among those who rejoice when He comes in His triumphant reign? Let us remember that the coming of our King draweth nigh.

Washington, D. C.

OUR LIFE

Our life is like the dial of a clock.

The hands are God's hands, passing over and over again.

The short hand is the hand of discipline.

The long hand is the hand of mercy.

Slowly and surely the hand of discipline must pass, and God speaks at each stroke.

But over and over passes the hand of mercy, showering down sixtyfolds of blessings for each stroke of discipline or trial, and both hands are fastened to one secure pivot, the great unchanging heart of a God of Love.—Sel. by a Sister in the Faith, New Holland, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

CHRIST OUR ALL

By Milo Kauffman

For the Gospel Herald.

TEXT: What think ye of Christ?—Matt. 22:42.

I. **Introduction.**

This has been and is the greatest question facing the world. The correct answer to this question would mean the solution of many other problems. This was the question of Christ. It is the question of the Church. It is the question of Christianity. The supreme need of the world to-day is to have held up before it Christ and Him crucified. It is sad that with some ministers and others this theme is unpopular. This message will touch the hearts of men to-day as it did in the time of the apostles, and some men do not like to have their hearts touched lest they convert and be healed. "The preaching of the cross is to them that perish foolishness." I Cor. 1:18.

II. **Different Conceptions of Christ.**

There is perhaps more difference of opinions concerning the person of Jesus Christ than any other person that has ever lived. Men do not see in Him the same thing. It is said that in a shallow river of North Carolina there lay a lump of something, supposedly a stone. Men passed by and saw it as merely an ugly lump. One man saw it and picked it up, thinking that it would serve as a weight to hold ajar his door. Later a geologist stopped at that house and to him that lump was a lump of gold; the largest ever found east of the Rockies.

When Christ was on earth some saw in Him a mad man, or one with a demon, and wished to stone Him. Others saw Him merely as a Galilean. He was considered by others as a prophet or the Messiah, but few saw in Him the Lamb of God that takes away the sin of the world.

Ask the question to-day, What think ye of Christ? and you receive various answers. Some say, "He was a wonderful teacher." Others see in Him a perfect man and an example. Some admit that He is the Son of God, but let it go at that, not acting upon the belief. But thanks be to God that we can see in Him far more than this. He is the One who bled and died on Calvary for our sins—the Lamb of God.

Had men known that that lump of gold was in that river they would not have passed it by. Men would have walked hundreds of miles or have crossed the Atlantic to possess it. That man never would have used it for a prop for his door. Oh, that men would know to-day the tremendous wealth in Christ Jesus! Had they only known they would not have tried to stone Him; they would not have passed by Him. NO, they would have fallen down and worshiped Him, and accepted Him. If they knew to-day who He is they would be falling down before Him by the thousands and becoming His followers.

III. **The True Conception of Christ.**

1. He is the Son of God. "Thou art the Christ, the Son of the living God" (Matt. 16:16).

2. He is Savior. "Neither is there salvation in any other" (Acts 4:12). "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

3. He is our Substitute. Isa. 53:5, 6. Thank God that there is some one to take the place of the doomed sinner. As we see the sinner standing over the brink of ruin with many sins against him, he is in despair, sinking, sinking into eternal darkness, forever to be banished from the presence of God. As he looks on the one side he sees and hears the atheists, the skeptics, the modernists. It increases his despair. He is sinking and cries, "What shall I do?" He looks on the other side and sees Jesus hanging on the cross. He looks to Him. He cries to Him. He accepts Him. His face lights up. He escapes the terrible doom. Christ is his Substitute.

4. He is our Friend. "I have called you friends" (Jno. 15:15). Human friends may fail us, but Jesus is a friend that never fails.

"I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My precious Lord and I."

5. He is a great Teacher. "Learn of me" (Matt 11:29). He teaches the most sublime truths that have ever been taught. His teaching is far superior to the teaching of the most noted scientists. He teaches the way of salvation—the way to the more abundant life. Many who consider Christ as a great teacher fail to accept His most profound teachings.

6. He is our Strength. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Christ said that without Him we could do nothing, and I believe that we have experienced this. In our temptations and in our duties we fail because we try to meet them in our own strength, but with Christ we can do all things.

"Jesus, what a strength in weakness!
Let me hide myself in Him;
Tempted, tried, and sometimes failing,
He, my strength, my victory wins."

7. He is the One that satisfies. "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Let not your heart be troubled" (Jno. 14:1). "Peace I leave with you, my peace I give unto you" (Jno. 14:27). Every one is seeking for that which satisfies, but too many are seeking it where it cannot be found. Gambling, drink, lust, and the world are promising a wealth of pleasure and satisfaction, but never do they fulfill the promise. Instead of happiness we see wrecked bodies and lives, broken hearts, ruined homes, suicides, etc. Those who seek to be satisfied outside of Christ are sure to be disappointed. Pleasure is always just beyond their grasp—never attained. Seeking pleasure in the world is like picking wild roses: as the stem snaps the petals fall off, and we hold the stem with a few leaves. The stem is thrown away, but we feel pain in our fingers and discover many little thorns. So often that which seems to be pleasure disappoints, and instead of pleasure there is nothing but a pricked conscience and regrets. Pleasures are not outward. They are inward. "There is naught but Jesus satisfies."

"There's not a craving of the mind
Which Jesus cannot fill;
There's not a pleasure I would seek
Aside from His dear will.
From hour to hour He fills my soul
With peace and perfect love;
While rich supplies for every need
He sendeth from above."

IV. **Conclusion.**

He is the Savior of the World. If men could only see the priceless treasure! They are passing by it every day, seeking for it. Oh, that they could see in Jesus their Savior, their Substitute, their Friend, their Strength, and the One who satisfies!

What is our reaction to such a Savior? We should cry out from the depths of our hearts, "My life, my love I give to Thee, Thou Lamb of God who died for me." We should

surrender our lives fully to Him, and follow Him in loving obedience.

"Hallelujah! what a Savior!
Hallelujah! what a friend!
Saving, helping, keeping, loving,
He is with me to the end."

Hesston, Kans.

TOBACCO AND HEART DISEASE

Tobacco-using and heart disease stalk side by side.

Many persons think that because the average length of life has been increasing in the United States, better health conditions prevail. Dr. Carl A. Wilzbach, in an article in "Association Men," official organ of the Y. M. C. A., shows that this is not the case, saying:

"While the general life span is on the increase, it is on the DECREASE for adult life, and from the age of 35 years and up, there are increasing numbers dying," adding: "It is rather a startling fact that heart disease is the cause of more deaths than tuberculosis, pneumonia, or cancer."

Dr. D. H. Kress, a recognized authority on the tobacco question, in relation to disease, says of heart failure and apoplexy: "The prevalent use of tobacco is one of the chief causes of this rapid increase in the mortality rate from these diseases."

The average length of life has been made to show an increase by the very decided improvement in the care of babies and children.

Continuing quotation from Dr. Kress: "The use of tobacco strikes a direct blow at the heart. Every smoke makes its impress. It might be compared to splitting a rock. The first blow apparently makes no impression. We usually attribute the splitting to the last blow, but the first had just as much to do with it as the last. Every blow made its impress. If tobacco killed instantly it would not be so deceptive. "Be not deceived,.....for whatsoever a man soweth, that shall he also reap."

Dr. C. H. Lerrigo, in answer to the question, "Does tobacco ward off disease?" published in the "Michigan Farmer," said: "Users of tobacco have made such a claim. I think their defense is poor. The use of tobacco to excess is certainly a disease breeder."—Will H. Brown.

"Hold fast to the Bible as the Sheet-anchor to your liberties, with its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."—U. S. Grant.

THE PRODIGAL

By Chas. M. Kelly

For the Gospel Herald.

(Read Luke 15)

A wayward son, with substance gone,
Is set to feeding swine;
And while he labors thus alone,
His soul begins to pine,
And long for home and those blest days
When peace and plenty marked his ways.

And as he sat and mutely mused
O'er all the pleasant past,
And how he had his good misused,
And want had met at last,
He sobbed with penitence sincere,
And said: "I'll stay no longer here."

"But I'll arise, and straightway go
To Father's ample home;
And then I'll tell him that I know
I've sinned, and now I come
With penitence, and humbly plead
Forgiveness for my wayward deed."

His sin and shame, and pain and want
Were all he had to take;
And so he started, grim and gaunt,
As if his heart would break:
"No more a son I ask to be;
A servant is my only plea."

While he is yet a long way off,
His father's loving eye
Beholds, and knows the beggar rough,
Who now is drawing nigh,
Is his own son that's long been lost,
But of his former self the ghost.

They meet; the son his story tells;
The father's strong embrace
Enfolds him; and for joy there wells
The tear; and on his face
Is seen that kind paternal love
That's near of kin to that above.

A robe, and shoes, and ring they've brought;
They kill the fatted calf:
Much more by far than he had thought
Could be exchanged for chaff—
He's home! A father's loving care
Provides a feast his joy to share.

Just so 'twill be with you, my friend,
No more in sin you'll plod;
But peace and joy will you attend
When you come home to God:
Your Father's love and presence bright
Will quite dispel the shades of night.

"Him that cometh to Me I will in no wise cast out."—Jno. 6:37.

Huntington Park, Calif.

THE VALUE OF THE SPIRIT IN MAN

Dr. Allan Craig, a Chicago surgeon, says, "Consider the average one-hundred-and-fifty pound man from his chemical values: he contains lime enough to whitewash a fair-sized chicken coop; sugar enough to fill a small shaker; iron enough to make a ten-penny nail; and the rest water."

"The total value of these ingredients is 98 cents, yet statisticians place the economic value of man at $5,000. How do you account for the difference of $4,999.02?"

"The answer," says the distinguished surgeon, "must be in the value of the spirit within the man. Science agrees with the Bible in stressing the value of the spirit."

The church is the only institution with a program dealing primarily with the spirit. Why not accept the invitation and COME TO CHURCH NEXT SUNDAY?—D. Carl Yoder.

CORRESPONDENCE

(Continued from page 1033)

as usual. We have 32 children, which is the number that has been allotted us by health authorities. Health among the children is good at the present time. We crave an interest in the prayers of God's people.

Feb. 22, 1928. Cor.

Wakarusa, Ind.

(Holdeman congregation)

Greetings to all Herald Readers:—On Sunday, Jan. 29, Bro. Abram J. Metzler of Masontown, Pa., came into our midst and began a series of meetings which continued until Feb. 16. The first week was spent in Bible Conference with Brethren Ira Johns, S. C. Yoder of Goshen, Homer North of Nappanee, and Bro. Metzler as instructors. The subjects discussed were as follows: Five Reasons Why the Bible is True, Prayer, Our Growth in Grace, Christian Duties, Departing From the Faith, Assurance, Christian Ordinances, What is Our Message to the World?

Interest and attendance were good. The church was filled every evening. Several evenings the church and basement were crowded. The last Sunday evening a loud speaker was used for the benefit of those in the basement. Church members were pointed to a higher standard of living, sinners were warned to flee to Jesus for refuge. Twenty-nine souls confessed their Christ, ten renewed their covenant, three came from other churches, and two reconsecrated their lives. Bro. Metzler left the community with the good wishes and prayers of the church. May God richly bless his faithful efforts wherever he labors.

On Sunday, Feb. 29, Bro. Paul Erb of Hesston, Kans., was with us and preached an acceptable sermon at our regular morning services. Pray for us that we may be kept in unity of faith and Christian love.

Feb. 23, 1928. Ada Bixler.

I pity the church that has no problems to solve. That kind of a church is on dangerous ground. The serious question is not, Have we any problems? but, What is our attitude toward the problems confronting our church?—A. J. Metzler.

EVANGELICAL FAITH

By Clarence C. King

For the Gospel Herald.

Saving or evangelical faith in the Bible is represented in the Bible as a virtue; therefore it must be recognized as the working of the will, an efficient attitude of the will or mind, embracing all the truth by the heart or will. It is the will's closing in with all the truth of the Gospel, the soul's yielding up or the committing itself to all the truth of the evangelical sysem. In the second place, it is the trusting in Christ, committing the soul and whole being to Him in all His various offices and relationship to men. In the third place, faith is the confiding in what is revealed of Him in His Word, Providence and by His Spirit; also it is the soul receiving all the truth concerning God and all the things He spoke about in His Word. Last, but not least, faith is the receiving of Christ as the Gospel represents Him and an unqualified surrender of will and being to Him.

Let us then set out to see what is implied in evangelical faith, it is not enough for an individual to say that he has faith without being able to give the reason why, as Peter puts it in I Pet. 3:15. Let us be ready to give a reason for the hope that lies within. This may be used in the sense of faith. It is essential to Christian progress and to the work of winning of souls to Him to know the reason why. Paul comes in words equally as strong when he writes to the Corinthian people (II Cor. 13:5): "Examine yourselves, whether ye be of the faith." These words undoubtedly cause his hearers to take a new view of life. They evidently had been judging others as to their faith and their weaknesses but Paul comes in words that should cause them to think seriously concerning the matter and his chief concern is whether they themselves are of the faith and it ought to be ours to-day. It is true that many claim themselves to be of the faith, with but little thought of what might be implied in that sacred Word.

First, it implies an intellectual perception of the things, fact, and truths believed. Again, we think of I Pet. 3:15 (be ready to give the reason why). It is true that many are too self-satisfied with just a meager knowledge of truth. It is almost presumptuous to say that faith needs no light. That is to say, it is not essential that there is an understanding of the doctrine and facts that we believe. Moreover, no one can ever hope to be of use to God and the Church except through a diligent study of these doctrines and facts which lie so near our hearts.

Again, evangelical faith implies the appropriation of the truth of the Gospel to ourselves—the acceptance of Christ as our wisdom, righteousness, sanctification, redemption; a belief that Christ tasted death for every man, that Christ was offered for all, embraces and receives Him for itself. Christ is embraced by the world no further than He is embraced by individuals. He died for the world because He died for individuals that compose the human race. Therefore faith in this sense is the appropriation and the reception of them as their own; a personal acceptance of Christ to meet the necessity of the soul's need.

In the third place, faith implies the unreserved yielding of the mind to Christ in His various relations in which He is presented in the Gospel as fast as truth presents itself.

Again, faith implies evangelical life. That is, since faith is from the heart, since it is the committal of the will to Christ, it follows that the life corresponds with the faith that lies within. Let this be written indelibly upon the hearts of men to-day that men read the lives of others a great deal more than they read the Word itself; and if this is true, is it any wonder that the outside is in constant mockery of those inside when the lives of the professed Christians are out of harmony with truth? A heathen man once said to his missionary, "If Christ is like you, I want to know Christ." This man did not read the written Word, but it was the life of one who did read it that caused him to take notice. This causes us to think of Paul in Gal. 2:20: "I am crucified with Christ, nevertheless I live." How? The life of Christ within by faith. All that Christ could have meant to man by the power of the Holy Spirit was embodied in the person of Paul, so much so that he was alive while dead to the worldly things about him. Does the individual of to-day picture the Master so much so that others about him will want to know Christ? or that men will say, "We want to see Jesus?" If not, do we mean to say that Christ is not as powerful as He was in days of old? The answer is NO, but the individual life is less consistent with the teaching of the Master. "Examine yourselves, whether ye be of the faith."

Faith implies the renunciation of all self-righteousness, self-justification. Unless the life ceases to justify self it can not justify God; and unless it justifies God, it can not embrace the plan of salvation.

Again, faith implies peace of mind, hope, joy, of which Peter speaks in I Pet. 1:5-9.

Faith implies full zeal and sympathy for the cause of Christ in regard to the lost and their final resting place.

Last, but not least, faith implies the perception and practice of all known and perceived truth. All truth is harmonious, and one truth is always consistent with another truth. Therefore the heart that embraces one will of the same reason embrace others. Again, it is impossible not to receive truth when it is once known to the mind or heart, for unbelief always implies a knowledge of truth or it would not be unbelief. Therefore when truth that is known is not put into practice may it be said that unbelief has crept in or that the will has not been yielded to Him in faith.

Let us earnestly contend for the faith once delivered to the saints. Jude 3.

Detroit, Mich.

WORLDLY SOCIETY

By Emma G. Gehman

For the Gospel Herald.

There is no disappointment in heaven,
But many a care here below,
By society that comes in our presence
To keep us from church where we would go.

Worldly society and its regulations
Are crossing the Christian's path,
And often bring on tribulations
And things that in heaven won't last.

Society has often deprived us
Of going to worship and prayer,
By stylish device and instruction;
But for such things Christians don't care.

I'm praying that sooner or later,
Such leaders may see their way wrong,
And live a pure life that'll be straighter,
And join in a God-fearing throng.

Some time, some day, somewhere, somehow,
O Lord, I so earnestly pray,
That such unconcerned ones would kneel down
And pray and meditate night and day.

We ask Thee, dear Lord, to forgive them,
They know not the error of their way,
And purify, cleanse, and receive them,
That they never again from Thee stray.

Quakertown, Pa.

"Infants die, to live as stars that glitter for a brief moment through the darkness of the night, but when we look again are invisible; not because they have fallen from heaven, but because they have melted away into the light of cloudless morning. So dying infants are taken to be planted into the diadem of the Sun of Righteousness."

"Friends will be there I have loved long ago;
Joys like a river around me will flow;
Yet just a smile from my Savior, I know,
Will through the ages be glory for me."

SPECIAL MEETING

Shickley, Nebr.

On the afternoon of Feb. 13 Bros. Abner Yoder of Parnell, Ia., and George Miller of Milford, Nebr., came here as instructors for our Bible conference.

The subjects discussed were: **The Holy Spirit and His Work, The Ideal Christian Home, Self-denial, Nonconformity to the World, Eternal Life, Life Insurance, Marriage,** and **The Problems of Present-day Religion.**

Some Thoughts Given:—Next to salvation, marriage is the most important step in our lives. An education that brings us closer to God is always right, an education that draws away from God is always wrong. The Bible will solve every problem of life. May the Lord grant that the seed that was sown may have fallen on good ground and bring forth fruit one hundred fold.

May our kind heavenly Father abundantly bless the dear brethren in their fields of labor.

We ask an interest in the prayers of all Christian believers for the work at this place. Cor.

Married

Buchen—Moyer.—On Feb. 16. 1928, Brother Benjamin L. Buchen, of the Groffdale congregation, and Sister Ellen B. Moyer, of Erb's congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the rich blessings of God attend them through life.

Sollenberger—Burkholder.—On Feb. 7, 1928, at the home of the officiating minister, Bro. John S. Burkholder, Bro. Henry E. Sollenberger, son of John and Elizabeth Sollenberger, and Sister Emma C. Burkholder, daughter of John S. and Katie A. Burkholder, were united in matrimony. May their married life be one of joy and happiness in this world, that will lead to a life in the world beyond.

Obituary

Hoover.—Daniel B. Hoover was born in the township of Markham, York Co., Ont., in October, 1832; died Feb. 12, 1928, in his 96th year. He united with the Mennonite Church some years ago and remained a faithful member until death. He was buried on Feb. 14 at the Wideman Church cemetery. Services were conducted at the home by Samuel Wideman and at the church by L. W. Hoover. Text, II Tim. 1, part of 12th verse: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." —Samuel Wideman.

Gingerich.—Robert Lee Gingerich, twin son of Bro. G. J. and Ursula Gingerich, was born Jan. 14, 1927; died at his home in Garden City, Mo., Feb. 11, 1928; aged 1 y. 27 d. Little Robert contracted whooping cough at the age of three weeks. This later developed into bronchial and lung trouble. He leaves his father and mother, his twin brother, LeRoy, two sisters, Verda, Louise, and Mabel Laverne, and one other brother, Vernon G., also one grandmother and one great-grandfather. Funeral was held at the Sycamore Church Feb. 13, 1928, conducted by J. J. and I. G. Hartzler. Texts, Matt. 18:3, 10-14.

Histand.—Magdalene Biehn was born near Strasburg, Ont., on Aug. 13, 1842; and died at Kitchener, Ont., on Feb. 4, 1928; aged 85 y. 5 m. 27 d. She became a member of the Mennonite Church nearly 60 years ago and remained faithful to the end. In 1892 she was married to Geo. Histand who preceded her by nearly 27 years. During her latter years she was nearly blind. The immediate cause of her death was pneumonia. She leaves one brother (Aaron, of Guernsey, Sask.), and one sister (Mrs. Josiah H. Weber, of Kitchener). The funeral was held on Feb. 7. Bro. M. C. Bowman conducted the services at the house and the brethren Oscar Burkholder and C. F. Derstine at the First Mennonite Church. Burial took place in the adjoining cemetery.

Delp.—Henry C., son of William and Lovina Delp, was born Sept. 10, 1927; died Dec. 31, 1927; aged 3 m. 21 d. His sickness was of short duration. Death was caused by convulsions. He leaves his parents, 1 brother, William Jr., 4 grandparents, 3 great-grandparents and many other relatives and friends. "The Lord gave, the Lord hath taken away: blessed be the name of the Lord." Services were conducted at the house by Bros. Henry Clemmer and Warren Moyer and at the Salford Mennonite Church by Bros. Rein Alderfer and Isaac Kulp. Text, John 16:16 22. Interment in adjoining cemetery.

"Oh, that dear one, how we loved him!
Oh, how hard to give him up!
But an angel came down for him
And removed him from our flock.
—Parents.

Huntsberger.—Elizabeth Martin Huntsberger was born May 2, 1846; died Jan. 30, 1928; aged 81 y. 8 m. 28 d. She was a faithful member of the Mennonite Church for a good many years. She was united in marriage to Benjamin Huntsberger on Nov. 5, 1868, to which union were born 2 sons and 6 daughters. Sister Huntsberger leaves an aged husband, 1 brother, 4 sisters, 2 sons, 4 daughters, 27 grandchildren, and 14 great-grandchildren to mourn her loss. Services were held at Martin's Mennonite Church near Orrville, Ohio, conducted by Brethren Abram Good, Benjamin Good, David Wenger, and Moses Horst.

"Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead, but only sleep,
My silent slumber, Oh how sweet!"
—A Daughter.

Leichty.—Emma Leichty, daughter of John and Fanny Leichty, was born in Wayne, Co., Ohio, Nov. 18, 1876; peacefully passed away at the home of her sister, Mrs. Oliver Blosser, Feb. 11, 1928; aged 51 y. 2 m. 23 d. Father, mother, a brother, Harvey, and an infant brother preceded her in death. Four brothers, two sisters, six nieces, three nephews, and other relatives and friends survive. In her youth she accepted and confessed Christ as her Savior and united with the Oak Grove Mennonite Church, where she remained a loyal and devoted sister, serving her Lord and Master in the spirit of humility and love. She silently passed over, awaiting the reward of the faithful. Services were conducted by Bros. J. S. Gerig and J. A. Leichty. Text, Isa. 26:3.

"Beneath His watchful eyes,
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well."

Cressman.—Cyrus Cressman was born June 13, 1845; died at the home of his son, Isaiah, near Kitchener, Ont., on Feb. 9, 1928; aged 82 y. 7 m. 27 d. On Dec. 24, 1871, he was married to Mary Horst, who predeceased him 19 years. To this union were born 7 sons and 4 daughters, 2 sons, David and Cyrus, having preceded him in death. There remain to mourn his departure 5 sons (Isaiah, of Kitchener; Noah, Levi, and John of Breslau; Allan of Alberta), 4 daughters, (Mrs. Enoch Bauman, Elmira; Mrs. Lloyd Shantz, Maggie of Alberta; Mrs. Jacob Cressman, of Breslau), and one sister, Mrs. Mary Clemens, Breslau. Before his marriage he united with the Mennonite Church in which communion he spent his closing years. He left a testimony of peace with God, and a desire to depart this life and be with Him. Funeral services were held on Feb. 13 at the First Mennonite Church, Kitchener, with the brethren C. F. Derstine and Oscar Burkholder in charge of the services. Text, II Kings 20:1. Interment in the adjoining cemetery.

Brubaker.—Susan E. Brubaker was born Nov. 21, 1845; died Feb. 2, 1928; aged 82 y. 2 m. 12 d. She died after an illness of 8 days of pneumonia. She was married Nov. 12, 1867, to Joseph E. Brubaker who preceded her in death 23 years ago. In early life she with her husband united with the Mennonite Church of which they were both faithful members to the end of life, and attended church services whenever health permitted. Four children survive: Ammon, Clayton, J. Henry, and Susie, who were all at her bedside when she passed away. A daughter, Mrs. Ellie Longenecker, passed on before on Jan. 15, 1908. 12 grandchildren and 11 great-grandchildren also survive. Funeral services were held at the East Petersburg Mennonite Church Feb. 5, by Bros. Isaac Brubaker, Frank Kreider, and John Gochnauer. Burial at Erisman's Mennonite Cemetery.

The golden gates were opened wide,
A gentle voice said, "Come;"
And angels from the other side,
Welcomed our loved one home.
The Family.

Souder.—Leah Souder (nee Nofziger), wife of Jacob Souder, was born near Pettisville, O., July 14, 1876. She was taken to the Wauseon Hospital Monday evening, Feb. 13, 1928, where she underwent a serious operation and three days later, Feb. 16, she quietly passed away to the great beyond, at the age of 51 y. 7 m. 2 d. Jan. 14, 1900, she was united in marriage to Bro. Jacob Souder. To this union were born 2 children, one son and one daughter, the daughter preceding her in death in infancy. Sister Souder leaves to mourn her sudden death, her husband, one son, 2 grandchildren, 2 brothers, 4 sisters, and many relatives and friends. She accepted Christ as her Savior in her young years and united with the Amish Mennonite Church and lived a devoted life unto the end. Funeral services were held at the Central A. M. Church Feb. 19, conducted by Brethren Eli Rupp, E. L. Frey, and S. D. Grieser. Texts, Jas. 4:14; Jno. 14:1-3. Burial at Pettisville cemetery.

"Mother is not dead, but sleeping,
In our Father's care;
Some sweet day we hope to meet her
In that blissful home so fair."

THE KINGDOM AT HAND

Whatever the kingdom of Heaven may be, whatever its glories exalted, divine, wherever it waits on the infinite sea,—'twas the hope of my Savior, so let it be mine. The kingdom of Heaven is precious and fair; how brightly its radiant splendors unroll! how sweetly it gleams to the welcoming air, the charm of the eye and the joy of the soul! I see it expanding from little to large, from the tiniest seed to a widespreading tree: no prophet may vision its ultimate marge, or know what the height of its triumph may be. The kingdom of Heaven is faintly afar, the kingdom of Heaven is closely at hand: it shines in the sky as the point of a star, it speaks in to-day's least considered demand. The kingdom is growing, and no one knows how: the blade, and the ear, and the full-fruited grain; or dim in the future or splendidly now,—who sees it? who knows it? who dares to explain? This only I know, that the kingdom is here, and the King of the kingdom on intimate throne; that the hope of his calling is blessedly near, and open and offered and may be my own. I hark to my blessed Redeemer's command, His promise and power I humbly receive: "The kingdom of Heaven is closely at hand! Repent ye! Repent ye! And grandly believe."—By Amos R. Wells, in S. S. Times.

ITEMS AND COMMENTS

One of the recent international developments of note was the opening of radio-telephone service between the United States and Germany.

Mennonites in Russia are still feeling the persecutions that an unfriendly government delights to impose upon them. Recently one minister in the Molotchna was sentenced to two years' imprisonment, two others from Sagradowk have been banished to Siberia and another brother is in prison in Jgnatjewka for some months with prospects of being also sent into Siberian penal colony.—The Mennonite.

"The Seventh-day Adventists claim to have 250,000 members. They double their membership every ten years. One in every fourteen is a full-time religious worker. While the greater Protestant denominations have been retrenching and reducing their missionary force, the Seventh-day Adventists have sent out 1,694 foreign missionaries in the last ten years. Their annual giving for religious purposes is $90 per capita. Their Bible school enrollment is twenty percent greater than their church membership. All of them are tithers, and their free gifts above the tithe exceed total per capita." While we do not agree with Seventh-day Adventists in their unscriptural doctrines of Jewish Sabbath observance, soul-sleeping, and annihilation there is something about their devotion to their beliefs which manifests itself in zealous service that is well worth emulating.

The dilemma of modern scientists to uphold their theories concerning the origin of man is not lessened by recent developments as the following news note will show:

"New York, Feb. 20.—The much patched 'million dollar tooth,' once hailed by the American Museum of Natural History as proof that a forerunner of man lived in Nebraska, has now been identified by the same organization as the molar of an extinct species of wild pigs. The retraction has been made by Prof. William K. Gregory, of the Museum, following discovery of several similar teeth in the same locality in association with the remains of a wild hog."

The Pittsburgh Post-Gazette has the following caustic editorial comment to offer concerning this incident.

"The man-ape should now sue somebody for libel. It was felt all along that certain of the prehistoric teeth dug up and attributed to him were impostors, but the evidence to cinch it was lacking. Teeth that might have come from a rhinoceros or a walrus or a weasel were fitted with equal facility into the jaws of the ancient ape. In the end he was made to look more like a hallowe'en 'punkin' face than Pithecanthropus Erectus. Thus when a tooth was dug up in Nebraska in 1922 it was immediately seen to be of great scientific import. Eventually, of course, it was identified as that of 'a man-ape who roamed North America millions of years ago.' Now a scientist makes a slight correction. It turns out that the tooth in question was not that of a man-ape, but of a wild pig. It helps none to link this pig with a hog-like dicotyloid mammal or peccary. The mere suggestion of that name for him should make a man-ape fight. There should be no holding him now that he has the confession that a wild pig's tooth was identified as his. The whole primate family has been insulted. It would only make it ten times worse if it should develop that this tooth did not come from a wild pig or peccary at all, but from a mix-up of tame swine in one of Nebraska's hog-calling contests."

NOTICE

The Executive Committee of the Mennonite General Conference hereby extends an invitation to the brotherhood to forward suggestions or invitations as to the place of holding the next session of Conference. Communications may be addressed to any of the following brethren.

David A. Yoder, Elkhart, Ind., Moderator.

John S. Mast, Elverson, Pa., Asst. Mod.

J. L. Stauffer, Harrisonburg, Va., Asst. Secy.

J. C. Frey, Archbold, Ohio, Treasurer.

J. M. Kreider, Palmyra, Mo., Additional Member.

Aaron Mast, Westover, Md., Additional Member.

N. E. Miller, Springs, Pa., Secretary.

MENNONITE YEAR-BOOK AND DIRECTORY

For 1928

The annual Year-book is off the press and ready for delivery. It contains the usual statistical matter concerning our conferences, boards, committees, missions, charitable institutions, schools, publishing interests, and other church organizations and institutions; also a list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite organizations in the United States and Canada. The memberships of our various conferences and congregations are given as well as the names of the workers in our missions and institutions. All the statistics have been carefully revised and brought as nearly up-to-date as possible. As a source of statistical information the value of this book to our Mennonite people can hardly be overestimated. Those who are called upon to give talks or write articles on our church work will find it a great help. Besides the church statistics that are given will be found quite a number of helpful articles which deal largely with the work and progress of our Church and her institutions during the past year. Do not fail to order a copy of this book.

Price, Single copies, 10 cents; dozen copies, 75 cents; 100 copies, $5.50.

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S. S. SUPERINTENDENTS AND TEACHERS

Have you been looking for a book with recitations and poems on EASTER? Here it is—

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This 48-page booklet was arranged and printed by request of the General Sunday School Committee for use by our Sunday schools in preparing for Special Day programs.

The book is in five divisions: Christmas, Easter, Missionary, General, and Songs.

The contents consist of Scripture Readings, Poems, Recitations, and Songs. There are 14 pages on Christmas, 6 pages on Easter, 12 pages on Missions, 10 pages General, and five Songs. One page contains a list of songs suitable for various occasions.

Paper binding, size 5¾ x 8¼ inches.

Each .....$ .25 Dozen copies .....$ 2.50

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the MARCH 1, 1928 Interests of our Mission Activities

EDITORIAL

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

* * *

We wish to call attention to an article published in this issue from the pen of Bro. Charles Fricke. In these days of liberal education, liberal giving, liberal thinking, liberal morals, liberal religion, and liberal everything else, we cannot too strongly emphasize the necessity for a foundation of truth and fact and right.

* * *

With Jesus Christ before him, the embodiment and source of all truth, Pilate asked, "What is truth?" He did not wait for the answer. Had he but known! A few hours before this Jesus had said, "I am the truth." To those who, like Pilate, are blind to the truth, to those who are so confused by the conflicting guesses of men as to doubt the existence of absolute truth—to such it is useless to speak of "a foundation of truth and fact and right." The only reasonable thing we can do for such is to pray for them that their eyes may be opened and that they may see the truth revealed all about them on every hand.

* * *

It is especially important that missions of all kinds be safeguarded against all forms of variance from the exact truth as it is revealed in the Word by the Holy Spirit. Picked, tried, and tested soldiers are needed on the skirmish lines. A soldier who has a friendly feeling for the enemy should never be trusted with a position in the front line of battle. Such a one might find too easy an opportunity to play fast and loose with the enemy and desert the cause he should defend. Missions are the front line of advance. The most loyal are the only ones who should be sent into these most dangerous as well as most important places. The church which sends traitors to the front in home or foreign missions is in a lamentable condition.

* * *

Not only do the teaching and the example of such missionaries reflect a disastrous influence upon the home Church, but they give a false impression regarding the standards and doctrines of the home Church wherever the influence of the missionaries extends. A church is, or should be, known by its missions and its missionaries. Hence we cannot too strongly emphasize the importance of sending out only those men and women who are tested and proved loyal.

* * *

There is a specious teaching in circulation at the present time to the effect that since there is truth in all religions, the One True Religion can be found by taking the best out of each and combining them into one. I am glad to say that none of the missionaries now on either of our foreign fields, so far as my present knowledge goes, has ever been guilty of associating himself with anything like this, and the endorsement that has been given on this page again and again to the fidelity and loyalty and trustworthiness of our mission force is given with the full realization that there are missionaries in other denominations who not only tolerate but endorse and teach a religion that is an attempt at a union of all religions. This teaching should be condemned in the strongest terms.

* * *

It is true that there is often an element of truth in the most dangerous heresy. Few who read these pages would endorse the teaching of Confucius with its ancestor worship. Yet Kung taught the Golden Rule in its negative form—good enough and true as far as it goes. There are many Hindu families that would put to shame the practices found among some claiming to be Christians, notwithstanding the fact that Hinduism as a whole is far from ideal morally. It is pretty hard to find a creed or an individual in which there is not some element somewhere that has something commendable in it. But the fact that bad things have some good about them makes them all the more dangerous. How was it the old couplet ran? Something like this:—

"A lie which is all a lie may be met with and fought with outright;
But a lie which is half a truth is a harder matter to fight."

* * *

The religion of Jesus Christ is exclusive—just as exclusive as was its Author while He was on earth. He accepts no half-hearted service. He wants, and demands, the full surrender of all our affections, desires, property, friends — everything — to Him. He will not accept the service of those who would divide His religion with Baal, Beelzebub, Buddha, or Baradev. These conglomerate religions that would serve Jesus up to a certain point and then turn off and serve Mars; or serve our Lord Christ as long as it does not interfere with the goddess of pleasure; or bow down in the house of Rimmon, and whisper the name of the God of Israel; or pick a flower out of Hinduism, a gem out of Jainism, a nugget of gold out of Buddhism, and a ribbon off the corpse of Mohammedanism and call it The Religion—such religions are not the religion of our Lord Jesus Christ. "There is none other name under heaven given among men," means just what it says.

The true missionary of the cross knows why he is a missionary and what he is expected to teach as a missionary. He **knows!** It is no guess work with him. With Paul he can say, "I know whom I have trusted (margin), and am persuaded that he is able to keep that which I have committed unto him against that day." And he discerns the spurious in religion because he knows the truth. To the man who handles much genuine money it is not a hard matter to detect the counterfeit. Jesus Christ and His teachings are The Truth. Everything else in the name of religion is, and must of necessity be, spurious. To one who has lived in The Truth and walked in The Truth, the counterfeit mixtures of false gospels offer no inducements. "The truth shall make you free."

THE MISSIONARY'S RELATION TO HIS MESSAGE

By Charles Fricke

For the Gospel Herald.

Preach Christ! Present Him in all His beauty and holiness. Lift Him up as the way of life, the ideal example for all to follow. Let His spirit and love radiate from your lives. We do not want your culture, creeds, or denominations, but we will gladly accept your Jesus. This should be your message to us.

So the nationals from several countries told us while we were gathered together at the last Detroit Convention. Some of us, as student volunteers who looked forward to future mission work, wondered at times just what was meant by saying, "Preach Christ!" Is it the historical Christ of the New Testament? Is it the same Christ that our past missionaries, as Livingstone, Carey, Moffat, Duff, and a host of others, have preached to men? Or has the conception of Christ and His person changed in our day? Has the missionary's message changed?

Among the coming generation of foreign missionaries are yet seven thousand who have not bowed their knees unto the Baal of materialism, but still worship and serve the true and living God, and His Son, Jesus Christ. As one of them, I believe that the old message of the Cross saves sinful men, and makes them new creatures in Christ. I am fully aware that such a Gospel is repulsive to the modern mind, being "a stone of stumbling, and a rock of offence; for they stumble at the word." They tell us that we must reconstruct our religion, ridding it of its supernaturalism, and striking out those repulsive elements which offend our taste and reason, and adapt it to our present needs. But the good, old Gospel of ages past satisfies me.

Christianity is a **life** and not a doctrine, we were told. Away with **creeds,** but give us **Christ!** "Be less concerned with dogmas, creeds and doctrines, but more with living the Jesus way of life." This thought has been championed by Von Harnack[1]: "Jesus never spoke of any other kind of 'creed.' Even when He says: 'Whosoever shall confess me before men, him will I confess before my Father which is in heaven,' He is thinking of the people doing as He did; He means the confession which shows itself in feeling and action. How great a departure from what He thought and enjoined is involved in putting a 'Christological' creed in the forefront of the Gospel, and in teaching that before a man can approach it he must learn to think rightly about Christ. That is putting the cart before the horse. A man can think and teach rightly about Christ only if, and in so far as, he has already begun to live according to Christ's Gospel." Harnack contends it is necessary to keep the precious kernel of religious experience which Christ has given us, but the outer, decaying shell of theology in which He is bound must be thrown away. But is Christianity a life and not a doctrine?

Dr. J. Gresham Machen very ably answers this question in his book, **Christianity and Liberalism.** In a logical and critical discussion, Dr. Machen argues that Christianity is rooted in doctrine, and cannot live without it. He writes: "From the beginning, the Christian Gospel, as indeed the name 'Gospel' or 'Good News' implies, consisted in an account of something that had happened. And from the beginning, the meaning of the happening was set forth; and when the meaning of the happening was set forth then there was Christian doctrine. 'Christ died' —that is history; 'Christ died for our sins'—that is doctrine. Without these two elements, joined in an absolutely indissoluble union, there is no Christianity."

Doctrine underlies experience. We may indeed have a religious experience without doctrine, but such is not a Christian experience. A truly evangelical experience cannot be had unless it is grounded in the doctrines of Christianity. Christianity as a life is not a mystical appreciation of an ideal nor the magical contact of a personality, but **life as it is generated by the rehearsal of important facts** (1 Cor. 15:3-8). In the early Church, new life was experienced when men heard and believed the things spoken unto them. The logical order for a Christian experience is **fact, faith, and then the feeling,** and not feeling without fact. To accept Christianity as an experience leads to scepticism. You realize that your experience is subject to change in years to come, so that you are now sceptical as to its present validity and even reality. A classic example of the overthrow of doctrine, and preferring only the life, is witnessed by the Unitarian Church.

What place should Jesus occupy in our message? Jesus Christ commands the admiration and attention of thinking men to-day. More books have been written about Him than any other hundred men put together. Yet to some, He is "the Man nobody knows," that is, in Barton's conception of Him. To others, He is known as an insane man, born out of wedlock. Yet others know Him as He really was—**The Crucified and Risen Son of God.** What think ye of Christ? Our present religious issue centers around this question. Our answer will determine our relationship to Him. Upon Jesus Christ are built two outstanding religions to-day. One is the religion of a good, dead man, and the other is the religion of the living, Son of God.

To this first class, Jesus was only a man like other men, and divine as all men are divine. No doubt He was the "fairest product of humanity." He revealed to us, by example and precept, how we should live and glorify God. He reposed great faith in God, but was not God Himself. He gave the world a wonderful system of ethics, worthy of our acceptation. Jesus was the great religious leader of Palestine, as Luther was of Germany, Krishna of Aryavarta, Buddha of India, and Confucius of China. Christ was also a master teacher. "His words remain unique and vital in religion as those of Shakespeare did in literature or of Plato in philosophy. He moves to the heart of moral issues with the sure, swift insight of clear thought and pure impulse. He speaks out of life and by constant reference to it almost like an empirical scientist to-day." The charm of His personality draws out the best that is in man. His spirit of love and service captivates the mind and heart.

But Jesus is to me **more** than an ethical ideal, a holy example, and an uplifting influence. He is the Crucified Sinbearer, the Resurrected Savior, the eternal Son of God, the Lord of my life. He is the only Way, the incarnate Truth, and the true Life. He came not only to show us the way to God, but was the **Way** Himself. He not only gave us truth to

add to our store of truth, but was Himself the **Truth**. He not only imparted and revealed life, but was the **Life** Himself. Such would be my message to the Oriental, as well as the Occidental world. Is such a Gospel no longer desired or needed? A few still think that such a Gospel is needed! Frank W. Lee, representative of the Ministry of Foreign Affairs of the Nationalist Government in China to this country, says: "Christianity should bring to China not merely better organization and methods, not merely higher conceptions of God and the relation between God and man, but a Savior who claims for Himself spiritual prerogatives and powers capable of transforming the lives of men everywhere; a Christ who can speak with authority because He is God-given and came to save men from their sins; because all other attempts for man's salvation have failed, Christ came. He is the source of our spiritual life, and upon our acceptance of Him, our relation with Him, depends our own spiritual growth. This may be considered by some a narrow view of religion, but when we ponder the all-inclusiveness of Christ's 'whosoever' we begin to realize how broad a Gospel Christians possess."[2]

There are those who believe in the Gospel **of** Christ, but reject the Gospel **about** Christ. There is really only one Gospel of and about Christ, but some make this distinction and draw a world of difference between the two. The Gospel of Christ is taken to mean the "good news" of love to God and our fellowmen which Christ taught and lived upon this earth. The Gospel about Christ, on the other hand, would refer to his life and work, interpreted by others as the Son of God who died for our sins. Paul preached such a Gospel, but he believed both the Gospel of and about Christ (in the use of the Greek subjective and objective genitive, Gal. 1:7). Let me illustrate further. I may believe in the Gospel of D. L. Moody, that is, the Gospel which he preached, but I could never accept any Gospel about Moody. Such a "gospel" would raise him above ordinary men, and make him a supernatural being. Siddharta Gautama, the founder of Buddhism, preached a gospel of spiritual self-control. The road to salvation was by the way of the Eightfold Noble Path of "Right Belief, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Thought, and Right Meditation." His gospel left no room for gods or idols, nor permitted divisions of caste. But such a religion was too abstract for his followers who craved some tangible object to worship, so that they hailed him as the Buddha, the "Enlightened One." Years after his death, the memory of Gautama was raised from a man to a god. He became the object of religious worship. Idols of Buddha flourished throughout the land. Thus he became a god, the very thing he condemned! He denounced idols, but was made an idol himself. The gospel of Buddha is not the gospel about Buddha!

The missionary's message, we were told at the Conference, should be broad enough to include the good in all religions. The old idea that Christianity has all the truth is narrow and absurd. The other religions of the world may be looking at Truth from a different angle, and may see some aspect of Truth not perceived by Christianity. In other words, we must syncretize the various religions, and develop one grand religion that will include the best elements of each one. This thought finds its typical expression in the following passages[3]:

"We must share with the people of other religions that which we have found to be of greatest worth. Not only do we share with them but we in turn become recipients of the values which they have evolved. Our aim should be to build up in coöperation with the religions of India the highest human values and establish the new social order—the kingdom of God. Christianity must aim to bring about intellectual regeneration, social amelioration and moral elevation of the people of India. We are not to replace one religion by another but to present the highest values of the religion of Jesus and place upon the individual the responsibility of accepting these values in his own culture."

"Truths implicit in Hinduism are now made explicit and Christian ideas are also frequently read into Hindu scriptures. There is coming to be a more refined, simple, and purer form of Hinduism which claims to identify itself with the fundamentals of Christianity. Hinduism is passing through a remarkable period of transition and renaissance."

Christianity has always been an exclusive religion. From the beginning, it demanded the worship of only one God, and despised all pagan religions, rites and deities, whose number were legion. Christianity originated in an Hellenistic age of religious syncretism. The gods of Rome were identified with the gods of Greece. Each religion tolerated the gods of the other. One could be initiated into the mysteries of a new cult without giving up the gods of another cult. But when Christianity entered upon the scene all her followers were demanded to forsake all other gods, and worship only the Lord Jesus Christ. Most strange and astonishing news was this to the pagan world! Yet Christianity was made to suffer fierce persecution for its exclusive stand. The early Christians were made to feel the keenness of the opposition, even unto death, by refusing to worship the emperor as one of the deities. Schaff, the Church historian, tells us that "the conscientious refusal of the Christians to pay divine honors to the emperor and his statue, and to take part in any idolatrous ceremonies at public festivities, their aversion to the imperial military service, their disregard for politics and depreciation of all civil and temporal affairs as compared with the spiritual and eternal interests of man, their brotherly union and frequent meetings, drew upon them the suspicion of hostility to the Caesars and the Roman people, and the unpardonable crime of conspiracy against the state."

But Christianity utterly refused to be amalgamated with the other religions of her day. Why? Her founders and leaders taught against it. She would have greatly injured her religious conscience to have permitted that which her sacred books condemned as sinful and wrong. She would have lost the authoritativeness of her message! Paul preached that there was no other way of salvation except through Jesus Christ. Modern scholars, whether or no they accept the teachings of Paul, hold that he actually preached an exclusive Gospel. "If any man preacheth unto you a gospel contrary to that which ye received, let him be anathema."

Without a doubt, there are good and truthful elements in other religions. Christianity is not afraid of truth! Nor is the Church so narrow as not to recognize and give credit to truth wherever and whenever found. But I hold that Christianity has **vital truth,** the possession of which means life, and absence of which means death. "If we believe that Christ is our 'life,' it is impossible to avoid the conclusion that to be without Christ is death. Reason as well as revelation tells us that man has sinned, that 'the wages of sin is death,' and that this truth is as applicable to Asia and Africa as to Europe and America."[4] If Christianity is in possession of the truth which alone leads to God, she must deny as error the conflicting beliefs of other religions. She cannot include all other religions and remain consistent in her message. If Christianity is defeated to-day, it will be because she has been caught in the net of syncretism, and thereby has

lost her authoritative message of "Thus saith the Lord."

"Down with denominationalism!" was one of the dominant notes at the Conference. One would gather from hearing the speakers that the denominations were pitted against each other in a holy war. Such we know is not the case in general, although eccentrics are always found. The mission fields are divided into districts which are assigned to the different denominations. There is no contention nor proselyting among the denominations. Why should there be such strenuous opposition to denominationalism? Denominationalism is in keeping with the spirit of Protestantism. Most opposition comes from liberal-minded people, who have no convictions of definite truth. We cannot be so dogmatic about some of these things, they tell us. Denominationalism destroys the efficiency of the Church, they point out. "Efficiency, efficiency!" is the cry of the age. **But efficiency at the expense of principle?** Never! No big business would do so, and neither can the Church afford to do so. **Unity at the sacrifice of a clear conscience and an earnest conviction?** Never! Concessions of truth for the sake of unity will deaden and demoralize the spiritual conscience. "Truth makes the conscience free. Truth sanctifies it. Indifference to truth is the sure sign of its degradation and thraldom. We are growing very liberal towards everything except devotion to the truth. The man who refuses to recognize all creeds as equally good is denounced as narrow and bigoted."[5]

There should be, indeed, coöperation of purpose and harmony of endeavor among the churches, but we cannot sacrifice our convictions of truth for an organic unity among the denominations. A sentence from an editorial in the Federal Council Bulletin says, "Nobody reasonably alive to the virtues of intellectual honesty would wish for fewer denominations if the reduction of the endless list had to be purchased at the price of an artificial agreement to dissemble disagreements."

Dr. C. H. Fenn, missionary for many years in China, very pointedly remarks: "The fearless, self-sacrificing preaching of the simple Gospel has played so large a part, during the last century, in awakening China, in producing her growing pains, and providing their remedy in every sort of progress; that it is strongly to be hoped that the Christian Church will not revert to compromise methods simply because 'a scientific age demands the abandonment of the supernatural.' Nothing but the supernatural would have sufficed to produce Christianity's record in China: nothing less than the supernatural is capable of regenerating the troubled 'Land of Sinim'."[6]

In conclusion, I hold that the missionary must believe whole-heartedly in the message of the Cross if he wishes to lift sinful men. He must have the compassion of Christ for the lost. He will realize the importance of his calling as did Henry Martyn who said: "I am born for God only. Christ is nearer to me than father or mother or sister a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him. Blessed Jesus! thou art all I want; a forerunner to me in all I ever shall go through as a Christian, a minister, or a missionary.....I do not wish for any heaven on earth besides that of preaching the precious Gospel of Jesus Christ to immortal souls."

1. Harnack, **What is Christianity,** p. 147.
2. Lee, **The Student Volunteer Movement Bulletin,** p. 112.
3. Shah, **The Student Volunteer Movement Bulletin,** p. 108.
4. Brown, **The Foreign Missionary,** p. 15.
5. Fox, in **The Lutheran Quarterly,** Jan., 1919.
6. Fenn, in **The Princeton Theological Review,** Oct., 1927, p. 663.

Princeton, N. J.

IS IT GOD'S WILL THAT WE SHOULD OPEN MISSION WORK IN AFRICA?

By Orrie D. Yoder

For the Gospel Herald.

The opportunity before the Mennonite Church at present for opening up Mission work in "the Dark Continent" has become a real question because some in our Church are opposing a movement to that end, and others are out of deep conviction persuaded that the time is at hand that our own beloved Church should begin Gospel work in that needy field. If opening work in Africa by the Mennonite Church dare be a question at all, it should be, Does our Lord want us to work there? What is His concern, and His will for that dark land?

Our Lord commanded His people to carry His Gospel to all nations, and to preach it to every creature (Matt. 18:19, 20; Mk. 16:15). Certainly all nations would include Africa, and every creature would include the millions now living in Africa just the same as it included the Ethiopian eunuch of Africa in the apostolic age. Surely if we are as true to Jesus Christ as we profess to be, we must (and we will) go to Africa with the Gospel of Christ for those who are still in heathen darkness.

Besides this, let us notice the part that Africa has played in God's great program of the past, and let us observe the place that people of Africa occupy in the writing of sacred history. The inspired writer tells us that Abraham, the father of the faithful, was nourished in a country of Africa, while the famine prevailed in Palestine. It was on African soil that the seventy souls spoken of in Exodus 1:5, multiplied, prospered, and grew to millions in numbers, even the nation delivered by God Himself, and later recognized as His own nation. God used a man of Africa to comfort and sustain His prophet Jeremiah, when His own people desired to kill him (Jer. 38).

Let us now turn to the New Testament and notice the place which the writer of apostolic Church history gives to a single soul. He tells how Philip met a man, preached to him, and baptized him, and more than that, he was one of the first Gentile converts received into the early Church, and still more, he was a man from the dark continent, Africa. Although his skin was black, his heart was bubbling over with the joy of the Gospel of Jesus Christ, as he returned to his home in this dark land.

Dear brethren and sisters in the Mennonite Church, is it not significant that the sacred Scriptures should be occupied so much with events in connection with this dark continent, not a single reference which refers direct to our own land of so-called enlightenment, America?

Again, let us observe that during the early centuries of Church history, Africa was one of the most fruitful fields of the Gospel. Many of the well-known Church fathers were men from Africa. Since Mohammedanism has conquered so much of this continent, we have almost lost sight of the fact that Africa was once a flourishing field for Christianity, and figured much in Church history, and in theology. Africa has had a large place in the kingdom of Christ, and certainly it is His will that it shall still continue to be so.

"Yes," but some one says, "we had better extend our work in the home fields and in places where we have already begun." Our reply to such a suggestion must be as our Master gave it, "Let us go into the next towns, that I may preach there also, for therefore came I forth" (Mk. 1:38). Let the work be extended everywhere, but in numbers as well. How different and sad might be the story, even of ourselves, had Paul tried to convert all the sinners in Tarsus, Damascus, and Antioch before He carried the Gospel into Eu-

rope. The commission is to bring the Gospel to all the world.

"However, we have not got the money to open mission work in Africa" are the words of one of Judas' disciples. False! We have the money but we need to learn to consecrate and give it to the Lord and His work. If God has not blessed the Mennonite Church with sufficient money to open work in new fields, when do we expect Him to do so? Certainly not in this age. We have the money, and by reading the sad epitaphs on the tombstones of prosperous peoples of God in the past, we tremble for ourselves and our posterity, unless we awake and use our means for the purpose intended by God who gives them, which purpose is none other than to spread His Gospel and make His salvation known to all the ends of the world.

Does God want us to do mission work in Africa? Is it a question, or is it a command? God forbid that it should be a question in our minds. It is a command. It is enjoined upon by Christ our Lord Himself. It is enjoined upon us because the need is so great, and it is enjoined upon us because God has blessed us with the means to carry out the work. "Pray ye therefore the Lord of the harvest." Let us not simply repeat words, but let us **pray,** and go forth in His name, for God is with us and He worketh in us.

2504 Fourth Ave., Altoona, Pa.

TWO DAYS OF INTENSIVE EVANGELISM

By Geo. J. Lapp

For the Gospel Herald.

These were two days out of the many during which evangelistic touring is done by many of our missionaries in all parts of our mission area. We shall briefly record events as they came during our two days' stay in Kaspur, the village in which we have a Mission school which is serving a noble purpose as an evangelistic agency.

On the Way to Kaspur

The motorable road is round-about, necessitating a trip of 14 miles in order to go seven. First stop at Bellargaon at 1:30 P. M. There is a large bazaar held in this village and this is the day for it (Thursday). A large crowd has gathered in the market place and about half the people swarm to the car as we stop in a mango grove near by. The workers and Sister Lapp do some buying in the market place while we stay by the car. The crowd gathers around and the people ask all sorts of questions about the horseless carriage. Does it have fire in it all the time? How is it guided? Where are the levers that control it? How is the feed controlled and how does it get to the engine? What are the different uses of water, oil, gasoline? What did the machine cost? How much does it cost to run it a day? How many days' cart-trip will the car make in one day? When we tell them that it will go on good roads ten or more cart-trip days they make all sorts of exclamations. They tell us that they are not afraid to ask us because we are their neighbors. One man stepped up to the car gingerly and said, "Wyh, I am not even afraid to touch the car," and very carefully put his hand on the side but eyed us rather carefully when he did it. The workers return and we ask the crowd to come to the one side of the car and be seated on the ground. They squat on their heels and make an audience of about three hundred people. We sing, and the workers explain portions of Scripture and give them the Gospel of salvation. After this meeting we repair to the bazaar place and hold two other meetings. Large crowds gather to hear the singing and are very respectful as the Message is again given. During the last service a man comes hurrying into the crowd and in English asks to buy the large pictures which are held before the crowd. After the meeting he buys eight pictures and a New Testament, for a Rupee and four Annas.

It is time to go on to Kaspur. Our home is the school house. The Indian workers live with the teachers in their homes. It is evening time and our cook prepares a meal of rice and curry for every one in the company. Our meal is brought to us in the school-house and we eat on a little table after unfolding our cots and making the beds for the night and arranging what few necessary things we brought with us in the trailer. After the evening meal the station workers and we gather for a prayer-service which concludes the day. Over five hundred people heard the message this day, and showed by their attitude that what was told them was not true. Our prayer is that they may brought to the Savior.

Friday morning all are awake early. The school children begin to gather soon after sunrise. By the time we have had our early morning meal they all have gathered and are ready for their morning exercise and worship in the school. It is so cool that they sit in circles in the sun. Morning prayers are over and the sisters go to a village near by and we brethren walk to several farther ones. One is set right in the jungle and the people seemed to have just emerged from the leaf and grass wearing stage and are as ignorant. No missionary had ever visited their village and one can easily imagine how simple the message had to be made so they would understand. They are evil-spirit-worshipers and their religious priests get their inspiration and visions through a bottle of liquor. They bought books however. The next village is closer to Kaspur and has been visited regularly by the workers. But they are far from Christ. Very few people were found in the village. Some had gone to work and others were congregated under a tree to find out what the god wanted them to offer this year to the Kusum tree on which shellac is grown, in order to have a good crop. The priest was sitting before a black stone bobbing his head back and forth desperately after having drank a half bottle of spirits and poured some over the idol. Under another tree they had collected a god, several fowls, and a number of eggs to offer if necessary but the god told the priest that he did not want blood but only dry offering since some of the cattle of the villages are diseased. It was a splendid opportunity to give them a message on true worship and our workers took the text, "But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." With their offerings and idols before them and the Bible message told them it was too plain for them not to understand. Our next meeting was with some farmers on their threshing floor. They too had some votive offerings of oil, etc., for the grain-god. Here too was an opportunity to hold up the Giver and the need of putting our whole trust in Him.

In one village which the sisters visited they found a number of women who were preparing to attend the funeral of a prominent village women who had died. They were holding a meeting in front of the house of a relative when the women gathered in the courtyard without saying a word, sat down, and began to wail in unison. They wailed for perhaps ten minutes, wiped their eyes, and every one greeted every one else, the younger touching the feet or the knees of the older women and the older returning the greeting by touching their chins with their hands and then kissing their own hands. The wail was one of real sorrow. It gave an opportunity to give a message of the living hope all may have in Christ Jesus. Friday evening was spent in gathering the people of Kaspur into a general meeting where over one hundred fifty souls were given messages from the Word. On Friday afternoon and Saturday villages were

again visited. On the way home we stopped by the roadside near a village expecting to go into the village for a meeting but the people came out to the car and there under the shade of a tree a meeting was held and books were sold.

Poor souls! They are so darkened by ignorance, superstition, idolatry and sin that the message has to be given in the simplest possible way and first things have to be carefully given first and only after repeated visits are their eyes slowly opened to the real light of the Gospel. They do need Light. They need regenerated hearts. They need to have the living Christ in their lives. They are intensely interested in the messages of the Virgin birth of Christ, His miracles, His teachings, His love, death, and resurrection; and they do have a strong sense of a spiritual need which their own heathen worship and observances cannot supply but they are bound with fetter from which they cannot be loosed except by the grace of God. We are praying that during this touring season when many villages will be visited by missionaries and Indian workers many souls may not only receive glimpses of the Light but be brought into it and be saved through faith in Jesus Christ. Remember the work in prayer.

Dhamtari, C. P., India.

THE OPENING OF THE WORK AT MILL RUN

Mill Run is a neighborhood located three miles north of the Mennonite Gospel Mission at 2504 Fourth Ave., Altoona, Pa., one mile north of the Pennsylvania Railroad. A hard surface road follows a stream of water which runs through a narrow valley where thirty-six families live in small houses. These families lived at one time in Altoona, but on account of the high rents they bought plots of ground and built themselves small houses. The men work in the railroad shops and haul ashes for their living. There are one hundred and seven children from the age of one year to sixteen years old without any religious opportunities.

This work was born from convictions the writer received through a stirring message ("Extending the Border") heard at the Mennonite General Mission Board meeting held at Milford, Nebraska, in the spring of 1927.

We returned to our place of labor with the burden on our hearts that there may be perhaps a community in near reach of us that does not have the Gospel privileges. We laid the burden before our coworkers and, making it a definite matter of prayer, soon heard that there was a place at Mill Run that had no religious opportunities. We at once started an investigation, visiting every home, and found the conditions noted above. These folks just pleaded that some one come and bring them the Gospel. Even the unconverted said "our boys and girls are growing up like heathen." We at once began to seek a place that we might hold services. We found two school houses side by side. We inquired of the school board as to whether they would allow us to have one of them to hold religious services. After we waited anxiously for three months the reply came, "You can not have the school house to hold your services." This was a great disappointment to us. We then took the matter up with the Local Board Members of the Mission. They suggested we present the matter before the Mission Board of the Southwestern Pennsylvania Conference District, which met in connection with the fall conference at the Stahl Congregation, Johnstown, Aug. 10, 1927. This Conference looked favorably upon opening work at this place. A committee was appointed of three Brethren, Aaron Loucks and C. B. Shoemaker, Scottdale, and C. A. Graybill, Martinsburg, with the Local Board of the Altoona Mission to investigate the proposed field.

The committee appointed investigated the field, finding a needy community, but could find no building suitable and available to hold services, and there were no funds on hand to purchase land and to erect a building, so they decided to drop it for the present.

But a prayer-hearing God in His great love and kindness to His children and lost souls was watching over all. In the meantime He moved two brethren to inquire as to the progress of the Mill Run work, finding it was held up on account of financial support. They stated, "We will start the work by pledging with $100.00 each." This gave the work a new start. This took place about the beginning of November, 1927.

The Executive Committee of the Mission Board at once authorized Bro. Joseph M. Nissley to solicit a few congregations for funds and bring his report to the Annual All Day Mission Meeting of the District Mission Board which was held at the Kauffman Congregation near Davidsville, Pa., Nov. 19, 1927. With the funds solicited, an appeal was made at this meeting and sufficient funds were raised to warrant the purchase of a plot of ground and erect a building. A building committee was appointed, Brethren Aaron Loucks, Joseph M. Nissley, C. A. Graybill, to proceed at once, purchase a lot, and erect a building at the earliest possible moment.

A plot of ground with a frontage of eight feet on the road, and with a depth of seventy feet, was purchased Nov. 21. The foundation of the building began Nov. 23, a frame building 20 x 30 feet in dimensions was erected on a concrete block foundation. The building was completed and was dedicated Jan. 2, 1928. Bro. J. A. Brilhart, Scottdale Lumber dealer furnished the lumber cut out to order, and C. A. Brilhart furnished the hardware and finishing material at a reasonable cost and shipped to Altoona. The building is equipped with electric lights, seats, heatrola heater, walls are papered, and the room is divided off with curtains to take care of the classes.

Dedication services held all day, Jan. 2, 1928. Bro. J. A. Ressler of Scottdale preached the dedication sermon, followed by a number of speakers of the conference district. The day's meeting closed by an evangelistic sermon by Joshua B. Zook of Mill Creek, Pa. These services were followed by evangelistic services conducted by the writer each evening for two weeks. The meetings were well attended with good spiritual interest. A number of children attended the evening services so we had a children's service prior to the sermon. There were eight adult confessions during these meetings and since then thirteen more. For this we want to give the Lord praise.

Sunday school was opened Sunday, Jan 8, at 2:15 P. M. One hour before the stated time there were twenty-five on hand. They kept on coming until by the time of the school there were seventy-two present. The following Sunday there were ninety-four. The average attendance for the four Sundays in January was 80. Since then the interest and attendance has increased. The average attendance for the two Sundays in February was one hundred and twenty-two. The other services held at this place are Bible Study, Wednesday evening; Friday evening, instruction for the converts; children's services Sunday, 7:15, preaching 7:45.

With the increased interest and attendance it will not be long until we will need to have our building enlarged. Contributions towards this work will be gratefully received. Specify your contribution Mill Run Work, and send it to C. B. Shoemaker, Scottdale, Pa., Treasurer of the Mission Board of the S. W. Conference District, Pa., or Joseph M. Nissley, 2504 Fourth Ave., Altoona, Pa.

We remain,

Your Brother in the Master's Service,

Feb. 18, 1928. Jos. M. Nissley.

MILL RUN

Description.—This, to us is an important place in God's moral vineyard. It is at a distance of three miles from Altoona.

This small village of about thirty-six families is situated on or near the mountain side. It is and was the scene of many interesting happenings.

Its inhabitants are a thrifty, industrious people. When once given a chance they are as eager for the "Good News of Salvation," as for their dollars which they could earn by strict economy.

Why Wait So Long?—This question confronts us. Why wait so long to enter a needy field? The same question must arise at other needy places, be it in the country or city.

How Be Content?—How can the Christian be content knowing these needs on every side? Knowing the value of one soul and the short time in winning them. Jesus gives the warning, "To day if ye will hear his voice harden not your heart."

Visible Facts.—We see the hearty response of the Mill Run people. Both old and young are regular attendants.

They **listen** to what is being taught them either from the pulpit or out of the pulpit. They use their "ears to hear" so they have something worth remembering.

Their lives, their conversation show forth "precious fruit" as a result of "drinking in."

The Children.—We must **praise** the children for their good **attention** and **attendance**. Their good behavior is a great incentive to the workers to do all that is in their power to keep up the interest so greatly manifested.

The Parents.—The children, in their eagerness to learn "the good," are backed by some qualities of the parents which are praiseworthy.

First.—Know your lesson before the class period. We know this is commendable and should be passed on for others "to do likewise."

Second.—The parents demand strict obedience as to the children's good behavior in the church house. This rule should not be void at other places.

Third.—Parents and children are regular attendants. This is a great help to the children to honor the parents and the house of God.

As stated before, the mothers attend all the meetings. The fathers could do a little better; but by the persistent efforts of the mothers and the children we know their efforts will be blessed.

Directed from God.—The erection of this church has proved to us over and over again that "God built the house."

While it was being built no one attempted to disturb the tools or anything around or near the premises, although we are at a distance of about fifty feet from two schoolhouses, and as a rule children are curious.

The weather was favorable so if we were in December we could proceed with its erection. The brotherhood gave liberally so the work was not hindered.

Every service was well attended even from the day of dedication with increased interest and good attention unto this day.

The women and children are in the majority but prayers are being answered, the men are coming too. The efforts of the women and children's missionary zeal are telling. The men are getting to do some thinking and expressing their opinions. We are glad to say two of the twenty-one converts are men.

One of the unconverted men was lately hurt in the mine and is at present in the hospital. He is usually too busy to come to church; but we believe this experience is God-sent. He will now find time to think and we hope when he gets well he will attend the services with his wife and two boys. His older boy confessed his Savior on Sunday night with seven other boys. What God does is well done. Results are sure to follow.

The Social Life.—The social life of Mill Run was of a low standard. Dancing, card-playing, theatre-going and carousing were the run of the day. But to-day "what a change" in some of the homes. The lives of the converts are affecting the whole neighborhood.

Husbands look on with amazement at the change in their wives, in the different atmosphere in the homes. Children are delighted at the idea of going to church and Sunday school. They play "going to Sunday school."

To-day those people are helping the cause of the Lord instead of the cause of the evil one. Their zeal for the Lord is just as great as it formerly was for the devil.

They, like the apostle Paul, believe faithfulness now should be as greatly exemplified as previous to their conversion. Their faith has already been put to the test; but they wisely stood their ground.

Our Future Hope.—While visiting these homes remarks were made that this building was intended for the children. We know when a child is interested in anything, the parent will in time also be interested. The children are our future hope, and if the present interest continues the work accomplished here can not be estimated.

To the Public.—If you want to see something interesting and cause you to praise your Creator on the one hand and also to "see if those things are so whereof we speak" on the other hand; we invite your presence to some of our services.

We as workers aim to **pray** on, **press** on, and **labor** on, and **keep** on in the good work as long as God gives us the grace and strength to hold out, and also by your help we can come "out as conquerors through Him who loved us and gave His life for us."

With this we yoke the promise "For lo I am with you alway, even unto the end of the world."

Testimonials

One of the converts went to visit a friend in whom she had confidence. They were talking about spiritual matters. She related this incident: "After her conversion she went home and emptied out 2 gallons of moonshine."

She also at another time told the writer that she was accustomed to drink a glass of wine or porter to strengthen her while she did her housework; but since her conversion this act was questionable so she stopped it. She referred to having a quick temper and how the Lord gave her grace to be more loving to the surprise of her husband.

Another one of the converts referred to the interest her 3-year-old child had in the singing of the Sunday school hymns after the mother's conversion. She would start to sing in the morning while in her bed, then a little brother 7 years old would join in. This ended up in a regular Sunday school in bed. The father of this home has come since that. Now, instead of dancing and spending their time at worldly amusements as before their conversion, they come regularly to the services and are happy in the Lord.

Another convert who enjoyed playing her game of cards and who did not allow the distance to hinder her from going to the appointed place, is now just as earnestly and willingly attending the services no matter if she does have seemingly unsurmountable barriers. She will allow no one to coax her to play or go where they are playing. She tells them she has started in the Christian life. She has done with her decks of cards what the Ephesians in the Bible did with their books of curious art, burned them, and we hope that other hindrances in her Christian life might be removed.

We have not as yet broadened out on other subjects, but we can see the work of the Holy Spirit. If man neglects his duty the Holy Spirit will not.

Altoona, Pa. Alice H. Nissley.

CLEANSING

There's a joy, a beauty, which is felt and seen
In the soiled becoming clean,
When a window scummed with dirt is made to shine
And to sparkle crystaline.
The well-scrubbed floors and pantry shelves
Deserve an ode all to themselves;
And blowing sheets of spotless white
Are lilting songs of pure delight.
We see the leaves rejoice, the flowers,
Beneath the gracious, cleansing showers;
Feel water at the close of day
Wash weariness of toil away.

These cleansings beautiful all turn our thought
Unto the wonder that by God is wrought,
When, by the blood once offered, He imparts
Cleansing from sin to all believing hearts.
Our body we may wash, and our abode;
Soul-cleansing only is by grace bestowed.
God says there is rejoicing in heavenly domains
When sinners at the fountain "lose all their guilty stains."

—Maud Frazer Jackson in S. S. Times.

HOME MISSIONS AS AN ESSENTIAL PART OF MISSION WORK

Perhaps one of the weaknesses of our age is farsightedness. We are apt to pay more attention to evils away from us than to the ones close at hand. We can see faults in other people and nations rather than our own. It is good to be able to see far ahead and plan the course accordingly, but we should not overlook things close at hand, for if we do we are apt to trip ourselves and not be able to reach our desired goal. I believe this is partly true in our missionary program to-day. We have been keeping our eyes upon the foreign field so much that we have failed to build a greater loyalty to Christ here at home. We are anxious to have China, India, and Africa follow Christ, but we do not care so much about these nationalities here in America. We are willing to give of our money to send missionaries to the foreign field, but are not willing to give ourselves here at home in building a stronger church, both in numbers and spiritual quality. The home church should study the missionary work of the early church and build accordingly.

Christ in His last command, when He said "Go," also said, "Tarry at Jerusalem until you are endowed with the Spirit, and then you shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). This mission work was concentrated. The home church was radiant with the Holy Spirit; souls were being added to the church daily. People could not stay out of the church, because those who were in the church testified of their joy of service for Christ. The work was intensive; they were to preach in ALL Judea, not part but all; not only in Pennsylvania, Virginia, and Maryland, but in Colorado, Idaho, and New Mexico as well. It was not only the large cities in which they preached, but also the villages. It was largely personal work. We today feel we cannot do anything unless we have a large church to preach in, and outside of the services there we cannot preach the Word. We should emphasize personal work more, not only by the ministry, but by every member of the church. This early church work was to be thorough, so they did it this way. They went everywhere preaching the Word (Acts 8:4). We have lost the pioneer spirit in our home work and it must be restored or our missionary program abroad is doomed to failure. Some might feel that by giving to missions they have relieved themselves of further responsibility and do not try to win others to Christ, but money will not relieve one of his personal responsibility of warning those who are going in the paths of sin. Others might say, "We send workers to China because they are so hungry for the Word there." But I believe there is more hunger here in America than in China. You say, "They are easier to reach in India and China than in America," but I say they are not. If that be true, then we had better let our children grow up as heathen in order to create an appetite for religion and make them easy to win to Christianity. You say, "The work is more needy there," but I say the greatest hindrance to the missionary work abroad is the poor quality of our Christianity and the failure here at home to make our boasted Christianity really Christian. Why do China and India say, "Give us your Christ but not your Christianity?" It is because we here at home are living so far below the standards of Christ that they want Him, not our example of Him. We cannot say to them, as did Paul to those he had won from idolatry (I Cor. 4:16), "Wherefore I beseech you, be ye followers of me."

I am not saying we should do less, or just the same on the foreign field; we should do more; but what I am trying to say is this, that if we do not get down to real earnestness in trying to win America and bring all men into fellowship with Christ, we might as well stop sending missionaries abroad. If we fail here we fail everywhere. I quote from Dr. D. D. Forsythe of Philadelphia, in a conference of the M. E. Church in World Service, who said, speaking of Manhattan Island: "The retreat of the Christian church on that island within the last half century, in the face of increasing population, has been well-nigh a national calamity, and to-day we are reaping the results of our ill-chosen policy in terms of gangs, gunmen, and bootleggers, and of the rising generation largely out of touch with organized religion of any sort."

Unchristian conduct by the representatives of Christian nations is being assailed on every hand. Bishop Fred B. Fisher of Calcutta said, speaking to an audience here in America: "I have borne forty stripes, save one, for you, when I have been beaten in India with the lash of accusation. I cannot argue when some one says, 'You are no Christian,' and then tells me what some other white man has done, what Christian nations, what my own nation, has done. I bow my head and accept the lash."

Now what part do Home Missions have to do with our other Missionary program? It is absolutely all-important. To-day the world is too small for us to pick out a few of our best Christian workers and send them as missionaries to Africa, India, and China, and ask them to build up a Christian church there without also building an equally strong church here. I do not mean from the standpoint of money, but from the standpoint of Christlikeness. Seventy-five years ago a missionary could work in China and was not affected by what went on in America; but that is no longer true. What we do here either aids or hinders the work of our representatives on the foreign field. If we want our representatives in India, Africa, and China to work there unhindered, let's show to the people of these nationalities who live here in America that we practice what our missionaries preach, "That all men are brethren in Christ Jesus." I know it is much easier for me to give ten dollars for the work in Africa than to be brotherly to a Negro here in America; but better that I do not give the ten dollars if I do not want to live what I profess when I give it. Some might say, "Oh, the Negro is inferior, I cannot treat him as a brother." Suppose it were true. Surely no one would say that the Negro of America is inferior to the Negro of Africa where our missionaries are working. Surely, we do not ask Bro. Helser and the others there to be kinder to Negro babies and mothers in Africa than we would want to be here. Certainly, we are interested in the soul welfare of the black man here in America as well as in Africa. Let us then be consistent in our Christian work.

Brethren, the wide world is our field, and the task of preaching the

Word to every creature is stupendous. We cannot separate our task, for we must all advance together. The home work must progress along with the foreign work. Emphasizing one to the neglect of the other eventually will lead to failure.—Ernest Wampler in The Missionary Visitor.

ANN OF AVA

Ann Hasseltine was a jolly, bright school girl of sixteen years. She was a great favorite with her relatives and friends. None of them had a better time than she, yet there was a longing for something in her life. This longing was filled when she one day gave her heart to God.

She was still the same sunny, sweet Anna with the added earnestness and sincerity of the Christian life. When she and the other girls and boys would be talking of what they wanted to do when they became men and women, she would always say she wished to help others to a Christian life.

Five years after she became a Christian she married a young man, Mr. Adoniram Judson, and went across the ocean to tell the people of Christ and win them to him. They went with friends of theirs, Mr. and Mrs. Newell, who also were going as missionaries. After a voyage of about four months, they landed in Calcutta, India, in June, 1812, on the territory controlled by the East India Company. This East India Company would not let them establish a mission on their territory as they were afraid it would hinder their plans. Being forced by them to leave Calcutta, the Judsons tried to find another place in India where they might be allowed to tell the message they had come to declare. Being unsuccessful they decided to go elsewhere. When they were ready to start there was only one ship leaving port, and it was sailing for Burma. So they decided to go there, although they knew it would be a hard place to work. The people there were not allowed religious freedom, that is, to worship as they pleased. Nor did they like people from different countries to come to theirs. They feared the foreigners would be spies. The voyage was very rough. The wind so strong and there were so many rocks the captain feared the ship and all would be lost.

At last they reached Rangoon, Burma, landing June 13, 1813. The officers searched both Mr. and Mrs. Judson before they would let them go ashore. Mrs. Judson, who had been ill during the voyage, had to be carried from the ship in a chair. People flocked from every direction to see the white foreign lady. Foreign women had ever been seen in Burma.

The Judsons at once began the study of the Burmese language, for they wanted to be able to talk to the people about Christ. As they became acquainted with the language, they began to translate the Bible into the Burmese so the people could read it.

How much the Judsons must have loved these people! For when a baby boy came to their home Mrs. Judson wrote to some of her relatives in America, "that they hoped he, too, would be a missionary to the Burmese people, when he was grown." He only lived about a year to brighten the home of the missionaries, then he was taken to heaven. The natives showed their sympathy in every way they could, and were very kind to them. About this time Mr. Judson made an important trip to another part of Burma. While he was away the people became very unfriendly and caused Mrs. Judson and the two other missionaries, who were at Rangoon, no little trouble. It seemed at one time they would be forced to leave, in fact, part of them did start away but came back later. Cholera, that dreaded disease, also broke out and was all around them, but not one within the mission house took it.

Mr. Judson was much delayed by various causes so that he did not return for five months. When they were talking one day after his return of the work and its discouragements, they knelt and prayed the prayer they had prayed upon their first coming to Burma, that God would grant that they might live and die among the Burmese, though they should never do anything more than prepare the way for others who would come to tell of Christ. Notwithstanding the many difficulties their work slowly grew, and the Judsons became more hopeful. The king who lived at Ava, the chief city of the empire, asked Mr. Judson to move to that city. Since the church at Rangoon was doing so well he thought best they should go there and teach the people of Ava about Christ. It is quite a distance to Ava from Rangoon, so that the journey took nearly two months. When the Judsons arrived they learned that the British were making war on Burma, and that the king instead of being friendly was not so anxious to have them as he had been. However, they stayed and each Sunday morning Mr. Judson preached to an audience of from twelve to twenty in the house of the medical missionary, Doctor Price.

After the British had captured Rangoon, an order was issued by the Burmese government that all the foreigners in Ava were to be arrested. So Mr. Judson and Doctor Price, with the Englishmen were put in prison, each bound with three pairs of fetters and fastened to a long pole to prevent their moving. They were put in the death chamber, which meant almost sure death unless the king pardoned them.

Mrs. Judson did everything she could do to have them released. In this she failed, but she did get them taken from the death chamber and confined in an open shed within the prison yards. One of the officers was very kind to her and did all he dared to make the prisoners comfortable, but still they suffered greatly.

Later the prisoners were moved to another city. For a time Mrs. Judson could learn nothing about them. As soon as she found out where they had been sent she secured a cart, that would seem little like a cart to us. Its wheels were of solid wood with a hole in the center through which a pole was passed. On this pole the bed or body of the cart rested. It had no springs or cushions, and was drawn by oxen. Mrs. Judson and her baby daughter Maria, two little Burmese girls who lived with them, and a servant set out on the journey of several miles. The prisoners had only arrived a short time before and were almost worn out. They had been forced to walk in their bare feet and without their hats through the hot blazing sunshine on one of the hottest days of the year in the middle of the day. Mr. Judson said he walked until the skin was worn off his feet, and it felt like he was walking on coals of fire.

Mrs. Judson was given permission to live in two dirty rooms near the prison. While they were here some of them had the small-pox, and she herself was very ill. The servant, who had come with them from Ava, served as nurse and cook, at times having to walk miles to get water and fuel for them.

At the end of six months Mr. Judson was released from prison, and they returned to Ava. He went to the king as interpreter to the British camp, where they were making a treaty of peace. When he returned they again put him in prison. A note to the governor from Mrs. Judson again secured his release. He went home to find that Mrs. Judson had been very sick. In fact her life had been saved only by the arrival of Doctor Price.

Can we blame Mrs. Judson for wanting to leave Ava? As soon as she was able to go they set out for Rangoon, although the king was very anxious they stay where they were,

They stopped at the British camp and spent two weeks. While they were in this camp some of the Burmese officers from Ava were being entertained by the British. When they saw Mrs. Judson they became terrified. They had been so cruel to her in Ava that they feared now that she could, she would have them punished. But no, she would not think of doing such a thing. She spoke to them kindly and assured them they had nothing to fear.

There were only four native Christians left in Rangoon after the war. These hurried to the Judsons, declaring they would go anywhere with them. It was decided that it would be better to go to Amherst, and there seek to build up a mission. The work was going on nicely when the British asked Mr. Judson to serve as interpreter again.

He agreed to do so in order to secure a statement in the new treaty granting religious liberty to the people of Burma. He left the work at Amherst in the care of Mrs. Judson and the four native workers, who had come with them. While away he received one or more letters from Mrs. Judson telling how well the work was going, and that they had built a house for themselves and two schoolhouses. Next came a letter, sealed in black. He felt that it must be to tell him of the death of little Maria, for she had always been a sickly child. It, however, proved to be the news of his wife's death. It told how she had taken a fever, had suffered so much that while they had had English physicians treating her as well as everything else that could possibly be done, yet she passed away.

Ann Hasseltine Judson had given her life, like Jesus, for the sake of those whom she loved. She longed to see the Burmese people learn to know our Heavenly Father. The Judsons won their first convert in 1819. Now there are over 150,000 Protestant Christians in Burma—Friend for Boys and Girls.

CENSORIOUSNESS

Censoriousness is faultfinding. Some one has called it the vice of the "virtuous." It certainly is not the vice of the true Christian. The true Christian is conscientious, and just on that account he is merciful and patient and forgiving. The Pharisee is faultfinding and unmerciful. The true Christian is daily humbled by his own shortcomings. The Pharisee is daily lifted up with pride at his own good showing. The more flaws he can pick in others, the more brilliantly he will shine by comparison.

Certainly we Christians are to condemn false doctrine, and we are to be outspoken in castigating ungodliness of life, unbelief, and vice; but that does not mean that we are to call attention to every fault and every defect in our brethren. Here also there are extremes which must be avoided. The one extreme is that indifference and false charity which would permit the brother or the sister to perish rather than utter one word of correction or admonition. Against such selfish silence God spoke even in the Old Testament: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." Lev. 19:17. Much less is the Christian to suffer wolves to devour the flock of Christ without uttering a warning. But this conscientious testimony against sin and error does not include that faultfinding which would forever be pulling the mote out of our brother's eye. According to our Lord's directions we are not to see the mote in our brother's eye, even if it is there. Much less are we to condemn any one because in matters which God has left to our choice another does not follow our custom. We are not to find fault with that which is good simply because it is not perfect. We are not to be offended because John's raiment was of camel's hair and his meat locusts and wild honey. Nor are we to become suspicious because we see Jesus attending festive banquets and eating and drinking the best that is offered. All of us must again and again learn the manner of St. Paul, who was just as severe as he could be against those who preached another gospel, Gal. 1:9; who insisted that Christians must come out from among the unbelievers and be separate from them; who told us that we are to avoid those who cause divisions and offenses contrary to the doctrine which we have learned; and who nevertheless taught us that we are to become all things to all men, to be patient with the weak, and not to please ourselves. He would have no strife about festive days. He warned us all against disputings about minor matters, "which minister questions rather than godly edifying."

Let us therefore beware of censoriousness. There are those things in which we Christians must all be of the same mind and all speak the same things. I Cor. 1:10; Phil. 2:2. But there are also many external things, such as ceremonies, order of service, style of architecture, etc., in which we may differ. And even when we actually see faults and flaws and imperfections in Christians or in congregations or in schools, we are not to judge without proper consideration and charity, we are not to be censorious and faultfinding, but to remember that we ourselves (if we could only see ourselves as others see us) have faults and must ask forgiveness. Let us remember that there is no other way of living in peace with God and with man except by asking forgiveness and granting forgiveness, by bearing and forbearing. If we give way to censoriousness and faultfinding, we may very easily fall into the sin of the Pharisee, who strained at gnats and swallowed camels. Let us by all means be full of zeal, but let it be a zeal according to knowledge. Let us learn from Jesus and from St. Paul to stand against the wolves, and though it cost our lives, but also to be patient with the sheep, with the weakest of them, that we may with kind words and good example and long-suffering help those who are still imperfect, keeping in mind that the weakest of them may not be as imperfect as we are ourselves.—Luth. Witness.

ENGLISH GOVERNMENT AND MISSIONS

In an article on the new situation in Tanganyika Territory, East Africa, the Church Missionary Outlook says that the present political conditions are, on the whole, favorable to missionary work. The introduction by the Government of "indirect rule"—an entire reversal of the former German policy—should ultimately benefit the missionary cause. The government policy of coöperation with missions in education seems to be creating a more friendly attitude on the part of officials towards missionary work. It is being realized that after all the administrator and the missionary are striving for the same end—the uplift of the African poeple—though from different points of view. The one cannot do the other's work, nor can either afford to be independent of the other. It is a tremendous gain to have the Government officially recognizing, as they are, the need and importance of religious teaching in the schools and according it an equal standing with secular subjects.

RELIGIOUS EDUCATION IN SPAIN

The Spanish Directory has done all in its power, says Evangelical Christendom, "to interfere with the freedom that existed to give evangelical teaching in evangelical schools. On finding that the decree ordering all teachers to have government certificates could not be put in practice, its execution has been postponed, but the pressure of local authorities on the evangelical schools has increased, and it is possible for the great majority of the schools to be closed administratively. If the law was put in operation against the Roman Catholic schools or the state

schools a greater proportion would be compelled to close. The evangelicals have no redress. Every one knows that the law is not impartially administered, but the Directory forbids public discussion. The steady pressure of the Directory's policy makes the work of the evangelical churches increasingly difficult, but the ministers and people faithfully stand together, and refuse to be intimidated."

"The Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's Book because it is man's book."—Hallam.

FROM OUR MISSION STATIONS

Kansas City, Kans.

"Lift up your eyes, and look on the fields; for they are white already to harvest." We realize this more and more as we see the neglected fields about us, where no work is being done.

Recently we were favored by a number of visiting ministers who preached for us. On Sunday morning, Feb. 12, Bro. D. B. Raber preached for us at our Argentine Church and in the afternoon Bro. Wm. Helmuth preached at Midway.

On Monday, Feb. 13, Bros. Amos Gingerich and S. E. Allgyer stopped here on their return from Hesston, where they had been attending Minister's Week. Bro. Gingerich preached for us on Monday evening and Bro. Allgyer on Tuesday evening.

Wednesday, Feb. 15, Bro. J. K. Bixler stopped on his way home from Hesston, Kans., where he was special instructor in the Special Bible Term. He preached for us at our regular Wednesday evening service at Midway, Kansas City, Mo.

Bro. Marlin Brubaker, of Canada, also stopped here a few days on his way home from Hesston, Kans., where he had attended the special Bible term.

We were glad for all these visitors and especially the Word of Life which was preached to us.

Last week one of our aged sisters passed to her eternal reward. All who knew her will miss her very much, and the bright testimony which she always had for her Master.

Sunday evening, Feb. 19, we had a young people's program at Midway instead of the regular preaching service. We had a good program with a well-filled house.

At this time Bro. Mininger is at Lima, Ohio, serving as one of the instructors in the Bible School at that place. We miss him very much, but we know he is giving faithful service where he is.

Will you pray for the work at this place? Pray earnestly that those who have started recently may prove faithful, and that others may decide to make the start. We can all help in God's work. There is a wonderful power in prayer and you can pray.

Sincerely,
Freedley Schrock.

AN EXPRESSION OF APPRECIATION

For What was Done and a Further Appeal to Complete the New Mission Hall of Portland, Oregon

To the Gospel Herald Readers, Greetings:—In the seventh of July Herald, six months ago, you no doubt remember of reading an appeal to the Mennonite Church for aid in the erection of a new mission hall at the cost of $12,500.00. We are very glad to report that it looks as if we were going to be able to complete it at the above estimate.

Below is a report of the donations received to date, Jan. 18, 1928, from all sources:

From the Pacific Coast Conference District, Grand total	$2,914 47
Outside the Pacific Coast Conf. Dist.:	
Congregations reported through V. E. Reiff's office, 32 Congs.,	1,462 93
Individuals reported through V. E. Reiff's office	315 80
Congs. reported direct, 38	1,308 22
Individuals reported direct	403 71
Rec'd from E. M. B. of M. & C.	500 00
Am't received since Jan. 18, 1928 (not classified)	142 89
Grand Total	7,058 02

May God bless every contributor to the above amount is our prayer.

The burden of our heart is how to raise the balance of $5,500.00 to complete the new mission hall. Permit us to give a few suggestions.

In the first place we are planning on raising about another $1,000.00 if not 1,500.00 from the home field (Pacific Coast Conference District). We mailed the original appeals to about 225 different congregations in U. S. A. and Canada. Seventy of them responded with nearly $3,000. May the Lord abundantly bless is our prayer. We so much wish that you were all able to see and learn how we spent your money. We feel that we got real value for every dollar invested as we will have almost a fireproof building which is built substantially and when completed will supply the need just fine.

We would very much like to hear from the 150 congregations who thus far have not been privileged to add their donation towards this soul-saving institution if they can see their way clear to give in the very near future, though it be only one half of what the other seventy congregations gave. If all responded this would make $3,000.00.

Now, we cannot help but believe that most of these are expecting to do their part to help us raise the balance in the near future. No doubt there are many individuals who have some of the Lord's money to invest for Him that will pay them dividends throughout eternity. We can with a clear conscience recommend this investment, which will do good every day in the year and will make splendid provision for many activities of Christian work in the city of Portland.

The building will give space for twenty-five classes in Sunday school, (with 10 in each class), make two splendid rooms for Children's Church, and give splendid accommodations for Daily Vacation Bible School, which we have had in the tent the last three summers with an average attendance of 135 last season. The basement is equipped with a very handy sewing room where from ten to twenty-five gather twice a month to make garments, quilts, and comforters for the needy, with a clothing dispensary to help out many needy children and parents, and with room to give the free Christmas dinner (over 300 persons having been served this season). Provisions for many other Christian activities are also made. We are looking into the advisability of conducting what is known as the week day Bible School to teach the Bible to school children during the week which will give them credit.

We will cheerfully give any and all information desired to any one interested in this institution. We also ask that you may pray for the work and workers in Portland that we may remain faithful and earnestly contend for the faith delivered to the saints.

We are thanking those again who have responded and helped to raise the $7,000 and those who are going to help us raise the balance of $5,500.00. You may send your donation to V. E. Reiff, Elkhart, Ind., or to the undersigned.

Yours very truly,
Executive of the Building Committee,
Allan Good, Chairman.
Joe A. Yoder, Sec-treas.

Individual Contributions outside Pacific Coast District:

Henry Eby & wife Alta	$ 2 00
Menno Snyder Hesston	10 00
Wambold Children Alta	8 40
Cotton Girls Alta	1 60
A E Hostetler	1 00
A Sister Mich	1 00
P R Conrad	1 00
John Schrock & wife Kans	3 50
Salome A Pletcher Ind	1 00
Bro & Sister Ohio	5 00
John J Detwiler	2 00
Smucker Sisters Ohio	7 00

Mrs J S Rohrer Sask	5 00
F W Bricker Alta	5 00
Mrs S M Cair Mo	1 00
A Sister Ohio	25 00
Phenas Weaver Ind	5 00
Mrs W B Eagle Pa	5 00
A Sister Pa	5 00
Members of Ridgeway tours	35 00
F N Swartzendruber	20 00
A Bro Neb	50 00
Archie Kauffman	30 00
D F Miller & wife S D	1 00
Jacob Brenneman Alta	15 00
A Bro & family Colo	10 00
Henry L Ruth Pa	2 00
C Z Yoder & son Ohio	1 00
Bertha & Idabel Yoder Ohio	5 00
Mary E Shantz Ind	5 00
Thomas Yoder Mich	5 00
Noah J Kinsinger Pa	25 00
Noah H Slabaugh Ia	5 00
Lydia Eash Ia	5 00
Irene Reber Ia	1 00
Henry Birkey Ia	5 00
J D Byler	10 00
Dorothy L Heisey Pa	50
Mrs Sue F Rutt Pa	2 00
W H Lehman Ohio	8 00
D L & Lucinda Yoder Alta	10 00
Mrs W K Lederach Pa	10 00
Mrs W F Edelman Mo	1 00
Mrs C H Warfel Va	5 00
C Ruth Yoder	1 00
A H Shetter Kans	3 00
E C Bowman Mo	5 00
Clarence F Derstine Pa	2 00
J M Kreider Mo	13 21
Martha E Burkholder Pa	5 00
Edward Yoder Ind	10 00
Sylvester & Susie Miller Ind	2 50
Norman Snyder Alta	5 00
Total	$403 71

Congregational contributions outside Pacific Coast District:

Plum Creek Neb	$ 31 01
Bronson Line Ont	8 50
La Junta Colo	87 20
N Fairview Neb	33 50
N Liberty Kans	103 21
Milan Valley Okla	12 00
Rockton S S Pa	5 00
Cedar Grove Ont	12 20
Berea S S Mo	3 00
Berea Cong Mo	5 60
Geigers Ont	20 40
Sherkston Ont	13 00
Bethel Medina Co Ohio	43 00
Spring Valley S S & Cong Kans	100 00
Maple View S S Ohio	3 00
Crown Hill Y P M Ohio	17 00
Waterloo Ont	28 11
Salem Neb	137 00
S S Class Clinton Brick Ind	4 70
Warwick River Va	32 52
Pleasant View Mich	18 50
Milan Valley S S Okla	20 00
Calkins Mont	13 05
E Holbrook Colo	35 50
Oak Grove Md	4 50
Allensville S S Pa	15 00
Chappell S S Neb	6 00
Wood River Neb	13 87
Roseland Neb	19 70
Oak Grove W Liberty Ohio	60 00
Daytonville S S Ia	15 00
Pleasant View Pa	3 00
Duchess Alta	90 00
Cresston Mont	18 50
Mt View Alta	88 60
Detwiler Ont	24 25
Conestoga Pa	136 00
Spring Valley N D	28 00
Total	$1,308 22

Reported through office of V. E. Reiff, Individual contributions outside of Pacific Coast District:

Allen Erb Colo	$ 5 00
John D Miller Ind	1 00
Eunice Deter Ill	5 00
A Sister Ind	1 50
Leona Harkins Pa	2 00
Mary S Benner Kans	5 00
Albert W & Lois W Miller Pa	1 00
Lizzie A Kauffman Ind	5 00
Homer Kauffman Pa	2 00
John Slagell Okla	6 80
J P Steiner Alta	5 00
M Y King W Liberty Ohio	10 00
Jonathan J Hostetler	5 00
Mrs Eli Swartzendruber Ia	50
Mary Yoder	50
George A Weber Ont	2 00
D B Betzner Ont	5 00
M C Cressman Ont	10 00
Orie D Yoder Pa	5 00
D B Yoder & wife W Liberty Ohio	17 50
A Brother & Sister Ohio	6 00
Ernest H Miller Va	15 00
Joseph S Yoder (bequest) Ia	200 00
Total	$315 80

Reported through office of V. E. Reiff Congregations outside Pacific Coast District:

Middlebury Ind	$ 20 00
Yellow Creek S S Ind	50 00
Maple Grove Ind	23 00
Freeport Ill	56 50
Plainview S S Ohio	24 25
East Fairview Neb	119 93
Marion S S Pa	11 55
Scottdale Pa	13 00
Protection Kans	8 50
Yoder Kans	65 25
Sugar Creek Ia	53 07
Lower Deer Creek S S Ia	59 08
Hopewell Kouts Ind	11 52
Mt View Alta	62 95
Fulton Co Ohio	115 00
Limon Colo	12 50
Crystal Springs Kans	30 00
Bethel Mo	21 35
Carver Mo	3 00
Salem Alta	272 50
Sharon Sask	41 50
Pleasant Valley Kans	11 00
S Union & Walnut Grove Ohio	69 45
Calkins Mont	15 50
Sycamore Grove Mo	121 28
Hesston Kans	24 00
Western N Y S S	40 00
Liberty Ia	7 00
Fairview N D	39 50
Ind-Mich Conference Dist	9 02
Chambersburg S S Pa	50 00
Lakeview N D	11 73
Total	$1,462 93

PROGRAM

For the Annual Business Meeting of the American Mennonite Mission to be Held at Balodgahan, Dec. 13-15, 1927

Note.—The following program has long ago been carried out, but it will be interesting to our readers as indicating the kind of work done by our Mennonite Conference in India. The bare program cannot give the interesting details that would naturally come out in the carrying out of the work. Many Indian members are on the various committees named and they take an increasing amount of responsibility as the years move on.—Editor.

December 13th, 8:30—10:30 A. M.
Chairman—Ernest E. Miller.

Appointment of Resolution Committee by President of Annual Meeting.

Devotional—Chairman, Ernest E. Miller.

Subject:—"The Danger of Losing Faith in the Power of God to Change the Hearts of Men," A. C. Brunk.

Five Minute Talks by each—Mary Good, Geo. Beare, Mrs. Vogt, Mrs. Esch.

Subject:—"Missions a Spiritual Task."

December 13th, 1:30—3:30 P. M.

Chairman—L. A. Kniss.

Devotional—Chairman, L. A. Kniss.

Subject:—"Paul the Missionary." Each address 15 to 20 minutes.

1. Comparison of Paul's Mission Field with ours in India, J. N. Kaufman.
2. Paul's Relation to the New Churches Established, Mrs. Geo. J. Lapp.
3. Paul's Relation to His Fellow Workers, G. D. Troyer.
4. Paul's Relation to His Home Church, Joseph Graber.

December 14th.

Chairman—President of Annual Meeting.

Devotional—Bro. Vogt.

Subject:—"How to Create a Greater Religious Zeal in the Rising Generation of Christian Children," M. C. Lehman.

December 15th—A. M.

Devotional—Mrs. Ernest E. Miller.

Subject:—"How Can We Help the Christian Community to Find Its Place in the Community Life," Geo. J. Lapp.

1. Roll Call.
2. Reading of the minutes of the last meeting.
3. Appointment of the Nominating Committee.
4. Report of:—
   1. Secretary of the Mission.
   2. Treasurer of the Mission.
   3. Standing Committee.
5. Report of Standing Committee to consist of constructive and important work on matters requiring action by Business Meeting and a brief statement of proposed future policy and work. These reports to be presented by the Secretaries of the committees unless other arrangements are made by the committees.
   1. Managing Committee.
   2. Evangelistic Committee.
   3. Education Committee.
   4. Medical Committee.
   5. Language Committee.
   6. Publicity Committee.
   7. Building Committee.
   8. Auditing Committee.
   9. W. C. C. W. Committee.
   10. Prayer Subject Committee.
6. Reports of Special Committees:—
   1. Scholarship Committee.
   2. Devotional Committee.
   3. Station Location Committee.
7. Reports of Representatives on various Committees:—
   Language Board, Book and Tract Society, Provincial Christian Council, Sahayak Patrika, Representative on Mennonite Board of Mission and Charities, and Landour Union Language School.
8. Old Business:—
9. New Business:—
   1. American Furlough, Mrs. Troyer.
   2. Building and Extension Budget, A. C. Brunk.
   3. Baby Home Children Ward, G. D. Troyer.
   4. The Necessity of Another Bungalow in Dhamtari, C. D. Esch.
   5. How to Secure a More effective Corelation between the Medical, Educational and Evangelistic Departments of the Mission, M. C. Lehman.
   6. Appointment of Missionaries wherever Possible for a Term of Service Rather than Every Year, J. N. Kaufman.
   7. New Missionaries, Mrs. Kaufman.
   8. Election of Officers:
      1. President
      2. Treasurer
      3. Recorder
   9. Report of Nominating Committee.
   10. A Committee to Arrange for Children's Programs, Irene Lehman, Miss Kanagy.

Bring new and old Church Hymnals. Chairman of various meetings will arrange for Choristers.

Ernest E. Miller, Dhamtari, C. P.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For January, 1928

GENERAL

General Mission Fund

Mt Pleasant SS Va	$15 00
J L & L M Pa	82 00
A Sister Pa	22 00
A Bro & Sister O	5 00
Holly Grove SS Md	27 19
Cedar Grove SS Va	40 00
Medway SS Ohio	11 45
Beech Cong O	32 12
Leetonia SS O	19 24
Oak Grove SS O	51 24
T T Lesher	25 00
Fairview Cong N D	24 30
Calkins Cong Mont	7 00
Springs Cong Pa	1 91
E Union Cong Ia	25 85
W Union Cong Iowa	4 88
Daytonville Cong Ia	12 32
Manson Cong Ia	51 71
Sugar Crk Cong Ia	81 73
Kelespel Mont	2 85
P D Burkholder & fam	50 00
A L Burkholder	2 00
	$594 79

INDIA

General

Freeport Cong Ill	$ 60 00
A C Good & Wife	10 00
Canton Cong O	2 74
Aaron King & family	25 00
Sonnenberg Church O	70 00
A Friend Ohio	10 00
A Bro Hydro Okla	120 00
Morrison Cong Ill	6 87
Willow Spgs Cong Ill	9 10
D H Rohrer	5 00
E H Byler	25 00
David Bergey	40 00
Hagey Cong Ont	10 00
Cressman Cong Ont	19 85
Souderton T M Pa	24 30
Fairview Cong N D	5 00
Allensville SS Pa	19 85
O D Yoder	5 00
E Fairview SS Nebr	149 34
Wood River SS Nebr	25 00
Groffdale Cong Pa	46 50
Bowmansville Mission Friends	77 62
Landis Valley Cong Pa	96 00
Lanc E Chestnut St Cong	25 36
Sharon Cong Sask	23 80
LaJunta Cong Colo	14 07
Mt Zion Cong Mo	2 00
Palmyra Cong Mo	7 50
Zion Cong Ore	3 68
Holdeman SS Ind	31 13
Yellow Crk Cong Ind	29 00
	$998 71

Missionary Support

Oak Gr Wayne Co O	$112 50
Goshen Col Cong Ind	26 19
Wom Miss Soc O	300 00
A Bro & Fam Colo	12 00
Cousins of Ida Beare	260 75
Harmony SS Ill	40 14
Phil. 4:19	150 00
YPM Holdeman SS Ind	3 00
Blough Cong Pa	30 00
Kaufman Cong Pa	15 00
Stahl Cong Pa	30 00
Weaver Cong Pa	15 00
Manson Cong Iowa	1 00
Sugar Crk Cong Ia	112 50
Springvalley Cong Kan	37 50
	$1,145 58

Missionary Children Support

E Holbrook SS (Jr Earnings)	$ 3 25
W A Widemans SS Cl Ont	70
Waldo Sew Cir Ill	60 00
W Liberty SS Kan	4 00
Fairview SS Mich	13 85
Roanoke SS Ill (Jr Earnings & Savings)	24 50
Conestoga SS Pa (Jr Earnings)	17 10
Wom Miss Soc O	10 50
Waldo SS Ill	39 38
Bethany SS Jr Earnings	13 50
Jr Savings	6 15
Weaver Cong Pa	81 70
Larned SS Kan	7 50
Limon SS Colo (Jr Earn)	9 76
Orrville SS O (Jr Earnings & Savings	27 15
Sand Table Cl Elkhart SS Ind	5 00
Helping Others Cl Elkhart SS Ind	8 50
	$332 54

India Evangelist Support

Bean & Geiger YPM Ont	$ 75 00
A Bro O	6 00
Sonnenberg SS O	137 50
St Jacobs YPM Ont	37 50
Latschar YPM Ont	75 00
Waterloo YPM Ont	25 00
A Brother Pa	15 00
Spring Val Cong N D	25 00
E S Elverson Pa	37 50
A Sister Pa	50 00
Manheim B S Cl Pa	11 00
	$494 50

India Bible Women Support

L D Hunsickers SS Cl Pa	$ 10 00
E Holbrook SS	
W M Headrick & Cl	6 00
A M Leatherman & Cl	10 00
F A Neuschwanger & Cl	1 75
John Kiser & Cl	2 00
I P Enns & Cl	9 00
Adam Plank & Cl	7 50
Berean Bible Cl Goshen College SS Ind	13 85
Wom Miss Society O	28 00
Peter Garber	12 50
Dorcas Cl Oak Gr SS	10 00
Aged Sis Cl Bethel SS O	12 50
Abraham Eby	33 41
Weaver Sew Cir Pa	24 00
Plum Crk Cong Nebr	15 00
Sally F Wenger	25 00
Bowne Cong Mich	8 83
	$229 34

India Teacher Support

Cl 12 Nappanee SS Ind	$ 20 00
Y Mens Cl Fairview Cong N D	15 00
Elam & Violet Bomberger	48 00
Landisville SS	
Girls Cl No 6	40 00
Mens Cl No 6	15 00
Orrville Menn Home Workers Pa	27 00
Mrs Bertha Boose	5 00
Mellinger SS Fund Pa	48 00
Nine Sisters Lanc Pa	14 00
Several Sisters Landis Valley Pa	9 00
Mary & Esther Herr	3 00
A Sister Mellinger Cong Pa	5 00
Grace Clark	2 00
Lanc SS Mollie Weavers Cl Pa	6 00
A Bro & Sister Lanc Pa	5 00
Elizabeth Frankhauser	6 00
Viola Wenger	50 00
Mens Cl 13 Elkhart SS Ind	17 00
	$335 00

India Orphans Support

Jacob E Kurtz & fam	$ 58 00
A Sister Ind	112 00
E Holbrook SS Colo	
Wm Nunemaker & Cl	10 00
White Brick SS Ind	5 55
W Liberty SS Kan	14 00
A Sister Pa	28 00
Cls 8, 9 Nappanee SS Ind	7 80
R D Zook & fam	7 50
Cora Wenger	56 00
D N Reesor	30 00
Mr & Mrs E T Eash	7 00
Mrs Lehmans Cl Bank SS Va	7 00
Mrs H C Swarr	7 00
Cl 7 Martinscreek SS O	7 50
Pri Dept Allensville A M SS Pa	7 50
SS Cl per Laura E Wenger Va	22 00
Children of Bethel & Guilford SS O	30 00
Constant Workers SS Cl N Lima SS O	7 00
Mr & Mrs Harvey Handrich	15 00
A Bro & fam Pa	29 00
A L Buzzard Cl Ill	8 80
Waldo SS Ill	41 83
Erma Schertz Cl Ill	3 00
Peter Garber	7 00
Beech Cong O	15 13
Samuel Zook	7 50
Reiffs SS Md	29 00
Millers & Paradise SS Md	14 50
The Schissler fam Ont	14 00
Mabel Groh	10 00
Vineland YPM Ont	60 00
Bertie Cong Ont	29 00
First Menn SS Cls Ont	122 80
Towamencin SS Pa	15 00
Spring Valley SS N D	7 00
Weaver SS Pa	39 17
Pinto Union SS Md	14 50
Altoona Mission SS Pa	14 65
Stahl SS Pa	7 56
Plum Crk Cong Nebr	15 00
Pri Dept W Union SS Ia	8 95
Two Sisters Pa	10 00
Elizabeth Garbers Cl Lititz SS Pa	14 00
Millersville SS Jacob. Thomas Cl Pa	7 50
The Sisters Mt Joy Cong Pa	7 00
Prim & Beginners Dept Strasburg SS Pa	7 00
Hettie Mussers Cl Millersville SS Pa	10 00
No name reported Lanc Board Pa	7 00
"In Memory of Susie G Hess" By her SS Cl Pa	30 00
Elizabethtown SS Pa	
Mrs Jacob Shenks Cl	7 00
Mrs Loda Longeneckers Cl	7 00
Mt View Cong Alta	29 00
Cherry Box Cong Mo	15 00
Sycamore Gr SS Mo	
Class 27	30 00
" 16	12 00
" 11	7 00
" 9	7 00
" 10	7 00
" 15	7 00
" 8	7 00
" 7	7 00
" 24	7 50
E D Hershberger & wife	7 00
W R Hershberger & wife	7 00
F P Kauffman & wife	7 00
A Sister Cass Co Mo	28 00
Sycamore Grove SS Mo	25 10
The Harmon Children	28 00
Zion SS Oregon	
Class 1	13 25
" 4	7 50
" 5	10 25
" 16	15 00
Albany SS Ore	45 00
A Bro & Sister Portland SS Ore	7 00
Cls 7, 9 Orrville SS O (Jr Earn & Savings)	28 00
Orrville SS O Cl 15	30 00
Class 12	58 00
Bethany SS Mich	7 50
Olive Cong Ind	30 00
	$1,547 84

India Widow Support

A Bro O	$ 30 00
Los Angeles SS Calif	40 00
A Sister Ill	20 00
A Bro & Sister Ia	20 00
Reiff SS Md	10 00
No A12318	10 00
A Millersville SS Cl Pa	7 50
"In memory of Susie G Hess" by her SS Cl Pa	20 00
Paul Erbs Cl Pa SS Kan	10 00
A Sister O	5 00
Cl 3 Zion SS Oreg	18 00
Bethany SS Mich	5 00
	$195 50

India Medical

E Holbrook SS Colo	$ 15 00
A Brother O	20 00
Nappanee SS Cl 8 Ind	1 40
Wom Miss Soc O	150 00
E Holbrook SS Colo	20 00
Cls 4, 5 O Grove SS O	38 50
Josie Freys SS Cl Birthday offg Emma Cong Ind	5 00
Canton Miss Wom Miss Soc O	10 00
Yoder SS Kans Sister Kings Cl	10 46
	$270 36

M. C. Vogt Auto

Bethel & Guilford Congs Ohio	$ 1 98

Lloy Kniss Auto

Thomas Cong Pa	$ 90 00

George Beare Auto

A Bro & Sister Md	$200 00

Friesen Truck

A Bro & Sister Ind	$100 00

Balodgahan Water System

Lizzie E Blosser	$ 5 00
A Friend in India	59 00
	$ 64 00

Primary Village Schools

Aaron King & family	$ 25 00
Mr & Mrs M B Yoder	25 00
Chambersburg SS Pa	25 50
Erle Zook	1 00
Mattawana A M Cong Pa	22 00
	$ 98 50

Bible School

Wom Miss Soc O	$ 15 00

Hospital—Children's Ward

Bethel & Guilford Congs Ohio	$ 4 97

Hospital

Y Mens Cl Fairview SS N D	$ 23 50

Lepers

A Bro & Sister Iowa	$ 5 00

Personal

Doylestown Cong Pa	$ 50 00

Ghatula Dispensary

Anna N Ranck	$ 5 00
Total for India	$6,207 28

SOUTH AMERICA

General

Jac E Kurtz & family	$ 2 00
A C Good & wife	10 00
Canton Cong O	2 73
A Brother O	25 00
Aaron King & fam	20 00
Madison Co SS O	7 65
Anna Yoder	5 00
Prim Dept Sterling SS Ill	17 05
The Hertzlers	26 56
Milford AM Church Neb	29 25
D H Rohrer	5 00
Bethel SS Ohio	18 83
E Zora A M Cong Ont	12 00
Vineland SS Ont	26 52
Wanner Cong Ont	11 72
Lower Salford SS Pa	62 10
Fairview Cong N D	2 50
Springs SS Pa	7 01
W Union Cong Iowa	13 48
Lanc E Chestnut St Cong Pa	25 37
"In Memory of Susie G Hess" by her SS Cl Pa	25 00
Weaverland SS Pa	100 00
Sharon Cong Sask	23 80
LaJunta Cong Colo	14 07
Pri Dept LaJunta SS Colo	20 00
Mt Zion Cong Mo	1 25
Palmyra Cong Mo	3 75
Sycamore Gr Cong Mo	4 50
Harmon Children Va	4 50
	$526 64

Missionary

O Grove Cong Wayne Co O	$112 50
Amanda Raynolds	1 00
Souderton SS Pa	37 50
Goods Cong Pa	18 00
Pleas Valley SS Kan	20 00
Bethel & Sycamore Congs Mo	108 00
Weaver SS Va	85 39
Bethany SS Va	47 76
Mt Clinton SS Va	32 45
	$462 60

Missionary Children Support

Roanoke SS Ill (Jr Earn & Savings)	$ 20 50
Madison Co SS O (Jr Earnings)	5 00
Almira SS Ont (Jr Earn)	9 00
Waldo SS Ill (Jr Earnings & Savings)	150 00
Orvil Wenger	2 78
Limon SS Colo (Jr Earn)	9 76
Orrville SS O (Jr Earnings & Savings)	27 15
	$224 19

Evangelist Support

S Glick & family	$ 25 00
E Union Cong Iowa	50 00
Emma SS Ind	36 00
Olive Cong Ind	38 19
Good Samaritan Cl Elkhart SS Ind	4 10
	$153 29

Bible Readers' Support

Officers & Teachers E Scottdale SS Pa	$ 29 00
Cherry Box Cong Mo	5 00
	$ 34 00

Orphan Support

Wom Miss Society O	$ 40 00
Detweiler SS Ont (Jr Earnings)	11 75
Beginners & Prim Cls Wideman SS Ont	1 25
Springs YPBM Pa	4 14
Two Sisters Pa	10 00
Conestoga SS Pa Y Mens Cl	2 00
E Chestnut St Cong Lanc Pa	8 10
Mrs Rohrers Cl E Chestnut St SS Lanc Pa	6 00
Mary & Esther Herr	9 80
Pleas View Cong Mich	10 00
Pri Dept Clinton Br SS Ind	6 01
Gleaners Cl	9 75
	$118 80

Orphanage Beds

Mary C Krupp	$ 60 00

Bible Coach

Cedar Gr Cong Ont	$ 18 35
Girls Cl Waterloo SS Ont	15 50
Churchtown SS Pa	20 00
	$ 53 85

Publication

Aaron King & family	$ 60 00
A Sister Nebr	5 00
A Bro & Sister Iowa	5 00
Sister Krupp	10 00
Altoona Mission SS Pa	14 22
A Bro & Sister Lanc Pa	5 00
	$ 99 22

Personal

A Sister Ill	$ 5 00
Vera Hallman	15 00
Landisville SS Girls Cl	3 10 25
A Sister Millersville Pa	4 00
	$ 34 25

Kindergarten

Pri Cls Leetonia SS O	$ 3 02
Total for South America	$1,769 86

CITY MISSIONS

Altoona, Pa.

Casselman Cong Md	$ 3 65
Allensville Cong Pa	43 33
J D Godshall	25 00
Stahl Cong Pa	11 21
Weaver Cong Pa	13 00
Martinsburg Cong Pa	4 50
Oak Grove Cong Md	1 06
	$101 75

Altoona-Mill Run Work

Conestoga Cong Pa	$ 42 50
Mill Wood Cong Pa	82 00
Morrison Cove Cong Pa	65 00
Scottdale Cong Pa	100 00
Thomas Cong Pa	10 00
Mattawana Cong Pa	80 00
Weaver Sew Cir Pa	10 00
	$389 50

Canton, Ohio

Sonnenberg Cong O	$ 20 00
A Bro Hydro Okla	30 00
Interest Ohio Board	5 50
Beech YPM O	5 00
Martins YPM O	4 10
	$ 64 60

Chicago, Ill.

Hopedale Cong Ill	$ 30 00
Metamora Cong Ill	23 38
Cullom Cong Ill	5 82
Mrs J J Camps Cl Ill	11 50
Peter Garber	5 00
Alpha SS Minn	8 56
Lydia Huber	5 00
D Parke Lantz	5 00
Mrs McColloh	1 00
Mrs Smith	1 00
Brother E Oyer	1 00
Roy Buchanan	10 50
Gid Petusheim	1 00
Manases Miller	5 00
	$113 76

Detroit Mission Building

Howard-Miami Cong Ind	$ 27 33

Detroit, Mich.

Salem, Nappanee, Yellow Crk SS Meeting Ind	$ 7 70
Hopewell Cong Ind	12 19
Midland Cong Mich	6 00
	$ 25 89

Ft. Wayne, Ind.

Sonnenberg Cong O	$ 35 71
A Bro Hydro Okla	30 00
Bethel & Guilford Congs O	2 88
Interest Ohio Board	5 50
Shore Cong Ind	10 00
A R Miller	5 00
Bro Lehman	5 00
Homer Hershberger	5 00
Floyd Schmucker	5 00
J Arthur Detweiler	5 00
	$109 09

Kansas City, Kans.

A Bro Mo	$ 5 00
Crown Hill SS O	146 33
Mrs J D Yoder	10 00
Mt Zion Cong Mo	21 00
Mt Zion Cong Mo	8 20
Cherry Box Cong Mo	5 75
M B Derstine	5 00
Clarence F Derstine	5 00
S J Steiner	10 00
Roseland Cong Nebr	13 94
Doylestown YPM Pa	30 00
Sonnenberg Sew Cir O	10 00
J T Nice	5 00
C J Garber	1 00
Mrs Mundorff	50
	$276 72

Kansas City Personal

Painting and Repairing E Fairview Cong Nebr	$ 43 87

Midway

W Union Cong Ia	$ 66 08
Mt Zion Cong Mo	21 00
	$ 87 08

Lima, Ohio

Aaron King and family	$ 30 00
Interest Ohio Board	5 50
J A Detweiler	5 00
Lima SS Offgs O	9 02
	$ 49 52

Peoria, Ill.

Peter Garber	$ 5 00
Goodfield Cong Ill	7 25
Harold Oyer	1 00
Walter Eigsti	1 00
	$ 14 25

Peoria New Building

Metamora SS Ill	$ 50 00

Portland, Oreg.

Mrs J D Yoder	$ 15 00
Franconia Conf Dist Mission Bd	200 00
Skippack Cong Pa	50 00
Calkins Cong Mont	2 00
Milan Valley Cong Okla	4 45
Hesston Cong Kans	28 00
	$299 45

Portland New Building

Lloyd Schmidt	$ 3 00
Pa Cong Kans	29 00
	$ 32 00

Iowa City, Ia.

Salem Cong Nebr	$ 14 35
E Fairview Cong Nebr	39 47
	$ 53 82

Toronto, Ont.

Wanner Cong Ont	$ 12 62
St Jacobs Cong Ont	65 00
Weber SS Ont	14 00
First Menn Cong Ont	53 55
Hay Cong Ont	16 31
Snider SS Ont	5 00
Christmas Offgs Toronto Mission	20 00
	$186 48

Reading, Pa.

Boyertown & Hereford Congs Pa	$ 15 00

Norristown, Pa.

Boyertown & Hereford Congs Pa	$ 29 75
Total for City Missions	$1,969 86

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

A Brother Mo	$ 5 00
Prim Cl Metamora SS Ill	3 00
Duchess SS Alta (Jr Earnings)	34 95
Jr Savings	4 50
Peter Garber	5 00
Milford AM Church Neb	12 53
Mt Zion Cong Mo	15 25
Limon SS Colo (Jr Earn)	9 77
A Brother Colo	1 00
For Washing Machine: Sycamore Gr Cong Mo	6 00
Birthday Offg Pri Dept & Salome Lehmans Cl Yellow Crk SS Ind	5 00
D J Headings	1 00
William S Landis	1 00
Zion SS Ore	25 00
Special Support	193 00
Source Unknown	51 00
	$373 00

Orphans' Home, Ohio

Marion SS Pa Jr Earnings	$ 26 05
Jr Savings	27 51
Bethel SS Mo Jr Earn	37 84
Jr Savings	6 01
A Brother Ohio	25 00
A Brother Mo	5 00
Martins Crk SS O Jr Earn & Savings	29 37
Pike & Salem SS Jr Earnings	22 50
Jr Savings	39 33
Sam R Hoover	15 00
Washington SS Ill	14 20
Pri Dept Maple Gr SS Ind	1 57
C H Byler	20 00
Eli D Yoder	100 00
First Menn SS Ont	46 29
Masontown Cong Pa	5 31
Pleas Grove Cong Pa	2 33
W Zion SS Alta Jr Earn	5 36
Limon SS Colo Jr Earn	9 76
Birthday Offg Cl 2 Middlebury SS Ind	1 93
Yellow Crk SS Ind	35 00
Leo Cong Ind	12 41
Special Support	321 61
S E Allgyer	175 00
Evelyn Hilty	2 50
	$986 88

Home for Aged, Illinois

Peter Oyer	$100 00
A Brother Mo	5 00
Anna Zimmerman	37 00
Maple Grove Cong Pa	45 50
Oak Grove Cong O	45 50
Peter Garber	5 00
Cullom SS Ill	5 67
Elkhart Cong Ind	45 50
Mrs Bachman	1 00
Sarah Speicher	50
George F Martin	62 50

J B Rockwood	31 50
J M Nafziger	43 33
Peter S Oyer	100 00
Susan Garber	10 00
ohn B Gehring	45 48
Barbara Imhoff	5 00
William Camby	26 00
Alma Miller	45 60
Friends	11 00
V S Byler	10 00
Andrew Eash	24 66
Theresa Ropp	32 00
Live Stock & Clothing sold	31 57
William Jansen	43 00
Emma Groening	21 00
Sarah Speicher	35 00
Emma Troyer	25 00
Ezra Yordy	78 00
Miscellaneous	50
Stahl SS Pa	2 09
	$973 90

La Junta Hospital

Albert C Sherman	$ 5 00
John Shank	6 00
Walter S Jones	20 00
Nora Yoder	50 00
William Beckler & wife	28 75
Bertha S Weaver	25 00
C S Zehr	50 00
A C Good & wife	12 00
A Sister Kans	50 00
Rhoda Yoder	65 00
Edith V Driver	30 00
Clarence Ebersole	60 00
Adin Klopfenstein	5 00
M F Miller	25 00
George Williams	9 00
Ed Marshall	75 00
J H Simonton	50 00
C H Blankenship	20 00
Colo Savings & Trust Co	50 00
H E Fincke	3 75
Jas Glenn	5 00
Superior Cleaners	25 00
Grace Finney	100 00
C R Mapes	12 50
H C Marshall	50 00
S I Strauch	5 00
J F Doan	5 00
H C Mayer	100 00
F M Starck & Co	100 00
May New House Furniture Co	100 00
Kenneth Saunders	25 00
Walter S Jones	5 00
John Shank	12 00
A Brother Pa	25 00
Samuel S Eigsti	5 00
Harve Evers	37 00
Charles Hartzler	17 00
Hannah Burkhart	25 00
Woodriver Cong Nebr	24 50
R Alice Snyder	10 00
A Few Brethren of Thurman Cong Colo	10 50
Mary Good	30 00
John Shank	6 00
Pleas Valley Cong Kan	6 00
E Holbrook Cong Colo	21 91
Sycamore Gr Cong Mo	65 00
Dan Stutzman	25 00
A Bro & Sister Md	100 00
Ervin J Miller	20 00
A Bro & fam Ind	17 00
D J Miller	25 00
Hospital Fees (Dec)	1,147 70
Contributions (Dec)	25
Hospital Fees (Jan)	1,441 77
LaJunta S C Colo	38 68
Fulton Co S C Ohio	80 00
Farm Sale	165 02
Rental & Refund	171 00
Interest	62 50
	$4,760 83

Hospital Equipment

J G Godshall	$100 00
A Brother Mo	5 00
Penna SS Kan Jr Earn	81 81
Tofield Cong Alta	9 00
	$195 81

Millersville Orphanage

Providence Cong Pa	$ 40 00
Souderton Cong Pa	124 05
L Salford Cong Pa	113 00
	$277 05

La Junta Sanitarium

Hospital Fees (Dec)	$636 33
Grand Valley Ladies Aid (Dec)	25 00
Hospital Fees (Jan)	454 29
	$1,115 62
Total for Charitable Institutions	$8,683 09

OTHER FUNDS

Annuity

Seth & Emma Wyse	$100 00

Administration Expense

A G Brubaker	$ 1 50
The Hertzlers	3 44
	$ 4 94

New Foreign Missionary

Bethel & Guilford Congs Ohio	$ 1 37

Germany Evangelistic

Bethel & Guilford Congs Ohio	$ 1 30

Mennonite Board of Education

Masontown Cong Pa	$ 5 30
Pleas Grove Cong Pa	4 67
Union SS Ill	5 25
Plum Crk Cong Nebr	6 50
Salem Cong Nebr	8 00
	$ 29 72

Goshen College

Philip Yoder	$ 5 00
Eli D Yoder	50 00
Olive Cong Ind	65 00
L H Weaver	20 00
	$140 00

Hesston Endowment

J C Stauffer	$ 10 00
J E Stauffer	25 00
H B Raymer	25 00
Wm Lauver	25 00
	$ 85 00

Unspecified Endowment

Jonathan Shantz	$ 10 00

General S. S. Committee

Tuleta Cong Texas	$ 8 36

District General

Tuleta Cong Texas	$ 5 65
Sarah Leidig	10 00
Pleas Valley Cong Kan	13 00
Mt Zion Cong Mo	50
La Junta Cong Colo	28 73
Crystal Spgs Cong Kan	14 44
Stahl Cong Pa	4 16
Kaufman Cong Pa	19 10
Martinsburg Cong Pa	11 85
Clinton Br Cong Ind	14 75
Clinton Fr Cong Ind	31 83
Hopewell Cong Ind	5 00
Bowne Cong Mich	2 59
Midland Cong Mich	12 05
Shore Cong Ind	8 00
Clinton Br Cong Ind	11 00
Lakeview Cong N D	8 00
A W Birkey	5 00
Calkins Cong Mont	2 00
Nampa Cong Ida	11 02
Albany Cong Ore	4 84
Hopewell Cong Ore	2 00
Spring City Cong Pa	131 00
Providence Cong Pa	25 00
	$381 51

Evangelistic

Mt Zion Cong Mo	$ 2 00

S W Pa. Conf. Fund

Martinsburg Cong Pa	$ 4 50
Rockton Cong Pa	2 55
	$ 7 05

S. W. Pa. Conf. Miss. Fund

E Scottdale SS Pa	$ 13 11
Kauffman SS Pa	12 72
Thomas SS Pa	8 75
Martinsburg Cong Pa	13 52
Springs SS Pa	20 62
	$ 68 72

Good Samaritan Fund

Sewing Circles S W Pa Conf Dist	$ 15 00

Rural Mission

Thomas SS Pa	$ 20 06
Springs Cong Pa	3 82
Martinsburg Cong Pa	14 00
Scottdale Cong Pa	30 00
Shore Cong Ind	10 00
	$ 83 88

Church Buildings

Middlebury Cong Ind	$ 12 91

Ind.-Mich. Colportage & Tracts

Middlebury Cong Ind	$ 12 91
Salem Cong Ind	12 84
	$ 25 75

Personal

Bethany SS Mich	$ 11 67

Rural Evangel

Olive Cong Ind	$ 8 00
Salem Cong Ind	6 00
C A Flickinger	25
	$ 14 25
Total for Other Funds	$1,003 43

RELIEF

Near East Relief

L Lexington Cong Pa	$202 00
Plain Cong Pa	84 00
Springfield Cong Pa	15 00
Towamencin Cong Pa	45 00
Worcestor Cong Pa	5 00
Skippack Cong Pa	17 00
Blooming Glen Cong Pa	207 00
Towamencin Cong Pa	18 50
Alvin B Halteman	5 00
	$598 50

General

Conservative Griner S C Middlebury Ind	$ 2 00
Pheanas Weaver	2 00
Kelispel Mont Cong	6 07
	$ 10 07

Canadian Russians

S C Iowa per Mrs Noah J Yoder	$ 18 20
A Bro & Sister N Lima Ohio	25 00
	$ 43 20

Russia

Cls 7, 8 Bowne SS Mich	$ 5 00
Total for Relief	$656 77

SUMMARY

Alta-Sask Dist Bd	$197 38
Franconia Dist Bd	1,485 20
Dak-Mont Dist Bd	199 71
Ind-Mich Dist Bd	680 87
Ia-Nebr Dist Bd	753 59
Ill Dist Bd	288 11
Lancaster Dist Bd	919 50
Middle Dist Bd Va	190 60
Mo-Kans Dist Bd	809 49
Ohio & East A M Dist Bd	383 06
Ontario Dist Bd	723 61
Pacific Coast Dist Bd	100 38
S Western Dist Bd	1,091 72
Wash Co Md-Frank Co Pa	105 00
Menn Bd of M & C	12,956 86
	$20,885 08
India Missions	$6,207 28
S America Missions	1,769 86
City Missions	1,969 86
Charitable Institutions	8,683 09
Gen & Other Funds	1,498 22
Annuity	100 00
Relief	656 77
	$20,885 08

Respectfully submitted and Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
M. Board of M. & C.,
Elkhart, Ind.

GLEANINGS

Religious Liberty in Turkey

Absolute religious liberty in Turkey is guaranteed by the Constitution of the Republic. This does not mean that the people as a whole approve this provision, nor that they would regard such a provision in case some Turk decided to become a Christian. The sentiment toward toleration is, however, forming rapidly and several Turks have recently accepted Christian baptism, and openly professed their faith in Christ. An illustration of the disharmony between the constitutional rights and public opinion appeared in connection with statements made by Hashim, a student in Robert College. In 1926 he was brought several times before the courts because of his Christian profession, but the law was upheld, and he was released. In the newspapers' editorial comments little or nothing was said against Hashim, but much was said against the Y. M. C. A. as a proselyting agency. This bitter criticism suddenly ceased one day, and nothing was printed thereafter. It was learned that the cessation of discussion of the subject was the result of direct word from the Angora authorities. Hashim is now in America. Turkish leaders apparently expect the time to come when the Turkish people will tolerate the change of a man's

religion from Moslem to Christian without danger of violence.

Africans' Prayer for White Men

A sunshine prayer meeting, made up of seven African workers and two European ones, is described by E. A. Winsor, of the African Inland Mission. He speaks of the earnestness with which these African Christians prayed for their own people, but says that on that Sunday morning the burden of their prayer was for white people:

They prayed for the absent station head. They prayed for the two with them in that hour. They prayed for the others on the station. But again their thoughts reached out to a larger group. The workers on the several stations were remembered with sympathy and regard, for the many who had recently gone on furlough these boys prayed, that they might be given new strength and be enabled soon to return to the places left vacant. Then came earnest petition to the Lord of the harvest to call many musungus (white people), who knew things of God, to this field of labor. This was not all. One went on to pray for the unsaved white people, that they too might come to know the Lord. Touching? It touched one white man there. Only recently in heathen darkness himself, here was one native who now could pray for some who have had the Word long years but have not heeded.

Religious Law in Ecuador

A law has recently been put into force in Ecuador which prohibits the entrance of ministers of religion of any denomination. This new law further provides that the religious bodies already in the country shall not take any fresh steps to extend their work. This drastic measure will necessarily restrict seriously the growth of evangelical work. Commenting on the situation, a writer in the Latin American Evangelist says: "There can be no question about the fact that the Latin American peoples are fast shaking off the shackles of Rome. With modern education and with intimate commercial and political intercourse with the foremost nations of the world, has come a clear perception of the tremendous handicap from which they have suffered through the imposition of a foreign ecclesiastical system, administered in the majority of cases by unscrupulous foreign priests." He appeals for a campaign of "aggressive, insistent, persistent evangelism," and says:

The days are drawing to an end when liberty to preach the Gospel in Latin America will obtain. The case of Mexico and Ecuador is perhaps the "last call" to action. Will the Church of Christ now respond?

New French Testament

A Paris publisher expected to have ready for the Christmas trade a library edition of the New Testament, bound in ordinary paper covers with a wood engraving on the outside. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the Gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. Many university professors in Paris and elsewhere, recognizing the value of Bible study to the younger generation, have written the Society of the interest with which thy await the new publication. It is hoped that it will help to introduce courses of Bible study in the programs of universities and colleges. It is also expected that in those countries where French culture is eagerly welcomed, such as the Balkans, Turkey and Egypt, an edition of the Testament presented in the new format will attract many readers.

King's Son an African Pastor

The African Christians at Galangue, Angola, in the West African Mission of the American Board have recently decided that a native pastor who will devote his entire time to the church activities must be supported by the church. The choice of a pastor has been made, the man selected being named Chiuale, one of the first to make public confession in the region of Galangue. His father is a member of the church and was once king of the section in which he resides. The new pastor, who is thirty-five years old, was a man of good standing in the community even before he became a Christian. Now, as then, he holds the confidence of the people to a marked degree. His people know his history and listen to his words earnestly. Rev. Henry C. McDowell hopes to devote time to this new pastor regularly; for, of a necessity, his training has been limited. "I am most anxious for all the friends of Galangue to remember Chiuale in their prayers," writes Mr. McDowell. "He, under God, will play a large part in the history of this region."

Persian Christian Leaders

After attending an all-Persia Christian conference in Ispahan, made up of about one hundred delegates Moslem and Jewish converts, Armenians, Chaldeans, English and Americans—Rev. Charles R. Murray, of Meshed, writes: "I had never fully realized before, that there are Persian Moslem converts possessed with attractive platform presence and consecrated Christian lives and ability to organize their addresses that would command the close attention of large city congregations at home. There is even far greater hope for the Christian Church of Persia in the near future than I had even dared to look for. There are now Persian leaders of keen mind and secure faith, and they are beginning to feel deeply their own responsibility for the evangelization of this nation. More and more they are growing open in their preaching. There must soon come a great change in the religious life of this country. Islam in Persia to-day cannot but give way before Christianity if lived truly by the members of the Christian Church in Persia."

Evangelizing Egyptian Moslems

One member of the United Presbyterian Mission in Cairo gives most of his time to instructing Moslem inquirers. Two were baptized early in the spring of this year, and three others are almost ready for baptism. Some eight or nine are regularly attending daily classes for instruction. A special feature of the work is the weekly meeting for Moslems held in the Ezbakiya mission house in Cairo, conducted by Kamel Effendi Mansur (a Moslem convert), and attended by some 200 regularly. An opportunity for questions is given at the close of the meeting. The power of the Holy Spirit is evidently present, and time and again Moslems have risen and confessed that the message given has removed their difficulties and that they realize that Christ is the Son of God and the Savior of the world. For some time Kamel Effendi has been holding a weekly meeting in the club for young men at Tanta, and, at the request of the pastors, has held meetings for Moslems in various parts of the country.

German Sunday Schools

After studying Sunday school work on the Continent, James Kelly, General Secretary of the Scottish Sunday school Union, reports that the Protestant churches in central and southeastern Europe are recovering slowly from the effects of the World War. He says of Germany, however, "the most important feature is a return of Protestantism to a position of strength and influence. The churches of Germany were so disrupted by the political and economic consequences of the peace that for a considerable time their progress was at a standstill. The churches and missionary agencies are taking up their tasks once more with enthusiasm, and Sunday school work, particularly in the southern countries, and organized by the Free Church Sunday School Association, has made very rapid progress. During the last two years several important conferences for the development of teacher-training work have been held, and one great convention."

THE LOAF GIVER

Deftly, and with gentle smile,
Mother kneads her bread, the while
Tender thoughts of childish lips
Guide her rhythmic finger tips.
As she molds, she smiles and sings,
Timid mother-hopes find wings.
"Bless my babies!" This her prayer,
"Make my loaf rise white and fair,
Let it minister indeed
To their tender bodies' need!"
Could such faith-born praying be
Left unanswered? Surely He
Who is Bread of Life Himself
Hovers near that kneading shelf.

—Bertha Gerneaux Woods, in S. S. Times.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 8, 1928 (Gospel Witness Established 1905) No. 49

EDITORIAL

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Read the above declaration by "the only begotten Son of God" a number of times—and then decide what you think of the oft-repeated expression, "It doesn't make very much difference what you believe, just so that your life is right."

The fact is, your life depends upon what you believe. The stronger your faith in Christ, the more decidedly Christlike is your daily life. Modernists are spiritual nobodies, because there is none of the real Christ in their belief. In other words, they are "condemned already."

Speaking of Christian doctrine, there is not a single tenet of Christian faith that is not connected in a vital way with Christian life. The doctrines connected with God's plan of salvation, the ordinances, the restrictions, the great doctrines pertaining to the future, all leave their impress upon those who embrace them in sincerity and truth.

We can understand, therefore, why our Savior, in commissioning the church to "preach the gospel to every creature," should particularly instruct us to "teach all nations....to observe **all things whatsoever**" He commanded His disciples to do. The entire Gospel is needed in the transforming power needed in translating the children of darkness into the Kingdom of God's dear Son. Not theology, but transforming power, is the thing to keep in mind when you talk of Christian doctrine.

Election.—One can not long read an ordinary newspaper without being impressed with the fact that there is an election pending. If we were to believe one half of what politicians are saying of one another and political parties are charging against one another, we have abundant confirmation of the saying of Scripture, "There is none righteous, no not one." One of the dangers connected with all this agitation is that men often become so interested in the election of some friend to office that they lose sight of the election of grace which God offers freely to all who believe.

Speaking of "the election of grace," it is well to keep in mind that this is not fatalism. In other words, the theory that some people are foreordained to be saved while others are foreordained to be lost regardless of what they might choose to do if they had a chance to decide for themselves, finds no support in Scripture. "God is no respecter of persons." Paul, discussing the subject of foreordination, says of God, "Whom he did foreknow, he also did predestinate." That is, looking ahead and knowing beforehand what people will choose to do, He foreordaines accordingly. Our election or defeat depends upon our own choice.

In Texas.—For the second time since we have tried to fill the editorial chair, we find ourselves in sunny Texas. Just now, however, it is not so very sunny, as we are experiencing a dip of the northern climate. The reason of our being here is for health conditions, as it was thought prudent to seek a warmer climate during the changeable weather conditions in February and March. So far we have enjoyed genuine "southern hospitality"—dispensed at the hands of northern people living in the South. The correspondents from this place have kept you informed as to the progress of the work here, so we will not say anything along that line. Until further notice, our address will be Falfurrias, Texas, care of Bro. H. F. Reist.

We were charged especially to tell our readers what to call this place. If you want to be technical and exact, call it "Fal-foor'-yas." If you want to call it what most people do, "Fal-furious" will fill the bill. Falfurrias is an Indian word meaning "heart's delight." That is what our people are hoping to find it.

The Lord willing, we mean to remain here and at other points in the South about six weeks, more or less. Remember us at the Throne.

Confidence.—The other night we took the train at Houston, Texas, for Falfurrias. We were over two thousand miles from home, surrounded entirely by strangers—white, black, and copper-colored—whom we had never seen before. When we reached the train we were directed to take, we found that it was headed in the opposite direction from which we supposed it would go, and the car we were to ride on was detached from the rest of the train. Yet we obeyed orders without question, taking it as a matter of course that those in charge of the train understood their business and were telling the truth. About nine hours later we arrived at our destination, and the results justified the confidence we had in others, even though in a few instances their directions were contrary to our own impressions or inclinations.

How different this course from that pursued by many people in their attitude toward God. They insist on putting a question mark after everything which God says until they have put it to the test of reason. In our place they would have done just as we did—followed unquestioningly the directions of the trainmen. But when it comes to the Word of God, they must put it to the test of rea-

son. Making a god out of Reason, they are very often most unreasonable in their conclusions, as the perfect wisdom of God is set aside for the imperfect reasoning of man. Their own attitude toward their fellow men belies the logic of their reasoning in deciding what should be the condition under which they might submit to the Word of God.

As we look about us we find abundant evidence that the Psalmist was right when he said, "It is better to trust in the Lord than to put confidence in men." Men often err, but God never does. Men are finite, but God is Infinite. If we can trust men in the ordinary walks of life, how much more fully should we trust in the living God who knows all things and orders all things in exact justice and perfect love? "Trust in the Lord, and verily thou shalt be fed."

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

LOVE

By W. C. Hershberger

For the Gospel Herald.

Love God and Humanity.

"We love Him because He first loved us."

I. **Love to God is the essential attribute to the Christian life.**

1. God is the Giver of our being, our existence, and everything in us that is good. He will not be satisfied with us until He obtains our love. Our love is the reflex of God's; however, the reflex does not have the strength of the original. J. Trapp says, "As the reflected beams of the sun are weaker than the direct, so are our affections weaker than God's."

2. Through love we effect a complete union, a personal union between God and ourselves. Richard Baxter prayed, "Draw my soul to Thyself by the secret power of Thy love as the sunshine in the spring draws forth the creatures from their winter cells; meet it half way, and entice it to Thee, as the loadstone doth the iron, and as the greater flame attracts the less." The human soul can attain to no greater heights than this personal union with God.

3. Love to Him is the spice of life. How much sweeter will be obedience when we have learned to love God. The graces of God are all embodied in some form of God's love. Repentance is love—grieving. Faith is love—leaning. Hope is love—expecting. Courage is love—daring. Patience is love—waiting. And so on thru all the Christian virtues.

Love knows no injury to either humanity or God. Love prompts the attitude of service. Service invigorates Christian growth. Growth promotes health and strength. Health and strength develop into the blessed union of man and God in eternity.

4. Like an irresistible magnet the love to God draws us away from sin. Man is sin-inclined and unless the soul is intensified by the love to God he is not able to overcome the wiles of the devil. What a blessed privilege we have to cultivate and develop this attribute of the soul so essential to the attainment of peace and happiness. The lack of this love to God is a veritable irritation to the professor and not possessor of Christianity.

5. We like music. How it thrills the life. The mutual love between the Christian and the Lord is the heart music of life. How we enjoy the blessed fellowship of our fellow man. What a blessed privilege of association. How we strive to develop this channel of personal magnetism to draw man unto us. How much more important and sweet to build up a strong love to God; a love that will form such a fortress of strength that all the forces of hell cannot break through.

This is ours to have. God beckons us to come and love Him. "He first loved us"

II. **The Love of God is the Grand Motive Power of the Christian Life.**

1. The love of God in the heart serves as a fountain sending forth a stream of love to our fellow man. To do good to those who need our help and sympathy because duty binds us to do it is pulling up stream, and the best of us would soon tire of it; but to bless men because love constrains us is doing a faithful active service until death.

2. The love of God is needful to inspire us to noble deeds.

In olden times the maid offered her hand to the knight if he did a valiant deed of warfare; but in our case the Lord loves us first of all, and that love is the impulse of a noble life. God never set us in this world in darkness where we have to eke out of darkness our existence; but sets us aglow with all that is bright and good.

3. The love of God to us is a sure foundation of our faith. Faith in God must spring from some bountiful source. How easy to trust those who love us. "God loved us first, so no surer foundation for our faith in Him."

4. The love of God to the world is an ever present rainbow of hope to the Christian. God will always second our efforts. He loves them, and therefore lets us hope for the worst of men.

III. **We are Commanded to Love Our Brother Man.**

1. What does this mean? Help him, because circumstances in life demand it? Love is the lubricant for the wheels of service. When we love we want to serve man. Not because circumstances compel. Our missionaries gladly resign themselves to their duty because they love the souls of man.

2. Love to our fellow man causes self-denial in our lives for his sake. Pure love is its own exceeding great reward.

* * * *

We would now remind you why we love God:

1. "We love Him because He first loved us."

2. We also love Him because He laid down His life for us.

3. We love Him because His love is unchangeable.

Why should we long for greater inspiration to ripen our actions into the product of the Master's Kingdom? He has given all to us; can't we in return give to Him what He demands from us? Why stand in the channels of a little life when the doors of the great Kingdom stand ajar and the Master beckons us to come and love Him and eke out an existence immeasurable in service and happiness?

Johnstown, Pa.

PRAYER

By Orrie D. Yoder

For the Gospel Herald.

I

As we begin this discussion, it might be well to ask, whether a discourse on prayer is practical and needful in a Mennonite periodical. If it is true as is often stated that the Mennonite Church is about the only Church which is any more preaching a "full gospel," then perhaps a treatise on prayer is uncalled for, but are we preaching a full gospel? If we are preaching a "full gospel," then are we living it? Are we practicing it?

What do we mean by a full gospel? Do we mean that keeping all the ordinances and observing all the outward forms of the Christian Life as Christ commanded is a "full gospel"? Certainly these are included in a full Gospel, but never can they be all of what God intended to be a "full gospel." Suppose that we take

an inventory of the prayer-life of the Mennonite Church and see whether it measures up to the Biblical standard.

Before we get an exalted opinion of ourselves, let us see whether we are giving full honor "to whom honour is due." Our God whom we profess to serve is a God who has said: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). The inspired writer tells us that our God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). Are we giving due honor to such a gracious God? Is He glorified in the Mennonite Church as such a mighty God?

If this God who will do **more** than we **think** and even than we ask is our God, why are so many things in our Mennonite Church less, and far below what we think and ask that they should be? Why must it be said that we should be doing more gospel work? Why should it be said that the Mennonite Church should be larger in numbers than she is? Why should the complaint be heard that the world is swallowing up many of our young people and sacred possessions? Does not our God promise to do more than we ask, or think? Then why has He done less than what we have hoped? It must be because we have not sought Him and left Him do what He has promised He would do.

God's plan for His people has always been that they should be a people of intercession and prayer. Dare we therefore boast as we see how far short we are coming of what God intended for us. Our great shortcoming has not only been that we have failed to do all that could have been done, but we have failed to recognize and honor Almighty God, and thus have hindered Him in His working among us.

God has always had His great men of intercession who were mighty instruments in His hands through prayer and intercession, but why has not God raised up more of these men in the Mennonite Church? Certainly we are thankful for what the Lord has done for us, and for how the Mennonite Church has been preserved until the present time, but must we not confess with shame that we as a church have been weak along the line of prayer and intercession, and have thus hindered the Lord from doing "great things" among us? For this cause let us yet in the closing days of this sinful age, enter at once, the school of prayer and intercession, and thus let God work among us as He has promised in His eternal Word.

Altoona, Pa.

JESUS IS COMING AGAIN

By Lloyd Troyer

For the Gospel Herald.

As we open the Bible we find many things prophesied concerning Jesus' second coming to gather His own. How will He find this world when He comes? What are you doing? Are you seeking the things of your own, or are you seeking the things of Christ? What shall be the signs of His coming?

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:3-8).

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:27-31).

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36-39).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16, 17).

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left, Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:32-34).

"And then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Shickley, Nebr.

GOD'S LOVE

Sel. by E. R. C.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its somber boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, thou art mine!"

There's not a place in earth's vast round,
In ocean's deep, or air,
Where skill and wisdom are not found;
For God is everywhere.
Around, beneath, below, above,
Wherever space extends,
There God displays His boundless love,
And power with mercy blends.

Hagerstown, Md.

THE ANGEL SIDE

The huge, rough stones from out the mine,
Unsightly and unfair,
Have veins of purest metal hid,
Beneath the surface there:
Few rocks so bare but to their heights,
Some tiny moss plant clings;
Around the peak so desolate,
The sea bird sits and sings.
Believe me too that rugged souls,
Beneath their rudeness hide
Much that is beautiful and good—
We've all our angel side.

In all there is an inner depth,
A far-off secret way,
Where through the windows of the soul,
God sends His smiling ray:
In every human heart there is
A faithful sounding chord,
That may be struck unknown to us,
By some sweet loving word.
The wayward will in man may try,
Its softer thoughts to hide,—
Some unexpected tone reveals,
It has an angel side.

Despised and lone and trodden down,
Dark with the shades of sin,
Deciphering not those halo-lights,
Which God has lit within:
Groping about in endless night,
Poor poisoned souls they are,
Who guess not what life's meaning is,
Nor dream of heaven afar.
Oh, that some gentle hand of love,
Their stumbling steps would guide,
And show them that amidst it all,
Life has its angel side!

Brutal and mean and dark enough,
God knows some natures are,
But He compassionate comes near,
And shall we stand afar?
Our cruise of oil will not grow less,
If shared with hearty hand;
For words of peace and looks of love,
Few natures can withstand.
Love is the mighty conqueror,
Love is the beauteous guide,
Love with her beaming eyes can see,
We've all our angel side.

—Sel. by E. Weaver.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WHY JESUS CAME

He came to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy,
To those who suffer wrong,
To keep the poor and needy,
And bid the weak be strong.

To give them songs for sighing,
Their darkness turn to light,
Whose souls condemned and dying,
Were precious in His sight.

—Sel. by E. Weaver.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Herald Reader, Greeting:—The following is the list of Sewing Circles that have promised to come to teach the girls that meet every Saturday afternoon at 2 o'clock at the Mennonite Mission, Columbia:

Feb. 4, Willow St. Sunday school classes.
Feb. 11, Lititz.
Feb. 18, Mellingers.
Feb. 25, Chestnut Hill.
Mar. 3, Risser's.
Mar. 10, Willow Street.
Mar. 17, New Holland.
Mar. 24, Strasburg.
Mar. 31, Rohrerstown.
Apr. 7, Landisville; Salunga.
Apr. 14, Goods; Bossler's.
Apr. 21, Maple Grove.
Apr. 28, New Providence.
May 5, Martindale.
May 12, Manheim.
May 19, Mt. Joy; Florin.
May 26, New Danville.
June 2, Conestoga.
June 9, Bowmansville.
June 16, Open to any circle that feels like coming on this last date of the season.

We want to praise God for the many teachers that come along with the circles. The enrollment of girls is 208. The more teachers, the better the results. In order that each girl may get the proper attention, it takes about 45 teachers.

By some visible results we feel that this is a very good work. We notice that the girls enjoy it and come better dressed, which we hope will be a help to their homes, and their future life. We hope each teacher that comes may feel that she has a part in the work. How eager the girls are to take the addresses of the teachers and correspond with them! Eternity only will reveal in its fulness the good done in this way. May you continue to remember us at the throne of Grace.

Feb. 25, 1928. David B. Groff.

Millersville, Pa.

(Mennonite Children's Home)

Dear Gospel Herald Readers: During the months of January and February there were a number of children in bed with grippe. One of our four-year-old boys is in the Lancaster General Hospital for treatment and observation, having had grippe and running ear. Following this there were signs of slight paralysis, but we are hoping that nothing serious may develop. Four children have been placed into homes since January 1, leaving twenty-five in the institution.

All are well at present and we praise God for His continued blessings. The workers also are enjoying good health. The butchering for the winter was completed last week when the Sister Hettie Charles family slaughtered two porkers, weighing 410 and 411 pounds each. We greatly appreciate this practical way of helping along in the work of the Children's Home.

We are planning to erect another building during this year. Plans of the proposed building are being made. This building is to provide room for isolation of sick children, which will be greatly appreciated. Former contributions for a separate building are in the hands of the treasurer and will be used for the erection of this building. This money was given several years ago, but on account of the high cost of material and labor, building operations were postponed. Your coöperation in this work is desired and our treasurer, Bro. A. K. Mann, 446 West Chestnut St., Lancaster, Pa., will take care of all contributions received for this purpose. May the Lord direct as He sees best, is our prayer.

Yours for needy children,
Feb. 24, 1928. Levi Sauder, Supt.

ACKNOWLEDGMENT

Since our last report the following used Sunday school cards and picture rolls have been received:

E. A. Groff, Telford, Pa., 1 bundle cards.
Earl Shank, Greencastle, Pa., 6 rolls and cards.
Mrs. M. H. Plank, Garden City, Mo., 1 bundle cards.
Edward Selzer, Canton, Kans., 2 bundle cards, 3 roll charts.
Mildred Loucks, Canton, Kans., 1 bundle cards.
Mrs. Samuel G. Glick, Belleville, Pa., 1 bundle cards.
May S. Ganger, Philadelphia, Pa., 1 bundle cards.
Mrs. Enos Nunemaker, Dixon, Ill., 2 bundles cards.
Mrs. Paul Yoder, North Lima, Ohio, 1 bundle cards.
Mrs. Rollin Bontrager, Middlebury, Ind., 1 bundle cards.
Mrs. Ira S. Miller, Haumer, Pa., 1 bundle cards, 2 roll charts.
Esther Mast, Holmesville, O., 1 bundle cards.
M. Cressman, Breslau, Ont., 1 roll chart.
Noah C. Lehman, Chambersburg, Pa., 1 roll chart.
J. B. Moyer, Elkhart, Ind., 1 roll chart.
Maud Schellenberger, Limon, Colo., 1 roll chart.

A number of cards have been received through Bro. Vogt which are also hereby acknowledged.

We thank the kind donors of this Sunday-school material which has been widely distributed among thousands of people. We urge that these contributions may be continued and if more cards were available for our work we would be very thankful. Send them on, for we are able to use thousands of cards. The picture rolls are also very useful.

Yours for the Master,
J. N. Kaufman, Secretary
American Mennonite Mission.

THE CALL TO SERVICE

By Jason Miller

For the Gospel Herald.

We are sometimes made to wonder what our part may be in spreading the Gospel to those who have never heard. We each have a personal responsibility towards those we meet, wherever it may be. We do not know all the people of the cities or the country by name but it is at least possible for us to know something about their spiritual condition.

To Paul He says, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18: 9, 10). All the early missionary work was done in the cities. Those who were engaged in this evangelization work were under the direction of the Holy Spirit, and were successful because of the power back of them. Jesus has said, "I will never leave thee, nor forsake thee," so why should we hesitate to witness for Him when He has promised us His help?

We admit that much has been done along various lines but there remains much more to be done. Will we awaken to the possibilities that lie before us We cannot be truly Christian and not do all that is in our power to win those who are lost. We need to realize more fully the seriousness of the condition they are in and the responsibility that has been placed upon us as His followers. Ezek. 3:17, 18.

There are special lines of service open to us. First, we need to pray. We are taught to watch and pray, in faith believing that what we ask for we shall receive. If we can not go as workers to special fields of serv-

ice, we owe those who enter these fields of service our prayers. Often those who pray for more laborers and means are made to realize that they may answer their own prayers by humbly saying, "Here am I, Lord, send me." We begin to feel our responsibility more fully when we once begin to pray. We are living far below our privileges in this respect. Can it be that by our neglect we are hindering God's plan for our lives?

Then, too, every part of the Lord's work must have the proper financial support to be a success. I may be unfitted for definite work, yet I may be called to support some one else who has the talent and the ability to do His work effectively. What we have belongs to the Lord anyhow, so why not give as He has prospered? He loves a cheerful giver!

We can only act as we have the opportunity and the knowledge of the conditions as they really exist. There are many periodicals in which may be found the information needed to stir us up to action. Only as we feel and know what salvation has really meant to us, will we be able to see our responsibility and use the knowledge gained. Let us remember that the best of ourselves is none too good for God after all His best gifts have been bestowed upon us.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest." Heed the call to service, be ready to go when He bids you go! There are open doors on every hand and especially in this great northwest. His work is truly a delight and grows sweeter every day. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Aberdeen, S. Dak.

HOW WILL YOU DIE?

Wilmot, an infidel, died in 1680. He laid his emanciated hand on the Bible, and exclaimed solemnly and with energy, "The only objection to this book is—a bad life."

Voltaire, the famous infidel, the tool and plaything of Frederick the Great, died in 1778, alternately praying and blaspheming, and crying, "O Christ! O Jesus Christ!"

How different was Charles Wesley's end, who died ten years later. His last words were, "I shall be satisfied with Thy likeness; satisfied—satisfied—satisfied."—The Messenger of Peace.

AN AMERICAN LAWYER AWAKENED

Sel. by S. A. Lehman

At the close of one of the addresses of Charles G. Finney, the celebrated American evangelist, he saw a lawyer in great distress of soul. Having secured his address, he visited him and found him deeply moved.

"What a revelation of my heart and of my life you have made to-night," he exclaimed. "I used to think myself no great sinner, because I had not committed this or that great offense. You have showed me to-night that inasmuch as I have not lived to the glory of God my whole life has been a life of sin, every year, every month, every day, every hour. Oh, tell me, sir, what must I do to be saved?"

The lawyer's eyes were opened to an apprehension of his guilt and peril. He learned that every hour, day, week, month and year of his life he had been sinning against a righteous God. What a discovery! Have you had a similar experience? Or has Satan, the god of this world, blinded you to your real condition? Many admit that they are "sinners" in a general way, but they won't go the length" of admitting that they are lost sinners. Like the lawyer, they don't think that they are "great" sinners, and would describe themselves as "middling" people, neither very good nor bad. But there are no "middling" people in God's sight; there are but two classes, "saved" and "lost." Which class do you belong to? Face the question fairly. God's Word declares that "all have sinned and come short of the glory of God" (Rom. 3:23). Granted that there are degrees of guilt. Some have come farther "short" than others of the Divine standard, but all have "come short." "All we like sheep have gone astray" (Isa. 53:6). Some have gone farther "astray" from the path of obedience than you, yet you have "gone astray." A single unpardoned sin will keep you out of heaven (Jas. 2:10; Gal. 3:10). What, then, is to become of you?

"Oh, tell me, sir," said the lawyer to Mr. Finney, "what must I do to be saved?" Probably he thought that salvation was obtained through what he did, instead of through what the Lord Jesus did for him on Calvary. The Apostle Paul's answer to the Philippian jailer's question: "What must I do to be saved?" was, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31), and it is his answer to you. Whatever the lawyer did, we urge you now to believe on Him and be saved for eternity. Chambersburg, Pa.

STORM CENTERS

Just recently I visited in a home where there was a "Storm-center." The "Storm" usually broke about getting up time in the morning and raged with more or less severity until after bedtime. Being somewhat interested in human nature, I watched this particular phenomenon rather closely. I observed that certain conditions were responsible for disturbing this "Storm-center" and keeping it stirred up. The general atmosphere was most provocative for a storm, and so the storm raged on.

At the heart of this "Storm-center" I discovered Selfishness. It so happens that Self does not like to be disturbed, and so getting up time in the morning gave it a jolt. Self does not like to serve others, and so little household errands caused rumblings of thunder. Self does not like to see others more honored, and so there came flashes of lightning, more rumbles of thunder and the storm raged on.

Now, sad to say, there are some Christians who remind me of this youthful "Storm-center." They belong to that class of "Hard-to-get-along-with" Christians. They are hard to get along with. They are easily offended, and sometimes they nurse their hurt feelings like the wounded monkey who, seeking sympathy from his fellows, exposed the wound publicly until it grew so aggravated that finally it caused death. Sometimes they sulk away into a corner and pity themselves to death. In both cases there is the danger of contagion, and others also suffer. Hard-to-get-along-with Christians are hard on others. They are storm-centers in the communities where they live, a disgrace to the cause of Christ, and a misery to themselves.

Hard-to-get-along-with Christians should wake up, take a square look at themselves and locate their trouble in its proper place—self-centeredness. Then by the grace of God they can change the order of their lives and become Christians in deed and in truth.—Selected.

We are confident, and willing rather to be absent from the body, and to be present with the Lord.—II Cor. 5:8. "What did you do to our daughter?" asked a Moslem woman whose child had died at sixteen years of age. "We did nothing," answered the missionary. "Oh, yes, you did," persisted the mother. "She died smiling. Our people do not die like that." The girl had found Christ and believed in him a few months before.—From Woman's Missionary Friend.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MESSAGE TO SHUT-INS

By Laura E. Kulp

For the Gospel Herald.

My heart goes out in sympathy to the many shut-ins, who do not have the privilege of going to and fro as those of us who have a reasonable degree of health and strength, but there is "a Friend that sticketh closer than a brother," and He can sympathize with you."

In God's Word we can find comfort and consolation for every condition in life, if we are willing to meet conditions. We do not always understand His dealings with us, but we know that He in His infinite wisdom makes no mistakes. I am so glad that He does the choosing for us; if we were to do our own choosing, we would make shipwreck of our lives, and a miserable failure of our eternal happiness. He knows, He loves, and He cares. He is sympathetic and will not allow **anything** to befall us, unless it is for our good. "As a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

When Jesus was here upon earth, He brought comfort and cheer to many homes and individuals. When He had almost finished His life work here and was about to leave for the Father's house, He thought of the disciples He was leaving and the sorrow that would fill their hearts at His departure.

He comforted them by saying: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (Jno. 14:1-3). "I will not leave **you** comfortless: I will come to you" (Jno. 14:18). These words of comfort were not only for those whom Jesus was leaving then, but they are for every true follower of His to-day. If we **wholly** follow Him, we need **never** walk alone. His presence will go with us, even through the valley and the shadow of death.

I care not what your circumstances in life may be, whether you are a Christian or a non-Christian, you have at least one thing to be thankful for, and I dare say you have many to be thankful for, if you count your blessings. The trouble with so many of us is: we think of our adversities and in thinking of what we call unfortunate things in life, we lose sight of the many blessings God is daily bestowing upon us. Our misfortunes often prove to be our greatest blessings; so let us not brood over them.

Some one has said, "God never takes anything from us, without giving us something better." If He sees fit to allow your health to fail and affliction to come into your life, consider that it is sometimes necessary for us to walk beneath God's chastening rod, and be submissive to His will. His purpose in your affliction may not be chastisement, it may be for the good of some one else, it may be the trying of your faith, or that His name may be glorified, etc. Let us not forget, that God always has a wise purpose in the things which He allows.

One thing the Christian shut-in has to be thankful for, if his life meets God's approval, and that is that he can look up and say, "Father, though I have been shut in from the rush and din of the world, I have not been 'shut out' from Thy presence." "The devil may build a wall around you, but he can never roof you in." There is **nothing** to hinder you from coming into God's presence, regardless of circumstances, time or place. He **never** slumbers nor sleeps. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Pet. 3:12).

Don't become discouraged because of your shut-in life. If you are a Christian, perhaps you can render to the Lord a greater service than if you were in perfect health. If you are not a Christian, perhaps He has shut you in to give you an opportunity to become one.

Hark! do you hear those birds singing? Oh, yes! They are robins and bluebirds bringing us a message of cheer. They are telling us that the winter is almost past and springtime will soon be here. How sweetly they sing! Have you ever thought how dreary the springtime would be if it were not for these lively little songsters? Do they not sing when the days are dark and dreary, as well as when they are bright and sunny? Can not we learn a lesson from the birds?

As I saw and heard that little wren pouring out its whole heart in praise to its Creator, perfectly filling the design of its creation, it caused me to meditate. If the birds pour out their whole heart in praise to God, how much more should we who have been created in His image, raise our hearts in praise and gratitude to the Giver of "every good and every perfect gift?" The Lord has done great things for us and we owe to Him each morning a song of praise and each evening a prayer of gratitude.

We can **never, no** NEVER, repay the Lord for what He has done for us; but we should show our appreciation to Him by consecrating our lives **wholly** unto Him. May He give us grace to say, "Thou art the Potter, we are the clay; take us and mould us, according to Thine own way." Don't become weary of your shut-in life. "Behind the clouds the sun is still shining." We should thank Him for the clouds and the shadows, as well as for the sunshine. It is from the clouds that we receive showers of blessings. It is when dark clouds are overhead and shadows across our pathway are spread, that we draw nearer to God and heaven and heavenly things become more real.

Jesus has gone to prepare a place for His faithful ones and some time, perhaps in the near future, He is coming to receive them unto Himself, that they may be forever in His presence, where there will be fullness of joy and pleasures forevermore. The **one thing** which the non-Christian has to be thankful for, is the Star of Hope (Jesus) yet shining through the open door of mercy. To-day the door is open, to-morrow it may be closed forever. If Jesus invites you to enter the door, accept the invitation without delay.

Your life justly belongs to God who gave it. He has not only given you life, but He has made provisions to save your life from an eternal death, if you accept Him. Think of the untold agonies He suffered in the Garden of Gethsemane because of your sins. Think of the six dreadful hours He hung upon the cross bleeding and dying for your sins.

Oh, He loved you too much to see you die that awful death and He was willing to die in your stead. He loved you enough to pay the ransom for you. Don't you love Him enough to accept the gift? It is for whosoever will. To-day if you hear His voice, surrender to Him your will and say, "Take my will and make it Thine; it shall be no longer mine."

"Art thou waiting till the morrow?
Thou may'st never see its light;
Come at once! accept His mercy;
He is waiting—come to-night."

Harrisonburg, Va.

But godliness with contentment is great gain.—I Tim. 6:6.

SUNDAY SCHOOL LESSON

Lesson for March 18, 1928—Mark 7:1-13

JESUS TEACHES SINCERITY

Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

Lesson Story.—The Pharisees, perceiving that some of the disciples of Jesus ate with unwashen hands, asked Him, "Why walk not thy disciples according to the tradition of the elders?" This is one point upon which the Pharisees were very strict, and for once they thought they had a point against Jesus that would be hard for Him to rectify. But He perceived what their motive was in raising such a point, chiding them for their hypocrisy, quoted from the language of Isaiah showing their hypocrisy, and proved them from their own customs and disobedience of the Law that they were not conscientious on the point they raised against the disciples of Jesus. The principal charge against them was that in magnifying the traditions of the elders and ignoring the plain commandments of God they made the Law of God of none effect through their traditions.

Fault-finding (1-5).—This was one of the chief weaknesses of the Scribes and Pharisees. There was a reason for this. Jesus had not been in the ministry long until it was apparent that the Jews could not rely upon Him as the leader and much-dreamed-of Messiah who should deliver the nation from Roman bondage. On the other hand, He taught plainly that His Kingdom was "not of this world." Moreover, He taught purity of life and true righteousness with such clearness and power that the Jews could see with little difficulty that to have a place in His Kingdom they had to reconstruct their theology as well as to undergo a change in life, and this they were not willing to do. The natural thing for them to do, therefore, was to discredit this wonderful Teacher whom they were not willing to follow. Hence it follows that while unprejudiced men sounded His praises the Jews were continually picking flaws with His teaching and life, looking for every opportunity they could find to undermine His popularity and turn people against Him. To-day we find the same disposition and the same tactics followed by the opponents of orthodox, fundamentalist Christianity. Christ's rebuke of the Pharisees, therefore, is as much needed to-day as it was the day it was first administered. Most of the critics of "pure religion" (Jas. 1:27) might, if they chose to look within, find the foundation and cause of their criticism in their own hearts rather than in the system of faith which they criticise.

The Truth (6-13).—Jesus was not slow in showing the Scribes and Pharisees where the trouble was. He reminded them of what Isaiah had said centuries before. He then proceeded to show them that while they professed to be shocked at the idea that some of the disciples of Jesus had even dared to eat without washing their hands, and thus discrediting the tradition of the elders, they made no pretensions to obedience to that part of the Law which taught punishment of children because of disobedience. To say nothing about a comparison between disobedience to God's Law and disrespect for traditions that were founded on custom and not on the Law of God, they were the last ones who should have raised a point of that kind for they themselves were guilty. In hunting for a mote in the eyes of Christ's disciples, they had neglected to cast the beam out of their own eyes. On another occasion Jesus gave this advice: "First cast out the beam out of thine own eye, and then shalt thou see clearly how to cast the mote out of thy brother's eye." God says of such people, "In vain do they worship me, teaching for doctrine the commandments of men."

Here lies one of the secrets of true discipleship. In common with all people we have many faults, but lack of sincerity should not be one of them. "Happy is he that condemneth not himself in that which he alloweth." In all controverted points of doctrine let the foremost question be, "What saith the scriptures?" That question settled, we should raise it no more.

Jesus was not condemning tradition. Neither did His disciples condemn it, for on one occasion Paul wrote to the Thessalonian brethren to withdraw themselves from "every brother that walketh disorderly, and not after the traditions which ye have received of us" (II Thes. 3:6). But He did most severely condemn the idea of making the will of God of none effect through the traditions of men. When a tradition is a plain "Thus saith the Lord handed down from mouth to mouth it is all right. If in the course of being thus handed down it is twisted to nullify the very "Thus saith the Lord" from which it started, it is all wrong. What Christ contended for, and what we should contend for, is that God's Word should be upheld, and His Cause advanced, in all sincerity and truth.—K.

Bible Meeting Topic

THE CREATION.—Gen. 1:1-27

Topic for March 18

MOTTO

"Of Him and through Him and to Him, are all things: to whom be glory forever."

OUTLINE STUDY

I. The Week of Creation.
1. The first day.—Gen. 1:1-5.
2. The second day.—Gen. 1:6-8.
3. The third day.—Gen. 1:9-13.
4. The fourth day.—Gen. 1:14-19.
5. The fifth day.—Gen. 1:20-23.
6. The sixth day.—Gen. 1:24-31.
7. The seventh day.—Gen. 2:1-3.

II. Lessons Concerning Creation.
1. All done by the Word of God.—Psa. 33:7-9.
2. We can understand it by faith.—Heb. 11:3.
3. He is before His creation.—Psa. 90:2.
4. He is mightier and wiser than His creation.—Isa. 40:26-28; Jer. 32:17.
5. His creation teaches us about His being.—Rom. 1:20.
6. Should lead us to worship Him.—Rev. 4:11.
7. Points to deeper spiritual realities and revelations.—Eph. 3:8-12; Rom. 16:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. Tell the Story of the Creation Week.

For Young People.
1. What the Creation Teaches us about God.
2. The Trinity in the Creation.

For Older People.
1. The Bible as the Key to God's Creation.

PERSONAL THOUGHT

"What is man that thou art mindful of him, or the son of man that thou visitest him?" This is the question the man of God who studies the creation is made to ask. It is well worth our pondering and should lead us to glorify our Creator.

SEED THOUGHTS

"In all the vast and the minute, we see the unambiguous footsteps of the God, who gives its luster to the insects' wings, and wheels His throne upon the rolling worlds."—Cowper.

"Let the chain of second cause be ever so long, the first link is always in God's hand."—Lavington.

"When the mind of man looketh upon the second causes scattered, it may sometimes rest in them, and go no further. But when it beholdeth the chain of them confederate and linked together, it must fly to Providence and Deity.—Bacon.

"Glory to our bounteous King;
Glory let creation sing;
Glory to the Father, Son,
And blest Spirit, Three in One."—H. W. Baker.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 8, 1928

Field Notes

Bro. H. F. Reist of Falfurrias, Texas, preached for the little flock at Tuleta, Texas, on Sunday, Feb. 26.

The Lord willing, a series of meetings will begin at the Manheim, Pa., Mennonite Church on Sunday evening, March 11, with Bro. John H. Gochnauer in charge. H.

Change of Address.—Bro. Herbert E. Witmer and wife, from Jerusalem, Palestine, to Heifa, Palestine, box 206. A change in mission stations necessitated a change of address.

Brethren Clayton A. Graybill and Fred R. Kauffman of Martinsburg, Pa., spent a short time in Scottdale the beginning of last week. Bro. Graybill assisted in the service at the church on Monday evening, Feb. 27.

Bro. Peter D. Schertz, for many years a minister of the Roanoke congregation near Eureka, Ill., died Feb. 25, at his home near Metamora, Ill. He was 79 years old and had been in failing health for some time. The funeral was held Feb. 28. Obituary later. H.

Bro. R. R. Smucker, Tiskilwa, missionary on furlough from India, preached at the Oak Grove Church near West Liberty, Ohio, on Sunday morning, Feb. 26, and spoke at the Quarterly Mission Meeting held at the Bethel Church the same afternoon and evening. The attendance at this meeting was large and the interest good. A.

Ordination services were held at the Sugar Creek Church near Wayland, Ia., Sunday, Feb. 19. Two brethren were taken into the lot. The lot fell upon Bro. Ellis Zook, who was ordained to the important office of minister. May the Lord richly bless our brother in this important calling. The services were in charge of Simon Gingerich, the home bishop.

Wanted.—Bro. D. L. Christophel of Tiskilwa, Ill., wishes to know the whereabouts of Nancy (Lehman) Shoemaker, widow of Henry Shoemaker; also her sister, Susan Lehman, of whom it is not known whether she was married or not. These sisters, if still living, are probably the only surviving members of the John Lehman family with whom Bro. Christophel is anxious to get in touch.

Bro. J. F. Bressler of Lancaster, Pa., has been engaged in evangelistic work with the congregation at Scottdale, since Feb. 27. We have appreciated the helpful Gospel messages which he has given us, and beg a continued interest in the prayers of the readers for the work at this place, that the Church may be strengthened and souls may be won for the Master. We are glad for the presence of brethren and sisters from Masontown in a number of these meetings.

Bro. S. E. Graybill of Freeport, Ill., writes: "My wife was called to Elmdale, Mich., to attend the funeral of her brother, Bro. Simon Mishler, 51 and his daughter Zelma, 20, who met with a fatal accident when a locomotive struck their automobile at Lowell, Mich., Feb. 20. The daughter was instantly killed and the father rushed to a hospital in Grand Rapids, where he died two hours later." May the Lord comfort all the bereaved.

REQUESTS FOR PRAYER

For the work at our Children's Homes at Millersville, Pa., West Liberty, Ohio, and Kansas City, Kans., that the workers may be given divine wisdom to mould the young lives in their charge in ways that will lead them to become strong men and women when they grow up.

For those whom you know who have recently been bereft of loved ones, that God may comfort those who mourn and lead them to see that He doeth all things well.

For the work among the Mennonites in France to which our Mission Board is making regular contributions.

Correspondence

Elkhart, Ind.

(Prairie St. congregation)

Dear Herald Readers, Greetings in Jesus' blessed name:—We are very glad that we had the privilege of having Bro. A. H. Leaman of Chicago with us Sunday, Jan. 29. In the morning Bro. Leaman spoke on The Intimacy with Jesus. In the afternoon he spoke more in particular to the young people on Forces that Win. In the evening a missionary program was given at which time Bro. Cleo Mann from our own congregation gave us a report of our Mission Sunday school at Mishawaka. The work there is being carried on by the Holdeman, Olive, and Elkhart congregations. At present there is no resident worker at that place but we hope that one may be stationed there in the near future. Bro. Leaman also spoke of some of his experiences in mission work in Chicago.

We appreciated very much having the Brethren Abram Metzler, of Masontown, Pa., and Jesse Martin, Waterloo, Ont., with us Sunday, Feb. 19. Bro. Metzler spoke on The responsibility of the Sunday School Teacher during the Sunday school hour, and also gave the sermon on a God-

directed Life. Bro. Martin preached the evening sermon.

We are glad to state that Bro. J. S. Hartzler, pastor at this place who underwent a serious operation, Feb. 6, is recovering very nicely and we hope to have him with us ere long.

Bro. J. K. Bixler who had been at Hesston, Kans., assisting in the Short Bible term at that place since the first of the year, returned home Feb. 20.

Yours in the Master's service,
Feb. 23, 1928. Esther Cocanower.

Pryor, Okla.

Dear Herald Readers, Greeting in Jesus' Worthy Name:—We have great reason, with the psalmist to "Praise the Lord for his goodness, and for his wonderful works to the children of men," even though physically, health has not been as good as usual, especially among children.

On Feb. 4, Bro. S. S. Hershberger of Cass Co., Mo., came here and preached the Word of life unto us until the night of the 12th. Four precious souls confessed Christ as their Savior. Let us pray for them that they may be faithful to God and the Church in their Christian service.

We are also looking for Bro. S. C. Yoder of Goshen, Ind., in the near future, who is looking after the interests of the mission farm here.

Bro. Baldwin Millers of La Junta, Colo., have moved on the place this winter.

Weather is more backward here than usual for this time of year, only a little oats sown yet.

Remember us at the Throne of grace.

Yours in the Master's service,
Feb. 24, 1928. A Reader.

Lancaster, Pa., R. 6

The Mennonites (Old Order) in Lancaster County, Pa., are supporting very liberally the plan approved by the Canadian Mennonite Board of Colonization and the Mennonite Colonization Board (U. S. A.) to help our Russian Mennonite brethren to find homes in Canada. The assistance is given through the purchase of bonds.

This method of help appeals to them strongly because it is similar to the method their congregations had employed a generation ago when a large number of Mennonites had come from Russia. When the present plan is explained many of the older brethren recall with evident satisfaction and appreciation the time when their forefathers, staunch, old-time Mennonites, loaned funds in a similar way, though without even any security, to those Mennonites who left Russia for the sake of the nonresistant principle, coming to Lancaster County about 1874 and going on into the west to settle on raw, uncultivated prairie lands without houses or other improvements. Then our fathers valued their Mennonite faith and Christian love above dollars and cents. That fine Christian act of brotherly helpfulness extended by our forefathers always calls forth nought but commendation. Both Amish and Mennonites joined heartily in the good work.

Especially helpful in this present work in Lancaster County has been the fine spirit of brotherliness shown by Bishop Martin, Bishop Hostetler, and Deacon Nolt, men whose influence for good is far-reaching. Likewise very helpful has been the goodwill of the brethren Levi Burkholder, John O. Hoover, George Martin, Isaac Horst and others who have given valuable assistance to the cause.

Feb. 24, 1928. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—An occasion which is looked forward to from year to year with considerable anticipation is the Bible School program. This event took place on Thursday evening, Feb. 23. As usual there was a rich feast of good things, consisting of addresses and essays on selected subjects and spiritual songs by the student body and faculty. Bro. Angus Weber of Elmira was Chairman. A special feature was the presenting of diplomas to those who have finished a full course in the school. The brethren Ephraim Brubacher, of Baden, and Ezra Sauder, of St. Jacob's, received diplomas for work completed in previous years, while Sister Ada Snider, of Breslau, and Lena Coffman, of Vineland, received theirs, for work completed during the present term.

Interesting reports were given by the different department secretaries. The total enrollment was 152 students, with an average attendance of nearly 100. As evidence of the interest taken on these occasions is the fact that about all the seating and standing room of the church building and Bible School annex was occupied. Visitors were present from different parts of the Province. It has now been definitely decided to continue the School for another two weeks, making ten in all for this term. May God's blessing attend the work of the School to the spreading of His cause on earth.

Feb. 25, 1928. Geo. A. Weber.

Fairview, Mich.

Greeting to all Readers of the Gospel Herald:—This is a beautiful day after a few stormy days, but we have had a very nice winter. The coldest we have had was 8 and 10 below zero, until last Friday night when the thermometer dropped to 44 below zero at Mio. Church services were not so well attended Sunday on account of the cold weather. I think there were 162 present. Bro. M. S. Steiner gave us a very edifying sermon from Ezek. 34:26. May we heed the admonition that is given from the pulpit from time to time and help to bear one another's burdens and thus "fulfil the law of Christ."

Bro. Ora Troyer who had been to Goshen, Ind., taking a six weeks' Bible course, returned home Saturday night. May God's blessings be on the great work of saving and gathering in lost souls, is the desire and prayer of your unworthy sister and correspondent.

Feb. 27, 1928. Mary M. Zook.

Parnell, Ia.

(West Union congregation)

Greeting to all Herald Readers:—Bro. Henry Kuhns of Thurman, Colo., who suffered the loss of home, wife, and one child by a tornado several years ago, worshiped with us over Sunday, Feb. 19, and left for his home the next day. Susan, daughter of our aged Bro. and Sister S. D. Guengerich, accompanied him to help share the sorrows and joys together in the west. May the choicest blessing of a kind heavenly Father go with Bro. and Sister Kuhns is our prayer.

Bro. Lewis Slaubaugh is home again after spending most of the winter in California. Bishop Yoder announced to-day that the Western Amish Mennonite Conference would be held here this coming fall, which is good tidings to all interested in the welfare of the Church. Right now is a good time to start praying that the Lord may help us to let I Cor. 10:31 have full right of way in arranging for this meeting.

Sisters Barbara Martin and Martha Swartzendruber are home from Watts hospital, the former having had a serious operation for tumors and appendicitis and the latter was receiving treatment for a goiter. Both are improving nicely.

Weather has been quite cold. Health is good in general.

Feb. 27, 1928. Cor.

Palmyra, Mo.

Dear Herald Readers:—"O magnify the Lord with me, and let us exalt His name together" (Psa. 34:3). Continually we are recipients of His love and mercy. Daily we receive bless-

(Continued on page 1053)

Miscellaneous

HIS GRACE IS SUFFICIENT FOR ME

When sin-stricken, burdened, and weary,
From bondage I long to be free;
There comes to my heart the sweet message,
My grace is sufficient for thee.

Though tempted and sadly discouraged,
My soul to this refuge will flee,
And rest in the blessed assurance,
My grace is sufficient for thee.

My bark may be tossed by the tempest,
That sweeps o'er the turbulent sea;
A rainbow illumines the darkness,
My grace is sufficient for thee.

O Lord, I would press on with courage,
Though rugged the pathway may be;
Sustained and upheld by Thy promise,
My grace is sufficient for thee.

Soon, soon will the warfare be over,
My Lord face to face I shall see,
And prove as I dwell in His presence,
His grace is sufficient for me.

—Sel. by E. Weaver.

SIR, WE WOULD SEE JESUS

By Mrs. E. S. Miller

For the Gospel Herald.

This is the cry to-day. Nothing less will satisfy. People seek for the Ideal and grasp for the Unseen, a power outside and above ourselves. The time now is that the true followers shall worship Him in spirit and in truth. "The truth shall make you free." Study the words of Jesus, how sympathetically He always addressed those who came for help and were penitent. His words are brief and pointed but full of meaning. Martha was troubled about many things. Jesus told her so, when she explained unto Him her anxiety but Jesus gave her words of exhortation and good will, when He told her that the one thing needful was the life-giving Word, which Mary was so eager to hear.

The Gospel of Jesus is a message of love and good will. He was much criticized by those in authority. He could not do anything, but that the Jews found fault. But this did not hinder the good work. Jesus knew, and went right on. The spirit of faultfinding has not all died out. Paul in I Cor. 8:7 speaks of a weak conscience which sees wrong where there is no wrong. This will nullify the spirit of love and forbearance. Our mark of discipleship is love one for one another.

The Church at all times seems to have a hard problem with the dress question. It exists in almost all our churches and likely will continue to exist. In my seventy-six years of life I have found this to be true. We hate to see flappers in the Church, but rejoice to know that there is a remedy for sin. So long as these conditions continue in the Church, the Church will continue to "reprove, rebuke, exhort, with all longsuffering, and doctrine." Make much of the blood, hold up Jesus the Christ on the cross. In Him is life and the life is the light of men. He that loveth his brother walketh in the light. He that loveth not his brother is in darkness and the darkness comprehendeth not this light. The way may become pitch dark for the one who cherishes hatred.

The story of Jesus is full of love and good lessons. He mentions the mote and the beam, the gnat and the camel. "Ye devour widows' houses, and for a pretence make long prayer." The priest and the Levite passed by, but the back number Samaritan had compassion. Can we be benefited by these sayings? A certain writer that was an eyewitness at the Jerusalem earthquake, July 12, 1927, has this to say, "We saw a never-to-be-forgotten exodus. The whole city of some 20,000 people was in motion, running away from the ruins. And later on when a crowd was eating a little lunch together, a Samaritan high priest made this remark, 'What men have failed to do for centuries, God has succeeded in doing in seven seconds.' A new atmosphere and attitude on the part of the Arabs toward the Jews has come out of this calamity."

What we can not accomplish, God will do for us to bring us together. I have now in mind an aged brother in the Church. He is quiet, peaceable and casts his vote with the faithful. On the next bench sits another brother of a different opinion. He is a keen observer. He is at the brakes and knows exactly when they need tightening up. He fits in best where he can check up. The church is a body of many different characters, and for this cause she needs the spirit of forbearing one another in love.

Our Gospels were written by those who were associated either with Christ or His apostles. They were written in the latter part of the first century. Matthew, it is said, prepared his Gospel for the Jew, presenting the Messiah as the fulfillment of Judaism, Mark, for the Romans, Luke, for the Greeks, and John for the Christians. All four hold out Jesus as the Savior of the world.

"I know, I know that Jesus liveth
And grace and power are in His hands."

Salisbury, Pa.

Christ Himself does the soul-winning through the lives and lips of His yielded disciples.—Conant.

SALVATION

By Katie King

For the Gospel Herald.

There are those who keep putting off their soul's salvation until a more convenient time. Now is the time. The longer one puts it off the harder the heart becomes. Others find fault with God, with the Bible and with church members. If they find fault with the church members we should show them from God's Word that we have no right to judge others. And if they know how Christians ought to live God will hold them responsible for not living up to that light.

For those who say they would like to be Christians but can not forgive their enemies we should show them that a man must come to Christ as a poor, lost sinner with nothing but his sins to plead. There are also some who say that they are honest, pay their debts and help the poor. But this does not bring us to Christ, we must have salvation by faith in the merits of Christ. God looks upon the hidden motive of the heart and not only on the outward act of life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

How can we win souls to Christ? There are many ways. Speak to them, live a Christian life yourself, and pray for them. No one is excluded from this great work of soul-winning. Some will say that they have sinned too greatly to be forgiven. We should show them that no sin is too great to be forgiven if there is penitence and confession. Paul said in I Tim. 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

God's Word alone can bring conviction. It is the business of every Christian to study God's Word and hide it in his heart, that he may be able to bring it to others. There is much value in prayer. There are some people who believe that in these days a revival is impossible, but the Bible teaches us to pray for one another.

If we are only ready and willing to submit to our heavenly Father He will answer our prayers. The prayer of faith will accomplish much. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If we would put more of our time in prayer there really would be more revivals in this age of the world. We as Christians

know that prayers offered in faith already have been answered, and always will be for the Word of the Lord endureth for ever. Matthew 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." There are some who say, "I can't love my enemies." Who can't love his enemies is not a fully surrendered Christian himself. And if you forgive men, your heavenly Father will also forgive you. Let us lay hold upon His promises, and increase in faith and prayer, and let us continue to pray for the salvation of lost souls.

Chenoa, Ill.

JESUS THE SON OF GOD

By Verna Herr

For the Gospel Herald.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

God's love was so great and wonderful that He was willing to give the best for our redemption, and that was Jesus who truly is the Son of God.

We know that Jesus is the Son of God because God Himself hath spoken it.

When Jesus was baptized the voice from heaven said, "This is my beloved Son, in whom I am well pleased." And when Jesus was on the mountain and was transfigured before the disciples that were with Him, the voice from heaven again said, "This is my beloved Son, in whom I am well pleased. Hear ye him" (Matt. 17:5).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-4).

We know that God's Word is true, and that Jesus is the Son of God. Are we willing to hear Him and obey Him? There are those who believe that Jesus is the Son of God but if they are not willing to believe on Him and accept Him, it will profit them nothing.

In I Jno. 5:10-13, 20, 5 we read of the witness of God which He testified of His Son: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may believe on the name of the Son of God. And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Nappanee, Ind.

HIS RICHES IN GLORY

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

These words of the Apostle Paul surely give us much to think about and to rejoice in. If he had said some person or persons would supply our need we might wonder if they would be able to do it, but we know that God is able to do exceeding abundantly above all that we are able to ask or think, and that nothing is too hard for Him. Sometimes we look at our needs instead of looking at the "One" who shall supply our needs. This promise is not according to our need, but "according to His riches in Glory."

Who of us have ever been able to fathom His riches? They are greater than the human mind can ever imagine. Many times we look at our need or ourselves instead of looking unto Jesus, the Author and Finisher of our faith. "He is faithful that promised." He cannot deny Himself. What He has promised He is able to perform. Just think—"According to His riches in Glory." Do you know how great they are? Only the Holy Spirit can give us an idea of their greatness. Let us reach out and expect great things from God, not because we are worthy of them, but because He has promised "according to His riches in Glory by Christ Jesus."—A. D. Holtzapple.

He who follows Jesus has a right to be called a Christian. What is it to be a Christian? It means everything. It means to be born again. You can't explain all about being born again, but you can experience it.—A. C. Good.

MY TRIP TO THE WEST

By J. M. Kreider

For the Gospel Herald.

I left Los Angeles Thursday morning, Feb. 2, as planned. Much of the country that I passed through the first day was mountainous and barren, much sand and sage brush, and not many places where people live. I passed through New Mexico and Arizona, some pretty good looking country, but mostly barren.

I arrived at Hesston on Saturday afternoon. Here I visited the school and attended several lectures given to preachers as well as some that were given to the public generally. There were present while I was there about a dozen preachers from different parts of the Conference District. All seemed to enjoy it immensely. I left Newton, Kansas, for Palmyra on Friday, Feb. 10 and arrived at Palmyra on Saturday, Feb. 11. I had been gone just three months and ten days. I feel that the Lord did great things for me whereof I praise His holy name. Last winter it looked very much like the low altitude on the Pacific coast did not agree with me at all, as I got so hoarse that at times I could scarcely speak above a whisper, and that made speaking very hard.

When I left home Nov. 3, I had fears that the climate would be against me on the western coast, but I never even got hoarse this time. I preached every night but four for about two and a half months, and a number of times during the day.

I visited all the homes of our people at Filer, Ida., several at Nampa, Ida., and all the homes of our people at the Portland and Zion Congregations, Oreg. Zion is the largest congregation on the coast. I think there are about two hundred members there. We had to be busy to get around to all of them in two weeks, and we visited as many as ten places per day. I visited all the members' homes at Bethel also. Bethel has some forty members. The last meetings in Oregon were at Fairview. Fairview is seven miles east of Albany. Here we also visited all the homes of our people. I enjoyed my stay among the brethren of the west very much, and take this way to express my heartfelt thanks to all for their every kindness shown me while with them. May we all keep close to Him, and with joy look forward to His return, when He will take the Church with Him, a Church without spot or wrinkle.

Palmyra, Mo.

Faith is belief, based upon evidence.—Noah Oyer.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

PAUL'S MESSAGE OF GOOD CHEER

By John F. Bressler

For the Gospel Herald.

TEXT: And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

Faith, unmixed with doubt, is the title-deed to things hoped for, the proof of things not seen. But faith, in humankind is seldom unmixed with doubt, and over and over again we need to pray, "Lord, I believe; help thou mine unbelief." It is because of this unbelief in our hearts that, in spite of our professions of faith, we worry and fret when apparent evils assail us. If we were writing the book of Romans it is extremely unlikely that we would word the text of this sermon as did Paul. The least change that we would make in the text would be to change the third word to hope. "Know" would imply a positiveness that we would not feel and that others might take for presumption. Ask a man if he is a Christian and he will respond, "I hope I am." Ask him, "Do you own your property where you live?" and he will answer "Yes, sir." "How do you know?" "Don't talk so foolish, I have a deed for it." "But there may be a flaw in the title?" "No, sir; I had that thoroughly searched by a competent lawyer." "But suppose that he overlooked something?" A shrug of the shoulder, "No, sir; I should worry." He doubts not the word of the man, belonging to a profession reputedly notorious for chicanery and deceit, but doubts the Word of God, who cannot lie and who says, "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He refuses to believe that there is a mansion for him in heaven, reiterating that no man can know, when he holds the deed for the same in his hand every time he picks up his Bible. Such doubt is dishonoring to God. We put more confidence in the word of a lawyer than we do in the Word of our Creator and Redeemer. But God knows our weakness, and while He cannot justify our unbelief, he is willing and anxious to strengthen our faith so that fear and worry may give way to joyous faith.

But the text says that this is true only of the called, of those predestined to the adoption of sons. How can I know that I am one of them? May it not be that I belong to the class for whom there is no hope, but who shall forever abide under the displeasure of the Almighty? God's Word answers, "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion" (Eccl. 9:4). Some people are without hope, but the reason lies in their attitude towards the Son of God. The moment a human being turns Godward and cries out for mercy claiming the atoning blood that moment he becomes a child of faith and an heir of God's wondrous grace. "But God only calls some, the predestinated?" Friend, are you so ignorant of God and His ways? It is not His pleasure that any should perish but that all should come to the knowledge of the truth and be saved. May I explain to you the mystery of predestination? God speaks distinctly of three calls to the sons of men, not only of one. The first is the Gospel call which is universal to all mankind. In this call you hear the words, "Look unto me, and be ye saved, all the ends of the earth," and, "Whosoever will, let him take the water of life freely." God, in His eternal counsels has decreed that all those who heed the Gospel call and accept Jesus Christ shall be adopted into the family of God, and made an heir of the promises. This is the second call, the call to sonship, which is the predestined privilege of all those who heed the first, or Gospel call. These are the called according to His purpose and as such they are under the special care and protection of Him who desires our good in all things and will not permit anything that will not result in good to befall us. The third call is the call to service, and at last we will hear a final call from heaven, "Come up hither to your eternal home and reward."

"But I have accepted Christ? And I love Him. And yet——? Why everything seems to be going wrong and I cannot understand it. It does not seem as if these things could work for my good." You are not the first one that has been troubled thus. "God works in a mysterious way His wonders to perform," but out of the trials, privations, sorrow, and toil will at last lead us out into a wealthy place. Then, looking back we will be able to say, "Ebenezer," "Hitherto hath the Lord helped us."

"Blind unbelief is sure to err,
And scan his work in vain;
God is His own interpreter,
And He will make it plain."

But there is yet another message in our text. The sacred writer does not say that "all things work together for good to him or her that loves God," but "all things work together for good to THEM that love God." Sometimes an individual in the body of Christ must suffer for the good of the many. And when, in the Providence of God, Abraham was tried, Joseph was sold into slavery, David was hunted like a wild beast until he despaired of his life, the Christ was crucified, most of the apostles were martyred, Paul was made an example of fortitude under suffering for all the future ages of the Church, they suffered much that would not have been necessary were it not that God, who spared not His own Son for the good of THEM—all those that should hereafter believe on His name—also is willing to honor us likewise by making us burden bearers for others.

Abraham's trial, Joseph's slavery, David's experiences, Paul's sufferings, and, above all, Christ's crucifixion, have all worked for the furtherance of the Gospel; and, thank God, to the eternal renown of those who were worthy and willing to be used through the channel of suffering to bless untold millions by their deeds of self-sacrificing devotion. These, while suffering much that would not have been necessary for their good alone, have been amply rewarded by the honor that has been given them through many generations of mankind, and much more by Him who said that he who gave a cup of cold water in the name of a disciple should in no wise lose his reward. And, if I could personally speak to these spiritual heroes and ask them if they would again be willing, if need be, to undergo these tribulations for the reward, they would answer with united voices, "Brother, the love of Christ is sufficient, were there no other reward. For love to Christ we would suffer all that and much more, for we are persuaded, 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord.'"

May God grant you such a faith that you can say, in the darkest hour that may ever be your lot, in joyous, trustful faith, the words of our text; and may God grant you such love that you will count it all joy when called to suffer for Him and His people, yea, even for those who love Him not.

And now may the blessing of God that maketh rich and addeth no sorrow be with you all, evermore. Amen. Live in peace and the God of peace shall be with you.

Lancaster, Pa.

CORRESPONDENCE

(Continued from page 1049)

ings for which we can never fully thank Him.

As previously announced Bro. J. K. Bixler of Elkhart, Ind., recently spent a few days with us. On account of a severe cold, it was impossible for him to preach more than one sermon while here. We were very sorry that he could not preach at the Hannibal Mission nor at Pea Ridge as had been planned. We are very thankful that the brother was quite improved before the time appointed for leaving, and we trust that he is quite well by this time. These visits are much appreciated by the small congregations. Come again.

Feb. 27, 1928. M. Lena Kreider.

Manheim, Pa.

(Gantz's congregation)

On Christmas evening a series of meeting began at our place and continued for a few weeks. There were seven confessions. Bro. Noah Risser was in charge.

Feb. 19, our Sunday school was reorganized as follows: Bro. H. W. Hess, William Faus, P. R. Moyer, Supts.; Menno Snavely, Secy.; Harvey Rettew, Treas.; Samuel King, John Nissley, and Jacob H. Shenk, Chors. These brethren were chosen out of Gantz's and Hernley's congregations and are supposed to serve at both places.

Feb. 26, our beloved bishop, Bro. Isaac Brubaker, was with us and had charge of the services. He gave us many kindly admonitions. Also at this time Bro. Jos. S. Moyer was chosen as trustee.

Health in general is good.

Pray for the work at this place.

Feb. 27, 1928. H. E. Bradley.

Mifflintown, Pa.

(Delaware and Lost Creek congregations)

Dear Readers of the Herald, Greeting:—Monday evening, March 5, is the time set for the beginning of revival meetings at the Lost Creek church near Oakland Mills, Juniata Co., Pa. Evangelist, Bro. John Grove. We ask an interest in the prayers of all God's people in behalf of these meetings.

Feb. 27, 1928. D. B. Brubaker.

Manson, Ia.

Greetings to All Herald Readers:—Bro. Amon Egli attended the Ministers' Week and Christian Life Conference held at Goshen College, Feb. 14-19.

A teachers' training class was recently organized at this place with Sister Edna Stoltzfus as teacher. A goodly number are attending. We hope others will join us.

Remember us in your prayers.

Feb. 28, 1928. Freda Zehr.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—The work at this place is progressing nicely. Our annual business meeting was held some time ago, at which time business matters were transacted and a number of officers elected. Our Sunday school and young people's meeting were also organized at the end of the year. We are planning to open a mission Sunday school in the near future if a suitable place can be found.

On Sunday morning, Jan. 29, Bro. S. E. Allgyer of West Liberty, Ohio, preached an edifying sermon, after which seven young people were added to our number by baptism.

In the evening of the same day, several members of the Lima Mission rendered our young people's meeting program. The history as well as the present work of the Lima Mission were presented in an interesting way. Bro. Henry Mueller preached for us after the young people's meeting program. The presence of the Spirit was manifested during this meeting. One soul confessed Christ as her Savior at the close of the meeting. She has since been received into the congregation at Lima, Ohio.

Bro. Andrew Brenneman attended ministers' week at Goshen, Ind. A number of others from this place attended the Christian Life Conference at the same place.

On Monday evening, Feb. 27, Bro. R. R. Smucker of Goshen, Ind., gave us a very interesting message upon the subject of Open Doors in India. His presence was greatly appreciated.

Feb. 29, 1928. Cor.

HOME AND CHURCH

A strong church is made up of well-ordered families, where intelligent, Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living, and the blessed memories of the dead bind to the Lord and His Church, where young men and maidens are glad when it is said to them, "Let us go into the house of the Lord," where the tranquility, and purity, and holy peace, the light and the love, form to the opening minds of the children a type and prophecy of the eternal Sabbath and the heaven above.—John Hall.

"God knows how to give beauty for ashes, joy for tears, and transform a spirit of heaviness into a garment of praise. A realizing sense of dependence upon Him makes the difference."

Whatever the endowment God has given you, use it in service to one another.—Goodspeed.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The Christian Life Conference

The second Christian Life Conference of Goshen College was held February 17 to 19. The first Conference was held a year ago and it was generally felt at that time that the spiritual possibilities of this type of meeting were so great that another should be held this year. This year's meeting has not been a disappointment and it is hoped that the Christian Life Conference will be an annual event for some time to come.

The conference was in charge of the moderator, Bro. Otis N. Johns, bishop of the Beech Church near Canton, Ohio. Bro. H. S. Bender of the College served as assistant moderator. Bro. Walter E. Yoder of Washington, Ill., a member of the Music Committee which compiled our new Church Hymnal, led the congregational singing, all of which was done from the Hymnal. Bro. Irvin E. Burkhart who is at present studying at the Southern Baptist Seminary, Louisville, Ky., had charge of the devotional periods in all of the sessions.

In each session the discussions were directed toward a central theme. The theme of the first session, Friday evening, was "The Abundant Life." Bro. S. C. Yoder spoke on "The Abundant Life, the Purpose of Christ," after which Bro. Abram J. Metzler of Masontown, Pa., spoke on "A Life of Whole-hearted Devotion to Christ." In both of these talks the ideal of a deep and rich Christian experience and of a life consecrated to our Master was held up.

On Saturday afternoon the central theme was "Fellowship." Bro. O. O. Miller of Akron, Pa., was to speak on "The Need for Fellowship," I. W. Royer of Orrville, Ohio, on "The Church—A Fellowship of Believers," and C. L. Graber of Goshen on "Christian Altruism." Since the first two speakers were unable to be present Bro.

Burkhart spoke on the theme assigned to Bro. Miller and Bro. Royer's topic was omitted. Bro. Metzler however, spoke on "Building for the Future," this subject having originally been placed on the evening program. The speakers of the afternoon appealed to the Christian brotherhood to work together unitedly in the spirit of love and forbearance. We must make sacrifices for each other. The young people of the Church and the older people must learn to know each other and solve the problems of the Church together.

In the evening the theme was much the same with special emphasis on "The Young People and The Future." Bro. H. S. Bender spoke on "The Mennonite Church, Yesterday, To-day, and To-morrow," and Bro. S. F. Coffman on "Workers together with God." The work of the Mennonite Church in the past was reviewed for us. Her triumphs and her defeats were pointed out; her achievements and her failures were called attention to. Young and old were admonished to build upon what the past has brought to us, working together in the Spirit of Christ, accomplishing the work which God has for us to do.

Bro. A. J. Steiner of North Lima, Ohio, preached the Sunday morning sermon on "Giving God a Chance in our Lives," pointing out that the Christian must avail himself of every opportunity for letting God speak to his soul, thus being led to a deeper Christian experience.

The theme for Sunday afternoon was a doctrinal one, "Things Most Surely Believed." Bro. Noah Oyer of the College spoke on "The Meaning of Faith," Bro. S. F. Coffman on "The Salvation Which is in Christ Jesus," and Bro. A. C. Good of Sterling, Ill., on "The Christian's Walk." In these days when there is so much confusion in the theological thinking of religious leaders it is refreshing, indeed, to know that the leaders in our schools and in our Church are staunch defenders of the faith "once for all delivered."

The final session of the Conference was devoted to the theme of "Christian Service." Bro. C. F. Yake of Scottdale, Pa., led a Fellowship Hour at six o'clock on the subject, "How Shall I Serve?" The regular evening meeting followed this with two talks, one by Bro. O. N. Johns on "The Supreme Motive for Service," and another by Bro. Paul Erb of Hesston College on "The Unfinished Task." Surely the Christian with a genuine experience could not fail to have been stirred by these talks to enlist in the great cause of Christian service.

The value of inspirational religious gatherings has again been proved. Several days of special devotion to questions is refreshing to the soul. But not only is a concentration on problems and questions of value; the contact which the individual makes with other Christians is worth quite as much. It is the prayer of Goshen College that the fellowship of which this contact is a feature may be an enduring one and that the Church may work unitedly in the advancement of the kingdom of God.

Feb. 28, 1928. Guy F. Hershberger.

EASTERN MENNONITE SCHOOL

The 1928 Special Bible Term, with its manifold tasks, its crowded halls, classrooms, and dining room, its numerous visitors, its host of special talks, lectures, and sermons, its multiplied opportunities for Christian association, Christian service, and Christian growth, is now over. We were sorry to see the many Special Term students leave us, but we trust that their brief stay here will have helped each one to study the Bible more zealously, to love the Lord more truly, to obey the Church more faithfully, and to be better fitted for service in the great work of winning the lost to Christ.

The first Ministers' Week has also been highly marked with blessings from a loving heavenly Father. The lectures were rich in instruction, profound in doctrine, and practical to a high degree. The lectures of Bro. Geo. R. Brunk, the chief instructor of the Week, were masterpieces of homiletical teaching. Brethren Noah Mack and Noah E. Miller, Special Term instructors, and John F. Grove, evangelist, also ably handled the subjects assigned to them. There were nine bishops, thirty-three ministers, six deacons, and the wives of many of them, as well as a large number of other Church and Sunday-school workers in attendance, coming from the five eastern conference districts. The Ministers' Week was a decided success. It was the School's first effort in this line of service and it is believed that next year's Week can be made even a greater blessing to the Mennonite ministry.

On the week-end closing the Ministers' Week a Mission Program was held. Speakers were Bros. Noah Mack, J. L. Stauffer, A. D. Wenger, P. S. Martin, J. R. Driver, N. E. Miller, and Levi Yoder. The talks and sermons were all good. The last one, a sermon by Bro. Yoder, on "Lessons from a Drifting Church," given in the evening before the evangelistic sermon, was an especially timely warning. Bro. Yoder, who was for many years a minister in a sister denomination, withdrew from that body because of her fast-growing worldliness, and entered the Mennonite Church as a lay-member, but was recently again called by lot to the sacred ministry. Because of his years of experience and painful observation he was well qualified to teach the large audience of Mennonite young people and church workers some important "Lessons from a Drifting Church."

The mid-year revival meetings conducted by Bro. Grove were marked by good and growing interest throughout. Many souls stood for reconsecration and greater faithfulness, and ten stood in confession of Christ as their Savior. Because it was felt that the work of revival among the regular students was not completed on the day the Special Term closed, the meetings were continued for several evenings longer with gratifying results.

On Feb. 2 the Annual Budget offering was taken in the School. The subscriptions amounted to $1,450. This was one of the most liberal contributions of this sort we have yet raised. We are grateful to the Lord and the givers for it. A portion will be used in missionary work outside the School while somewhat over half will be put to needy uses within the institution.

The annual second semester Mission Study Classes have again been formed. This year the students voted that Home Missions, Africa, Acts of Apostles, and Personal Evangelism should be studied. These classes meet on Wednesday evenings during the regular Prayer Circle Period.

Feb. 29, 1928. Ernest G. Gehman.

Married

Murphy—Unsicker.—On Feb. 26, 1928, at the home of the bride's parents, Bro. and Sister J. J. Unsicker, Tuleta, Texas, their daughter Elva was united in marriage to James Murphy, Bro. H. F. Reist officiating. May the Lord bless the union.

Stutzman—Eicher.—On Feb. 2, 1928, at the West Fairview Church Bro. Earl Stutzman of Milford, Nebr., and Sister Esther Eicher of Beaver Crossing, Nebr., were united in marriage, Bro. J. E Zimmerman officiating. May God's blessings attend them through life.

Gerber—Troyer.—Bro. Mervin Gerber of Winesburg, Ohio, and Sister Laura Troyer of Smithville, Ohio, were united in marriage Jan. 12, 1928, at the home of the officiating minister, Bro. I. W. Royer. May the blessing of heaven attend our brother and sister along life's pathway.

Kuhns—Guengerich.—On Feb. 16, 1928, at the home of the bride's parents Bro. and Sister S. D. Guengerich, occurred the marriage of Bro. Henry Kuhns of Thurman, Colo., and Sister Susie Guengerich of Wellman, Iowa., Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless them through life.

Kinzie—Bechtel.—On Jan. 11, 1928, Bro. Edwin Kinzie of the Hagey congregation near Preston, Ont., and Sister Alice Bechtel of the Wanner congregation near Hespeler, Ont., were united in marriage at the home of Bro. Noah S. Hunsberger, Waterloo, Ont. May God bless them with a long and happy life together in service for their master.

Hunsberger—Good.—On Jan. 25, 1928, Bro. Melvin Hunsberger of St. Jacobs, Ont., and Sister Verna Good of the Beihn congregation near New Hamburg, Ont., were united in marriage by Bro. Noah S. Hunsberger at the home of the bride's parents, Bro. and Sister Jeremiah Good. We wish them God's blessing for a long and happy life together for God's glory.

Schrock—Miller.—Bro. Vernon C. Schrock, son of Bro. and Sister Enos Schrock of Orrville, Ohio, and Sister Ada Pearl Miller, daughter of Bro. and Sister Jacob Miller, of Winesburg, Ohio, were united in marriage Feb. 16, 1928, at the home of Bro. I. W. Royer. God bless our brother and sister in all their labors for the Master in home and church.

Obituary

Martin.—Norman F. Martin was born Oct. 3, 1873; died Feb. 14, 1928; aged 54 y. 4 m. 11 d. On Dec. 17, 1900, he was married to Magdalena Bowman. To them were born 4 sons and 4 daughters. One son preceded him. He united with the Mennonite Church early in life and remained true to the end. He suffered from internal cancers, and could not eat anything the last few weeks, but bore it all with wonderful patience until he quietly fell asleep in Jesus. Funeral Feb. 16, 1928, conducted by Bros. Urias Martin and Moses Brubacher at the Mennonite Church, St. Jacobs, Ont.

Martin.—Willis, son of Isaac and Ada (Weaver) Martin, died Feb. 23, 1928; aged 3 months. Willis suffered from pleuropneumonia for 10 days. He has gone to meet his two little brothers who died in infancy. He is survived by his parents, 2 grandmothers, one grandfather, 4 great-grandparents and a number of uncles and aunts. Everything was done for him that hands could do, and he has now gone where there is no more pain, where he is "Safe in the Arms of Jesus." Funeral services were held at the home on Feb. 26, 1928, by Bros. Joseph Hostetter and Frank Hurst. Text, 11 Sam. 12:21, 22. Burial in the home cemetery.

—By an Aunt.

Miller.—Mark Edwin, son of Bro. Milford and Sister Florence Miller, of Benton, Ohio, was born May 16, 1927; died Feb. 20, 1928; aged 9 m. 4 d. Little Mark brought much joy and gladness to his parents in his short stay on earth and when the Master called him unto Himself it left a touch of sorrow, but beneath the sorrow is a joy of eternal worth. He is survived by his parents, one brother, Dwight,

one grandfather, Levi Miller of Berlin, O., one grandmother, Mrs. Benj. Oswald of Topeka, Ind., and many uncles, aunts, and cousins. Services were conducted from the home of the parents by Bros. Calvin Mast and I. W. Royer.

Yoder.—Sarah (Mast) Yoder, daughter of Pre. Abraham and Anna Mast, was born near Walnut Creek, O., Aug. 29, 1855; died near Farmstown, O., Feb. 8, 1928; aged 72 y. 5 m. 9 d. She was united in marriage to Aaron Yoder, March 11, 1875. To this union were born 5 sons and 4 daughters. One daughter and 2 sons preceded her. She leaves her husband, 3 sons, 3 daughters, 16 grandchildren, 6 brothers, 4 sisters, and 3 great-grandchildren. She was afflicted with heart trouble for a few years. She united with the Walnut Creek A. M. Church in her younger years and was a faithful member to the end. Services were held at the meetinghouse by Ed. Shepfer of the Brethren Church from Judges 5:8 and Alvin W. Miller of the home Church from Psa. 103: 15. Burial in the cemetery near by.

Kauffman.—Mary Yoder Kauffman, daughter of Nicholas and Barbara Yoder, was born in France, June 24, 1849; died at her home near Garden City, Mo., Feb. 5, 1928; at the age of 78 y. 7 m. 12 d. At the age of 16 years she, with 1 sister and 1 brother, came to America, and settled in Logan Co., Ohio. Later she moved to Hickory Co., Mo., where she was united in marriage to Nicholas Kauffman on March 30, 1870, after which they moved to Polk Co., Mo. In February 1891 they moved to Cass Co., near Garden City. She was preceded in death by her husband, who died 8 years ago, and 2 daughters. She is survived by four daughters (Mary, Minnie, Elizabeth and Lydia), and one son (John); also 10 grandchildren, 3 great-grandchildren, and 1 sister. She was in ill health almost eight years, but was always cheerful and patient during her suffering. She united with the Amish Mennonite Church in her youth, and remained faithful to the end. The funeral was conducted from the Sycamore Grove Church by Bros. L. J. Miller, and I. G. Hartzler. Burial in the Clearfork Cemetery.

Stauffer.—Susan Martin Stauffer, widow of the late Abram L. Stauffer, was born Aug. 12. 1850, in Erie Co., New York; passed from this life Feb. 22, 1928, at her residence in Roseland, Nebr.; Aged 77 y. 6 m. 10 d. She was united in marriage to Abram Stauffer of Sterling, Ill., Dec. 15, 1870. They had the privilege of enjoying the companionship of wedded life for 56 years, He having preceded her in death one year. In 1875 they moved to Adams Co., Nebr., where they were residents for 53 years. In 1888 she gave her heart to Jesus Christ and with her husband united with the Mennonite Church of which she has been a consistent member. She was an invalid for the past two years, and expressed a great desire to depart and be at rest. She leaves to cherish her memory, A foster-son, Earl Rose, one brother Solomon Martin, of Mankato, Kans., and 2 sisters, Mrs. Lizzie Rose of Hastings, Nebr., and Mrs. Anna Harrington, who has cared for her the past 2 years; also a host of relatives and friends. The services were conducted by Bro. D. G. Lapp and the body was laid to rest in the Roseland Mennonite Cemetery. Text, Num. 23:10, last clause; II Tim. 4:7, 8.

Shetler.—Jacob, son of Christian and Veronica Nissley Shetler, was born on the Shetler homestead near Johnstown, Pa., May 22, 1848; and died at the home of his son, Pre. S. G. Shetler, Feb. 16, 1928; aged 79 y. 8 m. 24 d. The deceased was married to Amelia Kaufman, March 6, 1870, who died January 23, 1916. To this union were born two children, Samuel Grant and Louise, widow of the late Joseph Hochstetler. Besides these children he is survived by 7 grandchildren and 8 great-grandchildren. Three grandchildren, Effie Hochstetler, Ralph and Rena Shetler, and one great-grandchild, Mark Miller, preceded him. Only one brother, Abraham Shetler, remains from a family of 11 children. The departed was baptized and received into the Amish Mennonite Church about 57 years ago. At the time of his death, he was a communicant member of the Stahl congregation of the Mennonite Church, near Johnstown. The funeral was held on Sunday afternoon, Feb. 19, 1928, in charge of Bros. Wm. C. Hershberger, James Saylor, and L. A. Blough, at the Stahl meetinghouse with a large concourse of people in attendance. Interment in cemetery near the church.

Yoder.—Magdalena Yoder, daughter of Daniel and Elizabeth Gingerich, was born in Fairfield Co., Ohio., Nov. 27, 1845. Her parents came to Washington Co., Ia., when she was about 5 years old. She died on her old homestead near Kalona, Ia., Feb. 25, 1928; aged 82 y. 2 m. 27 d. In her youth she united with the Amish Mennonite Church and remained a faithful and true member to the end. Nov. 10, 1864, she united in marriage to Peter M. Yoder. To this union were born 5 sons and 6 daughters. Her husband, one son, and two daughters preceded her to the great beyond. She leaves to mourn her departure 2 brothers (Dan D. and George D. Gingerich), 2 sisters (Mrs. Chr. Slaubach and Mrs. Amelia Miller), 4 sons (Daniel, George, and Moses of Kalona, Ia., and Jeff of Jewsburg, Colo.), 4 daughters (Mrs. Joel Miller, with whom she lived, Mrs. Chris Ropp, Mrs. Manasseh Hochstedler, Mrs. Joe D. Yoder). 58 grandchildren, 65 great-grandchildren, and many other relatives and friends. Funeral services were held at the home of Joel Miller Feb. 28, 1928, conducted by Bros. Jonas Otto, and Samuel Kemp. Text, II Tim. 4:6-8.

Zook.—Mattie, daughter of Samuel and Elizabeth King, was born in Lawrence Co., Pa., Dec. 11, 1893. She had been in failing health for several weeks and went to the Lewistown, Pa., hospital, where she underwent an operation for gallstones. She seemed to recover but later gradually grew weaker until she died Feb. 11, 1928; aged 34 y. 2 m. 29 d. Her parents moved to Mifflin Co., Pa., when she was twelve years of age at which place she grew to womanhood and resided until death. She was united in marriage to Joshua B. Zook, June 4, 1916. To this union were born 4 children. Those who survive are her husband, 4 children, her aged mother, 4 brothers, and 3 sisters. In her early years she heard her Master's call, accepted His gracious invitation, and united with the Amish Mennonite Church. Funeral services were held at the Locust Grove Church, conducted by J. L. Mast and J. D. Yoder. Interment in the cemetery near by.

"Darling sister, how we miss you,
Now your place is vacant here.
But you'll never be forgotten,
By the ones who hold you dear."

—By a Friend.

Stayrook.—John M. Stayrook was born near Mattawana, Pa., April 11, 1858, where he grew to manhood. When a young man he confessed Christ as his Savior and remained a faithful follower of Jesus. He was a son of Samuel and Elizabeth Kauffman Stayrook. In the year 1888 he was united in marriage to Sarah Yoder who with him established a loving home in Logan Co., Ohio. Jan. 21, 1928, Bro. Stayrook died very suddenly of heart failure at his home in Zanesfield, O., aged 69 y. 9 m. 10 d. Bro. Stayrook seemed apparently in his usual robust health until a few minutes before he fell to the floor and life was extinct. He was a man of genial disposition, home-loving, and companionable. He is survived by his devoted companion, an adopted son, Chas. Stayrook, and three grandchildren of Zanesfield, O.; two brothers, Eli Stayrook, of Mattawana, Pa.; and Jonathan Stayrook of Bellefontaine, Ohio. Six children preceded him in death during their infancy. He was also preceded in death by 3 sisters, 1 brother, 4 half-sisters and three half-brothers. Bro. Stayrook's sudden death brings to us very forcibly the words, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Brunk.—Elizabeth (Heatwole) Brunk, daughter of the late Joseph and Lydia Heatwole, was born April 19, 1857; died February 17, 1928, at her home near Harrisonburg, Va., after a brief illness; aged 70 years, 9 months, and 29 days. She was married to Elias Brunk in 1879. To this union were born four sons: Elmer R. Brunk, Joseph A. Brunk, and Harry A. Brunk, of near Harrisonburg, Va.; and J. Claude Brunk, of South Bend, Ind. Besides the husband and four sons, the deceased is survived by eleven grandchildren. Also the following brothers and sisters survive: S. D. Heatwole, Sallie, wife of preacher J. W. Coffman, and Mary, wife of J. D. Showalter, of Harrisonburg, Va., Bishop Anthony Heatwole, and one half-sister, Lydia Groves, who is now in her 87th year, of Waynesboro, Va. Sister Brunk united with the Mennonite Church when she was about sixteen years old, and was baptized by the late Bishop Samuel Coffman. She remained a faithful and loyal member of the Mennonite Church, and served as deaconess since June 25, 1905. It was her sincere desire to live and teach the doctrines and principles of the Bible as interpreted by the Church of her choice. Even though she has departed this life her works do follow—her example and influence continue in the lives and hearts of many to whom she was near and dear. Funeral services were conducted Feb. 20, at the Weavers Mennonite Church, by the Brethren L. J. Heatwole, S. H. Rhodes, and E. J. Suter. Text, Psa. 116:15: "Precious in the sight of the Lord is the death of his saints." The family wishes to express appreciation for the letters of sympathy received.

Miller.—Samuel H. Miller was born two miles west of Walnut Creek, O., Jan. 5, 1862; died at Walnut Creek, Feb. 17, 1928; aged 66 y. 1 m. and 12 d. He was united in marriage to Margaret Rufenacht, Dec. 14, 1882, to which union were born 4 sons and 2 daughters. This union was severed when death claimed his companion on Feb. 6, 1891. On Sept. 24, 1893, he was married to Malinda Mast and to this union were born 4 sons and 5 daughters, 2 sons and one daughter preceded him in death. He leaves to mourn his departure his wife, 12 children: (John S., of Sugar Creek; Mrs. Wilmer Beachy, of Millersburg; George S., of Milford, Nebr.; Mrs. Sanford Stutzman, of Hiram, O.; Arthur, of Wooster, O.; Vernon, of Aurora, O.; Mrs. Lloyd Mishler, of Sugar Creek, O.; Mrs. Gordon Cheasley, of East Orange, N. J.; Pauline, of Cleveland, O.; Titus, Samuel, and Grace, at home), one brother, Jacob M., of Millersburg, O., 27 grandchildren, besides many other relatives and friends. In his youthful days he gave his heart to the Lord and united with the Amish Mennonite Church at Walnut Creek where he was always recognized as a pillar until he was called higher. In the spring of 1896 Bro. Miller was ordained to the ministry at Walnut Creek and during the intervening years he faithfully proclaimed God's Word, not only in his home church, but his voice was lifted in no uncertain sound in many pulpits in this as well as in other states. For several years he with other ministers of the Gospel established a church near Aurora, Ohio. During the last years of his life he was stricken with heart disease and dropsy, and because of these afflictions he had to sit on a chair or bed day and night until death come to his relief. He suffered very much during all this time, but surely endured it all to the honor and glory of God, which was manifested by his beautiful prayers at night when he could not sleep. He patiently endured all, longing for the time when he should see his Redeemer. Funeral services were held at the Walnut Creek A. M. Church, conducted by E. B. Stoltzfus, J. S. Gerig, Edward Shepfer, and Alvin W. Miller. Texts, Job 14:14; II Tim. 4:6-8.

SPECIAL MEETING

Kitchener, Ont.

Report of the Sunday School Meeting of the Kitchener, Waterloo, and Strasburg congregation, held at First Mennonite Church, Kitchener, Ont., Feb. 12, 1928.

Moderator, C. F. Derstine; Chorister, Jos. Weber.

Subjects discussed:—**Making the Sunday School a Bible School Indeed,** Lena Coffman; **The Threefold Aim of the Sunday School:**—(1) **Evangelism—Bringing Men to Christ,** Jesse B. Martin; (2) **Christian Instruction—Building Men up in Christ,** Urias Snider; (3) **Christian Training—Training Men for the Service of Christ,** H. W. Stevanus.

Thoughts given:—It should be the duty of the teacher to teach the Word of God. The Sunday school should be a training school for the Christian worker, and the Bible, the textbook. No persons are sent to the mission field unless they have a thorough knowledge of the Bible, neither should they be teachers of a Sunday-school class. Three visions that give a Christian a burning evangelistic spirit: (1) God's glory; (2) of himself; (3) of the world's need. God's aim—not willing that any should perish. The Sunday school should make it hers. How reach this aim—by one hundred per cent witnessing and laboring. If this generation of lost men is to be saved, it must be done by this generation of Christians. Let us hasten on the message. All rubbish must be removed, for we are building upon the foundation of Jesus Christ. After conversion there must be growth. There can be no spiritual growth where there is no spiritual life, therefore, our first concern should be that every pupil be a member of the body of Christ. Pupils should memorize more Scripture. Greatest incentive for spiritual growth to be placed before our pupils—teaching the Gospel, and practicing what we teach. To be a good listener is an essential quality in the service of Christ. We need to wait on the Lord. Read distinctly—give the sense—and cause the people to understand. Use any legitimate method you can, to make the truth known. Not all in teaching—we need real genuine practice, doing active service for the Lord Jesus Christ. If we could realize that lost souls are doomed, we would have more zeal in telling men of Jesus Christ. There is a tendency today to smooth over the teaching of hell.

E. Bauman, Secretary.

MENNONITE YEAR-BOOK AND DIRECTORY

For 1928

The annual Year-book is off the press and ready for delivery. It contains the usual statistical matter concerning our conferences, boards, committees, missions, charitable institutions, schools, publishing interests, and other church organizations and institutions; also a list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite organizations in the United States and Canada. The memberships of our various conferences and congregations are given as well as the names of the workers in our missions and institutions. All the statistics have been carefully revised and brought as nearly up-to-date as possible. As a source of statistical information the value of this book to our Mennonite people can hardly be overestimated. Those who are called upon to give talks or write articles on our church work will find it a great help. Besides the church statistics that are given will be found quite a number of helpful articles which deal largely with the work

[illegible]

TROUBLES THAT NEVER CAME

The bridges that I've often crossed
Before they came in sight,
Have been of many, many kinds;
Been of grey or black, or white.
I fancied many hellish ones,
And many could not name;
I've had my many troubles, but
The worst ones never came.

When squirrels get their nuts for food,
They gather for a year,
And do not worry 'bout the next,
For that they have no fear.
But man is not content to-day;
He lives with troubled aim,
A-thinking 'bout the troubles past,
And those which never came.

Some people build their mounts of care
Of many sorts and kind,
Which like the bridges that they build,
Are mostly in their mind.
Though the sun's ablaze and sky is clear,
They think of lightning's flame;
They had their many troubles, but
The worst ones never came.

Now God is in the universe,
The birds and squirrels know.
They worry not, nor do they fret,
For what we reap we sow.
If we sow deeds they'll bear their fruit,
For God will hear our claim,
If we trust Him then we can say,
The worst ones never came.

—Sel. by Ammon B. Ramer.

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"Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Savior has died."

—F. J. Crosby.

BOOKS ON THE HOME

The Ideal Christian Home

By J. S. Shoemaker

The writer has well said in his preface to this book, "The Christian Home is the fundamental source of our national, social, moral, and spiritual well-being. Out of it come the forces that will either strengthen or weaken the next generation and the generations to follow. This being true, it is very essential that from our homes shall go forth influences that are in the truest sense pure, true, ennobling, unselfish and godly."

The book is divided into twelve chapters. The writer aims to give a picture of an ideal home, the fundamental place of marriage in establishing a home, the relation between husband and wife, the husband's domestic commission, the wife's domestic sphere, the parents' relation to their children, the children's relation to their parents, the place servants should hold, the effect of moral and religious influences in the home, etc.

Printed on tinted paper. 176 pages, size 5½ x 7½ inches. Substantially bound in stiff cloth.

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By C. F. Derstine

A message on home that reaches the heart of parent and child. Practical advice teems on the pages from one who has been guest and observer in thousands of homes. Contains 20 pages.

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By J. R. Miller

A sweet, refreshing, inspirational, devotional treatise on the conduct and blessings of a Christian home. The author speaks in his usual deep, quiet manner to inspire men, women and children to the life that alone can make the home really beautiful. Very appropriate as a wedding gift. 254 pages. Blue cloth binding with gold stamping.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, MARCH 15, 1928 (Gospel Witness) Established 1905 No. 50

EDITORIAL

"If ye know these things, happy are ye if ye do them."

"Happy are ye," because the blessings of obedience are yours. To obey God means to share in the richness of His grace.

"Happy are ye," because obedience to God means to follow One who never makes a mistake, whose power is unlimited, whose love is infinite, and who orders all things for our good.

"Happy are ye," because doing the known will of God means a clear conscience; "a conscience void of offence toward God, and toward man." For all that you do, keep your conscience clear. "Happy is he that condemneth not himself in that thing which he alloweth."

"Happy are ye," because a clear conscience takes you out of the domain of law and puts you into the realms of grace. "If we judge ourselves, we shall not be judged. "Thou shalt not steal," means no restriction on any one but a thief. The same is true of all other "Thou shalt not's" of the Bible concerning which we have the light. A clear conscience means a clean slate on the sin question.

"Happy are ye," because a clear conscience frees its happy possessor of the hurtful effects of necessary rebuke. Rebuke is often necessary. "If thy brother trespass against thee, rebuke him. If he repent, forgive him." But it would be better for him if he never needed rebuke. It lowers the morale of any individual or group or congregation to have to be rebuked frequently. Keep your conscience clear, and rebuke will not be necessary. There is a vast difference between doing right through fear of rebuke or punishment and doing right because we are conscientiously following the heavenly Light-bearer.

"Happy are ye," because a life of obedience to God means a life of fellowship with God and of saints. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And, what is more, those who enjoy this happy experience can truthfully say, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Christian fellowship here is but a foretaste of the blessed and eternal fellowship of God and saints in glory. When Jesus washed His disciples' feet and instructed them as to why He instituted this ordinance and what it means, and then concluded with the admonition, "If ye know these things, happy are ye if ye do them," He expressed a deeper truth than most people realize. Obedience and blessing are inseparably connected.

By way of review, let us meditate upon this loving admonition and promise by our blessed Lord. Notice, the text begins with "IF." That reminds us that God's blessings are conditional. When it comes to the blessings of spiritual fellowship and growth, that depends upon obedience to God. When Peter said, "Thou shalt never...." Christ immediately informed him that with that sort of attitude "Thou hast no part with me." The same is true of every other commandment of God which man withstands. God says, "Behold I have set before you this day a blessing and a curse. A blessing, if ye obey....a curse, if ye do not obey." Equally important is it that we are not only willing to obey God in the things that we know, but that we are diligent in seeking all the knowledge of God and His Word that we can. In the language of Christ, "Search the scriptures;" of Mary, "Whatsoever he saith unto you, do it;" of Paul, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

One of the most demoralizing influences to be thought of is the tendency on the part of most people to criticize the disciplinarian rather than the one who needs correction. For illustration: A member or members in a church become indifferent, cold, absorbed in the sinful things of this world, and finally rebellious against the Church and disobedient to the Word and will of God. A faithful overseer, with the coöperation and support of the loyal part of his members, strives manfully to win the transgressors from the error of their ways, and among other things sees fit to "rebuke, reprove, with all longsuffering and doctrine." Then the one or ones thus dealt with justify themselves and pose as martyrs because of the way they have been dealt with. Nine times out of ten the "mistakes" of the disciplinarian are more often discussed and more harshly criticized than are the sins of the transgressors. Results: sinners are encouraged to keep on in their sinful ways, those who would maintain Gospel standards in the Church are discouraged, weak members fall to the side of error, and the devil reaps a harvest. Well-meaning people are often used unwittingly in the hands of designing men in bringing about these regrettable results.

The Way.—There are two ways—the right way and the wrong way. In some cases you might take the wrong way and still come out at the desired place, though suffering more or less for not having traveled on the best way. Then there are other

times when to take any other way but the right way would mean to get lost.

Concerning the way of which we are about to talk about, it belongs to the latter class named. It is the ONE WAY to glory, and whoever undertakes to travel on any other way is sure to become entangled and enmeshed in the wilderness of sin and, unless he repents in the day of opportunity and by the grace of God is rescued and put on the right way, is sure to land in the fathomless abyss of eternal woe!

Of this way the prophet speaks: "An highway shall be there, and a way, and it shall be called The way of holiness;....it shall be for those: the wayfaring men, though fools, shall not err therein." Christ refers to the same way when He says, "I am the way....no man cometh unto the Father, but by me." In contrasting the right and the wrong ways He says, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, that leadeth unto life; and few there be that find it."

The reason for the many on the wrong way and the few on the right way is not because the one is harder to find than the other one, but because most people, walking after the flesh, prefer to travel on the road that is most agreeable to their carnal nature. "The people love to have it so," and God does not **compel** them to do differently.

The way of life is both easy to find and easy to travel provided the seeker is sincere and the traveler is consecrated to the Author of the way. Not only is this a soul-satisfying way, but "holiness unto the Lord" here means eternal glory in the Lord at the end of the way.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

REDEMPTION

By S. G. Shetler

For the Gospel Herald.

Redemption may be defined as a repurchasing or ransoming. "Ye are bought with a price," is the way Paul expressed it when he wrote to the Corinthian church. This repurchasing was prompted by the great love of God.

Of God, Not of Men.—Zacharias, the priest-prophet, tells us that the God of Israel hath visited and redeemed His people. David says, "None of them can by any means redeem his brother, nor give to God a ransom for him." We thus see the undeniable fact that our Redeemer is not man but one of higher power. It is wisely ordained so, since many men would have no opportunity for redemption were it in the power of other people.

The Purchase Element.—Seemingly happy is the man who has sufficient silver, gold, or some other precious thing with which he may purchase that which his heart desires. We even read in the Word about ungodly men who have more than heart can wish. Again were this in the power of men to redeem with such earthly things, many poor people would be lost. A more valuable thing than these earthly elements has been used as the redeeming element. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold....but with the precious blood of Christ." How great the sacrifice of the Son, who gave His precious blood for a rebellious people that they might be redeemed.

What is Procured.—The four cardinal things procured thereby are justification, forgiveness, adoption, and purification. Believing that He died for us we are "justified by faith." The great burden of sin may be rolled at His feet, if man but will. Forgiveness is sure, since the Word tells us that "in whom (Jesus) we have redemption through his blood, the forgiveness of sin, according to the riches of his grace." Being redeemed from the curse of the law, the adoption as sons is assured. Through this adoption man may now cry, "Abba, Father." Being justified, forgiven, and adopted into His family, we have the promise that He has and will purify unto himself "a peculiar people, zealous of good works." What a satisfaction to know that the work of redemption is to redeem man from iniquity!

Manifestations.—Whenever any great work is accomplished, we look for manifestations. So it is with redemption. Watch the redeemed man. In him can be seen the power of God as he is engaged in the service of his Master. Not only can the power of God be seen, but also the grace, love, and pity of God. As God loved the world to the extent that He gave His Son for it, so will the faithful servants of the Lord help others, some even laying down their lives for the advancement of the cause.

Freedom from.—To be redeemed means to be free from many things under whose power we once were. "Christ has redeemed us from the curse of the law." "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." These and many other scriptures prove that redemption is not a mere sham but a reality in which this evil world has lost its hold upon the possessor of the grace bestowed by a loving Father. Being free from sin then will mean bringing fruit unto holiness. As servants of righteousness, the redeemed will bear fruit of which they need not be ashamed, and which will help others into the kingdom.

The Partakers.—"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Thus the redeemed are the property of God, and they are therefore zealous of good works. How large this field of opportunity for good works is, and how earnestly all the redeemed should be engaged in filling the mission which God has intended them to fill! Joy and gladness are experienced by those freed from the bondage of sin.

The Heathen.—How many millions there are who have never heard that they are redeemed, because no one has ever told them! This brings the responsibility upon those who are enjoying this freedom. What shall the answer be when the great Judge shall ask why they have not been told? What rejoicing at the crowning day to those who have had part in bringing the message to those who had been in darkness!

The Season.—When is the proper time to accept this great gift? Job says, "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom can not deliver thee. Will he esteem thy riches? no, not gold, nor all the forces of strength" (36:18). Right now is the time to accept this offered gift. Many, many will be lost, because they delayed, thinking that the door of opportunity will still be open.

Finality.—What shall the final outcome be? Is there anything beyond this life, because we have accepted in time? Yes, out of every nation the Redeemer will bring unto Himself those who were willing. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation" (Rev. 5:9).

Johnstown, Pa.

THE SIN OF PRAYERLESSNESS
II

By Orrie D. Yoder

For the Gospel Herald.

"Sin is the transgression of the law," not only of the Mosaic Law, but of God's law. Thus prayerlessness is sin. We need not only lie, steal, or swear, or break a Conference rule to violate God's law, but if we disobey the commands: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7), "**In every thing** by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6), we are sinners, and are guilty of transgressing God's laws. How careful we often are to strictly adhere to Church and Conference rules, and yet how guilty we are of disobeying the plain commands of Christ in regard to prayer! Prayerlessness is disobedience to God. How we are guilty of making the Word and promises of God of "none effect" through our prayerlessness!

Prayerlessness opens the door to destructive criticism. When things are not going in the Church and her activities as we think they should be going, there are two ways to which we may resort to better conditions. The one is God's way, which always helps, and the other, Satan's, which is always worse than futile.

If we are Holy Spirit-filled intercessors, we can go direct to God, recognizing all the Church work as His work, and thus plead our cause (which is His cause) with Him, and wait before Him until we see Him changing things for the better. Or, we can go to the individuals responsible for the work of the Church and her activities (thinking that the work of the Church is man's work) and slash and criticize them because things are not going better. This latter method proves our prayerlessness and shows that we are not intercessors with God.

And oh, is it not astounding how we as the professed people of God reveal our prayerlessness by just such methods of work? What a change would take place in the Church, if we would in intercession look to God who can, and will, change things, instead of trying to change things by our unproved futile methods. Surely the present weaknesses in our own Mennonite Church and her present activities are a challenge to intercessory prayer and not to destructive criticism. Criticism certainly has its place, but it is always destructive, unless accompanied by prayer. Certainly things will never change for the better until we learn to intercede and wait upon God for His help. What clouds of confusion and showers of unjust criticism come upon us from time to time, because of our prayerless methods of doing business for our God.

Prayerlessness makes void and belittles the present work of Christ's intercession for us at the Father's right hand. Ask a prayerless Christian (?) about the value of Christ's intercessory work and the power of His blood, and see how little it means to him. Never can the child of God, or the Church collectively, give due honor to the priceless value of the "blood of Christ" and of His intercessory work until they enter the ministry of intercession. Without the present intercessory work of Christ, His work on the cross could not avail for us, thus, unless we are intercessors with Him, as well as cross-bearing disciples, we are unable to give due honor to Him who gave His life for us.

The sin of prayerlessness is a gateway to all other sins. Oh, the innumerable sins that individuals become guilty of committing when they pitch their tents of ease on the barren fields of prayerlessness. May God help us to avoid and shun its quicksands.

Altoona, Pa.

THE FLESH, THE SPIRIT

Sel. by S. A. Lehman

The Apostle Paul writes: "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). These are two contrasting elements in the believer's life. They are two enemies. They cannot work together. If the flesh rules, the Spirit is out. If the Spirit rules the flesh is out. If the flesh rules, the life will be constantly drawn downward. If the Spirit rules, the life will be constantly drawn Heavenward.

If the flesh rules, then the interests will constantly be, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" This is mere animal life. They are interested in food, and drink. This is where their life begins and ends. But the believer should live for something more than food, drink, and clothing. He should be interested in a life beyond this life. He should be interested in being clothed upon with his house which is from Heaven.

To follow the guidance and the leadings of the Spirit of God, we will be victors over the world, the flesh and the devil. The life will be one of victory. The flesh will then be the mere servant of the Spirit. The individual members will then be yielded to Him. They will be used for His honor and glory. Dr. G. Campbell Morgan says, "Our members yielded to Him, He will make use of them; the eyes of this poor earthly tabernacle will flash with the light of His love; the hands will become ministers of His mercy to others; the feet will carry us under the bidding of His love, on errands of loving-kindness and help to the sons of men." Blessed life lived in the Spirit of God!

When the life is truly lived in the Spirit of God then there will be strength as the day. When it is lived in the flesh, strength will not last, and the flesh will dominate. Let us walk in the Spirit and thus be kept from fulfilling the lusts of the flesh.

Chambersburg, Pa.

WEIGHED AND WANTING

"The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (Dan. 5:23).

So cried Daniel to the guilty monarch. Belshazzar had left God out of life. He had lived for the gratification of his own lusts, and seems to have been at ease until the writing on the wall awakened him.

"Weighed in the balances and found wanting." So it was with Belshazzar, and so it is with all who thus forget God, even though they be professed Christians.

Of these it may be said, "Thou hast a name that thou livest and art dead." Thou hast found a way into the midst of the children of God, but thou art not a child of God.

Thou hast taken a place with the saved whilst thou art still unsaved.

Thou drawest nigh to God with thy lips, but thine heart is far from Him.

Oh! if you are amongst this company, rouse yourself from this sleep of death. Oh! escape for thy life, tarry not. Make sure work of it. Remember Lot's wife. She might have been saved. She was urged to escape and helped on the way of escape. But she was caught by the judgment. She looked back. Her heart was in Sodom. Her husband was saved, but she perished.

You have been weighed and found wanting.

"Remember Lot's wife."

—Scattered Seed.

The resurrected Christ will do no man any good unless he recognizes that this Christ died for our sins; and that the life that we now live we live by faith in the Son of God.—S. F. Coffman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2500 Fourth Ave.)

Dear Readers of the Gospel Herald:—On Sunday evening, Feb. 19, after the services we were called to a home where an aged lady was sick. She was mightily convicted of her sins, after living in sin for all these years. She confessed Christ and had an anxious desire to be received into church fellowship. She was baptized the same evening. Since then she has slightly improved in health. She has now peace in her soul and has a longing desire to depart from this life and be with Christ which is far better.

Saturday evening, Feb. 18, a number of the members went into the room where our aged Bro. Ganley lives. He is 85 years old. We had a prayer meeting and took some eatables to him. This brother lives alone in a room which is his bedroom and living room and kitchen. He was received into church fellowship a year ago in February. He said this was the happiest birthday he ever spent in his life, that all the former birthdays he would spend in getting drunk and carousing around. He could not thank the Lord enough for the spiritual blessings he has received the past year.

February 14, W. B. Stoddard, Secretary of the National Christian Association gave us a lecture on Ezekiel's Vision.

Brethren Max Thode, Paoli, Pa., and Samuel Swartley, Doylestown, Pa., spent a few days with us on their return from the Johnstown Bible School.

Brethren Irvin Stonerook and C. A. Graybill filled the recent Sunday evening appointments at Altoona.

The interest and attendance at the Mill Run Chapel are still increasing. There were 126 present in Sunday school on Sunday, March 4. Souls are continuing to confess Christ. There are now thirty-five confessions. We have two classes for instructions to converts on Friday evenings.

The Lord willing, Bro. J. W. Hess, Akron, Pa., will begin evangelistic services at the First Mennonite Church, Sunday evening, April 1.

Saturday, March 3, we had charge of a funeral service of a man whom we used to visit.

Sister Lura Lauver is spending a month at her parents' home, Juniata Co., Pa.

Sister Annie B. Harshberger of the Stahl congregation, Johnstown, Pa., is filling her place during Sister Lauver's absence.

Cash Received During Month

Allensville Cong.	$43.33
S. W. Conf. M. B.	33.42
Mattawana S. S.	25.00
Belleville S. S.	10.00
No. 606	25.00
No. 607	5.00
No. 608	2.00
	$143.75

Mill Run Chapel

Millwood Cong.	$10.00

Cash Value Clothing

Martinsburg S. C.	$ 2.50
Doylestown S. C.	12.50
Lancaster Ass. S. C.	7.85
Reid S. C.	5.88
New Wilmington S. C.	10.00
Cocolamus	6.34
Belleville and Allensville S. C.	10.00
Louisville S. C. Ohio	9.00
	$64.07

Many thanks for same. We beg a continued interest in your prayers.

March 5, 1928. Jos. M. Nissley.

Lima, Ohio

Dear Herald Readers, Greeting in our Master's Name:—By the time this reaches you, the Bible School at the Lima Mission will have passed into history. How successful was it? Can you count your blessings or enumerate your benefits the Lord bestows on you daily? It would be very difficult to state how successful the Lima Bible School has been, but the instructors, Bros. J. B. Smith and J. D. Mininger, have great reason to rejoice, for as much as their labor was not in vain. The attendance throughout was very good, the interest manifested especially among the younger element tense, and the orderly behavior remarkable. Many of the evening meetings lasted till nearly midnight, and men and women were moved to tears by the power of God's Word and the forceful and eloquent preaching of it by Bro. Mininger. Quite a few confessed Christ as their personal Savior, still more reconsecrated their lives, and more yet were under deep conviction. Impressions have been made, never to be forgotten. Will you join with us in prayer that the Lord may bountifully bless the instructors, the instructed, and all who assisted in the work of the Bible School?

On Feb. 26 we had the largest concourse of people ever assembled at the Mission in its history, the occasion being the funeral of a little S. S. pupil, Robert Broches, 13 years old, who lost his life when he ventured on thin ice, while playing on the river bank, Bro. B. B. Stoltzfus preaching the funeral sermon.

On the evening of Mar. 1, Bro. D. H. Bender of Hesston, Kans., preached to a large and appreciative audience. Bro. David Good and Bro. Gabriel Brunk on March 4, preached two very helpful sermons in the morning and evening respectively. We rejoice to say that the Lord is blessing the work at the Mission beyond what we had asked or hoped for. Please remember to pray for us that we may not be found wanting.

In His service,

March 7, 1928. H. M.

Peoria, Ill.

(Some Special Needs)

We have had illustrations above of souls that have found peace in accepting Christ as their Savior. Jesus taught that one soul is worth more than the whole world. We are not able to estimate in dollars and cents what the work done by our Missions is worth. It would take the wealth of many worlds to make an estimate. However, it takes of our means to make this work possible. There are always bills that need to be paid, and we need money to pay them. Sometimes some people wonder whether money invested in mission work really pays. When we consider the question in the light of Christ's teaching on the value of a human soul, we must conclude that the interest accruing from the money invested will be many millions of times greater than the principal invested. We now have a new church, and the Lord has blessed the work from the beginning. We have a little debt of $477.89 on the church building. Bro. Reiff also informs me that the living expenses of the mission are overchecked to an amount slightly exceeding $400.00. We would like to set these funds replenished and the debts erased by the end of the fiscal year ending March 31st. Any contributions to either of the above needs would be greatly appreciated and we are sure that the money invested will an hundred-fold multiply itself in treasure laid up in heaven for the giver.—Peoria Mission News.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greetings:—The Lord has been good to us, whereof we are glad. It is a blessed experience and one which brings real joy and peace to know that God will in every way take care of His children.

He knows what is best, and why certain conditions in life come to pass, and may we as His followers accept it with the right attitude and know that God has a purpose in it all.

The family of children and workers have been quite well. A few have been seriously sick, but at present health is good.

Our hearts indeed are often made to ache as we think of the unfortunate boys and girls here who are deprived of the natural right of parental love, and with a heritage given them which causes them to have a hard struggle in life. Though love and concern is given, still it is not their own parental love, and much is lacking.

We appreciate the homes who have opened their doors to a few of the boys and girls here and are willing to share real home life with them. We are sure that God will abundantly bless and even though the responsibility is great, as we allow ourselves to be used in this capacity, God will get glory.

During the past month two children were placed, a boy 15 years of age and a small baby 4 months old. We still have several large boys and girls who are anxious that God should open a home for them, and thus give them the privileges of home life. Our prayer is that God will have his way in this matter and then we know that all will be well.

We were agreeably surprised several weeks ago when two truck loads of provisions were brought here. We are still enjoying the result of that incident. It meant more than we can express.

Several sisters in the community have also been helping us, which is much appreciated. We wish to thank all of you for your remembrance of the work at this place.

Following are the donations of provisions received during this month:

S. C., Archbold, Ohio, clothing	$20.00
Central S. C., Elida, Ohio, clothing	10.16
A Bro. & Sister, Wakarusa, Ind., apples	3.00
Brethren and Sisters of Fulton Co., Two truck loads of eatables	116.00
Neglected to be mentioned, Christmas Cheer, La Junta, Colo.	10.00
Total	$159.16

We thank you.

Mrs. L. L. Swartzentruber.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting:—"The Lord is good to all, and His tender mercies are over all His works."

At this season of the year when nature will soon again call to life the dormant vegetation, may our hearts be drawn closer to Him, who is our only source of life. As the seasons come and go, we more and more worship and adore our great covenant-keeping God.

The work here continues as usual with variations in attendance and experiences. Among some of the seasons of refreshing was the Bible Meeting held recently, beginning Sunday, Feb. 19, and continuing Monday and Tuesday evening, and all day Wednesday, Feb. 22. The brethren, J. W. Weaver and J. C. Clemens, gave us timely messages on some of the fundamental teachings of the Word.

We were favored with a short visit and message from Gal. 6:14 by J. D. Mininger, Kansas City, Kans., who stopped here last Monday evening.

Instruction for those who confessed during the evangelistic meetings continues every Monday evening. While the attendance at these meetings is not what we should like to see it, yet we praise God for those who do come regularly and who seem to enjoy and drink in the Gospel truths. Bro. Graybill endeavors to follow up the absent ones and teach them in their homes.

There is great need and a wonderful opportunity to present the Word, God's mirror, that souls may see and learn the true condition of their hearts. That this may be faithfully done in this part of His vineyard is our earnest desire and prayer.

In His Service,

March 8, 1928. Barbara H. Herr.

NEWS LETTER FROM ARGENTINA

(Feb. 8, 1928)

By Mae H. Hershey

For the Gospel Herald.

The Annual Church Conference opened the last Thursday of January and continued for four days in Pehuajo. The different stations and congregations were well represented.

All who took part in the well-arranged program were filled with the Spirit and enthusiasm. There seemed to be greater unity and harmony through the entire Conference than ever before. Many remarked that this was the best Conference we have had.

Several of the missionary sisters were not able to be present. Little Orley Swartzentruber was sick with scarletina which caused the absence of his mother and the nurse, Sister Gamber. We are glad to say, however, that Orley is better at present.

Sister Shank could not be here as she and the children are still in San Luis, the distance and inconvenient train service making attendance unthought of.

Sister Litwiller and Eunice came for the last day, leaving the other two children to enjoy a vacation on the Hamilton ranch.

Sister Hallman could be present only a part of Sunday as the duties of the Orphanage called her.

Each delegate to the Annual Conference is to give a report to the home congregation on his return from the Conference. From what Bro. Luayza wrote, the Santa Rosa delegate must have excelled the rest. She gave a very detailed report—an outline of each of three of the addresses, three closely written pages on the Y. P. M. topics, and enlarging on the points of the other talks. Most of the time of the evening's service was taken up. The congregation was well pleased, and Bro. Luayza thinks she was a worth-while delegate.

Our first Bible Normal for the Bible readers, kindergarten teachers and other Christian workers was opened February 6 and is to continue until February 17. Twelve workers are present. J. W. Shank, N. J. Litwiller, and Santina Cavadore are the instructors.

Father Cavadore, who has been sick for three months and more, is slowly improving, but yet not out of danger.

Mrs. Maria Miranda, grandmother of Juan Michelli, died Feb. 7. She had been ailing for years with liver trouble which finally turned to jaundice which her advanced age could not resist.

J. W. Shank, N. J. Litwiller, Federico Wetzel, and T. K. Hershey made a flying trip to Carlos Casares. There and back over rough roads in a half day does not leave a very pleasant memory. Bro. Litwiller remained to fill an appointment that night.

Pehuajo, F. C. O., Argentina.

CORRESPONDENCE

Greencastle, Pa.

(Cedar Grove congregation)

Greeting to Herald Readers:—We have been having a feast of spiritual food during the past two weeks. A real old-time revival meeting closed March 2. During the meetings we had a three-day Bible meeting. The instructors were Bro. N. E. Miller and Bro. Aaron Mast, our evangelist. Bro. Mast preached with Holy Ghost power. Eighteen souls confessed Christ as their personal Savior, as one of the visible results, and the church was strengthened in seeking a deeper consecration and closer walk with God. We pray that the enemy may be defeated in his attacks on the church in these last days. Will you pray for those who have come out on the Lord's side that they may have the victory that overcometh the world?

March 9, 1928. Cor.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME AGAIN

Home again, mother, your boy will remain
For a time, at least, in the home again;
How good to see you in your old cornered nook
With knitting, or sewing, or paper, or book!
The same sweet mother my boyhood knew,
The faithful, the patient, the tender and true.

You have little changed; Ah, well may be
A few grey hairs in the brown, I see;
A mark or two under smiling eyes
So lovingly bent in your glad surprise.
'Tis I who have changed, ah, mother mine
From a teasing lad to manhood's prime.

No longer I climb on your knee at night
For a story told in the soft fire light;
No broken slate or book all torn
Do I bring to you with its edges worn;
But I'll come to you with graver cares
You'll help me bear them with tender prayers.

I'll come again as of old ,and you
Will help me to be brave and true;
For the man's the boy only older grown,
And the world has many a stumbling stone.
Ah, mother mine, there is always rest
When I find you in the old home nest.

—Selected by Benj. L. Garber.

A CONTRAST IN LIFE

(Mark 5:22-42)

By W. C. Hershberger

For the Gospel Herald.

Jesus did marvelous works in and about the little town of Capernaum. For this contrast in life we will behold two buildings and their inmates in said town. Along the synagogue hard by its walls is a beautiful and comfortable home. In a less favored location is another home, the circumstances not known. It is the inmates of these homes that we wish to contrast.

I. Hope and Fear.

In the house by the synagogue all is joy and happiness because a baby girl is born and all are hopeful for the child's growth and welfare. Children bring much joy and happiness into homes.

However, taking a glimpse into the other home we see different circumstances. There we see a lonely woman who, in the same year that the child was born in the other home, contracted an issue of blood, a much dreaded disease. Instead of rejoicing she feared for the worse. These homes present no exception. The same conditions exist to-day.

II. Health and Sickness.

In the house of Jairus all is well. The child grows, and becomes the joy of the parents. How different in the second house! The patient suffers, becomes worse.

III. Comfort and Penury.

Jairus lives happily with his wife and child in their comfortable home. He has a good position, earns a livelihood and becomes wealthy. He dictates who is to offer the sacrificial feast or who shall be excommunicated from this feast. He is one of the rulers of the town.

The financial conditions of the second home are not known from the beginning, but at this time the poor woman is feeling the pressure of adversity. She spent all, suffered many things from the physicians' hands, and is growing worse. She is indeed, in a sorrowful plight. Bowed down, racked with pain, she stems the tide of life alone. What a contrast between the two! How about our communities? Do we not find the same existing conditions? Some live in their fineries, comforts, and plenty; others in poverty-stricken hovels.

IV. Society and Loneliness.

In the ruler's home all is joy and happiness. The wife and daughter greet him as he returns from his duties. His position brings him many friends who sympathize with him. He enjoys the company of the leading class of people.

In our second home by this time is an isolated woman living alone. She enjoys no company for she has become an outcast because of the nature of the disease. She is polluted and all who touch her, or are touched by her, according to the ceremonial law, become unfit to associate with any one. Her condition becomes worse as the days are passing on. Her pain increases. Probably by Jairus' word she was excommunicated. We again look into these homes and in the one we see the height of joy and abundance, and in the other the depth of despair and poverty.

V. The Touch of Jesus.

But there came a time when the fortunes of these two people were strangely brought together and both found relief at the feet of Jesus.

Jesus once more appears in the town. Twelve years elapsed since the child was born. Twelve years of suffering have been the woman's lot. A change now takes place. Where there was joy, happiness, and prosperity, sorrow appears. The child is sick. Jairus hastens for the Master. He finds Him and tells Him his trouble. Jesus starts for the home but His progress is slow as the crowd throngs Him. Hither also came the woman, bent stooped in pain, yet rejoicing because of the hope that if she can only touch His garment, the much-dreaded disease will vanish. The touch is effected and immediately she is cured, but the procession is now halted altogether, because of the incident of healing the woman. "No use to go to Jairus' home now," the message-bearers cried, "Thy daughter is dead." "Don't fear, come along," is the Master's command. The procession moves, the object is reached, the work accomplished, life is restored and once more the home is happy. Wonderful! wonderful! Such a kind and loving Master.

Both ruler and woman sought the same object — Jesus — both received according to their need: Jairus, salvation and his daughter's life; the woman, salvation and health. How beautiful to cast all our troubles at Jesus' feet! But let us remember at Jesus' feet is the only place such blessings can be found.

While there are many beautiful lessons taught from this contrast in life we find the following among the most practical:

1. Trouble comes to us all. Though for a time all may seem well trouble will at last arrive, as in the home of Jairus, and often it is of the sorest kind.

2. Trouble should drive us to Christ. What a beautiful example in both of these lives! "What a friend we have in Jesus!"

3. Trouble should bind us closer in sympathy and love with our brethren.

4. Trouble should make us appreciate more the hope of heaven.

Johnstown, Pa.

The Hereafter

For we must all be made manifest before the judgment seat of Christ.—II Cor. 5:10. "I'm tired of all this preaching about the hereafter," said an impatient young voice. "I'm living now and I mean to have a good time. The hereafter isn't here yet." But her more thoughtful companion replied: "No—only the first part of it; but I shouldn't wonder if the 'here' had a good deal to do with shaping the 'after.'"—From Forward.

Let us as a body of young people so conduct our lives that we are not looked upon as a problem, but rather as a positive asset valuable in helping the church solve her problems. —A. J. Metzler.

SUNDAY SCHOOL LESSON

Lesson for March 25, 1928
REVIEW

Golden Text.—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.—Matt. 9:35.

Introductory.—The lessons of this quarter cover mainly that part of the ministry of Jesus known as "the year of popularity," beginning with an introductory lesson on the ministry of John the Baptist. The reasons for the popularity of Jesus during His early ministry are suggested in our golden text. His gracious words, His wonderful miracles, His teaching "as one having authority," and His compassion for suffering humanity were so marvelous that people sounded His praises and multitudes thronged Him wherever He went. At the same time there arose an opposition to Him on the part of His own people, the Jews, that it is not difficult to forecast troublous times ahead. His work is correctly summed up in the subject submitted for this lesson for review: **"Jesus Proclaims the Kingdom of God."** Briefly let us review these lessons, under three heads: (1) Ministry of John, (2) Notable Miracles, (3) Important Teachings:

I. **Ministry of John** (Lesson I).—As prophesied beforehand, John the Baptist appeared on the scene as the forerunner of Jesus. He preached the message of repentance, baptized the multitudes (Jesus among the number), pointed His followers to "the Lamb of God that taketh away the sin of the world," and disappeared through suffering the death of the martyr. Not only was he the forerunner of Jesus, but he set us an excellent example which we do well to pattern after.

II. **Notable Miracles** (Lessons II, III, V, VIII, IX, XI).—The fame of Jesus as the greatest of all teachers was confirmed and enhanced by His power as a miracle-worker. No one, either before or after Him, ever equaled Him in this respect. While He never turned away an earnest seeker after Him nor sent them away disappointed, the healing of the body was not His mission, and He frequently withdrew Himself from the multitudes that He might have more opportunity to attend to "the one thing needful," the ministration to the soul. Foremost among the miracles recorded in the lessons of the quarter are the healing of the man in the synagogue on the Sabbath day, the raising up of Peter's mother-in-law, the healing of the multitudes, the healing of the man sick of the palsy, the casting out of devils, the stilling of the storm at sea, the raising of Jairus' daughter, and the feeding of the multitudes. There was never a case presented to Him but that He was able to cope with it, and no form of opposition was so formidable but that He was able to silence His opposers. In all of these trials He proved Himself the perfect man, armed with the power of God. In Judea and in Galilee, and wherever He went He was the same gentle, pure, faithful, compassionate, powerful Son of God, the Champion of the Truth, impressing His personality upon the people in a way that led them to regard Him with reverence and deepest respect. He was the God-man, worthy of the name.

III. **Important Teachings** (Lessons II, IV, VI, VII, X, XII).—But the power of Jesus was no more evident in His miracles than it was in the things which He taught. When He taught the multitudes "the people were astonished at His doctrine, for He taught as one having authority." Space permits us to notice only a very few of the things taught in these lessons, and that very briefly:

When the Jews accused Him of blasphemy when He said, "Thy sins be forgiven thee," He showed by healing the man in the synagogue that He had power on earth to forgive sins.

Ceremonial fasting has no place under the Gospel of Christ, but the day of fasting, since the Bridegroom is removed from us for the time being, is still here. At one time, when His disciples asked Him why they could not cast out devils as He did, He replied: "This kind can come forth by nothing but by prayer and fasting."

The leading theme of His messages was the preaching of "the gospel of the kingdom."

The Kingdom of God was illustrated in numerous parables, among them the sowing of seed followed by harvest, the parable of the mustard seed having a special place.

He ordained the twelve apostles, sent them out to preach, giving them instructions in both methods of work and the kind of message they should deliver. Later the message to the Christian Church was given in the form of a charge to "preach the gospel to every creature."

He rebuked the Pharisees for their hypocrisy and proclaimed the virtues of sincerity and truth in our preaching and doctrine. He especially condemned the idea of "preaching for doctrine the commandments of men." The present message of the orthodox Christian Church is impressively foreshadowed in the preaching of Jesus.—K.

Bible Meeting Topic

CHRISTIAN STANDARDS IN LIFE—EDUCATION.—Prov. 3:1-26.

Topic for March 25

MOTTO

"Unto the measure of the stature of the fullness of Christ."

OUTLINE STUDY

I. Education Defined.
1. Development of inherent powers by training and instruction.
   a. The body.—II Chron. 2:13, 14.
   b. The mind.—Dan. 1:17; Acts 7:22.
   c. The spiritual life.—Luke 2:40.

II. The Preëminent Purpose in Christian Education.
1. To attain one great end.—Phil. 3:8-14.
2. Earthly knowledge and skill must serve heavenly ends.—
   a. The kingdom comes first.—Matt. 6:33.
   b. All action must be in Jesus' name.—Col. 3:17.
   c. All must be to the glory of God.—I Cor. 10:31.

III. Useful Lines of Training in God's Hands.
1. Literary training.—Rev. 1:3, 11; Tit. 2:1.
2. Scientific training.—Job 26:7-14; Isa. 28:23-29; Prov. 23-27; Ex. 31:2-11.
3. Bible knowledge.—II Tim. 3:15-17; 2:15; I Tim. 4:13-17.
4. Knowledge of peoples.—I Cor. 9:19-22.
5. Knowledge of general history.—Deut. 32:7-9.
6. Spiritual life, insight, and experience.—Eph. 3:14-21.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Scripture from the Outline.
2. Learning to be Useful for God.

For Young People.
1. Motives for Education.
2. First Things First in Education.

For Older People.
1. Education Received Outside of Schools.
2. The Most Important Things to Know.

PERSONAL THOUGHT

May the powers at my command be fully consecrated and increased for the service of my Master.

SEED THOUGHTS

"To be proud of learning is the greatest ignorance."—Jeremy Taylor.

"Education is the knowledge of how to use the whole of one's self. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes."—H. W. Beecher.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 15, 1928

Field Notes

Bro. Protus Brubaker of Elkhart, Ind., spent some time recently in the Missouri field when he conducted evangelistic meetings at Goodwill and Sagrada.

Annual Meeting.—The fourteenth annual meeting of the Eastern Mennonite Board of Missions and Charities will be held, D. V., on Tuesday and Wednesday, March 27 and 28, at Mountville, Pa. Come to the meeting.—H. L. Herr, Secy.

Communion services were held at Stuttgart, Ark., on Sunday, Feb. 26, with Brethren S. C. Yoder of Goshen, Ind., and Alva Swartzendruber of Hydro, Okla., in charge.

The Lord willing, the next session of the Iowa-Nebraska District Conference will be held at the West Union Church near Wellman, Ia. Full announcement will appear in due time.—E.

The Lord willing, Bro. J. W. Hess, Akron, Pa., will begin evangelistic meetings at the First Mennonite Church, Altoona, Pa., on Sunday, April 1. We solicit your prayers in behalf of these meetings.—N.

Bro. D. H. Bender of Hesston, Kans., made a recent visit to Elida, Ohio, and Chicago, Ill. If all went as planned he is at this time spending some time in the south Texas field, taking a needed rest.

OBJECTS AND REQUESTS FOR PRAYER

For the work at the Lima, Ohio, Mission, where a deeply spiritual revival was recently held in connection with the Bible School.

For the little flock at Plain City, Ohio, in their labors for the Master, as noted in the correspondence elsewhere.

For Bro. J. F. Bressler, who is planning to take an extended evangelistic tour through a number of the Western and Central States during the summer and fall. The first meetings will be held in Idaho in June and the work will continue until the holidays, if present plans are carried out.

At present there are several applicants for baptism at Pryor, Okla. Bro. B. F. Hartzler, the minister in charge, who with Sister Hartzler spent the winter months in the East, is expected back in the near future.

Ordination services were held at the A. M. Church at Allensville, Pa., on Feb. 19 with Bro. John S. Mast of Elverson, Pa., in charge. The lot fell on Bro. Elmer Yoder. May God richly bless and strengthen our brother as he goes forth to preach the wonderful tidings of salvation to a lost world.

The congregation at Greenwood, Del., held their annual Bible Conference on March 10 and 11, if all went as planned. The instructors were Bros. J. W. Hess, Akron, Pa., and Noah H. Mack, New Holland, Pa. Prior to and in connection with the Bible conference Bro. Hess conducted evangelistic meetings at which good interest was reported.

The little flock at Stuttgart, Ark., has recently been encouraged by several new families moving in. Those in position to know are of the opinion that if proper efforts are put forth a promising congregation can be built up at that place and hopes are entertained that a congregation may be organized and a resident minister secured at some future time.

On Sunday, Feb. 26, baptismal services were held at the Zion Church near Hubbard, Oreg. Twenty-five young people sealed their vow with water baptism and were received into church fellowship. Bishop A. P. Troyer officiated. May they all with one accord remain steadfast and faithful to the cause of their Lord and Master.—E.

Bro. S. C. Yoder of Goshen, Ind., secretary of the Mennonite Board of Missions and Charities, spent the past two weeks at points farther south, visiting a number of congregations including the little flocks at Stuttgart, Ark., Pryor, Okla., and Falfurrias, Texas. Besides preaching the Gospel at Pryor, he arranged for the construction of a house on the farm owned by our General Mission Board at that place.

Correspondence

Tampa, Fla.
(1513 30 Ave.)

Greeting in the Master's name:—We feel that we have great reasons to praise God for His wonderful love to us. Bro. John Senger, Kinzers, Pa., held revival meetings for two weeks. We had good attendance; people seem to be anxious to learn more of God's Word. Two precious souls stood up and confessed that they want to live closer to God, and they seem so happy that they have found our people, and said it is just what they have been longing for, and trying to find people that teach the whole Bible and live a humble life, separate from the world. They said they used to go to church, but when they read their Bible, it didn't seem right the way they do and dress. They told us that they are willing to do anything we ask. That is a wonderful lesson for our people. So often we hear that when the church asked some one to give up certain little things, they didn't want to obey. When asked about life in-

surance they at once were willing to give that up. When we give our whole heart to Jesus, it isn't so hard to give up our will. Others seem to be under conviction. The third week we had Bible study on, What We Believe. We enjoyed listening to Bro. Senger. We feel thankful to Bro. and Sister Senger that they are willing to be used in the South, in teaching and living God's Word.

Children's meeting is interesting, as the children seem anxious to learn, and ask questions and sing. Almeta Landis, one of our members, has gone back to Pennsylvania.

The weather is very nice. We had several cold spells, but they don't last long. Vegetables are plentiful, and not very expensive.

Pray for the work.

Anna K. Kauffman.

Thurman, Colo.

Dear Herald Readers, Greetings:—We are thankful to our heavenly Father who is continually showering blessings upon us. Bro. Amos Gingerich of Versailles, Mo., came here on the evening of Jan. 28 and preached the Word unto us until the evening of Feb. 3, during which time six precious souls confessed their Savior. Health among the brethren is good. We have had a nice winter so far. Remember us at the throne of grace.

Velma Hoffman.

Tuleta, Tex.

Dear Readers:—We have been enjoying a succession of good things at this place. Since our last writing, Bro E. S. Hallman was here from Falfurrias over one Sunday and taught us richly from God's Word.

During the month of February we had preaching services every Sunday instead of every two weeks, as our regular appointments call for. The first Sunday Bishop Alva Swartzendruber and family of Hydro, Okla., also Sister Swartzendruber's parents of Iowa, Bro. Joe Brunks and J. B. Hershbergers from Kansas, all worshiped with us. Bro. Brunk preached for us in the morning and Bro. Swartzendruber in the evening.

The second Sunday Bro. and Sister Lantz were with us and spoke very interestingly about the work in South America. The Swartzendrubers were also with us again after having spent the week in the valley and seeing the new colony site at Falfurrias. The third Sunday the Lantzes were with us again, leaving on Monday to spend a while in San Antonio.

Last Sunday was our regular appointment day and our pastor, Bro. Reist of Falfurrias, was here and preached for us morning and evening.

Bro. Wayne Yoder went back with him on Monday to help in the work of plowing, etc., on the colony land.

Health in general is good throughout the community at present. We have had plenty of moisture to put the ground in good condition and spring crops are going in, in fine shape, although it is still quite cool most of the time. Cor.

Rabbit Lake, Sask.

(A Letter of Thanks)

In the north of Saskatchewan, northeast of North Battleford, the reader will find on the map the post offices of Mayfair, Mullingar, Rabbit Lake, and Glenbush. In these districts, on wild lands of the Canadian Pacific Railway Company, have settled since 1926 a number of Mennonite immigrant families. The land is mostly scrubby and bushy, and it takes a man to handle it, particularly if he lacks the necessary power and machinery, as is the case with most new settlers. Nearly every one had to start with practically no means, with horses and cows borrowed from kind-hearted friends, and with machinery often taken from the discarded oversupply of prosperous farmers in the older districts or bought cheaply and on time at auction sales. Few roses were strewn on the path of the new settlers. However, old timers of the districts who have been farming for twenty years have shown that, with hard labor and thrift, a living can be made, and we are determined to make our homes here too.

As best as we could, with the means at our disposal, we started to break the sod in 1926, and in spite of bush and stones, quite a few acres could be broken. Full of hopes, in the spring of 1927 we put our first crops in. More land was broken up. The crops were growing fine and in fall the fields promised ample reward for toil and sweat. But, alas, our hopes were not to come true. As full of hopes as we had sown our seed into the ground in spring, so bare of hopes we stood before our frozen fields in August. An early frost had killed our crops and with it our hopes. Payments were coming due for stock and implements, for bread and seed and taxes, and our only source of income was gone. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

But to-day we must say reverently with the psalmist: "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Psa. 50:15). He has found ways and means where we felt lost. Help has come in the form of donations and loans from noble-minded and kind-hearted people all over the country; from the C. P. R., the Mennonite Colonization Board, and many individuals, in clothing, flour, seed, and money. A great part of it could be distributed on Christmas eve and thus bring joy and happiness to many families in dire need.

And to all who, known or unknown to us, have in any way helped, by donations or loans, we extend our heartfelt thanks. May the Lord give grace, wisdom and power, so that we may repay noble deeds by noble deeds, and may He enable us to become citizens of our new country who at all times strive to seek and do the best for the country and its people.

For the new settlers:

Feb. 18, 1928. P. H. Plennert.
C. C. Matthies.

Stuttgart, Ark.

Dear Herald Readers:—Bro. S. C. Yoder of Goshen, Ind., came to this place on Feb. 24 and held several very inspirational services for us, conducting baptismal and communion services on Feb. 26.

Bro. Alva Swartzendruber and family of Hydro, Okla., and Bro. and Sister Gideon Bender of Kalona, Ia., were also with us at the same time. We enjoyed Bro. Swartzendruber's messages also.

Bro. Manasseh Brenneman and family left last week for their home at Kalona, Ia.

Bro. Albert Guengerich of Wellman, Ia., arrived to-day to spend this year with us. He will help Bros. Leroy and Thomas Miller.

The weather has been rather changeable lately, but have had much fine warm weather this winter.

Influenza has been going the rounds, several in the community having had it.

We wish you all God's richest blessings.

March 1, 1928. Mildred Knepp.

Falfurrias, Tex.

Gospel Herald Readers, Greeting:—Possibly a few lines from this place will be of interest to you. We praise the Lord for His goodness toward us here in the South. We have been enjoying summer weather, with an occasional "norther" that lasts a few days at a time. We had a good rain to-day, and the ground is pretty well soaked, over which the farmers are rejoicing. Bishop Alva Swartzendruber and family of Hydro, Okla., with Sister Swartzendruber's parents, Bro. and Sister Gideon Bender of Kalona, Iowa, paid us a short visit a

(Continued on page 1085)

Miscellaneous

CAST THY BURDEN ON THE LORD

If the world from you withholds
Of its silver and its gold,
And you have to get along with meager fare;
Just remember, in His Word,
How He feeds the little birds;
Take your burdens to the Lord and leave them there.

Leave them there, leave them there,
Tell the Savior all your care;
Take your burdens to the Lord and leave them there.
If you trust and never doubt,
He will surely bring you out;
Take your burdens to the Lord and leave them there.

If your body suffers pain,
And your health you can't regain,
And your soul is almost sinking in despair;
Jesus knows the pain you feel,
He can save and He can heal;
Take your burdens to the Lord and leave them there.

When your enemies assail,
And your heart begins to fail,
Don't forget that God in heaven answers prayer.
He will make a way for you,
And will lead you safely through;
Take your burdens to the Lord and leave them there.

When your youthful days are gone,
And old age is stealing on,
And your body bends beneath the weight of care;
He will never leave you then,
He'll go with you to the end;
Take your burdens to the Lord and leave them there.

—Etta Smith.

"THE CRIME WAVE"

By Leander Smith

For the Gospel Herald.

The newspapers, both religious and secular, have much to say about the crime wave, in fact, it is the topic of the day. In all the discussions I have learned but little about the cause. I have learned more from a close observation of what is going on around us. There are two things that contribute more in my humble judgment to the crime wave than anything else.

First, the churches are failing to function. The utter disregard of the plain teachings of God's Word, the lack of Bible teaching is abundantly in evidence wherever you go. The following is taken from a recent issue of one of our daily papers: "A stage habit that a musical comedy star employed to arouse enthusiasm among audiences, has been adopted by the Sunday school of the First Presbyterian Church of Winchester, whose superintendent now asks the pupils to whistle the tune of the last hymn as they leave the church. Children just learning to lisp their lessons and grownups of Bible class age all join in the whistling, and the hymns selected to close the services having a catchy swing."

The Sunday school has an orchestra of bobbed-haired girls, playing stringed instruments. This same church has young ladies garbed in the latest fashion for ushers, in order to attract the young men to the church. This may perhaps "catch" the young men, but will it hold them, and are they worth holding, if it requires this to catch them? Is this according to Paul's injunction in II Tim. 4:2: "Preach the word?" The churches are getting away from their God-given mission. They are putting on worldly programs, festivals, bazaars, and suppers, and our young people are losing all reverence for the Church and respect for Christianity.

Second, our public schools are feminized. I esteem womanhood above all that is called MAN—but she must be WOMAN in ideal and in practice. It is a matter of note, both in Scripture and in secular history, that when women have come to the front to take up the sphere of men, world conditions have been at a low ebb, and morals, both public and private, have about reached the bottom. Look at things now: Among all the forces now operating toward the downward tendency of the times no one nor no half dozen are having the demoralizing effect as the bold appearance of the masculine women in man's sphere and many of them actually in men's clothes. My nature almost instinctively rebels at the impulse I first feel to take off my hat to one of these masculine-female monstrosities now parading the world in the guise and garb of men. However misguided in their zeal, they are proving a curse to the cause of Christ and common morality of young manhood and young womanhood as well.

Oh, Christian friends, what are you going to do? "Ye are the salt of the earth" (Matt. 5:13). "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17).

Myrtle Point, Oreg.

THE SACREDNESS OF GOD'S HOUSE AND SERVICE

By Levi Blauch

For the Gospel Herald.

As we travel towards the house of God, we should think of the sacredness of our traveling, so much so that our conversation be such as becometh the Gospel of Christ (Phil. 1:27) and that we can move along, knowing that our conversation is in heaven. Phil. 3:20. If our thoughts are holy then our conversation will be holy also. II Cor. 3:11. Holy thoughts and holy conversation will at all times check reckless driving. When we come thus to the church our hearts will be in a proper condition to "enter into his gates with thanksgiving, and into his courts with praise" (Psa. 100:4).

When we step over the threshold of the door we should remember that this is a sacred place. The floor on which we walk is sacred; the walls, the roof that shelters us from storm, rain, and cold are sacred; and so is the desk behind which stands the faithful minister with the Holy Bible in his hands teaching the sacred Word to a dear and dying people. The spiritual songs are sacred, the prayers are sacred, so much so that all the whispering should be to God and not to the one who kneels by our side. The sermon coming from the throne, delivered by a Spirit-filled minister should be received as a sacred message from above, sent out of love for our eternal welfare. I am sure that if the sacredness of God's house and service would be recognized as it should be that all fun and levity would be done away with by those who profess to be God's children.

We should think of the life of the Christian as being sacred, holy, devoted, serious, prayerful. More holiness should be shown by our conversation. In Eph. 5:1 we are told to be followers of God, as dear children. This is a sweet command and should be appreciated by all who love their Lord. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). This teaches us to walk in love, for Christ hath also loved us and He proved His love by giving His life on the cross for a sweetsmelling savour. Listen to what follows, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Now there is nothing sacred in foolish talking and jesting, neither is there a blessing for those who do the talking and jesting nor for those who take a delight in the same. Time thus spent is all lost. Brethren and sisters, let us examine ourselves and see whether we are in the faith (II Cor. 13:5); whether we love the Lord Jesus as we should. Jno. 14:15. If so we cannot help but love the sacredness of God's house and service. We want to enter into His house with thanksgiving in our hearts. This would, it seems to me, drive away the thought of laughing

while the Word is being taught.

There should be a sacred place in our homes where we can be alone with our God. Our homes should be as a whole entirely dedicated to the Lord. Then and then only can we have a sweet fellowship with the Trinity.

How sweet and sacred is the place
Where Jesus shows His smiling face;
The sacred odor of His love
Is felt by those who love Him most.
He cheers and comforts every saint,
And leads them to the heavenly host.

In Matt. 21:12 we find that Christ went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves. He said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." This shows that Christ was and is yet concerned about His house. In I Tim. 3:15 Paul instructs Timothy how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of the truth. Is not the same required of us? Yea, verily! "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17, 18).

How about our bodies? Need we be concerned about them? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17). "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). What are we to use our bodies for? Paul tells us plainly in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here we have a plain statement that we are to present our bodies a living, not a dead sacrifice; but holy, in a way which God can use it as a temple fit for the indwelling of the Holy Ghost. Readers, I pray that by the grace of God we will look farther into the depths of God's Word and see what He has therein for us to enjoy in this life and more so in the life beyond.

Johnstown, Pa.

THE RIVER OF PEACE

By Chas. M. Kelly

For the Gospel Herald.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee.—Isa. 26:3.

Peace....as a river.—Isa. 48:18.

The river of heavenly peace has been flowing from the God of peace down through all the ages to those who put their trust in Him. Even in these perilous times, it is gently gliding still, singing as it goes. At dawn, the soft, golden beams of early sunlight mingle with the waters of the clear, pure stream, making them appear like liquid gold. Before beginning his daily task, the toiler goes and, dipping into the sunlit stream, drinks thereof and is refreshed and strengthened for the day before him. And as he drinks, the cool, health-giving water seems to partake of the radiance and glory of the sun as it is seen coming up over the horizon. That sun is the Sun of Righteousness, rising with healing in His wings for those that fear His name.

On, on flows the beautiful stream. In the scorching noon-tide, worn and weary from the heat of the battle, with dry lips and parched throat comes the warrior to drink of the cool, quiet stream. The soft music of the rippling waters rests his tired, distracted mind, and his nerves take on new strength. As the life-giving liquid touches his fevered lips they are cooled and refreshed as if by magic. Then he goes forth again to the combat, with renewed courage, vigor and enthusiasm, to be sustained by the long, deep draughts which he took at the wondrous stream.

In the warm summer evening, when the sun has set and darkness is coming on, the oppressive sultry breeze seems to increase the blackness of the beclouded, starless sky. Along the path comes a weary, care-worn traveler, seeking the so much needed refreshment from this blessed stream of perfect peace. Though dark the night, and heat-laden the atmosphere, he must travel on, for his Home is far away in a mountain where no tiring sultry breezes blow and no dark clouds hide the light of the sun and stars. He is a "pilgrim and stranger" here, bound for "a better country." But even while he is here, while en route to his Home, he receives wonderful renewing and sustaining strength by drinking of the beautiful, tranquil stream of God's infinite peace. Thus he is invigorated for the hard journey before him. While he is drinking, the Star of Bethlehem comes out from behind the clouds and shines benignantly upon him. And his soul is filled with joy as he goes on his way to his Home of heavenly peace.

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me" (Psa. 55:17, 18).

Huntington Park, Calif.

A WELL-MEANT WORD OF CAUTION

By John Horsch

For the Gospel Herald.

Following is an excerpt from a private letter written by one of the contributors to the Encyclopedia Britannica, a Christian scholar of national reputation:

"The Census Bulletins of the Mennonite bodies indicate an amazing advance out of what the world calls obscurantism. I only hope that with the changes in nonconformity to the world which are observable in various bodies there will not be that relaxation in spiritual living which is unfortunately only too common among many of our Protestant denominations. We have the same sun over our heads which the Master had in His day; the same Christ rules us who ruled His disciples, but, oh, what a difference in the civilization of the two ages! We cannot, we ought not turn back in civilization, but we do need desperately to slough off many of the evils which have fastened upon it and are dissipating our social, mental, and moral life."

Scottdale, Pa.

GIVING THE BEST

My son, give me thine heart. Prov. 23:26.

There was an old coal miner in the country of Durham in England who was brought to realize that God loved him, and that Christ died for him, and that he might come back to God, from whom he had wandered; and his testimony after the great event and the constant experience of his life had established peace, was put into verse. Here is the pitman speaking:

"It wasn't that I should spend my life
Just as my life's been spent,
That He brought me so near to His mighty cross,
And told me what it meant.

"He does not need me to die for Him,
He only wants me to live.
There is nothing of mine that He wants but my heart,
And that's all I have to give."

—J. Stuart Holden.

"The devil will hinder and discourage the disciples to-day as he did yesterday, but because every one will not accept Christ as Savior is no reason or excuse for thinking that the Cross has lost its power."

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

ALWAYS ABOUNDING

By Moses G. Gehman

For the Gospel Herald.

TEXT: Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.—I Cor. 15:58.

In a convincing way the apostle sets forth the doctrine of the resurrection of Jesus Christ as related to the Christian life on earth and the hope of eternal life with Him in glory. As he showed the Corinthian believer, so he shows to us that the resurrection of Christ is the corner stone and hope of the Christian religion. I Cor. 15:13, 14, 20. This truth being established the inspired writer goes on to give the further admonitions contained in our text. We will note a few thoughts:

Steadfastness

The "therefore" connects the expounded doctrine of the context with what follows in v. 58, "Be ye stedfast," be firm in this teaching. The truth of this doctrine of the resurrection is so vivid, therefore abide in it. It is the Rock upon which you must build if you expect your house to stand. This admonition of being steadfast applies to all of the Word. To be unmoveable as to the plain teachings of God's Word is something that should ring in the ears of every Christian.

The word steadfast is used to translate "hedraio" which comes from "hedra." "Hedra" in the Greek means "a seat, stool, chair or bench" (Passow), something settled, restful, peaceful, quiet, refreshing the weary, aching limbs. So can every soul which is steadfast in the faith rest in the atoning work of Christ. Blessed, indeed is that soul who goes through this world of religious unsteadiness and indifference with a faith settled in God's Word.

The unstable will not excel. Gen. 49:4. The Lord bestows no blessings on the wavering man. Jas. 1:6, 7. To be doubleminded is to frustrate God's purpose in mankind; for such people are unstable in all their ways. Jas. 1:8. God cannot work His work with doubters; "for whatsoever is not of faith is sin."

To remain steadfast means to have the more abundant life which Christ alone can give. Jno. 10:10. Job uttered wonderful words when he said: "He that hath clean hands shall be stronger and stronger." The Psalmist strikes the same note when he says: "They go from strength to strength, every one of them in Zion appeareth before God."

There is great need that the youth of our land be settled in the faith of the Bible. You say that it was always so. That is true. Satan has not been idle since he made his first attack in Eden. In the 6th chapter of Genesis it is revealed that Satan was headed to overthrow God's ordained system of family life. Even the casual observer cannot help but note that modern world conditions have a tendency to take away family life. The economic condition is drawing heavily on home life. The political hand is beckoning woman, who is to be a "keeper at home" (Tit. 2:5), to leave her God-assigned place and enter into politics. Lasciviousness stalks about under the name of "companionate" marriage. It is the evil of concubinage under a more polished name. In such a world, which the consecrated eye of the disciple who lay on Jesus' breast saw in his ripe years of Christian experience as wholly steeped in wickedness (I Jno. 5:19), has the believer of to-day to contend for the faith once delivered unto the saints. This ungodly world needs the Savior. May we therefore look to the godless world through words of our Lord: "Pray ye," Go ye." Our prayer should be, not to be taken out of the world, but to be kept from the evil that is ever present, and thus "shine as lights in the world" (Phil. 2:15). God will keep His own in peace. Isa. 26:3.

Not only should we strive to remain steadfast ourselves but we should also help others to retain their first love. Selfish proselytism is severely condemned by our Lord. Matt. 23:15. Wherever the true religion is found, the counterfeiter, the fanatical disturber and the selfish proselyter are ever at work. Christians who have a church home where they have the privilege of keeping the Word and worshiping God in Spirit and in truth should be encouraged to stand by their church and should not be disturbed. Let us with the writer to the Hebrews, "lay hold upon the hope that is set before us: which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6:18, 19).

No Intermission

An all around, ever increasing Christian life is what Paul had in mind. A stunted growth means loss of fruit. Having the branches on one side only endangers the tree to the sweep of the storm. "The righteous shall flourish like the palm tree; he shall grow like the cedar of Lebanon" (Psa. 92:12). The palm tree is symmetrical and evergreen. So should be the Christian, abounding all around, "In word, in conversation, in charity, in spirit, in faith, in purity."

To abound is to have or possess in great quantity. The abounding Christian is a growing Christian. Of necessity every grown person once was a child. "But when I became a man," says Paul, "I put away childish things." To hold on to the childish playthings when the body is mature and should be working is to invite poverty. God's people in old time "lusted a lust" "and he gave them their request; but sent leanness into their soul" (Psa. 106:15). The flesh pots of Egypt (this world) will not satisfy the spiritual needs of the soul. The idea of progress in our life for God runs all through the Bible. Paul is burdened with it in behalf of the converts. So should all of God's children be burdened.

The German translation of "always abounding in the work of the Lord" brings out this idea of Christian growth more fully: "Nehmet immer zu in dem Werk des Herrn." Where there is health there is growth. No growth, no abounding, ends in sickness and death.

Many a time the child of God needs to pray, "Lord, increase our faith" (Luke 17:5). Paul prayed for the Thessalonian Church: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (3:12, 13). So should all of us pray and labor for the fruitfulness of one another. The prosperity of the soul must have first place if the purpose of God is to be fulfilled in our creation.

All needs to be done "in the Lord." Then no labor is in vain. All believers are laborers. The work is varied. All have an active part. The word "active" is not to be limited to physical exertion. That is a

wrong construction. It is just possible that oftentimes in our labors, as in the days of Abraham, the intercessions of faithful ones outside of the sphere of immediate contact have as much to do with the saving of the lost as the efforts of the ones most noticed.

"Stand therefore, having your loins girt about with truth."

Denver, Pa.

CORRESPONDENCE

(Continued from page 1081)

few weeks ago. We regret that they did not take more time while here.

Bro. and Sister J. F. Brunk and Bro. and Sister J. P. Hershberger of Kansas, arrived here a few weeks ago, stayed over a few days, then went on to the Valley. They remained there several days, then returned again. Yesterday Bro. Hershberger and wife left for points North and East, while the Brunks still remain with us. Bro. and Sister D. Parke Lantz spent a few days with us also, and then returned to San Antonio where Bro. L. is taking treatment for his throat. We were sorry that they could not stay longer, as they would have been able to work with the Mexicans. Having the Spanish language puts them into a position to do so.

On Feb. 24, Bro. Daniel Kauffman of Scottdale, Pa., arrived here. We were truly glad to meet him, and are appreciating his counsel and help in every way. We think we can see his health is improving, and hope it will continue to do so until it has been restored. Last Sunday he preached for us both morning and afternoon. We hope to have Bro. D. H. Bender with us ere long, for a much needed rest. Bro. E. D. Hess of Belleville, Pa., returned to his home in Belleville, Pa., recently. Last Sunday evening we held a workers' meeting with Bro. Hallman as leader.

Some of us that have come here for the winter are thinking of going home more and more as the time approaches. One can hardly realize that it is still winter at home, as the wild flowers are very prominent here, corn and melons are up, and 80 in the shade is quite common now.

The work of replotting some of the Colony's land was finished this week.

March 2, 1928. Menno Esch.

Lake Charles, La.

Dear Herald Readers, Greeting:—On March 4 we were again privileged to have Bro. Clarence Bontrager, of Lyman, Miss., with us. He preached for us at the community chapel in the morning and at Morbluff in the evening. We were glad for his two helpful messages. May the Lord bless him in his work in the South.

Since our last writing Bro. and Sister Bender of Kalona, Ia., were here; also Bro. and Sister Alva Swartzendruber and two children of Hydro, Okla. Bro. Swartzendruber preached for us also. May God bless all of these brethren and sisters for their appreciated labors and visits with us. We invite them to come again and wish others might do likewise.

March 5. 1928. Sarah B. Leidig.

Hesston, Kans.

(Hesston College and Bible School)

The Minister's Week and Christian Life Conference held in connection with our Special Bible Term proved a real blessing to the School, as well as to the visiting ministers, young people, and others who attended. Twenty-three visiting ministers and deacons attended all or part of the Minister's Week. A number of young people from neighboring states and many from the surrounding congregations attended the Christian Life Conference.

There was special interest among the students in the Mennonite history talks by Bro. H. S. Bender of Goshen College. A knowledge of the experiences of our forefathers in the faith is a real inspiration to press forward in the work of the Church as we find it now. The chapel talks by Bro. Gustav Enss were very stimulating. They gave a solid basis for a Christian philosophy of life based on historical and personal Christian experience and the Bible. The discussions on Peace and Modernism were also quite valuable.

Bro. Daniel Kauffman stopped at Hesston on his way to southern Texas. Bro. Kauffman conducted the devotion and gave a short talk to the students at chapel one morning.

Bro. Paul Erb was absent from his work at the college for about a week while he served on the programs of the Minister's Week and Christian Life Conference at Goshen College. Bro. D. H. Bender was also at Goshen on business for the School during the Christian Life Conference there.

Bro. D. H. Bender attended the Peace Conference held at Chicago on March 2 and 3. He left again on March 6 for a short rest at Falfurrias, Texas.

March 6, 1928. Paul Bender.

Birch Tree, Mo.

Dear Herald Readers:—"Unto you therefore which believe he is precious" (I Pet. 2:7). Rich spiritual blessings are granted to us as we more and more realize His preciousness. The material blessings are evidences of His goodness but the conditions for gratefully receiving these are met in seeking first His kingdom and righteousness.

Bro. Le Roy Cowan filled the third Sunday appointments on Feb. 19. The interest and attendance at the two out-station appointments for the month of February were very encouraging. Around us are many needy souls and we feel we need the interest of the prayers of God's people. "The effectual fervent prayer of a righteous man availeth much."

On Feb. 26, Bro. John Detwiler gave us a description of Palestine and compared present-day conditions to conditions as they were described in Christ's time. He made the teaching of Christ more real and nearer to us.

The attendance at S. S. has dropped some because of unfavorable weather and health conditions.

We again urge any brethren coming thru our country or near our town to stop with us.

In His name,

March 6, 1928. Cor.

Plain City, Ohio

Dear Herald Readers, Greeting in the worthy name of Jesus:—As this is the first correspondence letter from this place I will give a short record of the work here. Our Sunday school was first organized July 11, 1926. Bro. Abner Miller served as supt., and Bro. Jonas Troyer as Sec.-treas. At the first of the year, 1927, we agreed to continue the work with the same officers. Fortunately, Jan. 30, 1927, we believe in answer to earnest prayer for help, Bro. William Miller formerly of Orrville, O., arrived here to direct the work. Young people's meeting was started in a few weeks after his arrival which proves a success and a blessing to all who attend. Midweek meeting was also arranged for, in which Bro. Wm. Miller gives us special Bible lessons and also short lessons in music which also are a great help to us. The average attendance of our Sunday school up to Jan. 1, 1928, was 30.

Sunday school was reorganized Jan. 1, 1928. Officers: Bros. Abe Kauffman, Abner Miller, supts.; Bro. Egli Yutzy, sec.-treas., and Sisters Mary Kramer and Ida Yutzy, chors. Bro. Erwin Kauffman was also elected as young people's meeting program director.

In December, 1927, Bro. N. E. Troyer, Cable, Ohio, held a short series of meetings here. The messages

(Continued on page 1088)

TOO BIG FOR GOD TO USE

We have read lately that one of the last messages of G. Fred Bergin, Director of the Ashley Down Orphan Homes, in Bristol, was—"Tell my younger brethren that they may be **too big** for God to use them, but they cannot be **too small.**" There is hardly any danger for some of us really being **too big** for God to use, but the grave danger is in **thinking** we are too big. So many people have such an exalted opinion of their actual worth and value. A glib tongue, a smart brain, and a noble looking stature may be a valuable asset from a worldly standpoint, but they may be the undoing of a person, from a Divine standpoint.

Listen to Paul's message to the Corinthians: "Ye see your calling, brethren, how that **not many** wise men after tht flesh, **not many** mighty, **not many** noble, are called" (I Cor. 1:26). He does not say **"not any,"** but "not **many**" are called. Just as soon as they are too "wise" or too "mighty" or too "noble" "after the flesh," then they become "hard cases" "indirigibles" for the Lord to handle. They usually know it all "best." No one is quite "wise" or "tactful" or "reasonable" or "perfect" enough to tell them anything or to use them anywhere.

Dear one, do not be discouraged if you have a "stammering tongue," an intellect that is inferior to many, or even a humbling physique. Give God your heart. Let Him have **wholly** what is of you and you will be surprised what He will do. You know it shall be all God what you do, so what is the difference what **you** are so long as you have God as your Master-Controller. Bear in mind, **He chooses to use** what in the world's eyes is "weak," "base," "despised," and "things that are not." In one or the other of this class **you** should fit, and if you really actually **are** "weak," or "despised," or "base," then there is a promising career before you. All you need to do is to **"Let Go** and **Let God!"** Be sure your "high mind" is not hindering. Be sure that God has **all** there is of you. Read the following poem and profit by it:—

"Too big for God to use me!"
O Lord, forgive my sin,
And let the pride that hinders
Be taken from within.
So much of self in service
The blessing cannot come;
And thus the work is useless
Which I had thought well done.

"Too big for God to use me!"
May I this lesson learn,
That eloquent orations
No soul to Christ will turn;
The people praise the learning,
The fluent pleasant speech,
Its poetry and pathos,
But these no heart will reach.
"Too big for God to use me!"
This is the reason why
Poor longing souls are famished,
Who come, and go, and die!
O God my Savior help me
In deep humility
To make a **full surrender,**
Henceforth to own but Thee.

"Too big for God to use me!"
But if I am possessed
With unction through His Spirit,
Then shall my work be blessed.
I'll count myself as nothing,
Seek Christ to magnify,
And use my gifts in service
My Lord to glorify.

Not I, but Christ, in future,
My lifting up shall be,
In simple, sacred language
My Savior all shall see.
So much I'll make of Jesus,
His life, His death, His fame,
All hearts shall praise and worship,
And bless His holy Name.

And when in Heaven's bright glory,
With trophies of His grace,
Which He in service gave me,
I see Him face to face—
What joy will be my Savior's,
What joy shall be my own,
That I was not, when serving,
Too big for God to own!

Oh, worker, **please** look to your God who is able to prepare you and to qualify you for any appointed place or task in which **He** wants to use you! Be sure you are **yielded** for any place and purpose **He** wants you and you will be surprised what He will do.—R.

Married

Birky—Birky.—On Feb. 23, 1928, Bro. Christian Birky and Sister Barbara Birky, both of Hopedale, Ill., were united in marriage by Bishop Simon Litwiller. May the blessings of God be with them.

Litwiller—Nolder.—On Feb. 28, 1928, Bro. Roy Litwiller and Sister Martha Nolder, both of Hopedale, Ill., were united in marriage, Bishop Simon Litwiller officiating. May God's blessings attend them through life.

Egli—Litwiller.—On Feb. 19, 1928, Bro. Jacob Egli and Sister Barbara Litwiller were united in marriage at the bride's home near Hopedale, Ill., Bishop Simon Litwiller officiating. May God richly bless them.

Litwiller—Nolder.—On Feb. 12, 1928, Bro. Emory Litwiller and Sister Florence Nolder, both of Hopedale, Ill., were united in marriage, Bishop Simon Litwiller officiating. May God's blessings attend them in their new relationship.

Boshart—Wyse.—Bro. Elon Boshart and Sister Eldora Wyse, both members of the Sugar Creek congregation, near Wayland, Iowa, were married at the home of Simon Gingerich, the officiating bishop, Feb. 4, 1928. May God's blessing be with them.

Spriggle—Sweigart.—On Dec. 24, 1927 at the home of the officiating bishop, Bro. Noah H. Mack, occurred the marriage of Charles Spriggle and Anna Sweigart, only daughter of Bro. and Sister Jacob Sweigart of the Metzler congregation. May their life be one of joy and happiness that will lead them to a life in the world beyond.

Hostettler—Beckler.—On Sept. 11, 1927, Bro. Orie Hostettler and Sister Ollie Beckler, both of the Wood River congregation, were united in marriage by Bro. D. G. Lapp of Roseland, Nebr. May the Lord bless them with a long and happy Christian life.

Fuhrman—Bair.—On Feb. 21, 1928 at the home of the officiating bishop, Bro. Noah H. Mack, occurred the marriage of Bro. Robert Fuhrman and Sister Elizabeth Bair, both of the Hanover congregation. May the rich blessings of God attend them through life.

Schweitzer—Jantzi.—On Feb. 9, 1928, Bro. Homer Schweitzer and sister Nettie Jantzi, both of the Wood River congregation, were united in the holy bonds of matrimony, Bishop D. G. Lapp of Roseland, Nebr., officiating. May God's richest blessings attend them through life.

Widmer—Rapp.—On March 3, 1928, Bro. Noah G. Widmer and Sister Kathryn Rapp were married by Bishop Simon Gingerich at his home near Wayland Iowa. They are members of the Sugar Creek congregation, near Wayland, Iowa. May the Lord bless them richly.

Stutzman—Schlabach.—On Sunday evening Feb. 26, at the Hopedale Mennonite Church, near Hubbard, Oreg., Bro. Joe L. Stutzman and Sister Emma Schlabach, both of the Hopewell congregation, were united in marriage, Bishop H. A. Wolfer officiating. May God richly bless this union.

Obituary

Payne.—Roy Philip, infant son of A. Roy and Grace Zook Payne, was born and died on Feb. 17, 1928. He leaves father, mother, 1 sister, 4 grandparents, uncles, aunts and cousins. He was laid to rest in the Holly Grove cemetery with short services at the grave by Bro. George Hostetler. One infant brother preceded him.

Johnson.—Mollie (Ennis) Johnson, beloved wife of Frank Johnson, died at her home near Westover, Md., early Sunday morning, Mar. 4, 1928; aged 34 y. 11 m. 24 d. She leaves her sorrowing companion and nine children. An infant daughter preceded her to the spirit world. Two brothers, George and Arzah Ennis, and one sister, Mrs. Harrison Wooster, also remain to mourn her loss. Funeral services were held at Greenhill Church of the Brethren of which she was a member. Interment in Quinton cemetery.

Carigon.—Albert Carigon was born in Orleans, Mich., Nov. 20, 1862; died Jan. 14, 1928; aged 66 y. 1 m. 25 d. Mr. Carigon was united in marriage to Lovica McCalla, on March 28, 1886. There were born to this union 12 children, three of whom preceded him. He leaves to mourn their loss his wife, Lovica Carigon, 4 sons, and 5 daughters (Harold, Bert, Chester, Emmet, Thelma, Glene, Fay, Edith, and Mattie), one brother Delbert Carigon of Saginaw, Mich., and several grandchildren and other relatives and friends. Services were conducted at the home January 17 by Aldus Brackbill. Interment in the Mennonite Cemetery near Elmdale.

Kauffman.—Christian K., son of Pre. Jonathan and Anna (King) Kauffman was born in Lancaster Co., Pa., Feb. 22, 1860; died July 28, 1927. On May 24, he had a stroke of paralysis and on May 27 Bros. Brackbill and Senger came to visit him and received him in the Church. He had been a member earlier, but had been back from communion for a number of years. He observed communion and feetwashing in the closing days of his life and sang and prayed. He leaves three brothers and two sisters. Short services were conducted at

his sister's home where he lived, by Bro. Amos B. Stoltzfus and at the church by Brethren John A. Kennel and John Senger. Burial in Gordonville cemetery.

—A Sister.

Springer.—Sarah, daughter of Christian and Fannie Springer, was born near Washington, Ill., April, 1869; died at the Hospital in Lincoln, Ill., Jan. 18, 1928; aged 58 y. 9 m. — d. She leaves to mourn 6 sisters and 1 brother (Mary Oswald, Strange Nebr., Lizzie Sears, Tiskilwa, Ill., Lena Householder, Chicago, Ill., Samuel, and Barbara Bender of Hopedale, Ill., Bertha Gallman, Roodhouse, Ill., Martha Bender, Bloomington, Ill.), and many other relatives and friends. She united with the Mennonite Church in early life. Funeral services were held at the Hopedale Mennonite Church, conducted by Bro. Simon Litwiller, assisted by Bros. Daniel Nafziger and Ben Springer. Text, John 5:24-29. Burial in the Mennonite Cemetery near Hopedale.

Lehman.—Fanny Lehman, daughter of Henry H. Miller, was born 3 miles east of Middlebury, Ind., Feb. 11, 1845. She lived on the farm on which she was born and died, all her life. She was the oldest native born resident of the township for a number of years. She was married to David D. Lehman April 16, 1874. To this union were born 3 children: Henry, of St. Paul, Oreg., Polly, wife of Benjamin S. Miller, and Lizzie, wife of Jacob D. Miller, both of Middlebury, Ind. 15 grandchildren and 10 great-grandchildren also survive her. She died Feb. 29, 1928; aged 83 y. 18 d. She united with the Old Order Amish Mennonite Church in her young years, in which she was a faithful member until death. The funeral was held at the home Mar. 3, 1928, by Moses M. Miller, Eli J. Borntrager, and D. D. Miller.

Culp.—Esther (Loucks) Culp, daughter of Jonas and Anna (Ramer) Loucks, was born three miles northeast of Wakarusa, Ind., Aug. 23, 1888; died Feb. 19, 1928; aged 39 y. 5 m. 26 d. She was married to Oscar Culp June 19, 1909. She leaves her husband, 6 sons, 1 daughter, father, 2 brothers and 3 sisters to mourn her departure. In the year 1907 Esther confessed her Christ and united with the Mennonite Church. A few weeks before she died she renewed her covenant with the Lord and with her husband united with the Mennonite Brethren in Christ Church. Her great concern before her departure was for her children that they might be brought up in the nurture and admonition of the Lord. Funeral services were held from the Yellow Creek church conducted by A. B. Yoder and D. A. Yoder.

Martin.—Sister Anna Brenneman was born April 14, 1854; died Dec. 28, 1927; aged 73 y. 8 m. 14 d. Her death was due to a stroke of paralysis which lasted only several hours. She was a faithful member of the Mennonite Church and also a kind loving mother and grandmother. On Jan. 10, 1878, she united in marriage to John F. Martin who preceded her in death by July 29, 1921. To this union were born 2 sons and 3 daughters: Samuel, Henry, Amelia, Elmira, and Amanda, and also 15 grandchildren. Funeral services were held on Dec. 31 from the home and from the Martin Mennonite Church, conducted by Bros. Benj. Good and Abby Good. Interment in the Martin cemetery.

"Rest on, dear mother, your labor is o'er
Your willing hands will toil no more,
A faithful mother true and kind
No friend on earth like you we'll find.

—By the Family.

Detweiler.—Kate Detweiler (nee Haldeman), was born Nov. 1, 1851, in Bucks Co., Pa.; died Jan. 26, 1928, at Levin, Pa., after an illness of one week; aged 76 y. 2 m. 25 d. On Feb. 8, 1873, she was married to John B. Detweiler. To them were born 4 sons and 1 daughter, all of whom grew to maturity. Her husband died in 1902, and one son also preceded her in death. She is survived by 3 sons, 1 daughter, 1 brother, and 11 grandchildren. She accepted Christ as her Savior in her young years and united with the Doylestown Mennonite Church and remained true to her faith until the end. She was a kind and loving mother and always was greatly concerned about her family. Funeral services were held on Feb. 1, 1928, conducted at the house by Bro. Mahlon Gross, and at the Doylestown Mennonite Church by Bros. Abram Hiestand and Enos Wismer. Text, Rev. 14:13. Burial in the adjoining cemetery.

Nussbaum.—Elizabeth Nussbaum (nee Schumacher) was born Jan. 31, 1883, near Bluffton, Ohio; died Feb. 25, 1928, near Dalton, Ohio; aged 45 y. 24 d. On April 15, 1900 she accepted Jesus as her Savior and united with the Sonnenberg Mennonite Church of which she remained a member until death. On Feb. 11, 1904 she was married to Christ C. Nussbaum with whom she shared joy and sorrow for 24 years. This union was blessed with 11 children. These are all at home except Bernice, the oldest one, who is residing in the state of Oregon at present. She leaves to mourn her departure a sorrowing husband, 11 children, father, mother, 5 brothers, 2 sisters, one sister (Rhoda) preceded her in death, and a host of relatives and friends. Funeral services were held at the Sonnenberg Mennonite Church Mar. 1, 1928, conducted by Brethren Jacob S. Moser, Louis Amstutz, and C. N. Amstutz. Text, Jas. 4:14.

Bawel.—Edna Marie, daughter of John E. and Katie Bawel, was born in Hall Co., Nebr., Feb. 5, 1915; died near Cairo, Nebr., Feb. 9, 1928; aged 13 y. 4 d. Over two years ago she was taken to a specialist in Lincoln on account of infantile paralysis in her right arm and shoulder. She was first put into a cast for 6 weeks, and then into a brace, which she wore about her arm and shoulder until death. Her death was caused by bronchial pneumonia. She was sick only a few days. She leaves to mourn her early departure, father, mother, one brother (Henry Joseph), five sisters (Emma Grace, Nellie Gray, Velma Fern, Viola Doris, Bessie Betty), also one grandmother and a host of relatives and friends. One infant sister preceded her to the spirit world. Services were conducted at the house by Bro. A. D. Stutzman and at the Wood River Mennonite Church by Amon Stoltzfus. Text, I Sam. 20:3 latter clause. Burial took place in the adjoining cemetery.

—The Family.

Keim.—John Keim was born in Holmes Co., Ohio, August 25, 1841; died February 29, 1928 at his home in Topeka, Ind.; aged 86 y. 6 m. 4 d. He was one of seven children born to Joseph and Catherine Keim. These children all preceded him in death with the exception of Joe Keim of Topeka.

He was married to Sarah Smucker Dec. 10, 1866 who died Oct. 29, 1892. There were no children born to this union, but they made a home for three foster children,—Amanda Dugan, Leanna Keim, and Randal Keim. John was married to Rebecca Zook Dec. 10, 1893. At the age of 21 years he came to Indiana and later became a pioneer of this community. He united with the Brethren Church soon after coming to Indiana and was a faithful member until death, never missing church when health permitted. Funeral services were held at the Baptist Church in Topeka, March 3, conducted by I. S. Burns, assisted by E. J. Yoder. Text, II Cor. 5:1. Burial at Maple Grove Cemetery.

All is over, hands are folded
On a quiet peaceful breast;
All is over, pains are ended,
Now dear John is at rest.

Brubaker.—Martha Brubaker, wife of Amos Brubaker, was born April 21, 1858; died Nov. 30, 1927; aged 69 y. 9 m. 7 d. On Tuesday morning she went to a neighbor's home to deliver a telephone message. On the way home while crossing the street she was struck by an automobile and received severe injuries. On the following Wednesday evening she passed away, being conscious up to the last. She leaves to mourn her departure her husband and two children. One son preceded her in death. The remaining children are Ephraim Brubaker and Lizzie, wife of Noah Rohrer. Two sisters and two brothers also survive. Her death came as a shock and reminds us that there is only a step between us and death. She was a faithful member of the Mennonite Church and as she was feeble in health she was often deprived of the privilege of going to the house of worship. The Sunday before her death she had attended communion service at Petersburg. Funeral services were conducted at the home in Lititz by Jacob Hershey, and at Petersburg Church by John Gochnauer, Isaac Brubaker, and Frank Greider. Text, Psalm 37:23. Burial took place in the cemetery.

"We miss thee from our home, dear mother,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss the sunshine of thy face."

—Family.

Mikel.—William J. Mikel, son of Mr. and Mrs. John Mikel, was born near Wakarusa, Ind., on Oct. 27, 1854; died in Elkhart, Ind., on Feb. 15, 1928; aged 73 y. 3 m. 19 d. He lived in this vicinity all his life. For 33 years he was an employee of the New York Central R. R., working in the maintenance department as a sheet metal worker. He retired Nov. 1, 1925. For several years he had been in ill health and his condition became serious ten weeks ago. His death was caused by heart trouble and Bright's disease. He married Mary Pletcher on Jan. 24, 1878. Two children, a son and a daughter, graced this home. The son died in infancy. About thirty years ago he was converted and joined the South Side Evangelical Church. Seven years ago he transferred his membership to the First Evangelical Church of Elkhart. He held various offices and was highly esteemed in the church. He was a devout Christian and a firm believer in the fundamentals of the Christian faith. All who knew him testify to his sincerity. Surviving him are his wife, and daughter, Mrs. V. W. Steiner, of Elkhart, a foster-son, Bert Gibson of Iowa, two sisters, Mary Pletcher of Mishawaka and Mrs. Ella Shriner of South Bend, Ind.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

Funeral services held at the Olive Mennonite Church conducted by D. A. Yoder and Mr. Doescher of the Evangelical Church.

FRUITFULNESS

A day without achievement spent
Is one that's barren, lost;
It brings but sadness and regret,
And there's another cost.

Without a hand of helpfulness
Reached out to one in need,
Without a day of purity
Spent sowing some good seed;

Without kind words, an upward step,
Without a deed well done,
No real enjoyment, crowning peace,
Comes with the setting sun.

—Roy A. Brenner.

"O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home."

—S. Longfellow.

CORRESPONDENCE

(Continued from page 1085)

were very much appreciated by all. There were a number of confessions, which was great encouragement to us. Later one young sister was received into the Church through water baptism. Our prayer is, that the Lord may help her to grow in grace and in the knowledge of the Lord Jesus Christ.

Recently Bro. Chauncey Hartzler of Goshen, Ind., paid us a visit and preached two powerful sermons for us. In the home of the writer under Bro. Hartzler's teaching a young man made his decision for the Lord. May the Lord bless him that he may become fruitful in His service.

Preaching services are always appreciated here as we have no minister. We welcome all who travel this way to stop with us. Will you kindly remember the work in this place in your prayers?

March 6, 1928. Cor.

Bowdil, Ohio

(Pleasant View congregation)

The Lord is continuing to bless us in many ways. Health has been good, with a few exceptions, even though we had many sudden changes in temperature.

Our church and Sunday school work has been moving on. The attendance fell a little low sometimes because of weather and road conditions but on the whole there is a steady growth in interest and spiritual life. On Sunday, March 4, the attendance was again around 50. A number of young people from the Crown Hill congregation worshiped with us.

Bro. I. J. Buchwalter was not able to attend services part of the winter but again preached for us on Sunday. He used as a text II Kings 4:1-8, giving a graphic account of the miracle and also making many spiritual applications.

Bro. J. A. Leichty gave a series of sermons on prophecy at the Martin's church and intends to give similar messages at Pleasant View soon. We appreciate his untiring labors in behalf of the cause at this place.

A number from this place attended the ministers' meeting at the Canton Mission some time ago.

Bro. Aaron Eberly attended the Spiritual Life conference at Goshen, Ind., and also visited relatives.

Our sewing circle and friends recently sent a shipment of clothing for the Miners' Relief.

Yours for His cause,

March 8, 1928. Dema G. Horst.

"If we live in the Spirit, let us also walk in the Spirit."

ITEMS AND COMMENTS

The latest investigation ordered by the U. S. Senate is that of the unemployment situation in the United States.

From Tokyo, Japan, comes the report that a half million of people have, during the past few weeks, been suffering from the epidemic of influenza, and the sick have been dying at the rate of 58 a day.

"From America alone 2000 buyers traveled to Leipzig, Germany, to attend the annual spring fair displaying manufactured goods of all kinds."—News Item. Looking for cheap bargains—possibly.

The three leading oil-producing states report the following production for January, 1928: Oklahoma, 20,956,000 barrels; California, 19,028,000 barrels; Texas, 18,977,000.

By a decision of the United States Court of Appeals, Canadians holding or seeking employment in the United States may cross the international boundary line at will, regardless of what may be the usual immigration restrictions. The decision was based upon the Jay Treaty of 1794, between the United States and Great Britain, which was interpreted as granting residents on either side of the line the right to cross and recross the international boundary line in the transaction of business regardless of usual immigration restrictions.

Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.—Rev. 3:20.

CONFERENCE ANNOUNCEMENT

The Lord willing, the Lancaster Conference will convene in its regular semi-annual session on Friday, March 30, at Rohrerstown, Pa.

The Bishop Board of the same conference will be in session all day on Thursday previous, March 29.

Noah H. Mack, Secretary.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 22, 1928 (Gospel Witness Established 1905) No. 51

EDITORIAL

"It is more blessed to give than to receive."

Provided you have it to give, and you give it without hope of receiving more in return.

"**Bring ye** all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Impossible, do you say? Suppose you take God at His Word, and give Him a chance to verify His promises. The lives of faithful men have demonstrated that "he that soweth bountifully shall reap also bountifully." Give God a chance, and you will not only be blessed, but He will be glorified and His cause will prosper.

Prayer.—Have you noticed the articles on this subject by Bro. Orrie D. Yoder that are appearing each week in the Gospel Herald? The third article in the series appears this week. It is a vital subject, and we are glad to commend the thoughts Bro. Yoder gives. Do not fail to read them. We all need to be reminded with the disciples of old, "Watch and pray, lest ye enter into temptation."

Now that the end of the present fiscal year of our General Mission Board is just at hand let us make one last effort to clear off completely the "Overchecked Funds" account. Perhaps the simplest and surest way to do this is to contribute liberally to the General Fund of our General Board and thus make it possible for the Executive Committee to level off all these low places and start in another year with a comfortable balance. If your checks reach Bro. Reiff by the last of this month they will be on time.

One of the most helpful factors in promoting the cause of Christ and the Church is that of God's people carrying a ready testimony for truth and righteousness, for God and salvation. Of the disciples of the first century it was said, "They that were scattered abroad went every where preaching the Word." It would be a blessed thing if the same could be said with truth of all the disciples of the twentieth century. Since "out of the abundance of the heart the mouth speaketh," let us pray that Christian professors everywhere may have their hearts filled with the love of God and burden for souls.

Speaking of church discipline, here is an incident of frequent occurrence: Two or more brethren having the welfare of the Church at heart discuss the subject with all earnestness. One of them urges vigilance, a faithful oversight of the congregation, and promptness in dealing with infractions in discipline. Another brother is quick to denounce radicalism and unwise methods, inferring that that is what the first brother meant. The cause of efficient discipline is often hindered by just such inferences. To assume that faithfulness and promptness in dealing with offenders means to be unwise or radical means to encourage anarchy and waste in the Church.

What will be the record of your Sunday school this summer? Will the attendance be greater or less than last year? Will the interest diminish or increase? Will the work done be more or less thorough? This is the time to begin answering those questions. The best way to break up a bad habit is to counteract it before it is formed. There are three things which we may do to hold our people in Sunday school and keep them interested: (1) Set proper examples; (2) do much personal work and diligent praying, (3) let there be constant and thorough lesson preparation. Begin **now** to do your best, keep it up all summer, and the close of the year will show that your labor has not been in vain in the Lord.

Lord's Day Observance. — Elsewhere in this number will be found a practical discussion of the theme, "Proper and Improper Activities on the Lord's Day," by Bro. E. C. Bowman. The discussion speaks for itself, and we believe that every consecrated Christian worker will endorse the message. Every provision for man's highest interests needs to be jealously guarded and zealously promoted. There are so many things to crowd in and rob the Lord's day of its proper uses and opportunities that it behooves us to be on our guard. Keep the Lord's day open for proper rest for the body and proper exercise for the soul, limit your physical activities on this day to actual necessities, measure everything that you say and do on this day by the admonition found in I Cor. 10:31, allow no secular duties or pleasures of any kind to interfere with public services and religious activities generally, and your whole Sunday record will be in the spirit of the divine admonition, "Remember the sabbath day, to keep it holy."

Bible Nonresistance.—It is a matter of genuine pleasure to note the widespread opposition manifested today on the part of leaders in many churches against militarism. We are glad that the Gospel light is being turned upon the evils and folly of war, for we believe that the highest interests of man are on that side of the question. Yet we would not lose

sight of the fact that opposition to war does not necessarily mean nonresistance. Some of the world's greatest fighters have been most bitter in their denunciation of war. One of the biggest blunders which nonresistant people can make is to take a hand in reforming government as a means to preventing war—for thereby they are taking hold of the very weapons which they profess to want to avoid. Another blunder almost as great is that of falling into the delusion that to accept "noncombatant" military service as a price for securing exemption from service on the field of battle is the proper thing for nonresistant people to do. The business of war is to kill people, or at least terrorize the enemy into a surrender. Whoever supports war, whether in a combatant or noncombatant capacity, has a part in the ghastly spectacle of slaying people by the wholesale. The chaplain, the munitions manufacturer or his employe, the man working in the commissary department, the nurse, the ambulance man, as well as the soldier on the field of battle, may properly be called "the man behind the gun."

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

JUSTICE

By J. C. Clemens

For the Gospel Herald.

This word has been defined thus: "A constant and perpetual will to render to every one that which is his own."

I. Justice of God

This is one of His chief attributes: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4).

The ungodly speculate on the delay of judgment and say, "The Lord delayeth His coming," but the hand of Justice has not stopped. We may not see it advance but it continues to move slowly but steadily like the shadow on the sun-dial. By and by it reaches the eleventh hour, and the twelfth, and unless we have made provision through Christ, the blow will fall with terrible force.

No Partiality, No Bribing.—"There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (II Chron. 19:7). A certain judge by the name of Brutus the Elder, in spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country. The youths and the trembling multitude pleaded with many tears but the father was lost in the judge; the love of justice overcame the love of a father and the boys were sentenced to die. This is a striking example of the justice of God, who is very LOVE by nature, and yet too true to deviate from justice.

Nor could money or gifts affect His decision for He has no need of that since He has possession of the universe.

Excellent and Plenteous.—"Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict" (Job 37:23). Job through his affliction was taught a wonderful lesson concerning the justice of God. Before he went through the higher grades of God's training school he said, "Let the day perish wherein I was born" (Job 3:3). Now he changes his view entirely concerning the justice of God and humbles himself and abhors himself in dust and ashes (Job 42:6), all because he misunderstood the UNFAILING JUSTICE of God. Zeph. 3:5.

Exhibited in Forgiveness of Sins.—"He is faithful and just to forgive us our sins," etc. (I Jno. 1:9). No one need fear that our sins are not all blotted out on God's side, if we on our side confess them. If we should be placed at the disposal of an earthly tribunal, what concern we would have that the testimony be rightly understood and weighed in a right balance, but in Him we have a faithful judge who cannot err.

David acknowledged the justice of God when he said, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psa. 51:4).

II. Justice among the Children of God

This was commanded already by Moses: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee" (Deut. 16:20). Christ is our example, "And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness" (Isa. 11:3). The apostle Paul admonishes the Corinthians to go to the saints for justice and not to law, for they (the saints) expected to judge angels. I Cor. 6:1-7. Here the elders especially have an important work in giving decision on matters that come up among the brethren. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). Our decisions cannot fail if they are **in His name**, and according to the higher law of God which is forever settled in heaven. Psa. 119:89.

In Buying and Selling.—This is illustrated in "just balances, just weights," etc. (Lev. 19:36). In those days if they violated these principles they were an abomination unto God. Deut. 25:15, 16. Christ pronounced woe to those that would tithe and then pass over judgment. Luke 11:42. Many who do not take time to read the Bible, read critically the lives of the professing Christians in their dealings with their fellow men. "Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2).

To Servants.—"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). How important it is to live up to our agreement and not exact more from them than they are able to perform; also to provide for them proper food and provision so that they may render cheerful service! Too often the unselfish Spirit of Christ is wanting as we go through life. Different nationality, or creed, or color, or race, or station, dare not interfere in the treatment of our servants. James 5:4. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)?

Exemplified.—It could be said of Samuel that he never defrauded any one, nor took bribes. "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (I Sam. 12:4). The same could be said of David who ruled over all Israel, and executed justice to all. II Sam. 8:15. May our lives be such that the world can be a witness, and God also, that we have been dealing justly and unblamably in this crooked and perverse nation; then can we be real lights in the world. This could be said of the Apostles. I Thes. 2:10.

"Can the Lord depend on you?
Does He find you ever true?"

Lansdale, Pa.

As young people we should live a balanced life, living for the future: each day performing a definite service to God and man, and each day doing something to prepare for the day ahead.—A. J. Metzler.

"A difficult task should be looked upon as a challenge to courage, thought, energy, and perseverance."

OUR GOD-GIVEN PRIVILEGES IN PRAYER

III

By Orrie D. Yoder

For the Gospel Herald.

No greater privileges, no greater opportunities, no greater promises were ever made to any individual or group of people by any multimillionaire, king, or master, than those given and granted by God to His people. Even though we as children of God must approach Him as beggars, and can never expect to pay anything back to Him for what He has done, and is still willing to do for us, yet our God-given privileges in prayer are incomprehensible. Our God is ever a God waiting to bless us beyond our limited expectations. Eph. 3:20; Jer. 33:3. "Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4). This is just as true now as it will be in the future age.

Behold our God! Behold the boundless storehouse to which He has given us the keys of prayer! Look at the promised blessings which are beyond our human comprehension, and then look at this poverty-stricken world. Look at the penury of the professed Christian Church. Look at our own threadbare Christian lives. How can the latter exist in the light of the former? Certainly our rich God is also "rich in mercy," or He could not own and recognize us poor ungrateful creatures.

In the recent Sunday school lessons we have had our Lord Jesus Christ, "the same yesterday, and to day, and for ever" shown to us as Master over the forces of nature. We have seen His mastership over disease, death, and over Satan and all his hosts, and what more do we want, or what else are we waiting for? Are we really trusting the Christ who trod in Galilee of old? If so, why do we not go to Him more in our need? If we are trusting Him, then why are we so prone and so quick to go to human agencies for help, safety, and prosperity? If Christ is Ruler over nature why will we not trust and obey Him, so that He can open to us "the windows of heaven" (Mal. 3:10) and pour out His riches upon our poverty-stricken lives and activities? He can "speak the word" and bring to us peace, safety and prosperity, if we but trust Him and obey Him.

Again God would have us to know that our prayers are not an imposition upon Him. Because of the work of Jesus Christ on the Cross, God promises to answer prayer and His promises cannot fail, nor be reversed. God must honor His Word by honoring true prayer. Notice why God can answer prayer, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also **freely** give us all things" (Rom. 8:32)? Study the work of Christ on the Cross. Let us get a vision of what it really cost God to give His Son for us, and we will see how easy it is, comparatively speaking, for God to answer prayer.

More than this, God is not only waiting to bless and answer our prayers, but He is also waiting to help us to pray. His Son, our Savior, is at the Father's right hand, already interceding for us. He prayed for us while here on earth, and "He ever liveth to make intercession for" us. Heb. 7:25; John 17. The Holy Spirit helps us in our prayers, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

"The Lord hath done great things for us" (Psa. 126:3). Look what He has done for us in the field of prayer and intercession. Are we glad, or are we shamefully ungrateful?

Altoona, Pa.

PROPER AND IMPROPER ACTIVITIES ON THE LORD'S DAY

By E. C. Bowman

For the Gospel Herald.

In meditating upon this subject it seems hard to keep the mind from drifting to the Law and to the fourth of the Ten Commandments.

Let us then take a look at Ex. 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Let us notice that the Lord is not instituting a day here by the Law, but is giving a commandment for the observation of a day He had instituted at the time of creation, about 2500 years before the Law was given. Gen. 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Next, let us turn to Mark 2:27 and take to heart that often quoted reminder that "the sabbath was made for man, and not man for the sabbath." And then for man's benefits in the proper observance of this day turn to Isa. 58:13, 14, and do not miss it.

But since "The day of Pentecost" (Acts 2:1) we are in a different dispensation (the Holy Spirit dispensation) in which we may enjoy a relationship with our Lord that was not to be enjoyed before. "Of which salvation the prophets have inquired and searched diligently,....which things the angels desire to look into" (I Pet. 1:10-12). Instead of the bondage of the Law we enjoy the liberty of grace. Instead of the Passover we partake of the Lord's supper. Instead of the Sabbath, we have the Lord's day, etc.

Let us now notice a little about God's order of things. **In creation:** First, the earth; next day and night; then division of land and waters, vegetation, sun, moon and stars, animal life; then man; and last of all the living soul. **In Christ:** Do we notice this order reversed? The living soul deserves first consideration, then the things that pertain to its welfare; and lastly the material things of earth. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). In creation, the holy day last; in Christ, the holy day first—both to be observed (each in its own dispensation) to God's glory, to our soul's highest interests, and not without even temporal blessings and advantages, even to the natural man, if rightly observed. Under the Law it was do and live (Lev. 18:5), under grace it is live and do. Eph. 2:10.

For the observance of the Sabbath according to the Law let us notice the command, "Remember the sabbath day, to keep it holy....in it thou shalt not do any work" (Ex. 20:8-10); and then Lev. 6:12, 13: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it **every** morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall **ever** be burning upon the altar; it shall **never** go out." We notice that there were, after all, certain activities on the Sabbath.

But right here let us notice an expression of Paul's about the Law: "The law is spiritual:" and about the natural man, "But I am carnal, sold under sin" (Rom. 7:14), "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Though the Law was spiritual, it had not the power to produce spiritual life, and the carnal man had not the power to satisfy its demands.

But praise be to God for the One who accomplished both for us. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3,4). And now, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Now, as a spiritual people (I Cor. 2:15, Gal. 6:1), are we going to fail to continue in satisfying the demands of that spiritual law according to Ex. 20:3-17 as applied to our dispensation, because it is law? Oh no; but "because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5:5), and "Love is the fulfilling of the law" (Rom. 13:10).

Returning to the activities of the Sabbath, we notice that they were such as the offering of material sacrifices unto God. And we would naturally think they included work enough. But were they not of the shadows, examples, types, figures, etc. (Heb. 8:5; 9:9,24; 10:1, etc.) of the "better things" which we are now permitted to enjoy?

To what activities, proper for our Lord's day, do these then point us? "Offer sacrifices of righteousness; and put your trust in the Lord" (Psa. 4:5). "Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Psa. 27:6). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psa. 107:22). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5). "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" (Heb. 10:24,25). For some of the stated activities of the disciples and apostles of Christ see Mark 16, Luke 24, John 20, Acts 20:7, and I Cor. 16:2.

God's purpose in all these activities, it seems to me, is to draw our minds and spirits away from the material and temporal things of earth and this life to things spiritual and eternal. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). How well do our regular Sunday preaching services, devotional meetings, Sunday school sessions, young people's meetings, all day Sunday school and missionary meetings, etc., seem to answer this purpose?

Are there any improper activities engaged in by our people on the Lord's day? Would all our missionary activities be justifiable for this day? There are buildings needed. Residences, mission halls, church buildings, school buildings, hospital buildings, automobiles, trucks, Bible coaches, etc., are called for. For the procuring, furnishing, equipment and operation of all these, funds are required. Solicitation and building programs are set on foot. Officers and committees are elected and instructed how to proceed in all the various lines of these activities. Would these all fit into our Lord's Day programs? Suppose a mission hall or church building is badly in need of repairs, and a contractor is present in a Sunday morning service. Should we ask him after the service is over to inspect the building and give us an estimate of the probable amount of work and funds required for repairs, before he leaves? Do I hear some one answer, "Yes, it is the Lord's work?"

We receive many an exhortation to consecrate ourselves, our houses, our lands, our business activities, yea, our all to the Lord. Shall we then operate our farms and be engaged in our business activities on the Lord's Day? My Ford serves me well in carrying me to places of worship in the Lord's service on the Lord's Day, but would you expect me to be found engaged in soliciting funds or making arrangements for its purchase on the Lord's Day? The "Friesen truck" and the South American "Bible Coach" appealed very favorably to me. But I would not have felt justified to institute or promote a Sunday "drive" for the solicitation of funds for the purchase of the same. Would we expect our La Junta, Colo., Sanitarium and Hospital solicitation and building committees to be boosting their operations on the Lord's Day? Would we expect to find our Falfurrias, Texas, colonization promoters planting their acres, set aside for the extension and support of the Lord's cause, in fruit trees on the Lord's Day? Should we expect our Endowment Program, for the solicitation of finances for operating our church schools teaching the same subjects as other schools and colleges, to fit into our Lord's Day programs? Should we, in this list of questionables, include the speeding of the Lord's work to such a degree that Sunday trains are required to take us to our destination?

If "It is the Lord's work" would be a justifiable affirmative answer to all such questions, then why should God Himself, after six days' work of creation, cease from his own work, to observe and institute the Sabbath day and give His own chosen people the Law for the observance of the same? And can we, burdened and weighted down with such material activities, expect to rise and soar in spiritual spheres, and atmospheres of heavenly glory, as God desires us to do on His holy day?

With these thoughts in mind is it needful to draw our attention to such activities as the operating of garages and filling stations with the patronizing of the same, the delivering of poultry and dairy products, joy riding, ball games, Sunday dinners that keep people from church services, etc., etc., etc., on the Lord's Day?

Possibly, because of our lack of thoughtfulness, our absent-mindedness and our short-sightedness we have reasons to be thankful for Peter and others "To stir you up, by putting you in remembrance." And perhaps if we would follow a certain sister's suggestion to remember the Lord's Day during the other six days of the week so as to be ready to keep it holy when it comes, and with John (Rev. 1:10) be "In the Spirit on the Lord's day," we might be lifted up and made to "sit together in heavenly places in Christ Jesus" (Eph. 2:6) and have such visions of glory on the Lord's Day, that even that proverbial "ox in the pit" might rarely need helping out on Sunday.

Freedom, Mo.

GOD'S WAY

"Making request, if.....I might have a prosperous journey.....to come unto you.....that are at Rome" (Rom. 1:10-15).

Was the apostle's prayer answered? Did he get to Rome? Yes, he arrived in Rome. But what a road it was by which he came there! Who would have imagined that this would have been the "prosperous" way by which he would arrive? He passed to Rome through arrest, shipwreck, pain and tears!....And yet when he had settled in Rome, and was able to look upon his troubled condition, he saw that in spite of apparent misfortune his prayer had been answered gloriously: "The things which happened unto me have fallen out rather unto the progress of the gospel." The apparent misfortune turned out to be the best fortune, and the heavy road proved to be the highway of the Lord.—Sel.

Thank any one who confers on you that greatest of all favors, the chance to do your very best.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HOLDING THE ROPES

Down beneath the mighty ocean,
Divers plunge for treasures rare.
But men hold the ropes above them,
So they breathe the upper air;
Seeking pearls of richest value,
Braver hearts have dared to go;
But our hands must every moment
Hold the ropes that reach below.

So amid the heathen darkness
There are heroes true and brave,
Shrinking not from any danger,
Bearing all to help and save.
But they cry, "O do not leave us
'Mid these dreadful depths to drown,
Let us feel your prayers around us;
Hold the ropes as we go down."

Who can understand the darkness
Of those realms of sin and death?
E'en the very air is tainted
With the dragon's scorching breath
But across the wildest billows,
Love can reach the distant lands,
Underneath the darkest surges
Prayer can hold the brother's hands.

Was it only for your brother
Jesus spake His last command?
Is there naught for you to suffer
For those lost in Christless lands?
If you cannot go and save them,
There are those whom you can send.
And with loving hearts to help them
Hold the ropes as they descend.

Hold the ropes with hands more loyal;
Pray with faith and hope more strong;
Love that never fails uphold them,
Through their night of dark so long.
Lay your treasure on the altar;
Let us give our children, too;
There's a part for every helper
And the Lord hath need of you.
"Hold the ropes," a brother's crying—
He has plunged beneath the wave;
He has gone 'mid lost and dying;
He has gone to help and save.

—Publisher Unknown.

NEWS LETTER FROM ARGENTINA

(Feb. 15, 1928)

By Mae H. Hershey

For the Gospel Herald.

Sister Selena Gamber passed through Pehuajo on her way to Carlos Casares where she will work in the Mission while Bro. and Sister Lauver are on their furlough.

Bro. Lauvers are busy packing trunks and making preparation for leaving. They spent a few hours at Pehuajo Wednesday afternoon as their farewell visit.

Bro. J. W. Shank visited the Mission at Madero Friday evening.

The Summer School instructors, Bros. J. W. Shank and N. J. Litwiller, went to their respective congregations for Sunday services. They both returned to Pehuajo on Monday to take up their work.

Father Cavadore is in a serious condition, gradually growing weaker.

Several of the S. S. teachers visited absent scholars which increased the attendance the following Sunday. One little boy of 11 years brought a crowd of his acquaintances which also helped to raise the figures. We are glad to see a gradual increase in regular attendance.

The work in America seems to have good interest. Bro. and Sister Rutt are busy looking after the two places, America and Meridiano Quinto.

Bro. Wetzel's oldest son, who is married and has a family in Buenos Aires, came to Pehuajo and is at his father's. He has had several operations and sickness. He seems well physically now, but has weakened mentally which makes it very sad for the family. They have asked us to pray for him that he may be restored to his normal mind.

Pehuajo, Argentina.

FROM OUR MISSION STATIONS

Iowa City, Ia.

Greetings to all Herald Readers:—Perhaps a few lines from this place would be of interest to the readers of the Herald. For several years the Iowa-Nebraska Conference had under consideration some plan of opening work at this place. A committee of three brethren was appointed to investigate and find out how conditions and prospects were in this city. This committee after canvassing the city in the early summer of 1927, and giving their work careful and prayerful consideration, located an abandoned schoolhouse on the west side of the river, outside of the business district of the city, in a residence section of the poorer class mostly, which by some repairing and remodeling answers the purpose to have services in very nicely. The building as yet belongs to the city, but they were very generous in offering us the use of it for one year without rent if we make the necessary repairs. We have the privilege of buying it if we want to after one year. The work of remodeling this building was finished last fall and on Nov. 27, 1927, the first service was held here with a full house. The work here at present goes by the name of the Mennonite Sunday school. We have Sunday school every Sunday at 2 P. M. We also started to have preaching every two weeks, supplied by the local congregations of the community. Bros. Joe C. Brenneman, W. S. Guengerich, J. L. Hershberger, and D. J. Fisher have occupied the pulpit thus far. We have many things to feel encouraged for in the work here. We have an average attendance of about fifty, a good interest, and a manifestation of a real hunger to hear the pure and unadulterated Word of life by nearly all the older ones attending. We also have a very industrious class of children who seem to thoroughly enjoy to come here. They are teachable and very prompt in asking and answering questions. They also appreciate our S. S. papers very much.

Pray for the work at this place.

C. E. Hershberger,
Mar. 13, 1928. Melrose Ave.,
Triangle Place,
Iowa City, Iowa.

Baden, Ont.

(Baden Mission)

Greeting to all the Herald Readers:—We had singing school for three months conducted by Bro. Titus Kolb. Bro. Kolb closed the singing school just before New Year. After New Year we continued singing school with our own local talent for over two months.

We have church services every Sunday afternoon, also Sunday school; average attendance from thirty to thirty-five. There are four ministering brethren serving us, namely: Orphen Wismer, Osiah Cressman, Nathaniel Bergey, and Moses Brubaker.

The Lord willing, we expect to have six months Bible study course with Bro. Oscar Burkholder as the instructor, meeting once a week. May God's blessing be in the study of His Word.

Yours in Christian Service,
Ephraim Brubacher.

READY SERVANTS

"And now, behold, I go....unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me" (Acts 20:22-24).

How the world needs such people! How God needs such people everywhere—in the church, in the state! Men who are always there, always there at the holy summons; men who see by a fine instinct which they themselves have never stifled, have never perverted, have never turned the edge of or dulled the sensibility of; men who see by a fine instinct God's ruling upon every particular situation and go straight for it, asking no reward, distracted by no fear, —these are the salt of the earth.—John A. Hutton.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME

By Anna M. Graybill

For the Gospel Herald.

In studying the home and trying to develop its principles, the Word of God is our only safe guide and model. It is God's presence that sweetens everything there. Deprive home of the Bible and it becomes the center of mere worldliness. Within each family may be found the latent elements that, if properly developed, will produce abundant fruit unto holiness, but, on the other hand, if these sacred things are neglected or allowed to lie dormant, all that might be lovely is soon blighted.

Wherever we have a house we should have a place of worship. Wherever there is a home there should be an altar. I have seen family altars set up for a season after death had entered the home. When hearts were lacerated the family seemed to pray, but after the wound was healed the lately erected altar lay in ruins. Is it not one of the saddest of all things to see souls thus perishing for want of spiritual nourishment? Family mercies and family griefs equally call us to family religion. That family is not a Christian family where God is not recognized and honored.

The home and the church are the divinely appointed institutions for the study of both God and human souls. There are many homes where God is ignored. There is no worship of God there, neither is there any religious training of the young. Perhaps what is called education is given much attention and prominence, and yet no religion is taught. All proper knowledge, no doubt, is to be cultivated that man may rise to his dignity, but to pursue worldly learning to the neglect of the study of God's Word is foolish and sure to lead to spiritual decay and ruin. Hence the necessity of religious worship and instruction in the home. If more pains be taken to teach the children Latin or Greek than the knowledge of God and His Word, what wonder that ungodliness prevails!

When religion is omitted in the training of our children chaos must ensue. The great central power to build character is truth, and where that is neglected or obscured, confusion must result. Home is the divine institution designed for training children in the knowledge of God. In youth, above all other periods in life, should the truth be lodged in the mind. Scripture is so full of admonitions and instructions concerning the home and its relation to the spiritual welfare of its inmates that we violate its teachings if the love of God and His Word is not paramount there.

Home is where mother is, and the Christian mother especially can plant the seeds of truth. She can tell of the better home where there is no night. Kind words are the brightest flowers of earth's experiences. They make a very paradise of the humblest home. Use them; they are jewels beyond price, more soothing and healing to the wounded heart and burdened spirit than all other blessings that earth can give.

Wrightsville, Pa.

BE KIND TO YOUR HOME FOLKS

This is especially to mothers, because an angry look or even a troubled one on mother's face casts a shadow on the whole household. The face you wear has much to do with the happiness of home. I would not spend much time looking in the glass, and yet I am sure if some mothers could see their faces, and hair uncombed and dress not very neat, I say if they could see as I see and as others see, they would fix up a little for husband and children's sake. Not for strangers, but especially do wear a smiling face, that costs no time or money.

We give a part of ourselves to all we meet. As I walk the streets and mingle with others in society, I seem to take into my life a part of every one I meet. Mary walked through the hall with a look of discontent, and part of her frown lodged in my heart. Jane passed by with a smile and kind word, and I caught that also. A mother spoke in a cross tone to her little child and gave it a hasty slap on its face, and I felt the child's grief all day. Another mother picked up the fragments of a broken vase, saying kindly to the frightened child: "It was an accident, don't cry, only be more careful next time." (The vase was a keepsake.) That mother's self-control and kindness have been a comfort to me ever since. I can't help being thus influenced. I wish I could throw off and never remember the bad I hear and see.

It almost frightens me to think that I must give a part of myself, but it is something I can not control. Neither can you, dear reader. In order to have your face and words helpful to others you must have a kind and loving heart, then the look on the face will take care of itself. The Bible says "A merry heart maketh a cheerful countenance" (Prov. 15:13). Also, "out of the abundance of the heart the mouth speaketh." My daily prayer is—God bless our homes; father, mother and children; make home the holiest, happiest place for every human being, for Jesus' sake, Amen.—Selected.

A BOY STUMPS HIS SMOKING FATHER

Jacob H. Schwank relates in the Gospel Banner how he broke his father of smoking. As a boy he worked long and patiently in making a water-wheel that would run without turning a crank. When it was finished he called his father to see it. The father said he thought the boy was very foolish to spend so much time on something that would not even crack a grain of corn for a little chicken. Then the boy looked up and said:

"Now, daddy, please do not get offended at me if I tell you of something that looks still more foolish to me. You fill your pipe with tobacco about half a dozen times a day, and light it, and suck the smoke through the stem into your mouth, then blow it out in the air. Now, daddy, be fair and square with me. Which is the more foolish—for a man to do that, or for me to do what I am doing?"

Father Schwank walked away, silently, but not smoking his pipe. And he never smoked it again. The boy had done what his mother and others had failed to do through a long period of years. Every father who smokes should think seriously as to the kind of impression he is making upon his son. Can a boy respect a smoking father as he should?

Most boys have thoughtful moments. A thoughtful boy is almost certain to wonder why father objects to him spending money for things he likes while the father is spending his money for a thing so useless, and often injurious, as tobacco.

George M. Pullman gave up smoking, so he could use his money in building his first sleeping car. Another man, after quitting tobacco, said he had figured it up that he had spent $18,000 for tobacco—enough to buy four homes like the one he lived in.

When it comes to waste, smokers take the lead.—W. H. Brown.

"If we live in the Spirit, let us also walk in the Spirit."

SUNDAY SCHOOL LESSON

Lesson for April 1, 1928—Mark 8:27-38

JESUS THE SUFFERING MESSIAH

Golden Text.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Introductory.—Our lessons take up the narrative of the life and labors of Christ as left off in the lesson of March 18, allowing space for several weeks of busy labors between that lesson and our present one. In the lessons of the past quarter we encountered more of the mighty works of Jesus than of His teaching. In this quarter's lessons His teachings seem to have the more prominent place. Several of the most vital teachings connected with practical Christian life are found in this lesson.

Peter's Confession (27-30).—Two questions are here presented: (1) "Whom do men say that I am?" (2) "Whom say ye that I am?" These two questions are still live ones. As a rule people recognized Christ as a mighty, wonderful man. This recognition is still given Him in popular acclaim, even by avowed infidels. In fact, those who reject Christ as the Son of God are very fond of trying to make people believe that they honor Him by giving Him loud praise as a man. But the true children of God, while they are not a whit behind the rest in proclaiming the greatness of Christ as a man give Him still greater recognition as the Son of God. The test is not in recognizing Christ as man, but as God. Peter's answer, "Thou art the Christ," meaning, the anointed of God, is the answer of every man of God to the above question. They who stand upon this confession can not be overthrown.

Peter's mistake (31-33).—Christ now changes the subject of His instructions. He tells His disciples that instead of assuming the reins of government and setting up a glorious kingdom, as many hoped that He might, He was going to be persecuted, put to death, but that the third day He should rise again. This was disappointing news. They could not believe it. Peter especially rebuked Him, saying, "Be it far from thee, Lord." The thought of a defeated Christ was so far from his conception of what should be the place of Christ that for the time being he seems to have forgotten his confession of the Master as the Son of God; for had he recognized Christ as God he would of necessity have recognized Him as the One "for whom it was impossible to lie, and therefore nothing that He said could be doubted. Peter was promptly rebuked for his assumption, which ought to stand as a warning to every one who assumes to improve on the Word of God. When God speaks, let every man receive the message with reverential obedience.

Conditions of Discipleship (34-38).—Recognizing Christ as our Teacher of supreme authority, let us hear what He has to say with reference to conditions of discipleship. Whether we are or are not His disciples is a question of supreme importance. Not only our condition here but our lot in eternity depends upon whether we are disciples of Christ or not. For a matter of such overshadowing importance we can not afford to stop short of the very highest of authority, namely that of Christ Himself. What has He to say on this point? Here are the conditions of discipleship as set forth by the Master Himself:

1. "Whosoever will come after me, let him deny himself, and follow me." Luke, in reporting the same teaching, says: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." In other words, self-denial lies at the very gateway into the kingdom of heaven. Self must be upon the Cross before Christ can be enthroned in the heart. The reason for this teaching on self-denial is set forth in the next point, namely;

2. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Such an attitude is set forth in Paul's letter to the Colossians: "Ye are dead, and your life is hid with Christ in God." They who yield themselves to God, hide behind the Cross, count self as nothing, but Christ as everything, belong to the class whose lives count more and more for God and the Church. There must first be death before there can be life.

3. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Very few people confess to being ashamed of Christ, in the abstract, but there are scores of Christian professors who are ashamed of many of His teachings, especially the unpopular ones. Such people should make a careful, prayerful study of these words by our blessed Lord.—K.

Bible Meeting Topic

THE SUFFERING OF CHRIST.—Isa. 53.

Topic for April 1

MOTTO

"That He might bring us to God."

OUTLINE STUDY

I. Sufferings During His Life on Earth.
1. The manners of worldly people.—Mark 8:12; Luke 16:14; Jno. 10:20.
2. The privations of the flesh.—Jno. 4:6; II Cor. 8:9.
3. The grief of seeing souls lost.—Luke 19:41.
4. The agonies as the Sin-bearer.—Jno. 12:27; Luke 22:44.
5. The pangs of the forsaken.—Mark 15:34.
6. The indignities of sinners.—Isa. 50:6; Luke 22:63; Mark 15:32.
7. The pains of the cross.—Heb. 13:12; Matt. 27:35.

II. Reproaches in His People's Reproach.
1. Despising the messengers.—Luke 10:16.
2. Neglecting the suffering saints.—Matt. 25:45.
3. Reproached for His name.—I Pet. 4:14.
4. Tribulations for the Gospel's sake.—II Cor. 1:5, 6; II Cor. 4:10; Phil. 3:10; 1:29.

III. The Fruit of Christ's Suffering.
1. Atonement through the blood.—Gal. 3:13; I Pet. 1:18, 19.
2. Reconciliation.—II Cor. 5:18-21.
3. The power of the devil is broken.—Col. 2:14, 15; Heb. 2:14.
4. The glory of Christ in His saints.—Phil. 1:20; I Pet. 4:14.
5. The perfecting of His saints.—I Pet. 5:10.
6. The ingathering of the lost.—Matt. 5:16; I Pet. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. What Jesus Suffered for Us.

For Young People.
1. Suffering of Christ in the Flesh.
2. The Results of Christ's Sufferings.

For Older People.
1. Sufferings for Christ To-day.
2. Blessings in Christian Suffering.

PERSONAL THOUGHT

There is no greater sin that man can commit than to reject the sacrifice which Christ made for sin. May God give us all a fuller appreciation of our redemption and enable us to show forth His salvation to men.

MEDITATIONS ON THE TOPIC

II. **The Text.—Isa. 53.**—The prophet Isaiah foretold the sufferings of Christ for the sins of "us all." It was our transgressions that were assumed and for which stripes were laid upon Him. Our iniquity was laid on Him and then the stripes which our iniquity deserved were borne by Him. Then we were redeemed. God was satisfied. Real intercession accomplished the great salvation for sinners.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 22, 1928

Field Notes

Bro. B. B. King, Ft. Wayne, Ind., recently held evangelistic meetings at the Toronto, Ont., Mission and the church at Markham, Ont.

Bro. Oscar Burkholder, Breslau, Ont., is busy in evangelistic work. His recent labors have been with the congregations at Nappanee, Ind., and Alpha, Minn.

Votes were taken for two ministers at the Lindale Church, Virginia, on Saturday forenoon, March 17. The ordination was to take place the following Saturday.

Wanted.—A brother to drive a car to Falfurrias, Tex., for the transportation. Any one interested may communicate with Bro. Lehman K. Horst, R. 2, Chambersburg, Pa.

A Bible Conference was held at the Pike Church near Elida, Ohio, on March 9-11, with Bro. J. D. Mininger, of Kansas City, Kans., and the home ministers as instructors.

The Bible School at Kitchener, Ont., closed its ten weeks' session on Friday, March 9, with special exercises appropriate to the occasion. Bro. Jesse Martin assisted in the teaching during the last week of school.

Bro. C. F. Derstine, Kitchener, Ont., spent a part of this week and the week before visiting churches in southwestern and eastern Pennsylvania. He was at Scottdale on Tuesday of last week, and filled an appointment at Masontown that evening.

REQUESTS FOR PRAYER

The prayers of the Church are requested for Sister Brubaker, wife of Michael Brubaker of the Susquehanna Church near Port Treverton, Pa. She is very ill of pneumonia and a complication of diseases. Pray that if it is the Lord's will she may be spared to care for her family.

Pray for the ordination services to be held at Lindale Church, Virginia, as noted on this page.

Pray for those who came out on the Lord's side in the meetings that just closed at Scottdale, as noted in the Scottdale correspondence.

Information Wanted.—George Killius, former home Mt. Lake Park, Md., left home about eight years ago. When last heard from his address was 2232 North Market St., Wichita, Kans. If any one knows anything of his whereabouts please notify Chas. F. Killius, Salisbury, Pa.

The following are the communion dates for a few churches in the Franconia district:

Towamencin, April 8.
Plain, April 15.
Line Lexington, April 22.
Souderton, April 29.
Rockhill, May 6.
Salford, May 20.
Franconia, May 27.

Bro. and Sister S. M. Kanagy, Chicago, Ill., were called to Markham, Ont., recently to attend the funeral of Sister Kanagy's father, Bro. David H. Brown. While in the vicinity Bro. Kanagy preached at the Mission in Toronto, as well as at the Wideman and Cedar Grove churches. His messages were appreciated.

Sister Mary Hershey, wife of Bro. Henry Hershey, Intercourse, Pa., treasurer of the Mennonite Publication Board, passed to her eternal home on March 9, 1928. The obituary notice will be found elsewhere in this paper. We extend our condolences to Bro. Hershey and the bereaved family.

We are in receipt of a program for the fourteenth annual meeting of the Eastern Board of Missions and Charities to be held at Mountville, Pa., March 27, 28. The topics to be discussed indicate that an interesting meeting is in prospect. Among those from a distance to be there are Bro. S. H. Rhodes, Harrisonburg, Va., and returned missionaries from South America.

Correspondence

Tangent, Oreg.

(Albany congregation)

Dear Readers, Greetings:—Bro. M. D. Stutzman, Kingman, Alta., closed a series of evangelistic meetings, which lasted 10 days, on Feb. 21. Three by standing expressed their desire to reconsecrate their lives, and eternity alone will reveal the far-reaching effects on the rest of those who attended. Bro. Stutzman is an able expounder of the Word. His closing message was based on the words, "And, now, brethren, I commend you to God," etc. Bro. S. touched on every angle of church work. He spoke in no uncertain terms, yet withal his words were seasoned with grace and charity. May he be spared many years of useful service to the cause in which he finds so much enjoyment.

Bro. Daniel Brenneman has been on the sick list for over a month but at this writing is improving, and hopes are entertained for his recovery.

Bro. and Sister C. R. Widmer who had been in Palestine visiting his son, Bro. Herbert Widmer, are now on their way back, expecting to return in late summer.

Spring seems to be here. Rains are lighter, the weather is warm, and robins and other birds are arriving. To those who plan a trip West, we would say, Remember the Pacific Coast Conference is held the forepart of June and you are welcome.

All workers for the the cause are invited to attend.

In His name,
G. R. Bebb.

Harrisburg, Oreg.

Greetings to the Herald Readers:—We have great reasons to be thankful to our heavenly Father for His protecting care in these last perilous days.

Bro. Allan Good of the Portland Mission was with us yesterday and preached in the morning from the Articles of Faith, 13, 14, and 15, using the references. It was so plain that a child could understand it. Two young converts are being instructed before being baptized as is our custom here. In the evening Bro. Good used as his theme, Apostasy, or falling away from the faith once delivered to us. We thank God for Bro. Good's messages. Bro. Sam Erb of Hesston, Kans., was with us last Sunday and visited with friends.

March 6, 1928. Mrs. Yoder.

Protection, Kans.

Dear Herald Readers, Greeting:—We are enjoying nice spring weather at this writing. Above the natural blessings we are permitted to enjoy come the showers of spiritual refreshing. On March 3 Brethren S. A. Yoder and H. E. Hostetler and their wives came here and remained over Sunday. While here Bro. Yoder preached the Gospel to us, which we very much enjoyed.

On March 5 Bro. D. D. Miller of this place was called to Perryton, Tex., to conduct the funeral services of Bro. Pletcher. May we so live that when we may be called to leave this world that we may be prepared to meet our kind heavenly Father in peace.

March 7, 1928. Cor.

Leola, Pa.

(Groffdale congregation)

Dear Readers:—On Feb. 26 Bro. Eli G. Sauder conducted the devotional by reading Isa. 35 and offering the prayer. Bro. Benj. G. Wenger preached a very helpful sermon from I Cor. 4:2. "Faithfulness" was the burden of the sermon and it was plainly shown that this attitude is required of all stewards.

To-day the service was opened by Bro. Isaiah Witmer followed by a sermon preached by Bro. Eli G. Sauder who took Col. 1:18 as a basis for his theme. The "brotherly address" was explained as the nucleus for Scriptural settlement of differences or contentions that may arise between brethren.

During the Sunday school sessions preceding these services the assistant superintendent, Bro. Michael N. Wenger appealed to the brotherhood to show greater interest in one another and especially in the young disciples that were recently received into Christian fellowship. "A smile" or "handshake" may mean much to manifest such interest.

The Class in "Busy Work For Young Disciples" consists of members from Pennsylvania, New York, Indiana, Oklahoma and Ontario, Canada. The first two states rank the highest with an equal number of members from each state. At this writing the age range is from 11 to 62 years. Forty-three per cent of the members made 100% on the first lesson in the Gospel Herald of February 23, which kindly consult for conditions, terms, etc., of admittance to this class. On condition that our dear brother Editor will allot the space and with increasing interest in this work succeeding numbers of working lists may appear from time to time.

With continued interest in the spiritual advancement of all, I remain,

Yours in love,
March 11, 1928. D. M. Wenger.

Midland, Mich.

Dear Herald Readers, Greeting in Jesus' name:—We have great reasons to praise the Lord for His goodness and for His wonderful works to the children of men. On Feb. 28, Bro. Otis N. Johns of Canton, Ohio, came here to hold a series of meetings. Our meetings closed Mar. 8, with six precious souls confessing Christ as their Savior. Let us pray for them that they may be faithful to God and the Church in their Christian service.

On March 4 we had an all day meeting. In the morning our regular Sunday school and church services, and in the afternoon the dedication services with Bro. Johns in charge. Text for the occasion, II Chron. 7:16. The Church house was well filled. Visitors from our neighboring churches worshiped with us. We invite you all to come again. The weather is nice. Health is fair.

Mar. 12, 1928. Cor.

Mt. Joy, Pa.

Dear Herald Readers, Greeting:—The series of meetings which began at this place on Feb. 26, came to a close on Sunday evening, March 11. Bro. J. C. Clemens, who was with us, labored faithfully and spared no efforts in bringing the Gospel message in sermon and by personal visitation. The meetings were well attended, and people seemed anxious to hear the Gospel. We feel the church truly has been revived, and are glad that fifteen dear ones accepted Jesus as their Savior. Let us remember them, that they may be faithful witnesses for Him. Bro. Clemens could not be present the last evening, and we were glad to have Bro. Jno. W. Weaver here again.

In His service,
Mar. 13, 1928. Rhoda R. Eby.

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald, Greetings:—On last Sunday, March 11, baptismal services were held and five young souls were received into the church by water baptism. Pray for them that they may remain steadfast in the faith.

We are having nice weather at present which reminds us that we must soon think of the usual springtime work and seeding. Pray for us that we may be as much concerned about the sowing of the spiritual seed as we are of the natural, so that we may reap a harvest of souls for the Master. Ruth Swartzentruber.

Mar. 15, 1928.

Ephrata, Pa.

Dear Herald Readers, Greetings of Love:—"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—Songs of Solomon 2:11, 12.

At last Sunday morning's service announcement was made that a series of meetings will begin at this place May 27, with Bro. Elias Culp of Bally, Pa., in charge. Let us pray for these meetings. Our meetings at the various homes for study of the Sunday school lessons are very interesting and helpful. Recently a singing was held at the home of Bro. Jacob Burkholder. He met with an accident a while ago and has been confined to the house ever since.

Our Christian sympathy is extended to our beloved bishop, Bro. Benjamin Weaver and family in the loss of their son, Benjamin Jr.

We are glad to hear of the good being done at the Altoona Mission, as it was formerly the home of the writer. "Blest be the tie that binds, our hearts in Christian love."

Bro. E. D. Hess of Belleville, Pa., broke the bread of life to us at last Sunday evening service. This is his home church where he was baptized and from which he went forth in the Master's service.

In His glad service,
March 15, 1928. Lizzie Mengle.

Scottdale, Pa.

Dear Herald Readers:—For nearly three weeks the congregation here

(Continued on page 1101)

Miscellaneous

ASSURANCE

Sel. by Mrs. O. I. Miller

It may not come to us as we have thought,
The blessed consciousness of sins forgiven;
We may not hear a voice that shall proclaim
Our title clear to the sweet rest of heaven.

We may not see a light upon the path
Above the brightness of the noonday sun,
Whose radiance shall reveal our names enrolled
As ransomed by the Lord's Anointed One.

Not thus may the sweet knowledge come to us,
That all is well with us forevermore;
Not with a flash of glory on the soul
Do all pass into life through Christ the door.

But like the winter merging into spring,
Or gently as the trees put forth their leaves,
May come to us the impulse of that life
Which God bestows on those sin truly grieves.

If we are conscious of a firm resolve
To follow Jesus as our constant guide;
If, in prosperity or in distress,
Our hearts cling closely to the Crucified;

If we are not ashamed to have it known
That in His service is our chief delight;
Though we may never feel the ecstasy
Which those attain who reach the mountain height;

Yet, if the hour of secret prayer be sweet,
When we hold converse with a friend divine,
And dear the time when with His "own" we meet,
For us the promise stands, "They shall be mine."

Nampa, Ida.

INFIDELITY AND ATHEISM ROBBING THE PEOPLE OF THEIR FAITH IN GOD AND HIS WORD

By S. S. W. Hammers

For the Gospel Herald.

"When the Son of man cometh, will He find faith on the earth?" In this modern age we find faith everywhere dethroned; reason everywhere enthroned. German Professors through scholarship are teaching the people that Christ never existed. College teachers, church ecclesiastics, church editors and preachers, all classes are found among the class doing Satan's work, and doing it well. When the Savior looks down on the earth to-day and sees how the conditions are, is it any wonder that He asks the question, "When the Son of man cometh, will He find faith on the earth?" Is it any wonder that God through Paul warns the saints, saying, "This know also, that in the last days perilous times shall come." In about the same ratio that the Christian religion declines, immorality and vice increase.

We find infidelity and atheism not only in our colleges but also in our pulpits. We recently noticed where a preacher in the Community Church in New York declared the Bible "useless;" "Christ did not rise from the dead," he asserted. "The New Testament is useless, its psychology is hopeless, and its morals outworn." "Why should we be satisfied with the 'damaged goods' of the New Testament?" he asks. "The modernist knows that Jesus never rose from the dead. That belief was founded on the heresy and gossip of excited women and ignorant men. The religion of the future will be one that will have nothing to do with Christ or any creed. The religion of Jesus Christ and the American republic is doomed to destruction because everything is drifting toward atheism and infidelity. Infidelity and atheism have little or no conception of pure and undefiled religion."

We should look well to our learning lest we be swept into the vortex, already imperiling the nations of Europe. We are passing such a danger point and not realizing its danger. When a Christian nation nearly two thousand years in existence begins to lose its grip on God; when Christian people lose their faith in Christ, then what can they maintain? Infidelity and atheism cannot furnish them anything in place of the old-time Christian religion. It is strange that the class of men that desire to destroy the Christian religion are not wise enough to know that their forefathers before they had the scriptures were naked savages, practicing every crime and degraded to the level of brutes. See what they are now! The great difference is a miracle.

Why do not the infidel and atheist believe the Bible in every statement and in every word as it came from the hands of the divine penman? Does it require any more faith to believe the Word of God than to believe in infidelity and atheism? The Bible contains statutes on which all right legislation is based,—statutes that teach every possible relation of man to man, and man to God; it alone tells the truth of man's creation, fall, and only hope of redemption through the atonement of Christ. Infidels should know that the Bible is the supreme constitution of the world, never to be amended. It is for the government of all races, nations, the Church, the family, and the individual. The atheist and infidel, in fact every living soul should know that the Bible is next to God Himself. It is to be reverenced, for it is the record of God's revealed will, which teaches what man is to believe concerning God, and what duty God requires of man. In these modern times infidelity and atheism have come. They say, "There is no God." This is simply a grand denial. It takes away but gives nothing, which is a weakness in atheism and infidelity. It offers man nothing in the place of what it desires to take away. If they cannot give the world anything better, the world had better keep what it has.

The reason Christianity will never prove a failure is because God made man and He knows him, and made Christianity for him. What God has done for His children cannot be set aside by atheists and infidels. God's righteousness must satisfy Him, for it is His own. Wise men will never discard the wisdom and salvation of God. We notice where a lot of students at a convention repudiated hell. They knew that the laws of God were holy, just, and good, and that God's law without a penalty attached for its violation would be a nullity. That penalty is called "death," which includes spiritual and eternal death. Death means separation: physical death, separation of soul and body; spiritual death, the soul cut off from union with God; eternal death, man eternally separated from God, expressed in these words, "Depart from me into everlasting fire." Such is the awful penalty attached to the law of God under which man is placed. Man has the promise of eternal felicity, pleasures forevermore, and a blessed union with his Maker, provided he lives in obedience to the law of God. A just God cannot repeal a just law. A holy God cannot repeal a holy law. A good God cannot repeal a good law.

Therefore the justice and immutability of God demand that man pay the penalty for his crimes. Does this reflect on the Lawgiver and His good laws? No, indeed! It reflects upon the violator of the law. God offers pardon to all who plead guilty and confess their lost condition. But how about the infidel and the atheist who deny and reject the benefits of His atonement, trample upon His mercy, refuse to be saved, and close their probationary state in rebellion against His throne? They must suffer the penalty of a broken law.

Gettysburg, Pa.

Personality and spirit are veiled from the human eye. You have never seen a man. You have seen the shell he walks in but the man himself is veiled from the human eye. —I. E. Burkhart.

"THE SIGN OF A MAN'S KNEES IN THE SAND"

For three and a half years there had been neither dew nor rain in Israel. Their dire distress had divided the people into seven companies. Spiritual dearth and declension in our own land to-day seem to have divided us into similar companies. The story of Israel's dearth is told in James 5:16-18 and the 17th and 18th chapters of I Kings; ours is told in press and pulpit, playhouse and prison-house, courts and capitols—EVERYWHERE.

Company One.—The Ahabite self-seekers. "Ahab went up to EAT and to DRINK" (I Kings 18:42). Feeding their stomachs and gratifying their craze for amusement and pleasure, the Ahabites are a mighty company in America to-day.

Company Two.—The mourners over the drought. The Scriptures do not need to mention this crowd. They are a sure crop in every drought. We can see them gazing mournfully at the deep cracks in the earth—signs of the worst drought Israel ever had suffered, but they were not closing a single crack by their plaints. They are still with us to-day.

Company Three.—The seven thousand who had not bowed the knee to Baal, Israel's MODERN religion. I Kings 19:18. But neither were they bending their knees to Jehovah to any apparent purpose. Looking for the restoration of the worship of Jehovah in Israel, they were doing nothing effective to bring it to pass. They represent the solid but silent body of Church members who to-day listen appreciatively to an orthodox pastor, or without protest to a destructive modernist.

Company Four.—The straddlers, or "middle of the road" men. The sample shown was Obadiah. He was a believer in Jehovah and a supporter of the prophets, but running with the machine. I Kings 18:3-16. He tried to look out for the glory of God with one eye, and for his position in Ahab's corrupt court with the other. Obadiah's name can be written many times, with varying spelling, in our land to-day.

Company Five.—The bread and water prophets. A hundred prophets of the Lord, in a cave, divided into two camps, looking for their bread and water. This is perhaps the saddest spectacle on the whole horizon. Here were men, called of God to the prophetic office, and having God's message, hiding from danger in a cave, looking to Obadiah for their daily supply of bread and water, but neither preaching the Word nor praying for a revival. We need not look in vain for this company in our midst to-day.

Company Six.—The sky-gazer—a lad with an intent, wistful face, gazing upward, looking for the "sign of a man's hand in the sky" (I Kings 18:43, 44). Spiritual, unselfish, unworldly, we love the lad; yet he was doing nothing to bring to pass that for which he longed and watched. We must look beyond the gazers for the sign of a revival to find the man whom God used to turn the tide.

Company Seven.—One man—Elijah. He wrote in the sand the sign for which God was looking—"the sign of a man's knees in the sand." It was when Elijah furnished that simple sign, which any one of the others might have furnished, that there was the "sign of a man's hand," "a sky overcast with clouds," "a sound of abundance of rain," and "a very great rain." Clad in an ox-hide mantle, knees in the sand, and head between his knees, one man won the victory.

While the Ahabites to-day look for their restaurant signs and movie signs; while the calamity mourners look for more and deeper cracks in the spiritual life of the Church; while the seven thousand with dustless knees listen with equal urbanity to orthodox or modernistic sermons; while the Obadiahs look to see some Ahab for the signals of the machine; while the hundred prophets of the Lord look for their "bread and water" instead of declaring the whole counsel of God; while the sky-gazers gape for some supernatural sign in the heavens:—God is watching for "the sign of a man's knees in the sand."

In what respect does the one differ from those of the other six? Not **physiologically**—he was a man. Not **psychologically**—he was a man of like passions. Not **theologically**—he was a righteous man; but so are all believers in Christ. **He differed geographically**—"As Jehovah liveth in whose presence I stand" (I Kings 17:1). He lived in God's presence, hence his knowledge of God's will, his courage and certainty in prophecy, and **his resistless power in prayer.** His life was not Ahab-ward, nor earth-ward, nor other-ward. Therefore he furnished the sign for which God looked, and is still intently looking—

"The Sign of a Man's Knees in the Sand."

—Great Commission Prayer League.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—Isa. 40:31.

FEASTING Vs. FASTING

By J. F. Brunk

For the Gospel Herald.

This kind can come forth by nothing, but by prayer and fasting.—Mark 9:29.

I just picked up the "King's Business," and the following lines under the heading of "Eats" struck me very forcibly as containing a truth that we would do well to consider carefully and prayerfully, and be sure that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Read also verses 32 and 33.

Behold! The lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church hath a social—and they eat. The young people elect officers—and they eat. And even when the missionary society meeteth together—they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

Behold! hath man's brains gone to his stomach, and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a "baker's dozen" except that thou hold up the baker's dainties as a bait? Be it true, that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

Yea, verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown-up papa and mamma, "Assemble ye together and we will serve refreshments!" And, lo, they come like sheep in a pen.—Newbury (Oreg.) Graphic.

We are to come out from the world and be a separate people, a people zealous for the cause of Christ. Of course we will hear, "He thinks he is better than we are," "She thinks herself above us," etc. When we take a stand against the world and her ways persecution begins. May we, like Paul, rejoice in the privilege of suffering for Jesus, and for His sake bear it all patiently, and then the world will be better for our having lived in it. They will know for a certainty that we are not of it, and when they say "all manner of evil against you falsely, for my sake; rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Let us be sure when we go to a feast that there is a plate for Jesus, for we ought not to go to any place where we cannot take Him along.

Peabody, Kans.

But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows.—Luke 12:7.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A SEVENFOLD PICTURE OF CHRIST

By J. Irvin Lehman

For the Gospel Herald.

TEXT: And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Tim. 3:16.

No right thinking Christian will deny that there is much in the Bible that partakes of the nature of a mystery. In our text the apostle Paul by divine inspiration speaks of a great mystery, and then gives us one of his rapid-fire pictures of it. There are many mysteries, both natural and spiritual, that can be seen or believed without being understood. I once had an x-ray picture taken of a broken limb. A colored globe was placed above the bed, and a negative was placed under the bed clothing. There was an army blanket, a comforter, and a fracture box made of inch boards between the globe and negative. A short exposure was made and the resulting picture showed nothing but the bones of the limb. I saw the picture, know that it was taken, but how it was done is a mystery to me. Many of us have planted seeds in the moist earth at the proper season. The seeds seemed hard and lifeless, but under proper conditions they grew into a healthy plant and bore fruit after their kind. We know that it happened but **how** it was done is largely a mystery. So is it in things spiritual. Many of the things that we know by faith or experience are still mysteries to us. Let us notice Paul's sevenfold picture of Christ which he designates as a "mystery of godliness."

1. **Jesus was God.** He existed in the eternity of the past. He "was with God," and "was God," and "all things were made by Him" (Jno. 1: 1-3). I believe that Philip loved God and just longed to see Him when he pleaded with Jesus, "Lord, shew us the Father, and it sufficeth us." Jesus replied, "He that hath seen me hath seen the Father." Would you like to know what God would say if He would speak to men? Listen to Jesus. Would you like to know how God would act if He were to deal with men? Watch Jesus. Listen to Jesus commend the faithful and denounce the hypocrite, watch Him feed the hungry, heal the sick, weep over sinners, and forgive the penitent. It is made plain that Jesus is **God.**

2. **Jesus was manifest in the flesh.**—He was a man, as you and I are men. He was born a helpless babe of a human mother, He slept, He grew, and as a man He hungered, He became weary, His heart was filled with sorrow, He was tempted, and finally suffered death. This picture of Christ means much to us, for as we pass through the varied experiences common to men, we may look to a sympathetic Savior for comfort, help, and cheer. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). It is true, even though a mystery, that the God of heaven was manifest in the flesh.

3. **Jesus Was Justified in the Spirit.**—If Jesus had been an impostor, or had He not been what He said He was, the Holy Spirit would not have given His witness as He did at the baptism of Jesus. The scribes, and Pharisees, and wicked men united in condemning Him, but God in the Spirit justified Him by giving Him power to work miracles, wisdom to prophesy, and power in His own resurrection. We accept the witness of the Spirit and believe Jesus to be the "Just One," who gave Himself for men.

4. **Jesus Was Seen of Angels.**—Many in the world through the ages actually longed to see the seed of the woman who should bruise the serpent's head. When Eve handled her first-born son she said, "I have gotten a man from the Lord," evidently thinking of the promise God had made. Again, the prophets as they wrote of the Messiah searched to find out the things of Christ and would have liked to see His glory. I Pet. 1:11, 12. Also the angels desired to look into this mystery. When the fullness of time came they saw Him, and they not only announced His conception and birth, but ministered to Him after His temptation in the wilderness, and after His agony in Gethsemane. They were also present at His resurrection and ascension. This God-man was a wonder to the angels and He was seen of them.

5. **Jesus Was Preached unto the Gentiles.**—Why should His salvation be preached to the Gentiles? Had they not rejected and opposed God through all the ages? It was Gentile Egypt that enslaved Israel and opposed them in their wilderness journey; Gentile Philistines and Midianites and others oppressed Israel in the time of the Judges, Gentile Assyrians and Babylonians carried both the kingdoms of Israel and Judah into captivity; Gentile Romans sentenced to death and crucified this very Christ, yet salvation through Him was freely preached to the Gentiles. This is a mystery of mysteries, a "wonder of wonders," God's plan and God's love that lives for, dies for, and blesses His enemies. And we of Gentile ancestry are included in that class.

6. **Jesus Was Believed on in the World.**—Perhaps it was not so strange that His disciples should believe on Him, for they saw Him and sat at His feet as their teacher, but of those that opposed and hated Him, it seems strange that they believed on Him. Jesus during His earth life heard from human lips such words as, "Lord, I believe," "Thou art the Christ." Even Thomas, the doubter, believed on Him as "My Lord and my God." You and I have never seen Him, have never talked to any one who saw Him, yet we know assuredly that He lived and died for us. He is still believed on in the world.

7. **Jesus Was Received up into Glory.**—The One who was fashioned as a man and wore the flesh, who bore the sin of the world when He was crucified, and who tasted death for every man, was received up into glory and is now at the Father's right hand as our Advocate (lawyer). His argument is His blood, His blood is His argument. He has opened up the way for you and me that we too may be received up into glory. Let us praise His name.

Dear Reader, have you known the God-man as your sinless Savior? Have you believed on Him? Have you the fond hope of being received up into glory? When we truly see the Savior as Paul pictures Him here, we, like him, will willingly suffer the loss of all things and count them but refuse that we may win Christ and be found of Him and know Him. Phil. 3:8, 9. May that be our experience.

Chambersburg, Pa.

Besides all other virtues, sow early the seeds of contentment, that their ripe fruits may be gathered in after life.—D. L. Moody.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 6:37.
A Brother.

The three brief commands (two negative and one positive) which were spoken by our Lord, and are recorded in the above passage of Scripture, contain the embodiment of the Golden Rule. These brief precepts portray to us the requirements necessary to be observed in order to enjoy true fellowship and sweet peace with both God and humanity.

As Christians we should ever refrain from judging rashly, censoriously, or unjustly the character of others. We should never be rash, unmerciful, or severe in suspecting, censuring, or judging the aims, purposes, and conduct of others, nor pass judgment upon others as to what their final destiny will be, lest we provoke those whom we judge to be equally severe in judging us, also causing the Judge of all the earth to pass severe judgment upon us in the day of final reckoning.

Neither are we as Christians justified in condemning any persons for their mistakes and failures in speech and conduct. To do so, is not only a violation of Christ's teaching, but it opens the door for those whom we condemn to retaliate, by condemning us, even for things which we may consider very insignificant, or even all right. We should ever exercise toward others that charity which "thinketh no evil" and "beareth all things." By so doing others will be influenced to exercise a similar attitude toward us. We need to manigiveness toward others; then we fest, at all times, the spirit of forshall reap the benefit of the spirit of forgiveness extended to us on their part, and from the Lord Jesus Christ our loving Savior, who said: "If ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14).—J. S. S.

Did the parables of the Prodigal Son and the Rich Man and Lazarus actually take place, or are they simply figurative stories which our Lord used to make the truths which He was teaching more impressive?
A Brother.

Both parables referred to in the query actually took place. In reference to the Prodigal Son, Jesus said: "A certain man had two sons" (Luke 15:11). Note that Jesus asserts that **a certain man** (an actual man whose name is not given) had **two sons.** Our Lord having made the statement no one should question the truthfulness of it. And referring to the rich man and Lazarus, He said, "There was a certain rich man," "There was a certain beggar named Lazarus" (Luke 16:19, 20). The statements made by our Lord in referring to those two men, give positive proof that such men actually lived, and did **certain** things as mentioned by Him that knoweth all things.

The word **parable** if rightly defined, means a brief narrative or descriptive allegory based on some real scene or event in life, such as occurs in nature and human experience. Parables are usually used to convey a moral or religious application. Some one has said in defining said word, that "It is an earthly story with a heavenly meaning."

A parable may be either a true story which has really taken place, or an allegorical narrative conveying something real in life, hence both the narratives referred to above may be consistently spoken of as parables, even though Jesus made no mention of them as being parables. They indeed were actual human experiences referred to by our Lord and master, for the purpose of giving us a better vision of this life and the hereafter.—J. S. S.

Please explain John 14:14. What is meant by asking any thing in Christ's name? A Brother.

Our Lord and Savior gives us as Christians the assurance both in the 13th and 14th verses, also in the 16th verse of the following chapter, that whatsoever we ask of the Father in His name is given us, or done for us. Paul also gives us the assurance in Eph. 2:18, that through Him (Christ) we have access by one Spirit to the Father.

To ask in the name of Christ means not only to close our petitions to the Father with the brief statement, "In Christ's name we ask it," but it also means to ask only for such things as are approved of Him, and which when given will bring the greatest glory to the Father and the greatest blessings to us, and others for whom we had been praying. In making our petitions we need to be careful to ask only for such things as are in accordance to His will, the same being devoid of any taint of selfishness.

Our Lord presents to us in Jno. 15:7, a perfect picture of the equipment that is absolutely necessary to give us the assurance of our prayers being both heard and answered. He says, "If ye abide in me," that is, if steadfastly cleaving to Christ as our heart's great delight, as the branch is connected with the vine, "and my words abide in you," His Word abiding in the heart by faith, to guide, quicken, govern, and establish us, are the conditions required of us to become the recipients of the things asked for. If we truly abide in the Lord Jesus Christ and His Word dwells in our hearts, we will not knowingly ask anything contrary to His will, but will ever say, "Lord, thy will, not mine be done."

If our prayers are unanswered it is because of one or more of the following reasons: 1. Because we are not abiding in Christ. 2. Because His Word is not abiding in us. 3. Because of a lack of faith. Jas. 1:5-7. 4. Because of an unforgiving spirit. Mark 11:25, 26. 5. Because of iniquity in the heart. Psa. 66:18. 6. Having a disregard of God's law. Prov. 28:9. 7. Having closed our ears against the poor. Prov. 21:13. 8. Having selfish motives. Jas. 4:3.

—J. S. S.

CORRESPONDENCE

(Continued from page 1097)

has enjoyed a season of spiritual refreshing. Bro. J. F. Bressler, of Lancaster, Pa., began a series of meetings here on Monday, March 5. From night to night our brother brought us the Gospel message in no uncertain sound and we feel that our congregation has been strengthened and led to higher planes of spiritual life. So far fifteen persons have signified their desire to accept the Lord as their Savior or to reconsecrate their lives to Him. Sunday evening, March 18, the meetings are to close. We pray that still others may find their Savior in the remaining meetings.

On March 15 and 16, the Music Committee appointed by last Mennonite General Conference to compile a children's song book met at the Publishing House and did considerable work in its preparation. Those of the committee who were present were: C. Z. Yoder, Wooster, Ohio; S. F. Coffman, Vineland, Ont.; J. B. Smith, Elida, Ohio; Chester K. Lehman, Harrisonburg, Va.

Bro. C. L. Graber of Goshen, Ind., is stopping here over this week end. He is on his way home after spending a number of weeks in eastern sections in the interests of the endowment program of the Mennonite Board of Education.

The work at the Publishing House is progressing in its routine way. The quarterlies for second quarter are practically all finished and are being sent out as fast as the orders come in. Remember the work here in your prayers

March 17, 1928. Cor.

Married

Mellinger—Leinbach. On March 1, 1928, Bro. Port B. Mellinger and Sister Elta Leinbach, both of North Lima, Ohio, were united in marriage at the home of the officiating minister, Bro. Paul Yoder. May God's blessings attend them through life.

Martin—Martin. On Feb. 19, 1928, Bro. Eli Martin and Sister Lauretta Martin both of the Elmira congregation were united in marriage at the home of the bride's parents, Bro. Oliver D. Snider officiating. May joy and happiness and the blessings of God be with them through life.

Mohler—Weaver.—On March 10, 1928, Bro. Galen K. Mohler of the Ephrata congregation and Sister Viola M. Weaver of the Landis Valley congregation were united in marriage by Bro. N. L. Landis at the home of the bride's parents. May God's rich blessings accompany them through life.

Stalter—Neuhauser.—On Feb. 29, 1928, at the home of the bride's parents, Bro. and Sister Amos Neuhauser, occurred the marriage of Bro. Levi Stalter of the Waldo congregation and Sister Ruth Neuhauser of the Roanoke congregation, Brother Ezra B. Yordy officiating. May God's blessing attend them through life.

Nyce—Nice.—On March 4, 1928, at the residence of the groom Doylestown, Pa., Bro. Joseph D. Nyce of the Doylestown congregation, and Sister Katie L. Nice of the Souderton congregation were united in marriage by Bishop A. O. Histand. May God bless them with His choicest blessings in Jesus, during their future life.

Longacre—Mowere.—On March 13, 1928, Bro. Paul E. Longacre of the Bally congregation, and Sister Edna S. Mowere of the Spring City congregation were united in holy matrimony at the home of the officiating minister, Bro. E. W. Kulp. May God richly bless their married life that it may be to His glory and the advancement of His cause here on earth.

Obituary

Spoonhour.—John Henry Spoonhour was born Aug. 18, 1850; died March 7, 1928; aged 77 y. 5 m. 19 d. He lived at Blackgap, about 2 miles from Pond Bank. Funeral services were held March 9, in the Mennonite Church at Pond Bank by Bro. Harvey E. Shank. Text, Psa. 90:12. Interment was made in the old cemetery in Pond Bank.

Brown.—David H. Brown passed to his rest at the home of his son, Wade R., at Cedar Grove, Ont., Mar. 4, 1928, in his 83rd year. His wife preceded him 10 years ago. He came into the Mennonite Church in his 70th year. Although most of his days were spent outside the fold yet, as a member of the church he gave evidence of the new life. He is survived by three children, Wade R., Mrs. S. M. Kanagy, Chicago, Ill., and Oscar, of Saskatchewan. He was buried on Mar. 6 at the Wideman Church. the service was conducted by Stuart Woods and L. J. Burkholder.

McDowell.—Tilman McDowell died at his home near Markham, Ont., Feb. 2, 1928, in his 69th year. Deceased was born at Vineland, Ont., and came to Markham with his widowed mother in 1875. He came into the Mennonite Church when a young man. He was much interested in the service of song and other church activities. He became afflicted about 16 years ago and suffered considerable distress. His wife died in December last. He is survived by three sons and their families. The funeral was conducted at the Wideman Church on March 5 by L. W. Hoover and L. J. Burkholder.

Yoder.—Howard Julius, son of Floyd and Amelia Yoder, was born at Goshen, Ind., July 19, 1927; died Dec. 8, 1927; aged 4 m. 19 d. He was quite frail and delicate from birth and was permitted to brighten the home for only a short time, but during that time a love was kindled which makes our eternal home much dearer because he has been taken to be there. He leaves his parents and one brother to mourn his loss, but not as those who have no hope. Services were conducted at the home by D. J. Johns and C. A. Hartzler, using Psalm 103 and Gen. 37:30 as lesson and text.

Siegrist.—John D. Siegrist was born near Chambersburg, Pa., Oct. 3, 1862; died at his home north of Chambersburg on Feb. 29, 1928; aged 65 y. 4 m. 26 d. He was stricken with paralysis and was ill only one day. He was an active member of the Mennonite Church for many years and was a trustee of the Old People's Home at Maugansville, Md., ever since the institution was built. He is survived by his widow, and four children: J. Harvey Siegrist, Mrs. Irvin Diller, Mrs. Norman Frey, and Ruth at home. Funeral services were held on Sunday afternoon, March 4, at the Chambersburg Mennonite Church, conducted by Bros. D. E. Kuhns and H. E. Shank. Text, Rev. 7:14. Burial in the cemetery adjoining the church.

Smucker.—Joseph J. Smucker was born in Stark Co., Ohio, July 23, 1853; died at his home near Canton, Ohio, March 6, 1928; aged 74 y. 7 m. 13 d. He was united in marriage to Leah Conrad Sept. 22, 1898. He leaves to mourn his departure his beloved life companion, 1 sister, Rosa Conrad, Harrisborg, Ohio, 2 nephews and 1 niece, as well as a large circle of near relatives and friends. Three brothers and 4 sisters preceded him to the spirit world. Bro. Smucker confessed his belief in his Savior and was baptized and received into the Amish Mennonite Church, Sept. 29, 1870. He remained a faithful and devoted brother until the Lord called him home. Services were conducted by Bros. J. A. Liechty, and J. S. Gerig. Text, Psa. 116:7. Interment in the Beech cemetery.

Ebersole.—Frances E., widow of the late David M. Ebersole, was born Feb. 13, 1844; died at the home of her daughter, Mrs. Jacob L. Myers, Mar. 12, 1928; after an illness of one week; aged 84 y. 29 d. She was a faithful member of the Mennonite Church for many years. Two children survive; Mrs. Jacob L. Myers and Levi L. Ebersole of Elizabethtown, and 2 brothers, Pre. John E. Landis, and David E. Landis of Elizabethtown; also 5 grandchildren. Funeral services were held Mar. 15, at Good's Church, conducted by Bros. Noah Risser and Ira Z. Miller. Text, Heb. 4:9.

"Dearest grandmother, how we miss you,
Now your place is vacant here,
But you'll never be forgotten,
By the ones who hold you dear."

—By a Granddaughter.

Riegsecker.—Dorothy Ellen, infant daughter of John and Naomi Reigsecker, was born Jan. 3, 1928; died Mar. 3, 1928; aged 2 months. Dorothy was apparently a hearty child in the morning. When Bro. Reigsecker got up he laid her and her little twin brother, Dewayne, together thinking they were both sleeping nicely. After breakfast when Sister Mary went to look after them she found her little sister had passed away, suddenly and unexpectedly. It was a trying experience for the family, but God knoweth what is best and we know she is at rest. She leaves to mourn her early and unexpected departure, father, mother, two brothers (Jesse and Dewayne), three sisters (Mary, Louise, and Lillian), 2 grandfathers, and 1 grandmother, 2 brothers preceded her in death. Services at the home and at the Clinton Frame Church by Bros. D. D. Troyer and D. J. Johns.

"A little flower has budded on earth,
To heaven to shed its fragrance forth."

Dintaman. Mary Dintaman was born in Ohio, May 9, 1856; died at her home, Cheraw, Colo., Jan. 31, 1928; aged 71 y. 8 m. 21 d. Her husband preceded her in death. Of the immediate family there are surviving three children (Levi Dintaman, Mrs. Sarah Hartzler, Mrs. Minia Neuchwanger), 12 grandchildren, and many loving neighbors and friends. She was converted in her early life and remained a member of the East Holbrook Church until the Master suddenly summoned her home. Her Christian life has been such that those who best knew her need not mourn as those who have no hope. She was a kind and loving mother, always interested in the welfare of her children and those about her. A short service was held at the home, conducted by Jacob Heatwole and at the Church by Bros. Heatwole and A. M. Leatherman. Burial in the East Holbrook Cemetery.

Seiler.—Sister Lydia Seiler (Gearig) was born Dec. 8, 1863, near Pettisville, Ohio. The sister was suddenly stricken with a paralytic stroke on Feb. 22, and that afternoon passed quietly away to her future home at the age of 64 y. 2 m. 14 d.; leaving to mourn her loss, her deeply bereaved companion, 4 sons, 5 daughters, 11 grandchildren, 4 brothers, 1 sister with many other near relatives. Her parents, 1 brother and 5 grandchildren preceded her in death. She became converted and was joined unto the church through baptism while in her teens, remaining true to God and the church until her death. This sister joined in marriage to Bro. Peter Seiler, Aug. 2, 1887. To this union were born 4 sons and 5 daughters. Funeral services took place Sunday Feb. 26, 1928, in the Central Amish Mennonite Church; when Bro. H. J. Mininger spoke from the Texts, Rev. 14:13; Luke 23:27, 28, to a congregation of about 1400 people who came to show their last attribute of love.

Harnish.—Sister M. Anna Harnish, wife of Bro. Samuel G. Harnish, was born Sept. 17, 1869; died Feb. 2, 1928, at her residence in Willow Street, Pa. aged 58 y. 4 m. 15 d. She was a member of the Mennonite Church at New Danville, Pa., and her seat in the services was never vacant when health permitted her being there. She was in failing health for several months and was very patient during her affliction. She was the only child of the late Christian K. and Mary Ann Hess Harnish. In March 1920 she was married to Samuel G. Harnish who survives her. Funeral services were held Feb. 5 from her late home with Bro. Aaron B. Harnish in charge and at the River Corner Mennonite Church with Bros. Jac. Thomas and Maris Hess in charge. Burial in adjoining cemetery by the side of her parents.

"Sister, thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Bauman.—Adeline (Weber) Bauman was born Nov. 2, 1885; died at Floradale, Ont., Mar. 6, 1928; aged 42 y. 4 m. 4 d. She was united in marriage to Emanuel Bauman of Floradale, Ont., Jan. 25, 1925. She leaves a sorrowing husband, three step-children (Florence, Orrie and Howard), two brothers, and two sisters. Sister Bauman was in bed seven weeks, suffering from inflammatory rheumatism. She was recovering nicely and was looking forward to again being about her household duties, when without a moment's warning she passed away because of a weak heart. Her death was a shock to the community, nevertheless we mourn not as those who have no hope. She was a faithful member of the Mennonite Church till death. The Floradale congregation, of which she was a member, will miss her

greatly. Bro. Bauman and family need our sympathy and prayers. Funeral services were conducted on Mar. 9, at the Elmira Mennonite Church and her body was laid to rest in the adjoining cemetery. Bros. Abram Gingerich and Oliver Snider preached. Texts, Luke 13:4; Isa. 35:10.

Doerksen.—Dietrich Heinrich Doerksen, son of Heinrich and Katerina Doerksen, was born in Altenau, Molotschna, South Russia, Feb. 23, 1865. He spent his young years in Altenau, afterwards lived in Danilowka, Krimea, then at Shatal, Krimea, then at Tiege and Tregenhagen Molotschna, South Russia. He was married to Elisabeth Goosen of Lindenau Molotschna, South Russia, Jan. 16, 1887. This union was blest with one daughter, Katherine, wife of Pre. Peter Goerzen living at Lipton, Saskatchewan, Can. They emigrated from Russia to near Hamburg, Ontario, Canada, March, 1926. In October 1927, he and his wife moved to Port Rowan, Norfolk Co., Ont., where they resided till he died on February 24, 1928; aged 63 y. 1 d. He was converted in his youth and became a member of the Mennonite Church in South Russia. In 1894 he was ordained to the ministry in which capacity he served his church to the end. He was buried near Port Rowan, on Feb. 28, 1928. Pre. Jacob Wiens of Kitchener conducted the services. There is a settlement of 22 families at this place who were all present to show their love to the departed one. Text, Rom. 6:23. He leaves his bereaved wife, 1 daughter in Saskatchewan and 7 grandchildren to mourn his loss.

Roth.—Joseph, son of Jacob and Mary Roth (deceased), was born in Wilmendingin, Baden, Germany, April 23, 1870; died at his home near Eureka, Ill., March 1, 1928; aged 57 y. 10 m. 6 d. He came to America as a young man in the year, 1887, settling at Sterling, O., and later moving to Milford, Nebr., then coming to Eureka, Ill., in 1900. He came from a home blessed with a large family of 11 children, 4 of whom survive. In 1892 he was married to Katie Ulrich. This union was blessed with 2 children, Mary, and a son who died in infancy. In 1896 his wife departed this life. In 1899 he was united in marriage to Lena Zoss. This union was blessed with 8 children: Phoebe, John, Ella, Anna, Henry, Joseph, Alma, and Elmer. Elmer preceded his father in death at the age of six. Bro. Roth accepted Christ as his Savior in youth and remained faithful till death. He leaves to mourn his departure a faithful wife, 8 children and 9 grandchildren. He was a devoted husband and loved his children and grandchildren. His counsel will be missed in the home. He was one of our pioneer Sunday school workers in the German language. We have reasons to believe that he died rejoicing in the Lord. Funeral services conducted by Andrew Schrock and Ezra B. Yordy. Burial in the church cemetery.

Swinehardt.—Bro. Daniel Swinehardt, was born near Massilion, Ohio Aug. 30, 1849; died at his home near Carthage, Mo., Feb. 25, 1928; at the age of 78 years, 5 m. 26 d. Brother Swinehardt grew to manhood in Ohio, and March 12, 1871, he was united in marriage to **Sarah Holdeman** (A sister of late bishop John Holdeman). To this union were born 5 sons and 5 daughters. During the year of 1883 he with his family moved to Jasper County, Mo., as pioneers, residing near Carthage, Mo., until God called him to his heavenly home. When about 25 years of age Bro. Swinehardt became concerned about his soul's salvation. He found remission of his sins and joined the Church of God in Christ Mennonite, remaining a loyal member to the church and his God until his end. Bro. Daniel was of a very quiet disposition, although having very little to say, nevertheless his daily life and actions spoke for his faith; and he was considered a kind husband and father and he was respected by all who knew him. He leaves to mourn his loss 4 sons, 3 daughters, 13 grandchildren, with many other near relatives. His companion preceded him in death 5 years. The funeral services were held in the Madison Presbyterian Church by Bros. E. M. Yost and F. H. Wenger from Gen. 47:8, 9; Phil. 2:21. The remains were laid at rest in the Somerset Cemetery.

Miller.—Mary Bender, daughter of Daniel and Fanny Bender, was born in Elkhart Co., Ind., July 14, 1867; died in the Goshen hospital while undergoing an operation for gallstones, on Oct. 13, 1927; aged 60 y. 2 m. 29 d. In her youth she accepted Christ as her personal Savior and united with the Amish Church and continued faithfully with her husband in the service of the Master until He called her to himself to suffer no more. On Nov. 25, 1888, she was united in marriage to Bro. Emanuel Miller. To this union were born ten children. Two preceded her to the great beyond. She leaves to mourn her departure a sorrowing husband, 5 sons (Elmer, Daniel, Melvin, Ezra, and Clarence), 3 daughters (Naomi, Ida, and Lydia), all living in the home community, 21 grandchildren, 5 brothers, 1 sister, and a host of relatives and friends. In her death the community has lost a helpful neighbor, the Church a faithful member, and the family a kind loving wife and mother. Funeral services at the home of her brother (Noah R. Bender), by Samuel Hostetler and Nathaniel Miller in German and D. J. Johns in English.

"Oh, dear mother, how we miss you,
Since your place is vacant here;
But you'll never be forgotten,
By the ones who hold you dear."

Broshes.—Robert Samuel, son of David and Lena Broshes, was born April 30, 1915; died Feb. 24, 1928; aged 12 y. 9 m. 24 d. His mother preceded him in death about 8 years ago. He leaves to mourn his early departure, his father and step-mother, one sister, Iloe, one half-sister, Effie, and a large number of relatives and friends. Robert's helpful life will be greatly missed in his home, in the Sunday school and in the community where he lived. About four days previous to his death he seemed to feel a great need of confessing his sins, and Jesus Christ as his Savior. On his return from school on Monday evening he told his step-mother (who has been a real mother to him) that he was sorry for his wrong doing and asked her pardon for he felt he had wronged her, at this time he asked her to accompany him to the altar the coming Sunday. When she told him he need not wait that long, he became eager to know how he could be saved, they retired to his room for prayer. Then he called in his father and little sister and asked them to forgive him wherein he had wronged them. He found pardon and peace for his troubled heart. The family noticed a marked change in his life from that time. He seemed unusually happy, as he left home for school the last time. It was after school that he went with some of his companions to the river to skate that he met his death by drowning. Funeral services were conducted at the Lima Mission Church Feb. 27, 1928, by Bro. B. B. Stoltzfus. Text, Eccl. 12:1.

Hershey.—Mary H. C. Hershey, wife of Henry Hershey, Intercourse, Pa., was born in Lancaster Co., Pa., July 15; 1853; died at her home after a week's illness of cerebral hemorrhage Mar. 9, 1928; aged 74 y. 7 m. 25 d. She was a member of the Mennonite Church and a daughter of the late David B. Weaver. Sister Hershey resided in Virginia a number of years, returning to Pennsylvania about 8 years ago. Besides her husband she is survived by a son, Elmer W. Coiner, and a daughter, Mrs. Elizabeth Cohron, of Stuarts Draft, Va., two stepchildren, Mrs. Isaac Good and Lloyd Hershey, of Intercourse, and a half-brother, David E. Weaver, Waynesboro, Va. Sister Hershey suffered from ill health for almost 6 years but was always cheerful and patient during her afflictions. Her pleasant and unassuming manner won for her many friends. We believe she was ready for the grim reaper for she had selected for her funeral text the fourteenth chapter of John. The funeral was held Sunday afternoon, March 12, in charge of Bro. Jacob Mellinger at the home, and Bros. Christian Brackbill and Abram Martin at Hershey's Church. The body was then taken by train to Waynesboro, Va., where services were continued on Monday, March 12, at the Bethlehem Lutheran Church by Anthony Heatwole and E. C. Shenk, after which the body was laid to rest in the adjoining cemetery.

"We shall be parted for a while
But we'll not forget her loving smile,
And some sweet day when life is o'er,
We'll greet her on the other shore."

Schertz.—Peter D. Schertz was born June 26, 1848; died Feb. 25, 1928, at his home near Metamora, Ill.; aged 79 y. 7 m. 30 d. On March 17, 1874, he was united in marriage to Anna Schertz who survives him. To this union were born eight children, three of whom (William, David and Katherine) died in infancy. Ben, Anna, Peter, Arthur and Raymond were present at his bedside when he peacefully departed this life. He also leaves 14 grandchildren. He never knew the loving care and wise counsel of a father, for he, with two brothers and two sisters, was left fatherless when the oldest of these five children was less than ten years of age. Many times he related the trials and hardships that his mother and her little flock had suffered, but with perseverance, honesty and a living confidence in an all-wise and loving heavenly Father they grew to manhood and womanhood and proved a blessing to the communities in which they lived. In his early youth he united with the Mennonite Church to which he remained a faithful member and servant until death. In the spring of 1895 he was ordained to the ministry of his beloved church to which calling he continued loyal and ever ready to serve until affliction of the body forced him to refrain from active service during the last year of his life. He was a man of kindy disposition, sound judgment and wise counsel; highly respected by all who knew him. He made friends readily. He was interested in every movement that advanced the best welfare of the community. His friendly countenance and kindly interest will be greatly missed as father of the family and also as citizen and friend. His love and wise counsel to his children and grandchildren will never be forgotten. Funeral services, very largely attended, were held on Tuesday Feb. 28, conducted at the home by Bros. John L. Harnish and Samuel Garber and at the Roanoke Mennonite church by Bros. H. R. Schertz and Ezra B. Yordy. Interment was made in the church cemetery.

WAITING

Standing beside the portals of the skies
Expecting soon to enter in,
I long to view the scene with undimmed eyes
My soul redeemed from mortal sin.

Baptized in my dear Redeemer's name
And nourished by His endless life,
I would be warmed by the undying flame
Of love, which purges from all strife.

O, may I follow Jesus, that dear Friend,
Who loved us e'en unto death,
And may I cling to Him unto the end,
And praise Him with my dying breath!

And when I lay my body down to sleep,
In my last earthly resting-place,
I'll trust in Him my raptured soul to keep—
A miracle of sovereign grace.

—Samuel Z. Beam, D. D.

ITEMS AND COMMENTS

The ill-fated submarine, S-4, which some months ago sunk in the sea off the coast at Provincetown, Mass., resulting in the death of the whole crew, was raised to the surface the beginning of the week, if previous plans were carried out. The bodies had been recovered earlier.

The recent flood in California, caused by the breaking of the St. Francis dam, resulted in the death of 203 persons according to last reports. This will make older people recall the Johnstown disaster which occurred in 1889. "In the midst of life we are in death" while not a Scriptural quotation, as some people evidently think, is nevertheless true.

At a recent meeting of leaders of the Ku Klux Klan orders were given that hereafter masks were to be discarded. The name of the organization was also changed to "Knights of the Great Forest." We suspect, however, that the principles of the organization are the same as they have always been. Let no one be misled in thinking that now the Klan is rid of all its objectionable features. It is still in opposition to the teachings of Him who said, "In secret have I said nothing."

The dangers that accompany travel in automobiles were again brought to our minds by the report from the Pennsylvania State Department of Highways that motor vehicle accidents in the state caused 26 deaths and 204 injuries during the week ending March 6. Fifteen motorists were killed and 153 injured, the other victims being pedestrians. It may be seen that both autoist and pedestrian must be extremely careful these days if accidents are to be avoided. No details of the accidents were given but it is safe to guess that a large proportion of them were caused by plain recklessness and disregard for the rights of others.

According to a recent news note the Reformed Church passed the following resolution at its last meeting which was held in Philadelphia: "The General Synod of the Reformed Church in the United States, speaking for and in behalf of its entire membership, unequivocally declares that war is utterly contrary to the spirit and teachings of Jesus Christ, and must ultimately disappear as the overcoming Kingdom of God gains sway in the earth. To the accomplishment of this most desirable end we now consecrate ourselves." We are glad for the opposition to war expressed by this Christian body, and we hope that when "the next war" breaks out, which statesmen are predicting, they will back up their resolution by a consistent attitude of nonparticipation in organized destruction of human life.

"Recent official reports place the grand total of cigarettes produced in the United States during 1927 at more than 27,000,000,000, or an increase of over 7,000,000,000 over the total production in 1926, as a result of the constant increase of cigarette users among women." This constant increase in the consumption of cigarettes is probably largely due to the immense advertising campaign that is being put on by the tobacco companies. In nearly every magazine and newspaper, and along the highways on large billboards one is continually confronted with these lurid advertisements. It may be, however, that the tobacco interests, like the liquor interests of earlier days, will overreach themselves until the longsuffering public will become so thoroughly disgusted with their brazen tactics that the tide of sentiment will be turned against them to their destruction.

MENNONITE YEAR-BOOK AND DIRECTORY

For 1928

The annual Year-book is off the press and ready for delivery. It contains the usual statistical matter concerning our conferences, boards, committees, missions, charitable institutions, schools, publishing interests, and other church organizations and institutions; also a list of bishops, ministers, and deacons of the Mennonite Church and other Mennonite organizations in the United States and Canada. The memberships of our various conferences and congregations are given as well as the names of the workers in our missions and institutions. All the statistics have been carefully revised and brought as nearly up-to-date as possible. As a source of statistical information the value of this book to our Mennonite people can hardly be overestimated. Those who are called upon to give talks or write articles on our church work will find it a great help. Besides the church statistics that are given will be found quite a number of helpful articles which deal largely with the work and progress of our Church and her institutions during the past year. Do not fail to order a copy of this book.

Price, Single copies, 10 cents; dozen copies, 75 cents; 100 copies, $5.50.

CONFERENCE ANNOUNCEMENT

The Lord willing, the Lancaster Conference will convene in its regular semi-annual session on Friday, March 30, at Rohrerstown, Pa.

The Bishop Board of the same conference will be in session all day on Thursday previous, March 29.

Noah H. Mack, Secretary.

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Education is only like good culture; it changes the size but not the sort.—H. W. B.

BOOKLETS COMBATING PRESENT DAY EVILS

Worldly Conformity in Dress

By John Horsch. The historical position of the Mennonite Church upon this teaching is reviewed and the theory, upheld by some of the present time, that any church regulation with regard to dress is a mere commandment of men is strongly refuted. The relation of dress to immorality and Christian piety in general is plainly shown. Size 5½ x 7½. 48 pages.
Art Paper cover .....$ 15

The Yawning Pit of Lodgery

By Clayton F. Derstine. The contents of this booklet first appear as an article in the Christian Cynosure and is now presented to the public in more permanent form. It is a treatise on the Lodge, in which the writer fearlessly expresses what he conceives to be the truth about this system. Bound in paper cover.
Each .....$ 15

Hell's Playground, Theaters and Movies

By Clayton F. Derstine. A striking compilation of facts exposing the dangers and real purpose of theaters and movies. The message of the book seeks to open the eyes of the honest inquirer after the best in life. Contains 40 pages.
Each .....$ 20

The Failure of Modernism

By John Horsch. A reply to Harry Emerson Fosdick. A trenchant reply taking up point for point and showing the weakness of the modernist position as defended by Fosdick and many other spokesmen of modern unbelief. Size 5½ x 7 inches. 64 pages. Paper binding.
Each .....$ 25

Fallacies of Evolution

By J. D. Charles. A series of three lectures concerning this false doctrine which is being propagated by many scholars and teachers. The author aims to aid the reader in the establishing and confirming of his faith in the truth of the Bible concerning the origin of man. 48 pages. Size 5¼ x 7 inches.
Paper cover .....$ 15

Cures for the Seven Prevailing Sins of Society

By L. C. Miller. This booklet deals with the popular sins—Doubt, Covetousness, War, Divorce, Strikes, Theft, and Murder. The author offers this booklet to the world as a challenge to society to apply the principles of the Holy Scriptures for the curing of these ills. 24 pages. Size 5¼ x 7½ inches.
Paper .....$ 15

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XX (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 29, 1928 (Gospel Witness Established 1905) No. 52

EDITORIAL

"**Through faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Through simple faith the child of God has an insight into things that have puzzled the philosophers and scientists of all ages, and which they will never be able to explain, no matter how far science may advance in the future. Faith is not only "the victory which overcomes the world" of sin, but it gives us a knowledge of how the "world" of nature came into existence.

On another page will be found the official announcement of our annual Mission Board meeting. The body of workers to be assembled there will miss Bro. S. H. Miller who was called home a few weeks ago, but there will be other faithful brethren there to extend a hearty welcome to the workers as they arrive. Begin now to remember this meeting in your daily prayers. Many are the weighty problems, and great the opportunities, before us, and the prayers of the entire brotherhood as well as the united work of all our mission forces are needed to accomplish best results.

"**Big money** in a short time for little effort and small expense."

That's the song that makes people sit up and take notice—that is, if they have any confidence in the songster. There is perhaps one thing that awakens greater interest, and that is the quest for pleasure.

But here is another vision which ought to awaken an infinitely greater interest: Infinitely greater than all the fortunes of this world are the riches of heaven, and there is nothing on earth that can in any way compare with the pleasures and glory found only in the celestial world—all to be had **free,** for the asking. What stands in the way of people becoming enthused over prospects like that? "The god of this world hath blinded their eyes," and in their blindness to the things eternal they see only the glittering and deceptive things of this world.

In our mad rush to get hold of things of this life we should pause long enough to ponder over this weighty question by our Savior: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Scriptural Conditions for Baptism.—The other day, while glancing through some of our exchanges, our eyes fell on the following paragraph:

> I don't know anything much more dangerous to the sons and daughters of our fallen race than to be baptized while impenitent, or only half-penitent, or while in any other condition of mind and heart tnan a whole-hearted desire to be a Christian according to the New Testament—even a whole-hearted Christian.

It brought to our mind the whole realm of scriptural requirements for baptism. It will be remembered that in the Great Commission to the Christian Church it is decreed that "repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). The two are inseparable. Without the first the second is unthinkable; with the first, it is absolutely sure. This gives us an idea of why Peter's first word in answer to the question, "What shall we do" (Acts 2:38) was, REPENT. Again, when the Ethiopian eunuch wanted to know, "What doth hinder me to be baptized" (Acts 8:37)? Philip replied, "If thou believest with all thy heart thou mayest." To-day, as in apostolic times, faith and repentance stand out as the prominent scriptural requirements for baptism. Let them also be Church requirements.

Gospel Herald, Volume 20.—This issue of the Gospel Herald completes the twentieth year of its history. Two decades have come and gone since the Herald of Truth and the Gospel Witness were merged into a new paper called the Gospel Herald. They have been eventful years in which the organized work of the Mennonite Church has been greatly developed, and we hope for the betterment and strengthening of the Church both numerically and spiritually. The Table of Contents appearing in this issue will give the reader a concrete illustration of the nature of the material that was published during the past year. There were 1120 pages of printed matter. Considering the size of the pages this would make half a dozen volumes of good size, each selling at about the price of the paper for a year.

What will the next twenty years have in store for our church organ if the Lord tarries that long? This will be determined by a number of things, among which are our faithfulness to God, both as individuals and as a church, the management which shall keep control of our publications, and the prayers and support of our constituency.

At this time all our schools are wrestling with the problem of who shall have a place on next year's faculties. As we meet with those upon whom rests the greatest responsibility in the selection of faculty members and hear them discuss the work before them we are impressed with the greatness of their problems. The greater part of each faculty is already selected. Where to find teachers who are professionally and spiritually qualified, loyal to the Church, and especially fitted to fill the remaining places desired to be filled is not always an easy task. But our school heads are going about their work with commendable zeal, the number of qualified teach-

ers is becoming larger year by year, and we are hoping that by the time the annual catalogues are issued they will reveal a decided improvement in the composition of the faculties over those of any previous years.

The composition of the several faculties is but one of the problems facing our schools. Is it an advantage or disadvantage for our young people to complete a course in an ordinary high school before attending one of our own Church schools? The importance of directing the course of our young people into channels most nearly in harmony with their native talents and which will lead them into places where they may be of greatest service to God and the Church should never be overlooked. The financial problem is an ever-present one which has its helpful as well as depressing side. In this day of growing skepticism and corresponding degenerate standards of living our schools are facing an ever-increasing problem of how to stem the tide of worldliness and liberalism and of contributing their share in the struggle to save the rising generation for higher standards. And in the midst of all these problems we should not overlook the importance of all our educational forces standing together as one man in support of the full-Gospel standard not only in our schools but in all other departments of the Church. It is a Church-wide problem which should enlist the warmest and fullest coöperation of all our teachers, preachers, superintendents, missionaries, parents, and all others in positions of responsibility. That our schools should be centers of indoctrination as well as centers of education is generally agreed upon. And that this indoctrination should be along whole-Gospel lines and in complete harmony with the standards of a whole-Gospel Church is equally clear and important.

FORTY-EIGHT POINTS IN CHRISTIAN FAITH

SANCTIFICATION

By J. W. Hess

For the Gospel Herald.

Sanctification means to make holy, or to set apart to a holy or sacred use. God speaks of sanctification in connection with the Sabbath day. "And God blessed the seventh day and sanctified it" (Gen. 2:3). In the Old Testament the same Hebrew word, qodesh, is translated: sanctify, consecrate, dedicate, and make holy.

The Firstborn Were Sanctified.—Ex. 13:2: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." And thus the tabernacle, the temple, the priest, the altars, the sacrifices, etc., were sanctified under the law. According to the above scriptures we see how men and women, beasts, days, priests, temples, and altars were sanctified, made holy, or set apart to a holy or sacred use.

We are always safe in going to the Bible for our definitions and for this reason we have seen how God uses this word. In the light of God's Word we will consider the sanctification of the believers in Christ. A man once asked me if the Mennonites believe in conversion. My answer was, "Yes, indeed!" but why the question? This man was taught to go to the public altar and there to plead and pray until he found peace to the extent of shouting and jumping, etc., and this he called conversion. And so, in his mind, any one not going to the altar or shouting and jumping was not converted. Should you ask me, "Do you believe in sanctification " I would say, "Yes, indeed, but I may not in the interpretation some people give it."

Sanctification is the desire of the Savior in His prayer. Jno. 17:17: "Sanctify them through thy truth."

Sanctification is the will of God. I Thes. 4:3: "For this is the will of God, even your sanctification."

God has chosen us to sanctification. II Thes. 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Sanctification is the gift or an offering from God the Father. Heb. 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

God in His Word calls His children sanctified in Christ Jesus. I Cor. 1:2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

The Word plainly shows that His children are cleansed and set apart from sin. I Cor. 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Since sanctification and holiness are synonymous in many scriptures, we will also give a few scriptures on purity and holiness.

To be holy is a command. I Pet. 1:15, 16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

How holiness is to be perfected. II Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The fullness of sanctification. I Thes. 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

D. L. Moody, in his book, "Notes on my Bible," gives the following on the above Scriptures, connecting them with I Cor. 6:19, "Your body is the temple of the Holy Ghost." "The 'outer court' is the body, the 'holy place' is the soul, and the 'holy of holies' is the spirit. In the unregenerate man, the 'holy of holies' is dark and untenanted. Man becomes sanctified when the Holy Spirit fills his spirit, and, working through the soul, holds the body in obedience."

We cannot see the Lord without holiness. Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

It is the work of God whereby we are cleansed from the pollution of sin, and renewed in the image of God and are separated unto the service of God.

The Holy Spirit is the Agent in this work. Tit. 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The blood of Christ and the Scriptures are the means used. Heb. 9: 12-14: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ?" Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Jno. 17:17: "Sanctify them through thy truth: thy word is truth."

It is accomplished through faith. Acts 26:18: "To open their eyes, and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

We will be blessed and used by God when we are sanctified. II Tim. 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." The Master will only employ clean vessels to convey the water of Life to thirsty souls. We will again quote from "Notes on my Bible."

1. A changed mind—Repentance.
2. A changed heart—Regeneration.
3. A changed life—Conversion.
4. A changed standing—Justification.
5. A changed relationship—Adoption.
6. A changed service—Sanctification.
7. A changed body—Glorification.

In Scripture, the number **seven** stands for perfection, and these seven changes end in perfection. We notice that these are all implied in salvation. Before I was converted, I misunderstood salvation. I thought this separation from sin and sinful pleasures would take away all my pleasures. It did, but I received in place, not only pleasures for a season, but "pleasures for evermore" (Psa. 16:11). Salvation is not finished or final until we are saved from our past sins and from the power of sin, **now,** and from the presence of sin, **in God's presence.** Rom. 5:2.

So it is with sanctification. It is not completed until we have a changed body. Then we are wholly sanctified, sanctified in spirit, soul, and body; then we are fully separated; then we can see as we are seen, know as we are known; then we shall understand all things.

Akron, Pa.

THE CALL TO PRAYER
IV

By Orrie D. Yoder

For the Gospel Herald.

As we read the lines of sacred history, we see that many times God's mercy to a sinful world and to sinful peoples would have suddenly come to an end, had not some one restrained the wrath of a righteous God through intercession and prayer. Even a single individual was able to have power with God over a whole nation. (Cf. Ex. 32; I Sam. 7:8-10). Are conditions any better to-day? God's wrath is hanging over, not only a sinful world, but over a cold, professed Church which HE will some time spue out of His mouth. Rev. 3; 6:17. Prayer and intercession may not prevent the final day of God's wrath, but certainly by interceding we can save multitudes of souls from that wrath. The call to prayer and intercession is greater to-day than ever before.

Just take a look at the conditions in the professed Christian Church of to-day. Are they not a challenge to prayer and intercession? Look at the perilous condition of thousands of young people of Mennonite heritage, outside and inside the church. What a call to prayer that they might be saved and kept for Christ and the Church! Why not bury the words "There's no use," and join in prayer and intercession to an Almighty God who is Master over all the enticing forces of evil, and who is waiting for us to call upon Him for help? "Prayer changes things." Prayer will brighten our hope in these dark days, but only when we are willing to pray.

The call to prayer is greater to-day than ever before, because the forces of evil are more organized in their attack against the people of God, than ever before. Listen to our watchword, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day ....Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:13, 18). Since Satan and his hosts are not only increasing, but multiplying their forces against the work and plan of Almighty God, certainly we need to heed the warning of Paul to watch and pray with all perseverance and supplication for all saints, and for ourselves that we may be able to stand, lest we "also be led away with the error of the wicked."

Again, the coming of Christ is approaching and we are nearer to it than ever before. Certainly this alone is a mighty call to more prayer. How many of our friends and dear ones are yet unsaved and how many inside the church are not ready for His coming? What shall we do? Is not the number of those who are unprepared increasing at a tremendous rate every year? How shall we ever get ready for Christ's coming? We shall never get ready unless we begin to pray and intercede. Prayer and intercession is not all, but it must be the first method to which we can resort.

"Watch ye, therefore, and pray always" (Luke 21:36), are the warning words of Christ Himself, in regard to the time and condition of His second coming. This is warning to ourselves that if we do not pray always (intercede) we ourselves will not be ready for His coming. May God help us to pray and intercede so that we may be ready, and that we may have done all possible to have others ready for that great day. Think about such a great call to prayer, until you are willing to act. In Jesus' name let us act. Let us call mightily upon God.

Altoona, Pa.

THE HAPPINESS OF A GODLY MAN
(Psalm 1)

By G. W. North

For the Gospel Herald.

There are three negative statements made about the blessed man in Psa. 1:1-3. The character of a good man is here measured by the rules he may choose to walk by. A godly man utterly renounces the conduct of evil doers, and submits to the direction of God's holy Word. That man is happy who keeps in the way of duty, for God blesses him.

Verses 4-6 show the misery of wicked men. According to God's accounting the ungodly are of no worth, no matter how highly they may value themselves. They are easily driven to and fro by every wind of temptation. The chaff may for a while be among the wheat, but He is coming "whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

Let us notice the gradation which the Psalmist describes: walketh, standeth, sitteth—the counsel, the way, the seat—the ungodly, the sinner, the scornful.

This psalm also shows what a difference it makes as to the company we keep. While Psa. 1:1 may refer primarily to our Lord Jesus Christ, who is the true "Blessed Man," yet the words have an important application to all of His followers. Some Christians are very lax or careless as to the company they associate with.

God's call is for a separation. We have no right to walk in the counsel of the ungodly, nor to stand in the way of sinners, nor to sit in the seat of the scornful. Our fellowship so far as intimacy is concerned, must be with saints who walk with God. We are told not to enter into the way of the wicked. We are told also to have no fellowship with the unfruitful works of darkness and to "abstain from all appearance of evil" (I Thes. 5:22).

Believers often hinder their growth in grace by not giving themselves up to the spiritual affections implanted in their hearts by the Holy Spirit. We should abstain from sin, and whatever looks like it, leads to it, or borders upon it. He who is not shy of the appearance of sin, who shuns not the occasion of it, and who avoids not the temptation of it, will not long keep from loving sin.

Kokomo, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

DUTY'S BEAUTY

By Ursula Miller

For the Gospel Herald.

I wished to paint a picture, but my Lord said, "Work;"
"Work thou in My vineyard all the day."
So my dream lay buried and cherished in my soul
But blessings showered me along the way.
No picture? I had glimpses of the beautiful
When my fellowmen revealed their heart;
Such pureness, kindness, sweetness made me think of God,
Such wondrous beauty like to heaven's art.

I wished to write a poem, but my Lord said, "No;"
"You may glorify My Holy Name—
Seek along the highway where seething souls of men
Are blind and deaf to sweetest of acclaim."
No poem? I heard songs about God oftentimes,
Thus His praise appears and reappears,
His glory is my picture, my poem evermore,
My satisfaction through the days and years.

Hesston, Kans.

FROM OUR MISSION STATIONS

Detroit, Mich.

(18094 Winthrop Ave.)

Dear Herald Readers:—We wish to thank God for the many blessings bestowed on our little mission here and we hope that you will rejoice with us.

In the past year seven souls have given their hearts to God. Just recently a young woman and her husband expressed their desire to live for God. She has been so deep in the mire of sin that she cannot express her gratefulness for getting on the solid rock at last. She is very earnest and zealous to do something for the Lord.

Also, when I came here in June our attendance averaged about thirty-five. At the present time we have an enrollment of over seventy regular attendants. Slowly but surely a greater interest is being aroused in the community and more are coming to services.

We also wish to thank those who have so graciously given their services in preaching, teaching, and song service.

Now there are four things for which we especially request the prayers of the church:

1. For the unsaved in the community. There are many nearing the grave and many middle aged as well as young people and children who are sadly in need of the Savior. "The effectual, fervent prayer of a righteous man availeth much," so if we as a church unite in praying for these needy souls, a great deal may be accomplished.

2. For those who have taken their stand for Christ, that they may stand firmly and let their lights shine. They have so many temptations unexperienced by us who have always been sheltered by a Christian home and friends.

3. For the superintendent and his wife that they may, by the grace of God, stand firm, teaching the Word in season and out of season, and that wisdom from God may be granted for every circumstance.

4. For us as Christians who have come here from other churches, that we may work in unison and coöperation for the upbuilding of the Church and that in our lives the world about us may see Christ.

Before concluding we wish to appeal to any one who is contemplating coming to our city that you dig up any talents you may have hidden and get them all into good working order as God needs you and every talent here. If you would like to give a part of your time to work in the community, come. The Lord will bless every honest effort made for Him.

Yours for His service and lost souls in Detroit,

Mar. 20, 1928. Lilly Esch.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greeting:—Through the grace of our Lord Jesus Christ we are able to announce that the Mennonite Hospital and Sanitarium buildings will be finished by April 1. On April 8 a dedication service will be held in the afternoon from the front steps of the building. Bro. D. H. Bender will preach the dedication sermon and Bro. D. G. Lapp will also serve on the program. We are a long distance from many of you but we trust that many who can not be here in person will be here in spirit and definitely pray for a complete consecration of all this endeavor to the glory of the Father. May all who have had a part in contributing to this cause at this time pray the Lord to add a special blessing upon their gift. May we in faith believe this work shall be a blessing to both the bodies and the souls of men.

Yours for Jesus' sake,

Mar. 16, 1928. Allen H. Erb.

"Pray without ceasing."

NEWS LETTER FROM ARGENTINA

(Feb. 22, 1928)

By Mae H. Hershey

For the Gospel Herald.

The Summer School for the Native Workers closed, leaving a favorable impression on all concerned. Already plans are being laid to make it a longer term next year, if interest continues and Jesus tarries.

Mr. and Mrs. Gorjon returned to Carlos Casares to bid farewell to the Lauver family and make further preparation for their removal to Trenque Lauquen, where she will be the Bible Reader and he expects to continue his studies and be a helper in the Mission and on the Orphanage property.

Anastasio Sierra who had been in Pehuajo the last two years left for Santa Rosa where he will help in the Mission and continue grade school work. He had taken up colportage work and meant to further prepare himself as a worker, but finding the Bible School studies rather difficult, he is putting more time on grade work. Bro. and Sister Luayza will assist him in this the coming year.

Bro. and Sister Swartzentruber drove to Pehuajo. On their return they were accompanied by Angela D'Amatto and Amalia Magnani. The latter two are their Bible Readers and Kindergarten teachers who were students in the Summer School.

Bro. Shank left for San Luis to make preparation to bring his family to Bragado. They expect to reach Bragado the last of this month.

Father Cavadore who had been sick the last four months died Sunday morning. He always expressed himself as having peace, and much faith and confidence in God.

During his sickness, all the children had been home to visit him. One son who had not been home for twelve years was privileged to come. There are seven sons and four daughters, three of whom lived too great a distance to attend the funeral.

In this country, it is customary to have the burial the day following. Funeral services were held in the Pehuajo church. The oldest son who had never been to a Protestant service before was favorably impressed. Three of the brothers are not converted and do not live convenient to a Protestant church. The others are continually praying for their enlightenment. Will you join with them in prayer for the conversion of these three brothers?

Father Cavadore was born near the

(Continued on page 1113)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE POWER OF A SPIRIT-FILLED LIFE

By Harvey E. Shank

For the Gospel Herald.

TEXT: But ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1:8.

Jesus told the disciples to tarry at Jerusalem until they were endued with power from on high. They obediently tarried and were all with one accord in one place, having tarried ten days, when the Holy Ghost came upon them. The Holy Ghost was to come at Pentecost, which was fifty days from the passover. At the present time we receive the Holy Ghost, not by tarrying and praying, but when we repent and are baptized. Acts 2:38.

We need a continual filling, even as a battery, which is continually giving out, or we are like a leaky vessel. We can only get the fullness of the Spirit by yielding and surrendering, by emptying out sin, and self, and worldliness, so as to make room for the Spirit.

Many individuals and churches, evidently, have little of the Spirit.

All the organization and machinery in the world can not replace the Spirit. Many seem to be like a trolley car with the arm off the wire. If the arm touches the wire the car moves, and when we get in touch with the heavenly powerhouse there is life there and something must happen.

We want to think of the Holy Spirit as the secret of victory over sin. But may we keep three points in mind as we proceed. We can never expect to

1. Be free from temptation.
2. Lose our sinful nature.
3. Escape the possibility of sinning.

But we believe we may live a victorious life in Christ Jesus by walking after the Spirit and not after the flesh. We may make some missteps even though we are walking after the Spirit:

We want to notice, first, that we can never live the victorious life unless we get, through the Holy Ghost, **the new life within**. Rom. 8:2. When we get a changed heart the outside life must change, because our very nature has been changed. We are like a sheep getting into a miry pit—it bleats and struggles until it gets out, whereas we used to be as the pig which will wallow there in delight because it is its nature. When we have the new life it is like the old leaves on the trees in the autumn, the new buds are loosening up the old and pushing them off. We can tell by the outside of a tree, by bark, or fruit, or leaves, what kind of a tree it is without digging into the heart. So with a Christian. His walk and conduct will tell what is within. Yes, even his clothing will tell. Well, there is no religion in dress. Of course not. Religion is a matter of the new life within which will regulate and control the whole life. When we follow the dictates of fashion in dress even the world will acknowledge it as being immodest, and therefore unscriptural, while the plain garb of the plain churches must be acknowledged as being modest, and therefore scriptural.

When this new life reigns within we lose interest in movies, theaters, shows, etc., and seek our associates and real enjoyment in prayer meetings and church services. The other night a sister said, "I have more joy at this prayer meeting than I ever had on the dancing floor or the theater."

There may be some faulty fruit on a good apple tree. That does not make the tree bad. An enemy from without may have caused it, and this enemy must be fought. God's grace is sufficient to overcome all enemies. An old tree along a fence row may be entirely bad, but it may be changed by grafting new life into it and by lopping of the old branches.

But just as the Spirit of God brings new life so he also brings **death to the old nature.** "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify (make to die) the deeds of the body, ye shall live" (Rom. 8:13). "She that liveth in pleasure is dead while she liveth." We notice two classes in the above scriptures. The latter are dead to the Lord and to the influences of the Spirit, while the former are dead to the world and to its bewitching influences. What does a dead man care for the mocking, sneering, slandering world? Neither is he moved by the glitter of its enticements. Paul says, "I am crucified with Christ: nevertheless I live" (Gal. 2:20). There are some who say they are dead and therefore cannot sin, but Paul says in Rom. 6:11, "Likewise **reckon** ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is possible for the old nature to take on life again. It must then be brought to death again as Paul said, "I die daily."

By being led by the Spirit we become the sons of God. Rom. 8:14. Being adopted into His family we can cry, "Abba, Father," and can enjoy the freedom and privileges of children in the home, something which strangers can not do. The promises of the Bible are all for us. We also become heirs of God and joint heirs of Christ, and we may have the inward witness that we are God's children and heirs. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). This suggests the thought of an experimental religion. A little boy was one time flying a kite. It was above the clouds and could not be seen. He was asked how he knew it was there. He said, "I can feel it tugging at the string." So every Christian has the privilege of assurance. We can feel the pull within when in full fellowship with God. We think the doctrine of assurance very essential in living a victorious life, for the devil will surely get the victory over us if we are in doubt as to our acceptance with God. If we accept Jesus as our Savior, we are "accepted in the beloved," and may quietly rest in Him, knowing that all is well.

Lastly, we are given power and victory by **the Spirit praying in us.** "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). This is an important means of getting the power for victory. There are a number of other conditions to be met in praying, but when we meet the other conditions such as faith, His Word abiding in us and we in Him, in His name, humble ourselves, keep God's commandments, etc., and then pray in the Holy Ghost we can be sure of an answer sometime, or else God would be untrue. It may not be according to our time or way, but in God's time and in His own way He will hear and answer. When we pray in the Spirit it will be "according to the will of God" (Rom. 8:27).

Many people do not like the restrictions of religion. They want to do as they please. But Christian people are the only ones who can do as they please, because their hearts

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SUNDAY SCHOOL LESSON

Lesson for April 8, 1928.—Mark 16:1-20.

THE RESURRECTION

Golden Text.—Because I live, ye shall live also.—Jno. 14:19.

Introductory.—This lesson is taken out of its regular setting because of its being an appropriate Easter lesson. The promise held forth in the words of our Golden Text—"Because I live, ye shall live also"—makes this not only an appropriate lesson for this time but also an impressive one. The resurrection of Jesus is an inspiring event: (1) Because of its glorious triumph over every foe; (2) because of the hope that it holds out to all the followers of our blessed Lord. The doctrine of the resurrection is one of the most extensively taught doctrines held forth in the Gospel of Christ.

The Empty Tomb (1-5).—Early on Sunday morning after the crucifixion a little company of devoted women repaired to the sepulcher to anoint the body of Jesus, coming to the tomb at the rising of the sun. On the way they had discussed the question, "Who shall roll us away the stone from the door of the sepulchre?" To make sure that the disciples of Jesus would not steal away His body, the Jews had secured from Pilate the permission to make it safe. A great stone was laid at the door of the sepulcher and a guard appointed to keep watch over it. But all this could not avail against the superhuman power of God. There came an angel from heaven, rolled away the stone, the keepers quaked like dead men, and Christ arose triumphant over every foe. When the women arrived at the sepulcher they found the stone rolled away, and instead of having the opportunity of anointing the dead body of their Lord they found the tomb empty, and were frightened at the sight of an angel instead of Christ. Their devotion was richly rewarded, as they heard richer news than they were at first prepared to receive.

The Angelic Message (6-8).—"Be not affrighted," said the angel robed in white, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." He then directed them to go quickly and tell the disciples about it. They obeyed him instantly, and left the sepulcher, for they were sore afraid.

But gradually the mystery was unfolded. It seems that Mary Magdalene returned to the tomb soon after they departed, and was the first human being to behold and to speak with the risen Lord. Some time after this Peter and John, having heard the news, came to the sepulcher, explored it and saw for themselves, and went quietly to their homes. The rest of the women met their risen Lord on their return, and conversed with Him. That night the Lord met with ten of the disciples (Thomas being absent) and further enlightened them. Altogether there are ten or eleven recorded appearances of Christ to His disciples during the forty days of His sojourn on the earth after His resurrection.

Subsequent Events (19, 20).—It is a long and interesting story. Matthew, Mark, Luke, and John relate the story in brief but impressive style, revealing to us a few of the things which Luke so admirably calls the "many infallible proofs" of the resurrected life of our Lord Jesus Christ. The two things which Mark sees fit to record, and which are mentioned in the lesson before us bring to our minds the outstanding event after the resurrection of Jesus and the foremost among Christian duties. They are as follows:

1. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." This was after His last appearance to the eleven. His work on earth had been completed. His Gospel had been given, His apostles chosen, ordained and trained, and the redemption price had been paid. These things having been completed, the way out of the grave having been opened, He performed the final task of opening the way to glory, whence He had come and where He will spend eternity.

2. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." In this He was simply fulfilling His promise: "Lo, I will be with you alway, even unto the end of the world." In this He was then, and He is to-day, performing the miraculous task of having His abode in glory and yet being one in the midst of His disciples wherever they meet. In this the disciples were simply carrying out the Great Commission of our Lord that they go "into all the world, and preach the gospel to every creature."

When we see how the disciples went forth in the faith and power of the Most High, performing the "greater works" which Christ had commissioned them to perform; when we reflect that following the leadership of our Lord on earth means to follow His leadership into the glory world above, it should inspire us to press onward with renewed zeal and brighter hope, looking forward to the eventful time when all the blood-bought sons and daughters of God will share in "the resurrection of life" and reign with Him forever and ever in the glory world. —K.

Bible Meeting Topic

THE VICTORY OVER DEATH.—I Cor. 15:1-28.

Topic for April 8

MOTTO

"Death is swallowed up in victory."

OUTLINE STUDY

I. The Reign of Death.
1. From Adam to Moses.—Rom. 5:14.
2. Upon all men.—Rom. 5:12.
3. Because of sin.—Rom. 5:21; Rom. 6:23.
4. In the power of the devil.—Heb. 2:14.

II. The Victory over Death.
1. Foretold.—Isa. 25:8.
2. Christ is the Victor.—I Cor. 15:57.
3. Abolished by Christ through the Gospel.—II Tim. 1:10.
4. Will reign no more forever.—Rev. 22:5.

III. The Nature and Extent of Victory.
1. Christ dies no more.—Rev. 1:18; Acts 13:34.
2. Believers shall also be quickened.—Rom. 8:11.
3. Corruption shall put on incorruption.—I Cor. 15:51-57.
4. The bodies of believers changed to glory.—Phil. 3:21.
5. Bodies of believers and unbelievers raised.—Jno. 5:28, 29; Acts 24:15; Dan. 12:2.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Memorize a Passage from the Outline.
2. When the Dead Shall Live.

For Young People.
1. Death as an Enemy.
2. How the Victory was Gained.
3. How We Attain to the Victory.

For Older People.
1. What the Victory Brings with It.

PERSONAL THOUGHT

Are we in a position of victory to-day? This is an all-important question that every one should settle.

SEED THOUGHTS

"How shocking must thy summons be, O death!
To him that is at ease in his possessions!
Who, counting on long years of pleasure here,
Is quite unfurnished for the world to come.
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help;
But shrieks in vain."—Blair.

"Reflect on death as in Jesus Christ, not without Jesus Christ. Without Jesus Christ it is dreadful, it is alarming, it is the terror of nature. In Jesus Christ it is fair and lovely, it is good and holy, it is the joy of saints.—Pascal.

Gospel Herald

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THURSDAY, MARCH 29, 1928

Field Notes

A recent letter from Limon, Colo., says: "We are expecting Bro. Paul Erb to be with us from March 31 to April 8 for a series of meetings. Remember the work in your petitions."

Sister Vogt, wife of Bro. C. M. Vogt of Hesston, Kans., and mother of Milton C. Vogt of our India Mission, passed away on March 14. We extend our condolences to the bereaved ones.

Arrangements are being made for revival meetings in the Thomas Church, near Thomas Mills, Pa., during the month of May. Bro. I. W. Royer, Orrville, O., has been secured to hold these meetings, the Lord willing.

Bro. Wm. G. Lauver and family arrived safely from South America at the home of his parents, Cocolamus, Pa., on Wednesday evening, March 14. Bro. Lauver preached at the Brick Church, near Richfield, Pa., on Sunday, March 18. G.

Ground was broken on Feb. 6 for the Hope Evangelistic Station, the new mission station to be opened at Dondi, in our mission area in India. May the Lord abundantly bless this new field that is just being opened for the preaching of the Gospel.

Change of Address. — Bro. E. S. Hallman, Falfurrias, Texas, to Guernsey, Sask. Bro. Hallman expected to leave Falfurrias the latter part of last week, join his family in Ontario, and after a brief visit among friends and relatives in Ontario and northern Indiana, return to their home at Guernsey.

Bro. and Sister E. A. Shank who are in charge of the mission at Canton, Ohio, stopped at Scottdale for a short visit while on their way to the Johnstown, Pa., district, their former home.

Bro. Ernest E. Miller and family and Sister Irene Lehman, who are en route to America from the American Mennonite Mission in India, are expected to arrive at San Francisco, Calif., on April 1. They are traveling on the S. S. Siberia Maru.

A Bible Conference was held at the Wideman Church, near Markham, Ont., March 20-22 if previous plans were carried out. Aside from local speakers Bro. B. B. King, Ft. Wayne, Ind., was one of the instructors. Bro. King held evangelistic meetings during and after the conference.

The Executive Committee of the Sunday School Conference of the Southwestern Pa., District met at Johnstown, Pa., March 10 and arranged a program for the coming annual conference to be held at Martinsburg, Pa., in the early part of August, 1928. Among the speakers listed is Bro. O. N. Johns, Canton, O. S. G. S.

Bro. Daniel Kauffman of this office, who has been spending some time in Southern Texas left Falfurrias on Friday, March 23 if previous plans were carried out. He planned to be at Tuleta, Tex., Sunday, March 25; at Lake Charles, La., March 27 to April 2; and at Lyman, Miss., for some time after that. Mail may be sent to him by addressing him in care of Clarence Bontrager, Lyman, Miss.—H.

The Lord willing, communion services in the district of Bishop John S. Burkholder Franklin Co., Pa., will be held on the following dates:

Marion, April 15.
Chambersburg, April 22.
Pleasant View, April 29.
Strasburg, May 6.
Pond Bank, May 20.
Rowe, May 27.
Williamson, June 3.

Bro. and Sister Hiram Weaver, Job, W. Va., brought Sister Ruth Speigle to Johnstown, Pa., to attend the recent funeral of her grandmother, Sister Catharine Gashaw. Bro. Weaver preached at the Kaufman Church on Sunday evening, Mar. 18, this having been his home church before he moved to Virginia. He was scheduled to preach at the Weaver Church on Sunday morning and at the Stahl Church on Sunday evening, March 25.

Bro. Simon Layman, minister of the Blough Church near Hollsopple, Pa., is seriously ill at this writing.

Bro. Christian Hege of Frankfurt a. M., Germany, publisher of the comprehensive doctrinal work of Pilgram Marbeck, an early Mennonite leader of South Germany, states in a recent letter that the printing of this work is now well under way. Some of our brethren have contributed toward this publication and we are glad to report the progress of the work.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Readers, Greeting:—Bro. M. D. Stutzman of Tofield, Alta., was with us from Sunday, Mar. 4 till Mar. 11 and preached for us. On Mar. 11 we had a program for a spiritual life meeting, which was well attended. Quite a number from other congregations were present. All the speakers were present but one. We were encouraged to press on in the battle for the Lord. Visible results during the meetings were two confessions.

Our aged bishop, Bro. J. D. Mishler had a light paralytic stroke and is critically ill.

Remember the work here in your prayers.

Mar. 12, 1928. Cor.

Carver, Mo.

Dear Readers, Greeting:—Since the last notes from this place Bro. J. R. Shank held a week's meeting at Purvis and at Pierson's Branch schoolhouse. There was good attendance and interest at both places. Souls were convicted of sin but none yielded their lives to God.

Feb. 8 Bro. J. P. Brubaker came and on the next evening he and Bro. Shank began meetings at Coffman Bend which lasted till Feb. 15. Here, too, interest was good and souls were under conviction but none yielded. On Feb. 16 they began meetings at Sagrada which lasted till the 26th. At the last two places Bro. B. did most of the preaching. At Sagrada three confessed their Savior and are applicants for church membership. Pray for them that they may receive more light and make a full surrender. Others were made to see their need of salvation. We expect soon to have Sister Brubaker also to help in this field. Pray that in this field there may be a real awakening and turning from sin. At present Sister Sadie Bissey of Cherry Box, Mo., is with us for a few weeks.

Again we ask you to pray for us.

Mar. 15, 1928. Clara M. Shank.

Elida, Ohio

(Pike and Salem congregations)

Greeting to all Readers of Gospel Herald:—The following young people from our congregation attended the Bible School at the Lima Mission: Zelma Stalter, Mary Stalter, Marie Brunk, Ethel Good, Emma Smith, Edward Stalter, Vernon Diller and Norman Smith.

At the close of the Bible School a Bible conference was held at Pike and Salem churches Mar. 9-11 with Bros. J. D. Mininger and William Smith of the Kansas City Mission, J. B. Smith, Otho Shenk, and David Good of Elida, and Maurice O'Connell of the Lima Mission, as instructors. The talks given were of unusual interest and we feel that the Lord in a special way blessed the speakers in giving to us the Word of Life.

Those from a distance who were present all or part of the time were the following: Barbara Hochstetler and Ila Mast, Holmes Co., O., Ruby Young, Edna Mertz, Gladys King, Bro. and Sister Perry Heller and son and Oscar Roebuck of the Ft. Wayne Mission; a number from the Lima Mission and several from Mt. Pleasant and Cascade churches in Putnam Co., O.

Bro. and Sister William Smith of the Kansas City Mission told in a very interesting way some of their experiences in mission work in Kansas City.

Bro. Mininger also told us in his usual interesting way of his experiences in mission work.

At the close of the Bible Conference Sunday evening Bro. Mininger started for his home accompanied by Sisters Mary Stalter and Lois Diller of our congregation, who went to assist in the work at the Mission.

Bro. and Sister Smith started for their home on Monday.

Mar. 16, 1928. M. S. S.

Mt. Joy, Ont.

(Wideman congregation)

Dear Herald Readers, Greeting:—Last Sunday we were favored with the presence of Bro. S. M. Kanagy of Chicago Mission who broke unto us the bread of life which was gratefully received, and at which time our inquiry service was also held. We are grateful for the peace and unity expressed by the brotherhood and hope and pray that it continue. Preparation is also being made for a new house of worship at this place. Gravel and sand amounting to about 180 loads and from 45 to 50 thousand brick were placed upon the ground in about seven days. People seemed to be as the Israelites were in Nehemiah's time, when it was said, "The people had a mind to work."

We are looking forward to the time when Bro. B. B. King, Ft. Wayne, Ind., shall be in our midst from Mar. 19 to 28 for the purpose of Bible conference and evangelistic meetings. May the blessing of the Lord rest upon the efforts thrown out for the advancement of His cause. We crave an interest in your prayers that sinners may be brought into the fold of Christ.

Yours in Him,

Mar. 16, 1928. Cor.

Falfurrias, Tex.

Dear Herald Readers:—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." During the last few weeks we were privileged to have with us Bro. D. H. Bender of Hesston, Kans., and Bro. S. C. Yoder, of Goshen, Ind. With these and Bro. Kauffman and the colony members, a few important meetings were held and several problems profitably discussed relative to the foundation work of the colony which has been started at this place. We very much appreciate the counsel and service these brethren have been giving us. Brethren Yoder and Bender have returned to their homes. Bro. Albert D. Erb of Hubbard, Oreg., has just arrived and is looking into this colony project. We have communications from others who are coming likewise.

Sister Unsicker from Tuleta, spent several days with relatives here.

Last Sunday a congregation was organized at this place and we will have regular services from now on. Bro. H. F. Reist was appointed the minister in charge. This meeting was in charge of Bishop Daniel Kauffman. It is considered a preliminary organization, which is being submitted to the Missouri-Kansas Conference to complete the organization. Others who took part in this service were Bros. E. S. Hallman, Menno Esch, H. F. Reist, and Clarence Diller. The cottage in which this meeting was held was filled. We ask an interest in your prayers that what has been planted may be watered with the Word of God by His servants and that God may give the increase.

March 19, 1928. E. S. Hallman.

Tofield, Alta.

Dear Herald Readers, Greetings in our Savior's Name:—This is a pleasant, warm day. Ever since New Year we have had an unusually mild winter. November and December, however, were unusually severe and cold. We praise the Lord for the pleasant weather now.

Bro. Lehman is back again from visiting his father. Bro. M. D. Stutzman is also back from an extended period of Bible School work in the Pacific Coast district. We are glad to have these brethren with us again, as well as others who have returned from winter trips from southern and western points. As a result our house of worship is quite well filled again.

Bro. H. B. Ramer of Duchess, Alta., has been here for a few days, conducting a special Bible study. The following topics were ably presented. The Fall; Sin; Obedience; the Spirit, the Word, and the Worker. His themes on Sunday morning were, The Function of Civil Government; The Church, an Organism and an Organization, Her Mission and Work on Earth. On Sunday evening, Bro. Ramer spoke on Sins That Bar from Glory. A sermon on the same subject followed. One soul confessed the Savior and the body of believers in general were strengthened. We give God the praise for the results.

Among those who have returned from winter trips are Bro. and Sister Owen Hershberger and family, Bro. and Sister Sam Stauffer and family, Anna Burkholder, Lydia Stauffer, Earl Roth, Bro. and Sister Melvin Roth, and Bro. and Sister Reuben Roth. We welcome them all.

Fraternally Yours,

Mar. 19, 1928. Ezra Stauffer.

Kokomo, Ind.

(Howard-Miama congregation)

Dear Herald Readers:—On Sunday morning, Mar. 18, the congregation had great reasons to rejoice, when 14 dear young souls united with the Church, thirteen by water baptism and one by reinstatement. We also rejoiced because of the beautiful weather that the Lord blessed us with, and for the interest and attendance in Sunday school and church services.

Our aged Bro. Absalom King, ninety-one years old, is very feeble this winter. He is mostly confined to his room. Health has been reasonably fair through here this winter. There are only a few cases of sickness here at present. Bro. Roy Millers moved from this place to Topeka, Ind., on account of Sister Miller's poor health. They had to leave the farm.

Pray for the work at this place. Especially remember these young people that just recently united with the Church, that God may abundantly bless them in their spiritual growth.

Mar. 21, 1928. G. W. North.

Kenmare, N. Dak.

Greetings to all Herald Readers:—On Sunday, Mar. 18, we reorganized our Sunday school, the following of-

ficers being elected for one year: Supts., Bros. George Kauffman, Alpha Kauffman; Sec-treas., Bros. W. R. Kauffman, Elmer King; Chor., Sister Elma Kauffman; Libr., Bro. Samuel King. May we remember them in prayer that they may faithfully perform their duties.

Bro. Harry King is at present in the Minot Hospital, for removal of an eye, which was injured in an accident while feeding cattle.

Health in general is fair. Grandma Kauffman was able to be out to services on Sunday.

We are having lovely spring weather, although no work has been done in the fields as yet. We have had a very mild winter since New Year. We crave an interest in your prayers.

Mar. 21, 1928. Stella S. Lehman.

NEWS LETTER FROM ARGENTINA

(Continued from page 1108)

Alps in Northern Italy, and came to Argentina when a young man. He lived to be 73 years old, and was of a quiet, unassuming disposition. He spoke Italian, French, and Spanish. When we first met him, the family said he was a skeptic; he did not believe in religion. He had no faith in the priests and Catholicism, but when he heard the true Gospel story, he gladly accepted and was a faithful Christian until death.

Bro. and Sister Litwiller and Sister Hallman came from Trenque Lauquen to attend the funeral of Bro. Cavadore.

Pehuajo, F. C. O., Argentina.

THE POWER OF A SPIRIT-FILLED LIFE

(Continued on page 1109)

have been changed so that they want to do the things that please God, while unsaved folks are dominated by the devil. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). It is indeed a tragedy to be inveigled into the clutches of the devil to such an extent that we can not but obey him, and then not even know whom we are serving, because "the god of this world has blinded the minds of them which believe not" (II Cor. 4:4).

Chambersburg, Pa.

"Christ rose, not but that He might bring ecstasy to the few only, but that He might fill all things with His presence and His fullness and that our joy might be full."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are there any indications at the present time of Rev. 13:17 being fulfilled, or can we see it coming to pass in the way times constantly change? —A Brother.

Much has been said and written by commentators and other Bible students, in attempting to define the nature and character of the two beasts mentioned in Rev. 13. They also have endeavored to reveal the real personality of said beasts, and the extent, nature and period of their work in this world. Though much has been said and written in the way of defining, or explaining what is embodied in this chapter, nevertheless it is difficult to comprehend the significance of that dark picture of the two beasts and their supernatural power, and satanic influence exercised among men.

Most Bible commentators believe that verse seventeen has been literally fulfilled in the history of the papal power, whose policy in the past, has been, to place those who would not submit to the mandates of Catholicism, or papal authority, under an interdict, that is, to excommunicate all such from the Church of Rome, thus forbidding and depriving them of the privilege of either buying or selling, and acquiring any means of living, thus endeavoring, if possible, to starve all such into compliance of confessing to the papacy, and thus receiving the mark of the beast.

There are others who believe that verse seventeen is being fulfilled in this present age, in the requirements vested in labor unions. Those who belong to said organizations are, in many instances, restricted from doing anything except by consent of the organization to which they belong. The characteristics of said organizations are very similar to those portrayed to us in said verse, and they certainly convey to us a striking picture of those beastly marks.

—J. S. S.

Is the power of the devil limited, or does he have power to do what he will? Does he have any power whatever to heal the sick? If so, how may we know when some one is miraculously healed, whether it is through the power of God, or the power of the devil?—A Brother.

The power of the devil is certainly limited. This is verified both in God's Word, and in the experience of His saints. In Matt. 4:1-11 and Luke 4:1-13 it is clearly revealed that Christ had victory over the devil as a tempter, and Christ's power over him was demonstrated on various occasions in His casting out of demons, as He met with those who were possessed with unclean spirits. The devil is vested with more than human power, but all who are true Christians are enabled through divine grace, not only to resist the devil, but to overcome him in a marvelous way. We are admonished through Paul to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). And James exhorts us, saying: "Resist the devil, and he will flee from you" (Jas. 4:7). If we resist him with the written Word as did our Lord and Savior, we certainly will be enabled to overcome him on all occasions when he tempts and assails us.

We have Bible evidence that the devil has power to afflict, but such power is in the Lord's hands. It is recorded in Job 2:6,7 that Satan, the devil, "smote Job with sore boils" but only after the Lord had said, "He is in thine hand." We have no Scriptural evidence that the devil had at any time miraculously healed any one first-handed. He has undoubtedly on certain occasions done so through human instrumentality. We note that our Lord hath said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22,23).

We would infer from the foregoing statements of our Lord, that in reality, there are those who through the power of the evil one, are instrumental in working miracles of various kinds and at the same time posing as Christians. All miracle working wrought by such individuals as referred to by Christ, whether it is the healing of physical ailments, or along other lines, are wrought through the power of the devil, who as Paul says: "Is transformed into an angel of light" (II Cor. 11:14). That arch fiend, the devil, seeks to deceive humanity and lead them to believe and do that which is anti-Biblical.

Any one who makes claims, or even gives visible evidence of being an artful healer or miracle-worker, and fails to manifest in his or her life and conduct the fruit of the Spirit as mentioned in Gal. 5:22,23, and Eph. 5:9, is a hypocritical, demon-empowered person, upon whom the Lord will pass severe judgment at the last day. Our Lord hath said, "By their fruits ye shall know them" (Matt. 7:20).—J. S. S.

Miscellaneous

"HE DOETH ALL THINGS WELL"

The following poem was selected by Sister Mary A. Leaman, 708 S. Lime St., Lancaster, Pa., an invalid who has spent nearly thirty-two years in bed.

Many a year I have been laid
Upon a bed of pain,
Often my sufferings are great,
But I take courage again,
Knowing the Lord will not leave me,
If Him my sorrows I tell,
I may not His providence see,
"He doeth all things well."

Many sleepless nights I must pass,
Coughing, panting for breath,
The pain, the pain, the pain, Alas!
I am almost wishing for death.
But to Him I ever shall pray
All my distress to dispel,
And ever be willing to say,
"He doeth all things well."

Yes, often the end is desired,
As I journey each day along,
Footsore, weary, irksome, and tired,
Feeble, languid, not strong.
Ever longing for patience and strength,
Grief and anguish to quell,
Trusting and believing at length,
"He doeth all things well."

The way I am journeying on
Seemeth rugged and steep,
But my trials shall soon be done,
I shall true vigil keep,
Till I see the city appear
Where saints and angels dwell,
Now falleth on my listening ear,
"He doeth all things well."

Often I am weary and faint,
Anxiously longing for rest,
No one my sufferings can paint,
All is sent for the best.
For me there is something in store,
My heart with joy shall swell,
There I shall suffer no more,
"He doeth all things well."

THE HUTTERIAN BRETHREN

(The following article is taken from a treatise entitled "The Hutterian Communities," by Bertha W. Clark, published in the Journal of Political Economy for August, 1924. The Hutterian Brethren were originally a branch of the Mennonite Church but differed from it by the practice of a voluntary community of goods based on Christian love.)

The Society of the Hutterian Brethren is a deeply religious church organization that practices community of goods. It was founded in Moravia in 1528. Because of its persistent stand against war, it has been driven from one country to another in successive exiles for four centuries. A little less than fifty years ago the Brethren migrated to America, setting up three communities, or, as they call them, Brüderhofs. in South Dakota. At the present time they have twenty-six communities, five of which are in South Dakota, nine in Manitoba, and twelve in Alberta. They number 2,622 souls.

One of the Hutterian Brethren was recently asked what he would name as the chief tenets of their religion, and he replied:

"If I should answer the question just as you ask it, I should say: We believe in a personal God; that Jesus Christ was His only begotten Son; that He came into the world to save humanity through the shedding of His blood on the Cross. In all these things we agree with most evangelical churches. But if you meant to ask what distinguishes us from other evangelical churches, I should say, We believe in community of goods, and have all our property in common; we believe in nonresistance; we do not take oaths; we do not vote or hold public office; and we baptize only upon profession of faith."

The Hutterian people are deeply religious. They are a religious group of the most ultra-conservative type, clinging tenaciously to the principles for which so many of the fathers died, and unwilling to modify them in the slightest degree. Therefore those differences of opinion have not arisen within the group which might have led to its disintegration. Persecution from without, if it does not crush life out entirely, always strengthens the bond among those who have endured it in common, and this has been a great factor in Hutterian experience.

After they have shown a visitor through the Brüderhof and he has accepted the invitation to further visit with them in one of the living rooms, there will be but one subject discussed, no matter how cleverly you may try to avoid it: and that subject will be religion; for it is the one subject that permeates all Hutterian thought, the one subject in the light of which the Brethren judge of every other. Twentieth century America knows little of that sort of piety which makes the enveloping atmosphere of all Hutterian life. Hutterian people think in terms of the Bible and talk in Scriptural language. Their sermons on Sunday are little more than a succession of Bible verses, with brief running comments; and their daily conversation is almost as Biblical.

The Hutterian Church regulates many of the minutest details of life, as, for example, all matters of dress. Clothing is nearly uniform, and always very plain, very modest and very serviceable. The men wear dark gray suits with loose trousers and sack coats. Their hats are round and black. The women wear dark figured dresses with long, full skirts, plain waists that have long sleeves and come up to the neck. Their headdress is a dark kerchief with white polka dots, folded diagonally. With them dress is not a matter of personal taste, but a matter of religion; and their dress is the great mark of their religious order.

There are daily services as well as the Sunday ones. No bell ever rings for worship; but a little child is sent from house to house to summon every one. No musical instrument is used in the services, nor indeed anywhere in the community. The preacher lines the hymns, intoning one line after another and pausing after each while it is sung by the congregation.

Opinions of those who live around them vary greatly in their estimate of the Hutterian people. One hears such a remark as, "They are of no use to the country; they raise everything they use and make no trade," balanced by such a remark as, "They seem to have the most genuine religion of any people I have ever seen."—Selected by John Horsch.

SEARCHLIGHTS

By Bertha R. Boose

For the Gospel Herald.

While watching the United States Army conducting a survey of the skies in the evening with powerful searchlights my mind was drawn to spiritual searchlights.

Here in this dark world around us, are our lights shining forth as those searchlights, reaching up to heavenly places there to be refreshed by the wonderful power of Jesus, so that they may shine in this dark world of sin, so that some souls may know that we have been with Jesus and may be led heavenward?

Then again I thought of Jesus as the searchlight that shines in our very souls. May the searchlight of Jesus so shine in our hearts that every form of sin may be searched and that God may give us grace to cleanse our hearts from all that is sinful.

Again those searchlights pierce the heavens with a light straight from earth to heaven. There are no curves and no roundabout ways of approach. So may our light shine straight from earth to heaven with no obstacles in the way to obscure the light.

May we turn our searchlights on the Bible and search the wonderful truths found therein. This is the command of Jesus, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39).

Let us pray with the Psalmist of old in Psalm 139:23, 24: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Then will our life be one grand blessing in this world of sin.

Hershey, Pa.

Married

Nyce—Ruth.—On Mar. 4, 1928, Bro. Henry N. Nyce and Sister Hattie G. Ruth, both of the Franconia, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer. May God's blessing attend them through life.

Slabaugh—Lauver.—On Mar. 17, 1928, at the home of the bride's parents, Bro. and Sister Jacob Lauver, Cocolamus, Pa., Bro. John Slabaugh and Sister Lura Lauver were united in marriage. Both are workers at the Altoona, Pa., Mission. May God bless this union.

Yoder—Yoder.—Jan. 1, 1928, Bro. David Yoder and Sister Katie E. Yoder were united in marriage at the Locust Grove Church, Belleville, Pa., by Bro. John L. Mast. May their life be one of joy and happiness that will lead to a life in the world beyond.

Harnish—Barr.—Bro. Enos C. Harnish of West Willow, Pa., was united in marriage to Sister Barbara H. Barr, of the same place, daughter of Pre. Aaron B. Harnish, on March 20, 1928. The ceremony was performed by Bro. John H. Mosemann. May the Lord bless them in their new relation.

Heatwole—Harner.—On Feb. 22, 1928, Bro. Waid Heatwole of the Springdale Congregation and Sister Emily Harner of Hildebrand's congregation were united in marriage at the home of the officiating bishop, Bro. A. P. Heatwole, great-uncle of the groom. May their life's journey be a happy one, with God's rich blessings.

Enck—Thomas.—Bro. Frank Enck of Lancaster, Pa., and Sister Elizabeth Thomas of New Danville, Pa., were united in marriage at the bride's home March 21, 1928, in the presence of numerous invited guests. The service was in charge of Bro. John H. Mosemann. May the Lord bless them abundantly in their voyage through life.

Peachey—Peachey.—On Feb. 28, 1928, Bro. Jonathan C. Peachey and Sister Katie L. Peachey were united in marriage at the home of the bride's parents, Brother and Sister Jonas C. Peachey, of near Belleville, Pa., Bro. John L. Mast officiating. May their life be one of joy and happiness.

Martin—Keener.—On March 6, 1928, Bishop Denton F. Martin of Smithsburg, Md., and Sister Anna Mary Keener of Paramont, Md., were united in marriage at the home of the bride's parents, Bro. and Sister John Keener, by Bishop J. S. Burkholder of Chambersburg, Pa. May the Lord bless their united labors in His service.

Dagon—Sangrey.—On March 15, 1928, Bro. Clarence L. Dagon of the Byerland congregation and Sister Anna P. Sangrey of the Kauffman congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the blessing of God attend them through life.

Obituary

Shirk.—Kathryn Shirk was born Dec. 17, 1837; died at the home of her sister, Mrs. Wm. G. Gingerich, 4½ miles west of Richfield, Pa., Mar. 12, 1928; aged 90 y. 2 m. 25 d. She was unmarried and leaves to mourn her departure one sister, Mrs. Wm. G. Gingerich, and two brothers, Michael and Caleb Shirk. She was a faithful member of the Richfield Mennonite Church until death. Funeral services were held Mar. 15, from the Brick Church, 2 miles west of Richfield, Pa., conducted by Brethren C. M. Ferster and B. S. Graybill. Text, Psa. 103:15. Interment in the adjoining cemetery.

Rutt.—Jacob Lee, infant son of Bro. Elmer and Sister Anna (Martin) Rutt of Strasburg, Pa., was born Mar. 14, 1928; died March 15, 1928. He leaves father, mother, one sister, Mary Jane, and one brother, David Martin.

His brief stay was but one short day;
Now heaven is his home;
While mother weeps that her darling's gone,
She has hope to see him at the resurrection morn.

He was laid to rest in the Strasburg Mennonite Cemetery.

—Aunt Sue.

Mast.—Sarah Mast, daughter of John and Jemina Zook Hooley, was born June 19, 1850 in Lancaster Co., Pa.; died at Elkhart, Ind., March 10, 1928; aged 78 y. 9 m. 20 d. In 1870 she was united in marriage to J. C. Mast. To this union were born five children: one daughter who died in infancy, and one at the age of 16; Mrs. John Shook of Elkhart; Mrs. John Eash of Wayland Mich.; W. H. Mast of Elkhart. She is also survived by four grandchildren, two great-grandchildren and one sister, Mrs. Jemima Mast of Goshen, Ind. At the age of 17 she united with the Mennonite Church and continued in the faith until death. Her husband, J. C. Mast, preceded her in death March 22, 1926. Funeral services were held at the Mennonite Church at Middlebury, Ind., conducted by —— Duker and Silas Yoder. Burial in Gracelawn Cemetery.

Reid.—Enos Franklin Reid, son of John and Mary Reid, was born in Lagrange Co., Ind., July 12, 1852; died March 12, 1928; aged 75 y. 8 m. On Mar. 9, 1884, he was married to Mary Weaver who survives him. To this union were born three children: Orla Reid of Elkhart, Ind., Orpha Yoder, of near Middlebury, and one child who died in infancy. He is also survived by five grandchildren and one brother, Albert, of Hutchinson, Kans. He was a member of the Congregational Church of Shipshewana, Ind. He was very patient in his suffering, knowing that the end was near, and he made nearly all his funeral arrangements. Funeral was held at the Methodist Church at Shipshewana, conducted by C. A. Hile, D. D. Miller, and Silas Yoder. Burial in the cemetery near by.

Silas Yoder.

Cassel.—John H. Cassel, son of John and Mary Hernley Cassel, was born on the Cassel homestead in Penn Twp., Lancaster Co., Pa., Sept. 25, 1846; died at the same place Mar. 4, 1928; aged 81 y. 5 m. 8 d. Bro. Cassel was only sick four days. His wife, who was Adaline W. Kreider, died Mar. 21, 1914. Two daughters also preceded him in death. He is survived by one son, John K. Cassel, with whom he stayed at the time of his death, and one daughter, Mrs. Hiram G. Kauffman, Landisville, Pa.; also four grandchildren and four great-grandchildren. He was a faithful member of the Mennonite Church at Kauffman's for many years. Funeral services were held from his late home on March 7, with further services at Kauffman's Mennonite Church. Interment in the adjoining cemetery. Text, Rom. 14:7-12. Bros. Isaac Brubaker, Wm. H. Heisey, and Amos Hottenstine officiated.

Kauffman.—Mildred Fern, only daughter of Joseph and Mary Kauffman, was born near Thomas Mills, Pa., Oct. 27, 1919; died of a complication of diseases at home Mar. 16, 1928; aged 8 y. 4 m. 19 d. She had been sick and thus had to stay out of school for a short time. The day before her death she was quite well, ate dinner and supper and was happy. She took a very sudden change on the day she died, and before the doctor reached the home she was no more. She was buried on the day that she had expected to start to school again. Her death came as a shock to her schoolmates, her Sunday school companions, and to all who knew her. Funeral services were conducted in the home by S. G. Shetler and also at the Thomas church, the sermon being based on, "The maid is not dead, but sleepeth." The devotional exercises were conducted by James Saylor. The mortal remains were laid away in the Thomas Cemetery. Fond memories will linger in the hearts of her father, mother, half-brother, playmates, relatives, and friends.

Driver.—Frances L. (Rhodes) Driver was born in Rockingham Co., Va., Mar. 5, 1846; died at her home near Waynesboro, Va., Feb. 29, 1928, from a hemorrhage of the brain; aged 4 days less than 82 years. She was very active for one of her age; some one said, "She never outlived her usefulness." She was confined to her bed only four days. She united with the Church in her girlhood days, lived a loyal Christian life, and was "Aunt Fannie," everywhere she went. She served the church as deaconess for a number of years. She was united in marriage to Joseph N. Driver Sept. 12, 1867. Seven children were born to this union. The husband, 2 sons, 2 daughters, 1 granddaughter, and 1 grandson preceded her. Two sons and one daughter (Fred A., Jos. R., and Maggie M.), 10 grandchildren, and 2 brothers survive her. The funeral was held at the Springdale Church, March 2. Services were conducted by Brethren E. F. Heatwole, E. C. Shank, and S. H. Rhodes. Her body was laid by the side of her companion who preceded her in death over 37 years ago.

Livingston.—Elizabeth Lehman Livingston, wife of the late Jeremiah Livingston, was born Dec. 14, 1843; died at her home near Davidsville, Pa., Dec. 30, 1927; aged 84 y. 16 d. She was the mother of nine children of whom the surviving ones are: Jacob J., near Davidsville; John J., at home; Mrs. Josiah Kaufman, near Kelso; Mrs. William Blough, near Davidsville; Josiah J., Tire Hill; Mrs. Daniel Blough, near Davidsville. She is also survived by seven grandchildren and one great-grandchild; also two brothers, Joseph Lehman and Levi J. Lehman, and one sister, Mrs. Jacob Livingston. She was a faithful member of the Mennonite Church for many years. She was always of a kind and gentle disposition and thus had many friends. She suffered for a long time but bore it all without a murmur. Funeral services were conducted in the home by S. G. Shetler and in the Stahl church of which she was a member by S. G. Shetler and L. A. Blough. Her funeral was on one of the coldest days of this winter, yet the church was nicely filled by those who came in memory of the dead. Her remains were laid beside her husband in the family graveyard on the old homestead.

Pletcher.—Thomas Syler Pletcher, son of Henry and Esther Pletcher, was born in Crawford Co., Ohio, Nov. 11, 1853; died Mar. 3, 1928. At the age of 26 years he was married to Lydia Good. To this union was born one son, Henry G. Two years after their marriage she departed this life. In 1885 he was married to Susanna Berkey. To this union were born 6 sons and 5 daughters, 3 of whom preceded him in death. At the age of 24 he united with the Mennonite Church in which faith he still remained at the time of his death. After an illness of one year of dropsy and heart and bladder trouble he died at the age of 74 years, leaving to mourn his departure his wife, 9 children, 21 grandchildren, and 1 great-grandchild. 20 years ago he with his family moved from Oronogo, Mo., to Texas on the plains, where he still lived at the time of his death. He was a great Sunday school worker. He organized the first Sunday school in his own home, there being no church or schoolhouse in the community at that time. He was superintendent most of the time until his sickness a year ago. He suffered much but bore it all patiently. Funeral services were conducted by D. D. Miller, Protection, Kans., and Robert Girard of Beaver Co., Okla. Text, Psa. 116:15. Remains laid to rest in the Ochiltree Cemetery.

REPORT

Of the Maple Grove Sewing Circle of Lawrence Co., Pa.

No. of meetings held	12
Average attendance	17
No. garments made	267
No. quilts	3
No. comforts	9
Bal. on hand beginning of year	$15.86
Money received during year	$170.53
Money expended	$147.15
Support of S. A. nurse	$6.60
Support Sister Minnie Kanagy	$30.00
Bal. on hand end of year	$2.64

Mrs. Edw. F. Zook, Sec-treas.

ANNUAL MEETING

Of the Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Walnut Creek Church in Holmes County, Ohio, May 6-8. On May 3-5 the Executive and Mission Committees will meet in joint session to consider such business as may come before them. An all day Missionary Meeting will be held on Sunday, May 6. The regular business meetings of the Board will be held on Monday and Tuesday, May 7, 8.

All committees reporting will please present their reports in writing and have copy of same for the Secretary. Likewise all persons appearing on the program will please have a written copy of their address to hand to the Secretary for the Annual Report.

D. D. Miller, President.
S. C. Yoder, Secretary.

BOOK REVIEW

Secret Societies in the Light of the Bible

By William Leon Brown

A booklet containing copious quotations both from Lodge authorities and the Bible and showing the true relationship of one to the other. 24 pages. 7 x 5 inches. 10 cents. National Christian Association, 850 W. Madison St., Chicago, Ill.

"Say, my friend, have you seen Ecclesiastes 12:13?
First Thessalonians 5:22 tells you exactly what to do."

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